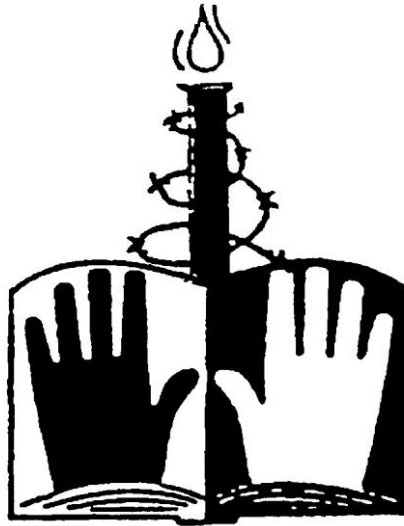


ANNUAL REPORT

2012



UJAMAA CENTRE

**FOR BIBLICAL AND THEOLOGICAL
COMMUNITY DEVELOPMENT & RESEARCH**

Formerly

Institute for the Study of the Bible

& Worker Ministry

Project

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Core Purpose

Our core purpose is to mobilise, train, support and empower the poor, the working-class, and the marginalized. We work specifically with women, youth, people living with HIV/AIDS, and the unemployed. We work for the values of the kingdom of God and for a society in which all have abundant life (John 10:10).

Where these values and commitments are shared by other religious communities, government, and civil society we collaborate and work together for social transformation.

Our primary resources for this work are biblical and theological, making particular use of contextual Bible studies and the See, Judge and Act method. We work, wherever possible, in the languages of the local communities with whom we collaborate.

We are committed to the ongoing cycle of action and reflection known as praxis.

This core purpose is given specificity by each of the components of our work.

General Strategic Analysis of CBS Implementation

In order to tackle oppressive systems and the power relations that sustain them, the Ujamaa Centre begins with social analysis ‘from below’. In other words, we begin with an understanding of reality from the perspective of those who are poor, working-class, HIV-positive, unemployed, abused or otherwise oppressed and marginalized. This is an important and fundamental starting point.

Secondly, the Ujamaa Centre then works collaboratively with local communities and churches. We give priority to organized groups within local communities and churches because they have the capacity ‘to own’ the project. However, if there are no organized groups, we will offer our support in order to assist local communities in setting up organized structures. This we have done, for example, in the formation of a network of Siyaphila support groups among those who are HIV-positive.

Third, the Ujamaa Centre uses the See-Judge-Act method (derived from the worker-priest movement in Belgium and the pedagogical work of Paulo Freire) and Contextual Bible Study as a basic resource to enable the voice of the group we are working with to be heard. Our role is to be facilitators of the voices of others. Alongside the emerging voice of the poor, the working-class, and the marginalized, the Ujamaa Centre shares its own inputs and also assists those we work with to network with additional appropriate resources from other agencies, whether governmental or non-governmental.

Fourth, together with particular local communities and churches various forms of action are planned. Every Ujamaa Centre workshop ends with an Action Plan. The Action Plan is always the product of the particular community with which we work, and must be owned by them. However, we support them and work with them in a whole range of strategic activities, including advocacy and lobbying, organizational and/or structural change, capacity building, etc.

Fifth, increasingly the Ujamaa Centre is seeking to find ways of working with provincial and national governmental structures, both in terms of advocacy and in terms of direct work, using governmental funding to undertake particular collaborative projects.

Executive Summary

2012 has in many ways been a significant year. Not only has the African National Congress (ANC), our governing party, celebrated its 100th anniversary, but the party has also held its 53rd National Conference towards the end of the year. The theme for the next phase of its government is Unity in Action towards Socio-Economic Freedom. Having attained and consolidated political freedom since 1994, the ANC is arguing, the focus has now shifted towards economic freedom for all. While the ANC has been unwilling to take responsibility for the failures of its macro-economic policy since 1996 (the year the Reconstruction and Development Programme (RDP) was abandoned in favour of the pro-capitalist Growth, Employment, and Redistribution (GEAR)), it is good to see some recognition of the need to reconsider economic policy directions. The growing instances of ‘delivery’ protests, labour protests, and the horrors of police violence (especially at Marikana) within this mix have forced the state to listen to the cries of the people for economic freedom. It is clear that the African socialist tradition of the ‘ujamaa’ movement and the Ujamaa Centre have a contribution to make as we enter our 20th year of democracy. This is why our Theology and Economic Justice work remains vitally important, even though there is little support for this work from our funding partners. We hope the economic struggles and contestations now wracking Europe will renew the economic dimensions of our partnerships.

What this year has also shown us is that ‘peoples’ theology’ is alive and well. The *Kairos Document* (1985) made an important distinction between ‘peoples’ theology’ and ‘prophetic theology’. What the *Kairos Document* is is prophetic theology, but what this prophetic theology is based and built on is the embodied and experience theology of ordinary people struggling to locate God in the midst of the socio-economic hardship. While prophetic theology has diminished in South Africa, the daily protests of poor and working class peoples make it clear that peoples’ theology is ‘out there’. All we need to do is pay attention and to come alongside such social movements, offering our biblical and theological resources alongside theirs to do theology anew in this moment. This is why our Resourcing and Connecting Prophetic Voices is so important. Prophetic theology cannot emerge from the middle classes, not if we stand in the ‘kairos’ tradition. So the Ujamaa Centre’s ongoing commitment to working with the poor, working class, and marginalised, particular those from these sectors who are organised into their own social movements, is vital.

But we cannot ignore mainstream public politics. This too we recognise. The government is our government, and ordinary Christians are called to be engaged citizens in this emerging democracy. Fortunately there are plenty of opportunities to engage with government, whether at a municipal, provincial, or national level. In many ways these tiers of government are reaching out to us for support and guidance. It is not easy to work with government (or to access government funds), but our Religion and Governance work continues to work hard at nurturing these opportunities. Most of our government officials are people of faith, and so there are important points of connection. Indeed, in some cases those whom we work with in government have a very perceptive analysis of state of religion in South Africa! They recognize, as does the Ujamaa Centre, that much of contemporary religion in South Africa is

about institutional maintenance. As indicated above, while peoples' theology abounds, there are too few prophetic theologians to work with them.

One of the most significant contributions of the Jacob Zuma administration has been the shift in health care. And while there are many components of our health care system that require urgent attention, the roll-out of ARVs has made a massive difference to the lives of millions of South Africans. We, as do other organisations working in the field of HIV, worry that there are clear signs of 'AIDS fatigue'. The 'north' is turning its attention to other matters, and so funding is diminishing. But the difficult psycho-social dimensions of living with HIV have not disappeared; they have changed. Our Solidarity with People Living with HIV and AIDS work is now dealing with other aspects of the pandemic. Stigma remains, and sexuality is still a taboo area (particularly in religious communities). We have made huge progress in many areas, but *living* with HIV poses many challenges, including enduring stigmatisation and the daily struggle to eat well on a small budget while taking medication for life. We now have a generation of young people who have grown up as HIV-positive, but who have never had sex, and who are now entering their teenage years. What world awaits them?

While we continue to celebrate our progressive Constitution, and look with hope to the constitutional renewal taking place in other parts of Africa (notably Kenya and Zimbabwe), we continue to witness enduring and even escalating violence against women and those with minority sexual orientations. This past year has seen South Africa make the front pages of the global media's reporting, for all of the wrong reasons. Police brutality and the violence against women and gays and lesbians have made their mark on 2012 and on our communal lives. Our Women and Gender work, and the work we are doing in the area of Sexuality is therefore vitally important. We need to understand the social factors, in general, and the religious factors, in particular, that shape such violence. Our churches, at the institutional level, fail to recognise and address their own complicity in such acts of violence.

Contextual Bible Study seems such a little to offer into such a complex context. But nearly twenty-five years of work, and this last year especially, has demonstrated that our work with the Bible and theological resources is increasingly important. So many Christian para-church organisations and NGOs have allowed their biblical and theological work to slip into the background, and yet our context cries out for a prophetic religious voice. So our Contextual Bible Study work continues to be the 'centre' of all our work.

Our Annual Report will demonstrate the centrality of Contextual Bible Study work within the many contextual areas within which we work. The Annual Report will also demonstrate the increasing collaboration across our 'programmes' and 'projects'. The format of the report combines the old style 'programmatic' reporting, and the more integrated approach that we are moving slowly towards. For example, our work in the area of women and gender is spread across this report. It is not limited to one 'programme'. This is both a deliberate attempt to integrate our work and a result of limited funding.

Funding remains an on-going problem. There is gradual withdrawal of funding from South Africa, and local funding is difficult to access on a regular basis. There are opportunities for municipal, provincial, and even national funding, but they tend to be ad hoc and so are unpredictable. We cannot sustain the Ujamaa Centre on such funding. Furthermore, funding 'fashions' are shifting, and so many of the core areas in which we work are no longer of interest to some of our partners. Finally, we will have to allow most of our experienced staff to leave the organisation. The Ujamaa Centre has committed itself to pay just salaries to our staff, and we have worked hard to offer an institutional culture that supports and nurtures staff, in the hope that we could retain experienced staff. This we have been able to do, up until now. Now, however, there is a reluctance on the part of funders to make a significant portion of the budget payable to salaries. Funds are designated for 'programme' work. So we are having to rethink how we run the Ujamaa Centre, with fewer and less experienced full-time staff. We pray that the staff that have to leave us will find fulfilling and just employment.

We are grateful to those funding partners who have journeyed with us in this financially difficult year. 2013 is proving even more difficult as we have to face the non-renewal of contracts and say 'goodbye' to staff who have been with the organisation for more than a decade and who have shaped who we are. We ask that partners remain patient with us as we strive to rebuild the organisation around a much smaller budget and fewer and less experienced staff. We believe there remains a place for the Ujamaa Centre, but our contribution will have to become more strategic and more focussed. We will no longer be able to take up invitations that do not fit within our limited activity plans.

One way forward has been for us to collaborate with two of our sister organisations in the School of Religion, Philosophy, and Classics. Working together with Chart (the Collaborative for HIV and AIDS Research, in Religion and Theology) and the Sinomlando Centre for Oral History and Memory Work in Africa (Sinomlando) we have obtained a grant from the Swedish International Development Agency (Sida), administered via the Church of Sweden (CoS). The focus of this work has been an exploration of the contending voices in our cultures, theological traditions, and the Bible, and how these 'different' voices shape our context, whether it be in the area of gender, sexuality, HIV, unemployment, or disability.

This collaboration and the form it has taken has provided the Ujamaa Centre with a clear idea of how we might go into the future (see the report of that work which is appended to this report). Our work will have to be more strategic and more focussed, with each 'project' carefully planned and costed. We will not have the kind of flexibility we have had in the past, with full-time staff who are able to take up opportunities and invitations as they arise. We will have to be more disciplined in what we take on and whom we work with.

We thank our partners, who have all been so understanding of our current financial difficulties. We are working hard to restructure the Ujamaa Centre so that it continues to make its contribution to the transformation of our context.

Religion and Governance

Project Coordinator: Dr R. S. Kumalo Project Staff: Rogers Ndawula

Introduction

The primary focus of religion and governance programme is none other than helping African communities to critically analyse the role which the Church is playing in the development of democracy and good governance. The Church leaders as the most targeted group for religion and governance programme are engaged through workshops, seminars, lectures, visitations, research and symposiums, with the view to encourage them to adopt a critical role when engaging the government using the necessary skills and tools given to them by the programme during the capacity building trainings and workshops. Sadly, from 2011 up to today (June 2012), due to a major lack of funding unlike before, the programme has been incapacitated in achieving its goals completely; however it sought to limit itself to symposiums and research. Both of these are relatively cheaper in terms of expenditure to workshops compared. Concerning symposiums, from the beginning of the year till now we have been able to have two major symposiums as the tables below will show. In regard to research, throughout the first half of the year, the project coordinator mainly and partly with the assistance of the project staff invested much effort in the project and as a matter of fact this resulted into a publication of a book entitled: *Pastor and Politician: The Legacy of John Langalibalele Dube*. The book gives an insight of the notion of religion as a crucial element in politics and key as well in building democracy.

Activities

Symposiums

Activity	When	With Whom	What & How	Number
10 th Symposium about Religion and Governance or Church and State.	22 nd February 2012	University of KwaZulu-Natal staff and students together with some cluster students and staff, Members of KZNCC, Delegates from all the regions and some few members from the Government and legislature.	It was a presentation by Rev. Mautji Pataki, the General Secretary of SACC (South African Council of Churches) and Minister. Peggy N Nkonyeni, the speaker of the KZN legislature, gave a presentation in UKZN Pietermaritzburg campus. The Topic was " <i>Church-State relationship in the</i>	105 Men and 75 Women Total =180

			<i>context of post ANC centenary celebrations and future Prophetic Engagement</i> ". This was followed by the discussions, questions session facilitated by Mr. Roger Mapholoba	
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Analysis

This is the 10th Symposium since the establishment of the programme. It took place on 22nd February 2012 at the University of KwaZulu-Natal- PMB Campus. The presentation by Rev. Mautji on the topic first highlighted the point that "All governments that do exist have been put in place by God" and that every person should obey the government in power and therefore whoever resists the government opposes what God has established. Secondly, it focused on the investigation whether governments themselves view and understand themselves to be God-instituted and therefore bound to obey God in their continued responsibility of serving God's people. The fallibility of the government was stressed since they are comprised of people (leaders) who have the potential to fall. Therefore the Church cannot be expected to remain in good relations with the state authority if doesn't care for the citizens' needs or even oppresses them. The churches were cautioned to assume responsibility both for financing their own programs and stimulating their members to accept that responsibility.

Min. Peggy Nkonyeni in her presentation pointed out that Church and state are two distinct entities due to different roles they play respectively, however she highlighted the point that the Church acts as a reservoir of hope and instrument of emancipation against injustice. This point is in harmony with what Rev. Mautji emphasized that Churches should feel free to engage in prophetic criticism of the government and to work for social justice. Peggy continued to say that in the South African case, this perspective of Black liberation theology is what informed and sustained the struggle by the ANC against racial injustices for the past century. She identified the problem of inequality, poverty and unemployment that are deeply rooted in the history of white supremacy, patriarchy and capitalism as the biggest challenges the country is facing at the moment

Impact

The participants who attended the 10th Symposium on 22nd February 2012, as members of the Church were encouraged to engage in acts of civil disobedience against a state power that seeks to impose corruptive agendas on the lives of its citizens. Churches on the whole are free to engage in prophetic criticism of the Government and to work for social justice. The church should resist any imposition of any faith movement in the life of any society by powers of state. Church members or members of the community must learn to mobilize

themselves and do something in case of solving any problem that is impacting on them as a whole in the church or in the community. If money is involved in the solution process, they must come up with a certain percentage and then also ask the government to meet the remainder other than leaving everything upon the government. If this idea can be adopted and implemented, strikes around the issue of poor service delivery will have been reduced. This is how the presentation by Rev, Mautji impacted on the participants.

The presentation by Ms. Peggy called the participants who are the church to intervene and work hand in hand with the government in solving these issues at stake. The impact of the presentation was that both the church and the government should address the urgent need for gender mainstreaming, giving equal leadership opportunities to women and uniting society to fight the triple scourge of racism, sexism and homophobia within the church and society at large, therefore this will bring about transformation and unity in society and country as a whole. The churches were called to be in partnership with the government regarding the duty of uprooting and healing the sources of crime, violence and abuse toward building safer communities where girl children and women in particular are safe and free of fear of victimization.

With the whole lot of corruption going on presently, the Church should provide the moral and spiritual compass on the basis of which to constructively criticize and demand accountability and transparency from the government and the party in power.

Planning

The discussion on the topic “*The Church-state Relationship post ANC centenary Celebrations in the Context of the Future of Prophetic engagement (in South Africa)*” was a heated one. The majority of the participants were from the regions and very few guests from the government, therefore it was decided and planned that, next time, whenever we happen to have such symposiums about church-state relationship, people should be invited from various government departments besides the church members so that the discussion can be made vibrant and effective.

Activities

Activity	When	With Whom	What & How	Number
11 th Symposium about Religion and Governance: <i>Eight Days in September: The removal of Thabo Mbeki</i>	^{09th} May 2012	University of KwaZulu-Natal staff and students together with some cluster students and staff, Members of KZNCC, and Delegates from the Government.	The presentation was delivered in form of a lecture by Dr Frank Chikane in Collin Webb hall at the University of KwaZulu Natal-Pietermaritzburg campus. The presentation was	150: 90x Men and 60 Women.

			followed by discussion and questions from the audience and was facilitated by Dr R. S. Kumalo.	
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Analysis

This was the 11th Symposium since the establishment of the programme by Dr R.S. Kumalo back in 2009. The topic for presentation on this symposium was: *Eight days in September; the Removal of Thabo Mbeki*. The presentation was delivered by Dr Frank Chikane, a pastor in the faith Mission Church and once secretary of the cabinet and head of the presidency for 13 and half years from the time of Mandela to Zuma. He was initially called and asked by Nelson Mandela, former president of South Africa to assist Mbeki to govern the country. He positively responded to Mandela’s request and took office and then worked with Mbeki. He was later directly responsible for managing the transition from Mbeki to Kgalema Motlanthe and then on to Jacob Zuma, as one who understands the importance of religion in politics, carried out this task well. In his presentation, he briefly narrated as he experienced what happened in the cabinet. According to him, some members of the cabinet felt that Mbeki was a good president but not so much for South Africa, he invested so much time and efforts into other continental projects such as African renaissance at the expense of South Africa, a country of which he was president and this group wished him to be removed from presidency. Another group within the cabinet felt that Zuma with the likes of the masses in the country can focus much more on the country than Mbeki. Chikane’s intention in this presentation was to outline to the participants what happened in the cabinet from the time he took office as secretary of the cabinet and head of the presidency until the time he ended. His major intention was to assist in appealing to the entire nation to avoid the pitfalls of the past and move forward to build a better South Africa, which everybody can be proud of. The challenge would be that the church must not seat and watch, should however get involved in pursuing this, he said.

Impact

First of all the participants were astonished of the boldness of Dr Chikane in disclosing to them in the presentation all he witnessed happening during the period he was in government, and at the same time appreciated the love he has towards the people and patriotism in telling the stories he experienced happening in the government and also compiling them into a book titled: *Eight Days in September; The Removal of Thabo Mbeki*, purposely for enabling the country to move forward rather than backwards. The presentation yielded some fear among the participants, as they were made aware by the presenter that the consequences of the violations coming from the unfolding of the story of the removal of Mbeki have implications for the future and may perhaps return to haunt us and impact negatively on the country. The content of the whole presentation of which corruption of various syndicates and levels was one of the many aspects tackled, raised in the minds of the participants a major question of

where are we going and where are we likely to end up? Likewise, these are the same questions which anyone who will have read the book “*Eight days in September; the Removal of Thabo Mbeki*” is also likely to raise in his or her mind.

Planning

We shall continue to have symposiums and doing research for the next half of the year, as these seem to be much cheaper than workshops or seminars until our financial constraints get better. Symposiums are limiting in terms of delivery of the subject matter due to little time, however knowledge and skills can be imparted through them. Normally a symposium takes one to half an hour and this is very little time to exhaust everything. We hope that, once we get the finances we shall also embark on the normal routine of having workshops, trainings and seminars across the province of KwaZulu-Natal where we are based and other parts of the country and also in the SADC region.

Lecture by the Minister in one of Ujamaa’s Religion and Governance Seminar

Minister Paul Mashatile recognized the leadership of UKZN, members of the Dube family, religious leaders, leaders in government and the CEO of KwaZulu-Natal Christian Council, Dr Douglas Dziva. The Minister set in motion the lecture by describing Dr John Langalibalele Dube as *Umafukuzele*, a man who could not sit down, a man who commanded respect from his peers and the African National Congress, his election as the first President of the ANC in absentia speaks volumes of the type of man he was. Dr John Dube’s unwavering support for education, especially in Humanities was accentuated in knowledge generation and dissemination. “A symbol of national unity” as described by The Minister, Dr John Dube, a poet, journalist, teacher, priest, community activist, visionary and an intellectual of note set his vision which remains a useful guide as we navigate through his life.

The Minister emphasized that “*there is no substitute for education*” as knowledge and education gives us the edge to compete effectively and successfully in world. He appealed to the government to avail resources for education and move in the direction of quality education for all as Dr John Dube did in establishing Ohlange Institute in Durban in 1901. Ohlange was an act of defiance and Dr John Dube put himself on a collision course with the Apartheid government, in doing so he planted a seed for an inclusive future for all South Africans. In turn, the African child would then be able to acquire the skills necessary for self-transformation. This establishment came about as a result of agitation and The Minister expressed his pride to be standing on this giant’s shoulders. Dr John Dube equipped the African child by advocating for black education in the local townships through Ohlange Institute, he formed this school in Inanda with meagre resources and donations from the local communities.

Role of Churches in Education

The Minister highlighted the importance of churches in the advancement of education. He drew back to Dube's "*dignity for all*" principle which sought to establish an education that teaches true humility, reminding us how far we have come. This, he believed, created well-rounded, knowledgeable individuals who are appreciative of our social well-being, society and caring individuals. The Minister called for the nation to do away with Apartheid education, advocating for an education system that will truly liberate the African child to participate fully in the transformation of our society. The creation of conditions suitable for children to learn, The Minister expressed regret in the ill-delivery of study material to schools, especially rural schools that are already disadvantaged

Conclusion

With all the efforts being done and still as far as the issue of raising funds is concerned, we are optimistic that the situation will get better at some point and this would enable us to revitalize and do our work according to plan, using our complete methodology.

Theology and Economic Justice

Project Co-coordinator: Rev Sithembiso Zwane

Project Staff (Part-time): Mr Skhumbuzo Zuma

Introduction

In the beginning of 2012 we were optimistic about honouring our commitment to creating a conducive environment for social transformation. Once again our financial woes continued to disrupt our plans and commitments. However I have been privileged to be part of collaborations with Theology and Development Programme and Church of Sweden respectively which funded most of my activities within Economic Justice (Casualization of Work) and Worker Sunday (Theologies of Work). In this report I will reflect on the work done under both Economic Justice and Worker Sunday in 2012.

Economic Justice: Casualization of Work Project

Activities

Activity	When	With Whom	What & How	Numbers
Workshop in JHB	23-24 January 2012	SADC Methodist Church Clergy	Economic literacy and casual work using See-Judge-Act methodology in a power-point format (with group work) facilitated by Rev S Zwane	83 participants: 65 Men and 18 Women
Mass meeting in PMB	27 February 2012	Workers, students and academics	Economic responsibility, discussing the threat of retrenchments due to the tender process by UKZN to source new service providers facilitated by Mr S Zuma	40 participants: 16 Men and 24 Women
Mass meeting in Durban	06 March 2012	Workers, churches, trade unionist and activists	Economic action, planning a protest action against casualization and retrenchments	55 participants: 22 men and 33 Women
Mass mobilization in Durban	13 March 2012	Workers, unionist, community and churches	Economic vision for socio-economic justice, protest against employers and business facilitated by Mr S	68 participants: 28 Men and 40 Women

			Zuma	
Workshop in Estcourt	14-16 March 2012	Interdenominational Clergy	Economic literacy and casual work focusing on the Bible and Social transformation using SJA methodology (in power-point format with group work) facilitated by Dr C Le Bruyns and Rev S Zwane	16 participants: 10 Men and 6 women
Meeting at COSATU in Durban	19 March 2012	COSATU General Secretary (KZN), workers and activist	Economic challenges, lobbying support for for the contract workers at UKZN facilitated by Mr S Zuma	20 participants: 8 Men and 12 Women
Protest action in PMB	02 April 2012	SuperCare workers and trade unions	Economic mobilization, super care workers protesting against super-care management about terms of their employment as casual workers facilitated by Mr S Zuma	32 participants: 8 Men and 24 Women
Meeting in PMB	04 April 2012	Super care management meeting casual workers	Economic mobilization, casualization of work discussed with management	30 participants: 8 Men 22 women
Workshop in PMB	16-18 May 2012	Interdenominational Clergy	Economic literacy and casual work focusing on Christian Faith and Economic Responsibility using SJA methodology (in power-point format with group work) facilitated by Dr C Le Bruyns and Rev S Zwane	23 participants: 16 Men and 7 Women
Annual Mzwandile Memorial Lecture in PMB	17 May 2012	Academics, Clergy, students, activists etc.	Economic literacy and casual work focusing on the economic policy shifts and the role of the church in the struggle for economic justice after liberation – the speaker (Dr V Vellem) gave a public lecture	75 participants: +45 Men and +30 Women

Workshop in Mozambique (Ricatla Seminary)	24-30 June 2012	Students, activists and ecumenical organizations	Economic literacy and casual work focusing on theoretical and pragmatic methodologies for economic emancipation using Contextual Bible Study (CBS) as tool for the church facilitated by Rev S Zwane	38 participants: 28 Men and 10 Women
Workshop in PMB	15-17 August 2012	Interdenominational Clergy	The theme for this workshop was “Church, democracy and political life” looking at the role of the church in politics facilitated by Dr C Le Bruyns and Rev S Zwane	23 participants 16 Men and 7 Women
Workshop in PMB	10-12 October 2012	Interdenominational Clergy	The importance of Ethical leadership and responsible citizenship in the context socio-economic injustice facilitated by Dr C Le Bruyns and Rev S Zwane	23 participants 16 Men and 7 Women
Workshop in PMB	10-12 December 2012	Ujamaa Staff	Planning, Monitoring and Evaluation facilitated by CMDC and EED	4 participants, 2 Men and 2 Women

Analysis

In most of the training on economic literacy it was evident from the participation that faith communities still consider economic issues to be secondary for the church today even in the midst of poverty, unemployment and inequality. I will limit my reflection on the 4 Clergy workshop we facilitated in 2012 as part of the Church of Sweden project.

In the first workshop participants were deeply challenged by Jesus’ role as a social activist and a religious leader concerned about social transformation. The Clergy saw a “new Jesus” who was “an activist politician.” I think there was a paradigm shift in attitude from a “Pre-conceived image of Jesus” as Priest removed from social context to a contemporary social “image of Jesus as a social leader.” The movie, the “Son of Man” demystified “a Jesus removed from social reality and context.” The biblical ambiguity of the text was evident in the CBS, with two “contending voices” in the Mt 20:1-15, the landowner as either God of liberation for the oppressed casual workers or the oppressive master of casual workers who hire and fire at any given time. I believe that in this workshop participants (1) were

introduced to the concept of “contending voices” (2) were able to identify “contending voices in the movie and in Mt 20: 1-15 and (3) learned about biblical and theological resources for social transformation.

In the second workshop participants were challenged to be involved in economic policy formation at local, district and national levels as part of their Christian vocation. Initial it was evident that most participants, especially the Clergy still had “Church and State” dual dilemma in their minds. Questions like, “What is the relationship between religion and politics” and “Why are Priests involved in Politics” one participants used the example of the Clergy joining the “Congress of the People” when it was formed. Eventually the participants understood that (1) like religion, politics affects people’s lives differently and require the church’s participation to ensure justice for the poor and marginalized against the elite group (2) participants were conscioutize about the church’s capacity to pronounce on economic policies and to effect social transformation.

In the third workshop participants were introduced to the world of politics and social movements and the role of the church in sustainable democracy. The concept of “people’s theology” as reflected by marginalized sectors like “Abahlalibasemjondolo,” the “organic intellectuals” of the struggle for socio-economic justice challenged the participants to think deeply about social justice. The role abahlali played to ensure that there was justice is fundamental in sustaining democracy. Participants were introduced to the (1) concept of People’s theology from below (2) were given the biblical and theological tools for social analysis.

In the fourth workshop participants were introduced to leadership style and had an opportunity to engage these styles and adopt a particular style and argue why it was relevant to their context. The critical point was about ethical leadership and the types of leaders the communities need to meet contemporary challenges. The participants were challenged to (1) identify unethical behaviour and act against it in their respective contexts (2) to be advocates of ethical leadership in the communities.

Impact

In the first workshop knowledge was gained through the movie (Son of Man) and other sessions. The movie was a highlight of this workshop because it challenges “pre-conceived views” about Jesus among the Clergy. After this workshop the Clergy understood Jesus role as leader concerned about social transformation. They acknowledge the existence of “contending voices” in the Bible.

In the second workshop the attitude began to change about the role of the Church in economic issues, some examples were given by the Clergy, that before the workshop their sermons were a “Pie in the sky” and did not deal with socio-economic realities of their communities. We were able to capture this in the video as an example of a change in attitude.

In the third workshop the Clergy began to implement what they were learning in the workshop, and this was evidence of the change in behaviour, they were now conscious of

their environment and the challenges. An example again was given by one Clergy, that he preached at the Department of Transport event about “accountability of leaders” and the importance of “serving the People” not themselves as politicians. The students from politics and education commented “we have been challenged by theology, we did not know that you read books like Pedagogy of the Oppressed” making reference to a Brazilian educationalist Paulo Freire which is one the readings we used in the workshop to highlight the importance of conscioutization and humanization.

In the fourth workshop the Clergy, committed themselves to implementing the lessons learned from these workshops, some felt they needed “further postgraduate studies” because they were deeply challenged. Theology students were “challenged by being with the Clergy” and the politics and education students “enjoyed the interdisciplinary engagement.” We took some these comments during the evaluation, and some sessions were recorded.

Planning

As part of my responsibilities this year (2013) I will continue to participate in the Clergy training focusing on sexuality and the Bible. I will also be working with Theology and Development Programme as a lecturer responsible for teaching and Community Engagement (CE). I will also continue with my normal responsibilities in the Theology and Economic Justice Programme. There are three main responsibilities this year (2013) that is (1) Participation in the Clergy training on sexuality (2) Teaching and Community work with Theology and Development (3) Training for the casual workers and the unemployed in the Theology and Economic Justice Programme.

Worker Sunday: Theologies of Work Project

Activities

Activity	When	With Whom	What & How	Numbers
Worker Sunday Services in JHB	1 May 2012	Methodist Church	Theology of work using Biblical and theological resources highlighting unemployment to launch the programme for 2012 facilitated by Rev N Raphahlela	168 participants: +-65 Men +-103 Women
Worker Sunday Service in Estcourt	6 May 2012	Methodist Church	Theology of work using Biblical and theological resources highlighting unemployment to launch the programme for 2012 facilitated by Rev C Xaba	184 participants +-70 Men +-114 Women
Workers Sunday	6 May 2012	Lutheran Church	Theology of work using Biblical and theological	65 participants

Service in Estcourt			resources highlighting unemployment to launch the programme for 2012 facilitated by Rev MC Mthimkulu	+ - 20 Men + - 45 Women
Workers Sunday Service in Estcourt	13 May 2012	Lutheran Church	Theology of work using Biblical and theological resources highlighting unemployment to launch the programme for 2012 facilitated by Rev SD Xaba	52 participants + - 32 Men + - 20 Women
Workers Sunday Service in Estcourt	13 May 2012	Full Gospel Church	Theology of work using Biblical and theological resources to launch the programme for 2012 facilitated by Rev B Mabaso	60 participants + - 35 Men + - 25 Women

Analysis

The critical challenge facing the Church today is the lack of biblical and theological analysis. This therefore contributes negatively to the Church's prophetic vocation. The Church is expected to speak theologically and prophetically about injustices in the world of work today. The Worker Sunday project has outgrown Ujamaa Centre and is now facilitated by Churches and different organizations that represent various stakeholders. The Ecumenical Service for Socio-economic Transformation (ESSET) and Pietermaritzburg Agency for Christian Social Awareness (PACSA) are some of the organizations that continue to use Worker Sunday as tool for economic justice.

Impact

The Education for Ministry and Mission Unit (EMMU) of the Methodist Church of Southern Africa (MCSA) has asked Ujamaa Centre to annually facilitate its Economic literacy Project assignment for all of its SADC member countries. Central to this project is the requirement to organize a Worker Sunday Service that speaks to the issue of work today. This came as a result of Theology and Economic Justice programme's facilitation of this project this year (2012) in Johannesburg. We hope to continue to provide biblical and theological tools to the Clergy for socio-economic transformation. Most of the mainline and Pentecostal churches that we have worked with have adopted the Worker Sunday as part of their liturgical calendar.

Planning

Worker Sunday Services will continue until the end of the year in various churches across the country and hope to report on it in our annual report next year (2013). Collaborations with other ecumenical agencies will continue as planned.

Conclusion

We hope that our financial situation will improve in the future to enable us to honour our commitments both to our partners and the communities that we serve. The struggle for socio-economic justice requires our participation which is made possible by our partners.

Resourcing and Connecting Prophetic Voices

Coordinator: Solomuzi Mabuza

Field Worker: Mbuyiselo Gwamanda

Introduction

There are a number of component to this work, including the Contextual Bible Reading component which seeks to nurture and establish Contextual Bible Study sites around the world, and the People's Theology/Kairos Theology component which connects grassroots 'people's theology' with more formal forms of 'prophetic theology'. Popular Readings of the Bible is a common phrase that was used in our recent experience in Managua, Nicaragua. This project is ongoing in Cameroon and Mozambique, Africa and Central America this year. Following a good start in Central America this experience extended to South Africa, and Southern Africa as shown, below.

Contextual Bible Study activities

Activity	When	With whom	What & How	Numbers
Contextual Bible Study Workshop, Managua, Nicaragua	27 th February to the 2 nd March	Central, Latin American, Europe and Africa participants	Sharing of Popular Reading Methods with a special focus to Contextual Bible Study in South Africa	27; 10 men and 17 women
Contextual Bible Study Workshop, Methodist Church Youth Centre, Diepsloot	21 st July	Chance to Advance (C2A) Programme participants, University of South Africa	Focusing on the Lord's Prayer as a Case Study to address socio-economic needs of the Diepsloot Community	123; 53 men and 70 women
Contextual Bible Study Workshop, Anglican Church, Mandeni	14 th to the 16 th August	Interdenominational Association of Ministers in South Africa (IDAMASA) members at their 97 th National Annual Conference	Exploring Gender and misuse of Power in an Ecumenical setting by looking at the Story of the Widow who gave all her money in Mark 12:35-13:2	37; 23 men and 14 women
Contextual Bible Study	11 th to the 16 th November	World Council of Churches,	Transformative Masculinity Workshop	41; 32 men and 9 women

Workshop, Lusaka, Zambia		Ecumenical HIV and AIDS Initiative in Africa, Southern Africa Region	focusing on Hospitality vs Homophobic tension in Genesis 19	
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Analysis

Ernesto Cardinal is famous amongst other things within liberation theology circles for his Solentiname Gospel Volumes. His writing of his readings of the Gospel with the Solentiname peasants inspired Ujamaa Centre input in his home country to remind Nicaragua participants of their heritage in Contextual Bible Study. This seemed to be forgotten by the younger generation in Nicaragua. It was a pleasure for Ujamaa Centre to participate and share our South African story with a context that gave us so much in our work. We drew lessons from others as well as we offered our own methodology and the steps followed in doing contextual bible study.

In the second part of the year our training was extended to a broad range of beneficiaries. Diepsloot is a popular community in South Africa famous for *service delivery public protests* as depicted by political analysts and public intellectuals in the country. At the above workshop initiated by the C2A UNISA Programme many community leaders (including a Muslim, Bahai and Traditionalists) attended the training offered by Ujamaa. Amongst the participants we had people from Lesotho, Zimbabwe, Swaziland and Nigeria. Laity and clergy blended well with this diverse participating group. For this group this was a first encounter in Contextual Bible Study and they thanked UNISA for broadening their horizons and affording them a chance to advance.

IDAMASA offered Ujamaa an opportunity to anchor their Bible Studies throughout their conference. For many members of this fraternal this CBS approach is a rare occurrence. Only a few mainline churches seem to be conversant with the methodology from previous Ujamaa workshops. What becomes clear is that Ujamaa work must be nurtured beyond its immediate surroundings to where it matters the most – to the people on the margins of society and the *razzmatazz* of the ecumenical forums which excludes the grassroots churches in townships and rural areas.

EHAIA offered Ujamaa a worthwhile opportunity to engage the Zamibian society and the broaders Southern Africa Regional participants who came from Lesotho, South Africa, Namibia, Zimbabwe, Botswana and even Kenya. A very critical moment during this CBS workshop was the killing of a famous Banyana Banyana soccer player Eudy Simelane in April 2008. The facilitator made a comment about participating in the corrective rape and killing of this luminary. Participants were shocked wanting to clarity on the statement. What was intended by the statement was a demonstration of how we society partake in the violation of others human rights by association. This session demonstrated again how society agrees in stereotypes irrespective of their difference/s when it comes to Gender matters. For EHAIA

this workshop was an opportunity to bring to the fore matters around homosexuality and sexuality in general.

Impact

In Nicaragua, participants responded positively to Ujamaa Centre input although we relied on translation this did not hamper our work. The manner in which our method takes seriously the text and context was the highlight of the workshop. One of the participants from Colombia expressed an interest to enroll for a Masters in Biblical Hermeneutics with Professor Gerald West who has played a leading role in this field. All the participants felt that the steps followed in our methodology enables them to apply this in their own context. It was agreed that the participants will explore the work in their countries and share through social network platforms.

Reverting back to South Africa and Southern Africa it remains our testimony that the work done by Ujamaa is valuable. There remain many people on the margins of society who need to hear about Contextual Bible Study and apply it in their social transformation work. For a community commonly known for its popular uprisings and engagement with local governance – the text gave them a fresh look to their daily struggle post 1994 elections. IDAMASA participants expressed their need to bring Ujamaa resources where it matters the most. EHAIA took a firm stance to challenge stereotypes towards homosexuality driven by their past achievements in addressing stigma and fear in Africa where HIV and AIDS is prevalent.

Planning

The international planning committee is satisfied with progress made thus far by the participating partners and resource organisations. This experience is enabling Ujamaa Centre to reach out beyond her borders. A number of colleagues are equally getting an opportunity to showcase various projects of the centre drawing on our contextual bible study methodology. Without support from Kirk en Actie it is almost impossible for Ujamaa Centre to replicate her work and enable others to start something of their own – relevant to their needs.

Locally and regionally Ujamaa Centre' work is much sought after and needed. With constraints faced by the organization financially this challenges Ujamaa to find frugal ways and other avenues to share and spread her work in new ways.

People's Theology/Kairos Theology: resourcing and connecting prophetic voices

Introduction

In the year of the centenary of the African National Congress a number of Churches are reminded of the early beginnings of this oldest liberation movement in South Africa and the continent. Ujamaa Centre has received a number of invitations this year to assist Churches see their role in the transformation of our society and involvement in politics in general.

Many Church people this year were shocked to learn that the ANC was founded in a Church building on the 8th January 1912 in Bloemfontein.

Later in the year, a group of participants far afield as Germany and closer to our shores in Mozambique met to explore together without any mandate where the future of our prophetic and kairos tradition is heading to in the country. This consultation was co-facilitated by Rev. Dr. Ben Khumalo and Rev. SO Mabuza. The good will of the participants attested to the serious nature of the state of our public theology in South Africa.

Activity	When	With whom	What & How	Numbers
The Church and the State – How does Government affect the Church: Romans 13:1ff held at Mandeni	6 th April	Evangelical Lutheran Church in Southern Africa, South Eastern Diocese, Empangeni Circuit: Mandeni Parish	A presentation with a question and answer session with the congregants.	250; 81 men and 169 women
Ingxoxo: Conversation with the like-minded prophetic theologians, Staff Club, University of KwaZulu-Natal, Pietermaritzburg	10 th to the 11 th September	Theologians; Faith-based Organisations Directors, Church activists and one Mozambique Bachelor of Theology (Honours) student	Post the Kairos South Africa public letter to the ANC leading to Mangaung and their million signature campaign the question of prophetic and kairos theology was tackled using a Zulu concept of conversation (Ingxoxo)	10; 10 men and 1 woman apologise d

Analysis

The above seminar was not organized by Ujamaa Centre. It was the idea of the aforementioned Church. This is a sensitive topic in the Church and the region where this session took place on Good Friday. The entire parish waited in anticipation and had an opportunity to engage the topic handled by an outsider. Women and youth were the most animated in the session asking a number of questions. For instance, a number of women were concerned about bills passed by parliament which compromise Christian values around sexual reproductive matters. Youth were agitated about their exclusion generally in policy formulation in the country.

In the same vein, the conversation was not born out of Ujamaa Centre thinking. It was an idea that arose from some Kairos SA public letter to the ANC signatories who were raising some

questions about their role post the ANC Polokwane Conference leading to Mangaung Centenary Celebrations and National Conference of the ANC. Participants were frank and agreed to keep the spirit and letter of the conversation internally amongst participants.

Impact

Member of the parish were challenged for the first time to see public participation in public life as part of their responsibility. They were able to see that those amongst them who are politicians and government workers are an extension of the Church and should be used as a resource to the edification of the Church's Mission. A new understanding of the role of Parliament, the Executive and Judiciary in our country was clarified for the first time to many participants. The biblical text was understood in the process as the basis upon which the Church draws resources and inspiration from to play an active role in ensuring that God's Mission on earth is fulfilled on earth.

Ingxoxo participants agreed to meet early in March 2013 to pursue the conversation further. This has now been postponed to September 2013 due to other events which were taking place around the same time as intended initially.

Planning

In a challenging economic climate it is a great relief for initiatives of this nature to be replicated in our Churches. Ujamaa Centre incurs minimal costs in servicing and responding to such invitations. The burden of administration is less and related costs. This is a direct contribution to Ujamaa Centre in terms of workshop costs. In future we hope this becomes the trend that communities incorporate such work in their ongoing ministry.

Plans to continue with Ingxoxo are afoot and will be followed through in the second semester.

Religion and Governance: church leaders, youth, and citizenship

Introduction

This work is a continuation of the pilot project wherein Ujamaa Centre partners with others to consolidate our resources and minimise costs. We explored further the work we started last year in Youth, Citizenship and Advocacy. There were opportunities as well to contribute in workshops and consultation that were organized solely by our partners. This assists our work severely.

Activity	When	With whom	What & How	Numbers
Youth, Citizenship and Advocacy, Tre Fontane,	17 – 20 May	South African National Council of Young Men's Christian	Introduction to Contextual Bible Study and Methodology for	29; 17 men and 12 women

Mariannhill		Associations; Mount Elias Organised Group, Mpumaza Creative Minds Group	Youth Advocacy	
Empowering Youth for Life, Leadership and Service Consultation held at Orlando East, Soweto YMCA	12 th to the 13 th June	South African National Council of Young Men's Christian Associations National, Regional and Local Staff; Ecumenical Service for Socio-Economic Transformation, Swedish YWCA/YMCA International Desk and select Youth Leaders from the SA YMCAs	Input on the Subject to Citizen Concept and Youth, Citizenship and Advocacy pilot project with Ujamaa Centre partners	17: 8 men and 9 women
Young Adult League Conference held at the Assegai Revival Centre, Piet Retief	15 th to the 17 th June	Evangelical Lutheran Church in Southern Africa, South Eastern Diocese members of the Young Adult League members from the age 35 and beyond	A keynote address entitled, "Revisiting June 16, 1976 Legacy: A Lutheran Perspective" in a panel with a Local Government Executive	450: 80 men and 370 women
Youth League Conference held at Nsikayethu High School, Imbali	28 th June to the 1 st July	Evangelical Lutheran Church in Southern Africa, uMngeni Circuit Youth League members from the age of 14 and beyond	A keynote address focusing on Taking Full Responsibility: Collective Leadership	

Analysis

During our initial workshop last year on Youth, Citizenship and Advocacy participants raised a concern about the importance of learning how to do contextual bible study to assist them in their ecumenical work. This year we were able at Tre Fontane to give more time to this aspect of our work. Reading of the biblical text as an advocacy too is not a common feature amongst young leaders.

The consultation organized by the South African National Council of YMCAs with her partners enabled Ujamaa Centre to present her rationale in using a collaborative approach towards a comprehensive Youth Leadership Development Programme to address the need for a new breed of leaders in our civil society. We drew from a range of resources amongst the partners who were present in Soweto during the Youth Month in South Africa.

Again, Churches invited Ujamaa Centre to participate in their respective conferences above as a resource partner. We were able to make connections between doctrinal teachings of the Lutheran Church to demonstrate how Young people and Young adults can participate in their development and progress in Society.

Impact

In the above areas there was a variety of experiences. Some youth battle to see the connection between the biblical text and matters generally perceived to be secular. This is an area that we must continue to work on. At the consultation organized by the SA YMCAs one of the gaps that was noted is the lack of clear theological and biblical basis for the kind of work faith-based organisations do that make them distinct from common non-governmental organisations.

For the Young Adult Leaders for them it was a new lesson to learn the history of the famous June 16, 1976 and the role played by the pioneer of Black Theologian Manas Buthelezi who was based in Soweto at the time of the uprisings. Looking at his life and contributions at the time this was a good lesson to demonstrate that religion and faith cannot avoid the political. Prior to Ujamaa Centre input a debate had ensued in a Bible Study conducted by the Executive Secretary about the evil of politics and the Church not taking any part in politics. With the above session this subject was addressed adequately with a general consensus. Amongst these leaders some are local councilors and prominent politicians in their communities.

A platform was provided to explore these issues in an open and rigorous manner.

Planning

The challenge that is evident in these various kinds of activities is how to measure impact in workshops that are not designed by Ujamaa Centre directly. It is also a challenge to look at how one determines impact in huge numbers of participants. Workshops that are organized directly by Ujamaa Centre are easier to monitor as the numbers are manageable. This remains a continuous challenge our projects are tackling.

Women & Gender \Solidarity with People Living with HIV and AIDS

Project Co-ordinator: Ms. Bongi Zengele

Introduction

Year 2012 has been a year of reflection and restructuring within Ujamaa as we felt the impact of recession as well as other factors that affect socio-economic constraints. As part of consolidation Women and Gender Programme was mainstreamed alongside all other programmes seeing that Gender issues are at the cutting edge in our society. So in all our community engagement it became clear that Gender issues are on the top of the agenda and need serious intervention at different level programme's capitalizing on synergies that impact on each as well as the overlapping nature of HIV and Gender. This is a summary report of two programmes that were operating collaboratively. For instance challenges experienced by women and children overlap with situations that expose them to contracting HIV and AIDS. While addressing multifaceted trauma based care for people living with HIV there is no way that there are no parallels drawn on the stories of sexual violence that leads to more women exposed to contracting HIV and AIDS. Dealing with these thematic issues it became more central this time as there is a great need to search for workable strategies towards Prevention of the spread of HIV and AIDS as well as paying special attention to the needs of Survivors of Sexual Violence, who may happen to be People Living with HIV and AIDS. Reflecting on the signs of our times this is the most relevant time in the history of violence in South Africa where Gender Based Violence directed to the elderly women has mushroomed injuring the pillars of our society. It is incidents like these that damage the core values of 'Ubuntu' which is regarded as the barometer and heart-beat of our being in South Africa. These incidents are only a tip of an iceberg presenting dysfunctional society that needs more 'life building' initiatives encouraged and facilitated by the work of Ujamaa and other organizations sharing similar goals, aims and objectives of restoring human dignity and Gender Justice within an HIV and AIDS context.

Activities

Activity	When	With Whom	What & How	Number
1. Literacy training in basic HIV and AIDS Training workshop for People Living with HIV in Support Groups.	18 January 2012	EMpolweni Community Hall facilitated by Bongi Zengele	The content was of training focused on revising and unpacking common terms often used in the context HIV and AIDS. It was really fascinating to find out that more people need proper information on basic terms used and their meaning. This workshop created more in-depth understanding in this way people were more	38 women 4 men living with HIV and AIDS Total:42

			empowered as they understood better the life cycle of HI virus and how ARV treatment reverse its duplication.	
On - going on site training and psycho-social support to enhance resilience and psycho-social support	20 January 2012	Training workshop in Basic HIV and AIDS life cycle at Embali BB Community Centre, on the facilitated by Bongzi Zengele	The content analysed different stages of HIV, opportunistic sexual transmitted infections and myths on HIV and AIDS. There was peer educational sharing and support as participants shared their personal experiences with regards to STI'S	There were 30 women and 14 men living with HIV and AIDS. Total:44
Caring for Caregivers to strengthen sustainable continuum of care and support in communities.	20 Feb. 2012	Bongzi Zengele Facilitating a session on basic hygiene as part of on-going care and support network with PLWHAs and Caregivers 'Onompilo' in KwaNyamazane Community. There were French visitors.	Hygiene is seen as basic necessity when caregivers are engaging with people in need of extra care and support. Basic hygienic principles are regarded as pillars of empowerment especially where people are encouraged to take charge of their lives and learn new strategies to deal with preventable life threatening circumstances the may find themselves in. This community learning becomes a tangible assert towards sustainable people centred development	14 Women
	4 June 2012	Embali support group update workshop on ARV regiments and follow up session on treatment defaulters facilitated by Bongzi Zengele	The session was very important in highlighting the new regiments that form part of ARV roll-out initiative in local clinic. The majority of participants were concerned about side effects, they were advised that some of them may need to occasionally change a drug from the first-line regiment to the second-line regiment, because serious adverse reaction, these will be administered and monitored by Medical Staff	23 women 3 men Total: 26

		Empolweni Support Group on ARV and TB side effects and their treatment facilitated by Bongzi Zengele	Peripheral neuropathy is a side effect of stavudine and didanosine. The treatment of TB is isoniazid. Rash is a side effect of ARV treatment, nevaropine and efavirenz. TB treatment rifampicin, isoniazid and pyrazinamide. These were explained step by step and participants gained more knowledge and insights into what goes on within their bodies and were empowered to take charge of their treatment to enhance positive living.	13 men 15 women Total: 28
		KwaMpumuz a Support Group training on ARV treatment Literacy facilitated by Bongzi Zengele	The training was on ARV regiments, first line Stavudine(d4T) 40 mg every 12 hours (or 30 mg every 12 hours <60 kg) with Lamivudine (3TC) 150 mg every 12 hours and Efavirenz(EFV) 600 mg at night(or 400mg if <40 kg) or Nevaropine (NVP) 200 mg daily for 2 week followed by 200 mg every 12 hours. These were very informative and participants were able to ask questions and share lived experiences of those already on ARV treatment.	16 women 2 men Total 18
2. Providing Psycho-social and spiritual support to People Living with HIV and AIDS	5 Feb. 2012	Contextual Bible Study in Mt.Elias on the from John 8:1-8,facilitated by Bongzi Zengele	The content of the text was used to deal with ' <i>stigma and discrimination associated to HIV and AIDS</i> ' The participants expressed the real concerns regarding people's attitudes towards them and how these impact negatively on their self-esteem. The sharing of life experiences enabled peer counselling to take place as all participants were actively sharing and listening.	There were 29 women and 10 men living with HIV and AIDS Total:39
	14 Feb.	Contextual Bible Study	This text was used as a tool of enhancing life skills, self-confidence and fighting stigma and discrimination around HIV and AIDS. A safe space was	16 men and 25 women living with HIV and

	2012	in Northdale on the Mark 5, facilitated by Bongzi Zengele	created to enable participants to share their real life experiences and what they have learned from CBS with regards to affirmations	AIDS Total:41
	21 Feb. 2012	Positive Living session with PLWHA's at East Street Clinic, facilitated by Bongzi Zengele	The content of training focused on the meaning of positive living and key factors on fighting stress as it is the silent killer and often the main cause of emotional breakdown and low CD4 count. It was highlighted that a new 350 CD4 qualifies people to start ARV treatment	there were 35 men and 100 women living with HIV Total:135
	7 March 2012	Training on Nutrition for PLWHA's at Mpolweni, on facilitated by Bongzi Zengele	The content of training focused on the importance of preparing and cooking a balanced meal. The classification of different classes of food according to health regulations became central theme. There was a special focus on creation of community gardens per house to mentor healthy living.	16 men and 32 women Total: 48
	14 March 2012	Life skills training workshop on Discordant couples and Reproductive Rights for People Living with HIV, at Mpophomeni, on the facilitated by Bongzi Zengele	Life skills training focused on strengthening psycho-social support and creating more openness about reproductive health challenges facing them as well as explaining the dynamics brought about discordant couples who want to have children and the availability of PMCTC programme to support new parents living with HIV	15 men and 22 women Total: 37
	5 April 2012	Life skills training workshop on	This workshop focused on Positive Living as a tool for coping with HIV and AIDS key themes discussed was:	13 men and 22 women

		Positive Living, at Scottville Clinic, on the facilitated by Bongzi Zengele	HIV infection, transmission, and prevention.	Total: 35
	12 April 2012	Tamar workshop in Mt. Elias Facilitated by Bongzi Zengele	The participants expressed their frustration in the area where sexual violence is often experienced by women and there are proper ways of dealing with these traumas, Tamar enabled them to speak openly against abuse of women and children. The presence of Community Policing Forum was helpful to do follow up on cases that needed urgent action.	22 women and 13 men Total: 35
	25 May 2012	Contextual Bible Study with Thubalethu support group at Enseleni on the, facilitated by Bongzi Zengele	The text was on Mark 5:24-34, this story was used to deal with Disclosure, Stigma and Discrimination in the context of HIV and AIDS	43 men 55 women Total:98
	29 May 2012	A workshop on facilitation of CBS Methodology in Community for Anglican clergy in Zululand Diocese, facilitated by Bongzi Zengele	Train the Trainer workshop for clergy on how to use CBS as a tool of engaging communities living with HIV and AIDS.	30 males 8 women Total: 38
	7 June 2012	Tamar Workshop with LGBTI community in Embali,	This session allowed free expression of Gender Based Violence directed to this community which is often referred to as corrective rape	18 lesbian-women 6 gay –

		facilitated by Bongi Zengele	for there is common belief in community that they need to be corrected through rape in this way to be taught a lesson. Unfortunately this homophobia is common and needs to be challenged firmly by similar campaigns	men Total: 24
	Commemoration of June 16 in Mpolweni community, facilitated by Bongi Zengele	Tamar Campaign as a tool of targeting Gender Based Violence in community	This session enabled a safe space in community where participants were encouraged and given support to report cases of abuse to the local police station. The presence of local police station representative and community structures was a remarkable recognition of positive outcomes of meaningful community-based initiative.	46 Women 18 men Total: 64
	19 July 2012	Care Givers in BB Imbali Township facilitated by Bongi Zengele	Contextual Bible study on Good Samaritan was chosen by caregivers as a motivational text to support them as they offer care and support to others. This was followed by Basic Counselling Training and supervision of cases reported. The caregivers were	11 women 3 men Total 14
	17 October 2012	Scottsville ARV Clinic Training co-facilitated by Bongi Zengele	The content of the training was on side effects of TB and ARVs. Nausea can be caused by didanosine, zidovudine, ritovar and saquinavir. Treatment of TB is pyrazinamide. Hepatitis as a side effect of nevaropine and efavirenz. Treatment for TB is rifampicin, isoniazid, and pyrazinamide. This forms the most essential part of positive living with HIV through gaining more new knowledge about side effects and causes as well as possible treatment.	11 men and 9 women Total: 20
Children's Theologies	23 March 2012	Ndlelayabasha Primary	Tamara story was used as a tool to engage with children educating them about the	Total: 500

		School in Willowfontein Facilitated by Bongzi Zengele	dangers of Child Abuse and what to do when they find themselves facing similar situations as well as stressing the importance of reporting cases to someone they trust even the teachers in their school.	plus learners it was not possible to differentiate between boys and girls they are all primary school age group.
	11 May 2012	PMB Sizabantwana Educators Project in St Johns Congregational Church PMB Facilitated by Bongzi Zengele	Workshop in collaboration Psychology Dept. on their Peer Educators Training programme on Child Abuse what teachers need to know and how they can protect their children	35 female teachers from Pietermaritzburg Schools
Tamar Campaign	16 May 2012	EMpumelelo Primary School facilitating Tamar Campaign by Bongzi Zengele	The learners were alerted to the dangers of Child Abuse and practical strategies to use when confronted with it or knowing someone who needs help. The parents were encouraged to believe the stories of abuse if reported by minors from the discussions the children expressed their frustrations because they are often not taken seriously if they report abuse both at home and in the school	800 plus learners it was not easy to calculate boys and girls, they are all primary school age group
	31 May 2012	Tamar Workshop in France with Support Groups Facilitated by Bongzi Zengele	The Campaign was used to highlight close relationship between Gender Based Violence and HIV. This created a safer space where both men and women share on how they view these as well as frustrations where injustices are experienced because of the lack of proper reporting and giving on-going support. There was a common commitment to	26 women 10 men Total 36

			join hands in care and support.	
	June 15	Commemorating June 16 of engaging communities in collaboration with 4 Community Based Support Groups for PLWHA's	'Stop Child Rape Campaign' is using the story of Tamar as a tool curb the spread of GBV in communities it also allow dialogue on this theme. Drama is seen as an educational component of driving the real message to the public.	+ or – 150 participants including men and women.
	June 28	Workshop with Children on ARV Treatment and home-visits	The workshop was on understanding your ARVs better to enhance sustainable adherence amongst children.	11 boys 14 girls Total 25
	2 July	Workshop with children on ARV treatment in France to enhance adherence to treatment and psycho-social support facilitated by Bongzi Zengele	The theme of the workshop was on Advocacy role that is needed in support the needs of children on ARV treatment. The workshop observed that care givers need extra on-going support in nurturing a culture of adhering to treatment.	16 girls 9 boys Total 25
	1-2 October 2012	A Bible Study Workshop with Children and Siblings on ARV	This was a joint venture with Sinomlando to use different approaches in providing support to children on ARV treatment. Contextual Bible study on Jesus praying for a sick child Talita allowed the participants to engage openly about their illness, fears and anxiety experienced by	14 girls 4 boys Total 18 participants

		Treatment in collaboration with Sinomlando Centre	children because of HIV and AIDS. The whole experience proved to be therapeutic and it was recommended that the similar workshop needs to be followed up sooner by home visits.	
	5 November 2012	Tamar Campaign as an advocacy tool against GBV facilitated by Bongzi Zengele	This workshop provided safer spaces for participants to share and support each other as they find out that there were all affected directly and indirectly with GBV and the was a need to engage seriously to liberate those who are struggling in dysfunctional relationships.	11 men 15 women Total = 26
	25-30 March 2012	Tanzania 'UMOJA' and we visited 6 different communities in Tanzania using UMoja as developmental model for community empowerment	Collaboration initiative with uMoja Community Mobilization Initiative and Experiential trip that has similarities with UJama's way of doing theology with people from the margins. This was an exposure programme that enabled me to review synergies that exist within these approaches and how valuable it will be if we assist in allowing exchanges and learning opportunities with special regards to rereading the Bible in ways that are empowering.	6 women and 4 men = 10 participants from different organizations in South Africa
	11 September 2012	Wellness Course and Positive Living it was facilitated by Bongzi Zengele	Contextual Bible Study on Lazarus was used to facilitate reflection on wellness and the meaning of healing in a context of HIV and AIDS.	18 women 5 men Total 23
	21 September 2012	Capacity Building Workshop on 'strengthening support groups' facilitated by Bongzi Zengele	The workshop enabled more inward looking in Support Groups highlighting a need to learn and share from each other as this is the reason of Support Groups.	11 women 3 men Total 14

	19 October 2012	Treatment Literacy Train the Trainer Workshop facilitated by Bongi Zengele	The workshop was focused on basic ARV literacy and understanding of HIV life cycle. This helps communities to take adherence seriously as more people who take their treatment accordingly show improved health results and long term survivors of HIV and AIDS	26 women 8 men Total 32
	9 November 2012	16 days of Activism on violence against women and children in Mpolweni facilitated by Bongi Zengele	The Campaign created safer spaces in community where people were able to use open forum dialogue to share their frustration and anger about increased incidents of rape especially of the most vulnerable the elderly women and children. Steps taken were that of reporting cases directly to the police and organize follow ups where delays are experienced	62 women 28 men Total 90
	20 November 2012	16 days of activism on violence against women and children in Mt Elias facilitated by Bongi Zengele	There has been remarkable progress in this community. The local station commander is fully supportive of survivors of sexual violence. He attended this training and committed himself and his team to work closely with communities as a way of mitigating crime.	36 women 16 men Total 52
	29 November 2012	Tamar Campaign as a tool used to facilitate training workshops equipping children on steps to take when are confronted	The school created a positive environment that facilitated openness on issues of GBV. Children expressed openly that they are exposed to Sexual Violence and would like to form support based in school for that is where they felt safe. The teachers also expressed a greater need to be trained and supported on this issue so that	+/-500 pupils it was difficult to differentiat e between girls or boys because of time

		with an abusive situation. This was facilitated by Bongzi Zengele	they can intervene in helping vulnerable children at an earlier stage, to fast track help.	constraints
Focus on Challenging Transformative Masculinities and life affirming Human Sexuality	7 June 2012	Facilitated CBS on Judges 19 focused on Sexual Violence and a challenge on how to create awareness of this crime and its impact in Society. Facilitated by Bongzi Zengele	The CBS allowed a group of Gays and Lesbians to reflect on the trauma and pain inflicted to their own community especially during the wake of corrective rape that is affecting almost all communities in South Africa. People were able express their fears and frustrations and came to a workable solution that they need to form strong advocacy alliances to support each other and their families.	25 participants all gay some are living with HIV
	28 June 2012	CBS redemptive masculinity using the story of a prodigal son with men living with HIV in France community facilitated by Bongzi Zengele	The See Judge and Act method was used and it allowed the participants to identify with different roles of men characters in the story as well as the dynamics where the well behaved brother was felt about how their Father reacted to a prodigal son as opposed to the well-behaved one. The participants were challenged to review their own lives and work towards changing their lives for the better	28 men
	6 August 2012.	CHART presentation with Dr Deborah on Public Policy makers and Researcher's Perspective on Moral /Ethical	This was a controversial topic placing PLWHA's reproductive rights at the centre of discussion, revealing sensitive and unethical practices by medical professions of denying PLHWA's to have babies without their consent. This brought about existing	+ / or – 30 students both men and women

		concerns regarding Reproductive Health of PLWHA's	limitation of reproductive health rights and responsibilities.	
	10-20 August 2012	Facilitating CBS on Tamar empowering Church and Communities with Biblical and Theological Resources in Cameroun	This is a three year circle training programme in collaboration with Protestant University in Yaoundé, Cameroun with Prof Priscille Djomhoue a theologian and a leader of the Circle for Concerned African Theologian Women	
	22-25 October 2012	Advocacy Training with Anglican Bishops in Johannesburg in collaboration with Hope Africa	The workshop became a spring-board for Bishops to interrogate the role of the church in this present context in relation to challenging corruption and the crucial role of advocating	
	11-15 July 2012	Tamar Campaign as a tool towards healing for Survivors of Sexual Violence and facilitating communication tool for Church Leaders in Monrovia, Liberia	The campaign was two - fold it reached-out to Survivors of Violence, enabling them to hear and share with others. Secondly an encounter with Church Leaders where Survivors were able to engage with them on their journey towards healing.	38 women 25 men Total 63
	1 August 2012	Reproductive Health Education & Advocacy Campaign with students at Tertiary Level	This was a collaborative campaign of all structures in UKZN as a response to support students in reducing their vulnerability in sexual relationships.	+ or – 200 students both men and women attended
	6	Formation	This is an ongoing programme	

	November 2012	and ongoing training of 'Treatment Buddies' to strengthen community based adherence and advocacy, facilitated by Bongzi Zengele	that aims to strengthen both those taking treatment as well as treatment supporters. All participants are given time and space to share their fears and frustrations of living with HIV and AIDS. Psycho-social support is provided and one on one counselling is strengthened.	25 women 17 men Total 42
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Analysis

We live in a hurting world that manifests itself in violent crimes against women and children. So Tamar Campaign opens up new possibilities for communities and churches to engage on HIV and AIDS issues and look for tangible ways towards prevention. The fact that Tamar protested and allowed all family members in the House of David as well as the wider community to know that she was raped within her family has challenged the participants during the CBS session to deeply engage in the debate of what it means to 'break the silence' in areas pertaining sexual violence and domestic violence. The cry of Tamar is not that of shame and defeat but of protesting and drawing attention that a huge scandal has taken place in a house of a man of God David! Her screams are challenging the silent scream that is commonly felt and experienced by Survivors of Violence. Ujamaa enables such engagements to interrogate the culture of violence that is often justified by the cultural practices that are oppressive to women thus increases their vulnerability and on the other hand fails to challenge the perpetrators who are part of our society. The cry of Tamar saying:

'Don't my brother! Do not force me! Such a thing should not be done in Israel DON'T DO THIS WICKED THING!' 1Sam13:12

This response points out clearly on what type of a man Tamar wanted. She reminded him what he is supposed to be according to the law of Israel. Furthermore in our [present context this is relived again and again when CBS on Gender Based Violence is facilitated and social action has received support both at community levels and at the local Police Stations where the officers are also made aware of the sensitivity of addressing cases of Sexual Violence. The majority of Survivors need to be empowered so that they can work with others facing similar challenges to fight the scourge of silence. The support groups have taken seriously their position to create safer spaces to dialogue and engage deeply on workable solutions towards manageable and practical ways of curbing the spread of Gender Base Violence which serves as fertile ground for the spread of HIV and AIDS in community.

Impact and Highlights as expressed by participants

1. We often take it for granted that people are overloaded with HIV and AIDS information, but the training on basic counselling in HIV and AIDS revealed the facts that there is a need for update training and information sharing on basic literacy in HIV and AIDS as more people lack this information. It became clear that the fact someone is HIV positive does not make him/her an expert in the field, but appropriate knowledge and support is highly essential. This calls for more updates on the subject. After training in January during evaluation one participant said

“I thought I now know everything about AIDS but today a new page has been opened especially on HIV reinfection and the dangers of alcohol and substance abuse while you are on ARV treatment”

2. After training in February Nokuzola’s comment was as follows:

“The training was very informative and gave more insight to participants and reasons why STI’S need to be treated as means of curbing further spread of HIV infection. Knowledge is power it became clear that HIV is manageable illness that calls for proper information to those infected.”

3. Doing CBS on John 8 is often a deeper way of engaging with participants. The way Jesus responded to the ostracized woman in the text became a tool of handling stigma and discrimination, and all the participants often expresses that they had felt judged because of their HIV status and reading this text leaves them more empowered and affirmed because of Jesus’ non-judgmental attitude accompanied by dignified approach demonstrated by Jesus where all the blame was on her reassures the participants who often identifies with this woman in the text and they are convinced that this is how they need to see and treat themselves and those living with HIV and AIDS at the same time advocate for the protection of their human rights which are often ignored or disrespected. The participants became aware of stigma and discrimination they face in their daily lives as HIV positive individuals, and they were encouraged to see beyond the text in that some of their obstacles can be challenged by positive reading of the Bible. The participants were challenged to change harmful behaviours that exacerbate the spread of HIV and AIDS. Local clinics need to strengthen prevention intervention at primary level; this process can proceed to a larger population.

4. It was really important to observe the importance of training on nutrition, we often take it for granted that people know what to do and yet this is a highly specialized area that need ongoing input and updates. The issue of community gardens was taken seriously and there was a commitment to start planting their own vegetable gardens although this is a long term process that calls for patience and strong commitment.

5. Reproductive health is a scary topic to deal with because there has been more emphasis on promoting no pregnancy to a level of sterilization of people living with HIV that was done without their consent. The session helped participants to make informed choices and brought

more hope than fear to those willing to have children whilst knowing their HIV status. There is a bigger challenge to advocate for the protection of human rights that are often violated through prejudice associated with HIV and AIDS. This calls for a more consistent and deliberate engagement on this topic where clarity is created with regards to reproductive rights as well as the importance of shared responsibility by both medical professionals and patients involved.

6. Update training on Counselling and Skills Referrals Workshop enabled and facilitated the creation of safer space for peer-education process as people share their experiences as means of coping with HIV. This is a life time process where individuals were given space to share and practical steps were taken to follow up on their cases with the local policing unit. This was encouraging and demonstrated positive power of collaborative effort with relevant stakeholders and dealing with sexual violence hands on. It was significant to see the impact of the story of Tamar as a tool for community to engage on Gender Based Violence and find tangible ways of dealing with it. One of the Police officer commented:

“It is sessions like this one where we see the value of Community Policing Forum become alive in community this makes our work much easier and fast tracts reporting and helps us see justice being done urgently because of the effective collaborate nature of community involvement in matters of great concern such as Sexual Violence...please Ujamaa continue to bring us together it works!” Captain Zitha - New Hanover Police Station

7. A CBS with Gays and Lesbians Support group provided a rare opportunity where the participants were open and felt at home to use the Bible while reflecting on their lives as well as asking sensitive questions that are often used to bash them and humiliate them in public. During the verbal evaluation one person commented on impact of the Bible Study:

“Today I am back home again, I am alive again and I am happy to take and read the Bible again after such a long time when this same Bible has been used over and over again to judge me and my sexuality, thank you Bongi for allowing me to be me and not what you like me to be....we need to have more encounters of this nature in the future....”

Media

New media coverage of this type of work at international level: <http://www.la-croix.com/Religion/S-informer/Actualite/En-Afrique-du-Sud-face-aux-ravages-du-sida-EG-2011-11-14-735691>

Planning

Greater involvement of Survivors of Violence and local police station in service training on Sexual Violence is critical element of future engagement with structures created to promote a culture of non-violence in all programmes. In future it is important to plan to make HIV and GBV prevention and awareness campaigns across the year without separating them as they impact our lives on daily basis, and there is a need of creating safe spaces for dealing with HIV and AIDS in communities, thus creating a culture and norm of fighting stigma and discrimination. At the same time to open spaces of breaking the silence on Gender Based

Violence and create workable solutions for curbing the multifaceted traumas faced by women and children on a daily basis with no adequate support. It is important to note that the work of Ujamaa on Gender Based Violence, HIV and AIDS is recognized in the Southern Africa as well as in the larger continent of Africa, our intervention is regarded as the best practice model of interacting with HIV and AIDS in communities that are directly impacted by the pandemic and at the same time seeking tangible ways of finding solutions towards sexual violence that often goes without challenging the perpetrators. Engaging directly with the infected in our experience has gone beyond support groups initiatives, but the support group strategy has become a workable tool of targeting HIV and AIDS in communities while advocating for '*ukuphila*' life. This has been expressed over and over again as people try to share how their engagement with our work has impacted on their lives and they see a need of more training workshops of this nature addressing these important issues affecting inner-core of our being.

Contextual Bible Study: Pedagogy, and Praxis

Co-ordinator: Prof Gerald West

Introduction

This is the core of our work and so is a part of each of the ‘spokes’ of the wheel of our work (see above diagram). Under this heading we will only report on those activities that focused on our methodological work.

Activities

Activity	When	With whom	What and how	Numbers
Contextual Bible Study training, South Africa	27 January	Ministers from England, Southwell and Nottingham diocese, link diocese with Natal diocese	Experience of, training in, and practice of CBS	15, including 12 from England and 2 from local diocese; 9 women and 6 men
Steering Committee meeting of Contextual Bible Reading project of Kerk in Actie, the Netherlands	29 May to 2 June	Steering Committee members and invited participants from the Netherlands	Reflection on CBS networks, including South Africa, Brasil, Kenya, Mozambique, Cameroon, Nicaragua, and the Netherlands	5 from the Steering Committee and 11 from local partners; 10 women and 6 men
Diocese of Huron Bishop’s Clergy Conference, Canada	21-23 November	Bishops and clergy of the Diocese of Huron	Training in CBS around the theme of: Circles of Dignity and Justice.	120, about 70 men and 50 women
Conrad Grebel (Mennonite) University College workshop, Waterloo,	24 November	Staff, students, and local pastors	Training in CBS around the theme of: Discerning the presence of	52, about 25 men and 27 women

Canada			dignity	
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Analysis

It is clear from the visit of the clergy from England that the work of the Ujamaa Centre is recognized as providing a valuable resource to those working in local churches. Some of those who participated had read extensively about our work. All wanted to experience CBS and to ask questions about it. In many cases those who read about our work find it difficult to imagine what the actual experience, so this kind of opportunity to ‘practice’ CBS is important.

The ongoing work of the Contextual Bible Reading project of Kerk in Actie (the Netherlands) remains a vital link between the various forms of contextual Bible reading work around the world. Gerald West is a member of the Steering Committee and the Ujamaa Centre as a whole values this networking project. The central aim of the project is to nurture CBS and to provide resources to establish new CBS sites in strategic sites. Bongzi Zengele and Solomuzi Mabuza have participated in the training workshops to establish sites in Cameroon and Nicaragua respectively (see their reports). And a number of Ujamaa staff over the past five years have participated in the projects work in Mozambique.

The invitation by the Diocese of Huron in Canada is another example of the way in which CBS has become globally recognised. This conference came about as a result of the Bible studies that Prof West led at the Anglican Communion Lambeth Conference in 2008. Bishops from Canada who were there wanted their clergy to be trained in this method. The focus of the Bishop’s Clergy Conference was on the theme: Circles of Dignity and Justice. The four sub-themes were: Discerning the presence of dignity, 2 Kings 5: 1-19a; Discerning the haunting questions of our time, John 9 (and Job 42); Context discerning the detail of scripture, 2 Samuel 12: 1-22; Justice discerning our connectedness (and the shape of scripture), Mark 7: 1-13 (and Genesis 1). The entire conference was given over to CBS, within a liturgical framework.

Similarly, the invitation to Conrad Grebel, a Mennonite seminary in Canada, shows the diversity of Christian communities for whom CBS has become an important resource. Working in the beautiful chapel of Conrad Grebel we had a diverse group of academic staff, students, and local pastors, who participated in CBS. Our theme was Discerning the presence of dignity, 2 Kings 5: 1-19a, a CBS that requires considerable creativity as it ‘imagines’ the story of a marginal character, the young slave girl who brings redemption to Aram and Israel.

Impact

As indicated above, the impact of the work of the Ujamaa Centre in CBS is ‘felt’ around the world, even in sites where we have not ourselves held workshops. This demonstrates the importance of our published resources, both popular and academic.

The impact of Kerk in Actie's Contextual Bible Reading project is extremely significant, as it is the only initiative of its kind. It provides an opportunity for those working in the field of contextual Bible reading to learn from each other and to share their resources with others.

The workshops in Canada are significant in other ways, signalling both the reach of CBS across diverse Christian communities (from Anglicans to Mennonites) and the recognition that CBS has a tool for building Christian community.

Planning

Kerk in Actie's project is an important initiative. We are in the process of evaluating what the most appropriate role for a coordinating committee might be. But there is no doubt that this project adds substantially to the development of CBS.

Community-Based Learning: Training Theological Students

Co-ordinator: Prof Gerald West

Introduction

As is our custom, students in Biblical Studies 210 were introduced to the theory and practice of Contextual Bible Study.

Activities

Activity	When	With whom	What and how	Numbers
Introducing CBS to university students	February to June	Students in Biblical Studies 210	Students are introduced to the theory and practice of CBS, both inside and outside the classroom	15 students, including 8 women and 7 men

Analysis

We have noticed a changing profile in this class. We are having increasing numbers of students from non-theological degrees taking the module. This requires us to adapt the module so that it is accessible to students with little formal theological education.

Impact

It is gratifying to note that the module is now attracting students who come from the Arts and Social Sciences, thereby enlarging the scope of our work. We have had to adapt the module to take cognizance of this change, and we hope that the greater diversity of student taking this module will extend the impact of CBS into the 'ordinary' or lay sector of the church.

Planning

As the profile of the students changes, so we are having to plan more carefully. We are also evaluating to what extent we might advertise this module more widely to students from other non-theological degree programmes.

People with Disabilities: Working with and Learning from the Margins

Co-ordinator: Prof Gerald West

Introduction

This is a new component to our work. We have always had a commitment to working with those living with disabilities, but this has taken place within our work with other sectors. For 2012 and 2013 we have made this sector a priority in their own right.

Activities

Activity	When	With whom	What and how	Numbers
See-Judge-Act process with people living with disabilities	17 March	The workshop was coordinated by disAbility ConneXion in Pietermaritzburg	See-Judge-Act methodology was used to allow participants to shape the workshop	25 participants, with diverse disabilities, including about 13 women and 12 men

Analysis

The workshop exceeded the expectations of everyone. The coordinators, disAbility ConneXion, did not expect more than about ten people to attend. But more and more people arrived throughout the morning, including people who were not part of the regular group. When we asked why they had come to this workshop they told us that it was because we were going to focus on the Bible! Like many people from marginalized sectors, they experience the church as ambiguous. The church is both a site of support and stigmatization. So they were eager to see how we might work with the Bible from the perspective of disability. The workshop began with their perspectives on disability and their analysis of how disability was viewed by the church (See). They were amazed that their experience was the starting point for Bible reading!

Impact

The workshop was already having an impact before it began! When people living with disabilities heard, via their networks, that the focus would be Bible study, they came in large numbers, even though they did not normally attend this support group. The detailed minutes of our workshop show clearly that the impact was massive. At every stage in our work together there was affirmation of the process and a deep desire to continue working together.

Planning

The Ujamaa Centre believes that we must learn from the margins in order to transform the center of the church. This component of our work has identified disability as a key site of marginalization. As one participant said, “The church takes notice of us when we first arrive, bringing us to the front to pray for us. But when we are not healed in the way they expect, they send us to the back of the church where we will not be noticed”. We plan to make disability a focus for 2012 and 2013 and have planned a number of related workshops.

Conclusion

A sign of our times is that the prophetic movement in the church and the broader religious sector is dormant. The years after liberation have seen more conservative forms of Christianity and faith gain control of our society. The state seems content to see religion being limited to narrow understandings of what is moral. And civil society is still unsure what to do with religion. It is therefore imperative that the prophetic tradition is rekindled and nurtured. The advent of HIV and AIDS, Sexual Violence, Sexual Identities and urgency to advocate for justice challenges Ecumenical community to look seriously on vulnerability of searching for Gender Justice in this present context full of contradictions...Ujamaa's motto is 'to create safer spaces to engage at deeper levels while addressing sensitive issues impacting our lives on day to day basis'.

We also recognize that we have something to offer to the rest of the continent and to north-south dialogue. We will continue to offer ourselves and our resources to our brothers and sisters throughout the region and across the continent, and we will continue to work with our partners in developing meaningful and mutually enabling relationships.

**Church of Sweden report
2012
“Contending for life:
training church leaders to work within a prophetic tradition”
Ujamaa Centre for Biblical and Theological Community Development and Research
Collaborative for HIV and AIDS Research in Religion and Theology (CHART)
Sinomlando Centre for Oral History and Memory Work**

Introduction

The focus of this research is to train church leadership to recognise and work with contending ‘voices’, in the Bible, in church tradition, and in their communities. There is a tendency in the Church to assume that the Bible and their theological tradition has a single voice. It is this single voice that then controls how the Church views those who are HIV-positive, women, the environment, the unemployed, children, etc. Similarly, in most communities there are dominant memories and stories which are assumed to represent all voices, but which in reality exclude many.

The three organisations that are collaborating in this work each bring their own distinctive contributions. The Ujamaa Centre has a more than twenty years’ experience in working with the ‘different’ voices in the Bible. Though its Contextual Bible Study methodology the Ujamaa Centre has sought to identify and ‘give voice to’ the prophetic voice within scripture. The Sinomlando Centre too has a long history of working with the most marginalised, seeking ‘to tell their story’, and so to recognise their voice among the dominant voices of society. And Chart, though a relatively new formation, brings together an interdisciplinary perspective, enabling students and scholars from the different theological traditions and even different religions to work together around a common contextual concern.

While each of these partner organisation has its own ways of working, which is evident in the report, we see this as a strength. Our focus is common, and so part of the contribution of each organisation is their particular way of working, allowing us an opportunity to reflect on our different perspectives and methods. Indeed, the regular planning and evaluation meetings that we have together have proved immensely important. We have learned a great deal from each other.

In our work on this project we have combined work with what we call ‘Marginalised sectors’ and work with ‘Church leaders’. The work with ‘Marginalised sectors’ is vital in that it keeps the project grounded in the lived experiences of marginalised sectors of society. In period of this report (2012) we have worked with the following ‘Marginalised sectors’: people with disabilities, children living with HIV, gays and lesbians, and youth. Work with these sectors has confirmed that they experience culture, theological tradition, and the Bible as contested. On the one hand, they themselves draw on enabling, empowering, and redemptive trajectories within their cultures, theological traditions, and the Bible. On the other hand, the church tends to use cultural traditions, theological traditions, and biblical traditions that marginalise and even stigmatise them.

So our work with these ‘Marginalised sectors’ confirms the importance of our project.

Our work with ‘Church leaders’ was based on this understanding, namely, that cultural, theological, and biblical traditions are contested. There is no ‘one’ voice in our cultures,

theological traditions, and the Bible. We constructed our work with ‘Church leaders’ so as to measure to what extent they were able to understand and then implement the notion that there are contending ‘voices’ in our cultural, theological, and biblical traditions.

Our preliminary reflections are that they do understand this notion, even if they have not had the opportunity to express this understanding. Our workshops ‘allowed’ them to express this understanding and to grapple with what it would mean to implement this understanding in their leadership practice.

In the individual reports that follow, we have followed the order of the proposal. Our work began with and was ended by training and evaluation among the staff of Ujamaa, Chart, and Sinomlando.

We also include a draft financial statement. This indicates that we have worked within budget.

Ujamaa, Chart, Sinomlando Staff: Monitoring and Evaluation Training

Introduction

The Monitoring and Evaluation Workshop emanated as one of a planned series of meetings beginning with the first Community Engagement (CE) Committee meeting of the year held on 11 June 2012 in the boardroom of the School of Religion, Philosophy, and Classics. This meeting reviewed the SRPC draft 'strategic plan' for CE, identifying the need for an 'infrastructure' and consistency. The Committee meeting reflected on the 'aims' of CE for 2012 and agreed that work on the formation of a 'super-centre' should begin during 2012. Such a 'super-centre' would provide substantive infrastructure support for CE work within the School, and would enable CE work to be recognised by the University Research Office.

Among other reasons the CE served as a motivation for the collaboration of the centres under the Church of Sweden Project. Sinomlando was asked to facilitate Monitoring and Evaluation Workshops for the project.

Activity	When & Where	With whom	What & How	Numbers & Gender
Monitoring and Evaluation Workshop 1st workshop	29 June 2012 at Thorntree Lodge.	B. Haddad K. Jacquire C. Laban C. leBrunys S. Mabuza G. West B. Zengele.	Monitoring and Evaluation Workshop facilitated by P. Denis N. Makiwane D. Mbano L. Moyo	7 participants, including 4 women and 3 men
Monitoring and Evaluation Workshop 2nd workshop	27 July 2012 The Staff Club, UKZN Pietermaritzburg Golf Road Campus	K. Jacquire, S. Khumalo, C. Laban, C. le Bruyns, S Mabuza, S. Zwane.	Monitoring and Evaluation Workshop facilitated by N. Makiwane and L. Moyo	6 participants, including 2 women and 4 men

Description

PD explained the components of workshop adding that the input was informed by experience and conference papers. Monitoring and Evaluation (M&E) is the jargon of development organisations. He clarified that M & E is different from impact assessment though the words are often used indiscriminately. M & E monitors the project in progress.

First, systems must be in place. In the course of the project data is collected and checked to see if it passes the criteria. There is need to be clear on the project objectives, what is to be achieved and indicators. For SIDA we may not need a sophisticated system. The database could show how many workshops were conducted, number of women, men, etc. SIDA database can be smaller but the project should consider who runs it, what to put in and when. Once data is collected it will be important to distinguish quantitative from qualitative data.

The next step is analysing. Data quality assessment seeks to verify if data is complete, relevant, and valid and check killer assumptions. This is something accepted as true without question or proof, resulting in the destruction of the project. Assumptions kill or make the

project, they are beyond our control. Killer assumptions could concern logistics, like taking for granted that if money is there all activities in the project will happen. Another example is the turnover of doctors. The assumption is that if more doctors are trained Dept. of Health will make numbers. But the doctors get overwhelmed and leave. . In the funding proposal there is a column for killer assumptions in order to envisage what could go wrong and prepare accordingly. Good M&E indicators should be sensitive and tell when changes are happening.

There was a discussion on The Logical Framework which was described as a planning and M&E document which works better if it takes stakeholders and beneficiaries to cognisance. It is the logic of the project according to its hierarchy of objectives and to what is logical. The design includes 2 phases namely the nature of framework and designing the log frame. Within that there is a broad objective which should be broken into specific objectives.

There are verifiable indicators, a valid indicator must be measurable. Indicators should be subjective, they must talk to context. Examples from Ujama for testing and monitoring, and the Belgian Embassy program of Thandanani and Sinomlando were quoted in response to questions on objective verification and variable indicators. It was agreed it's important to know our work is not primarily research but service. However though the project is not research it has the spirit of research, because we analyse and we clarify general and specific aims. M&E is to check if we do what we said will do. The forms are to be informed by what we want. We need to check what the work is in the terms of proposal. It was noted that the discussion was raising a fundamental issue of the project, adding that it's not research but service which looks into the future.

Discussions catered around:

- the need to determine indicators
- the need to indicate who the stakeholders or role players are.
- the need to determine beneficiaries. At various levels beneficiaries can be stakeholders because if they reject the service the project fails.
- Beneficiaries and stakeholders as leaders in the community. Sensitive involvement of these sectors means being aware that we can overwhelm them by, for instance bringing them to a log frame meeting.

The group mentioned that in the community there are gatekeepers/trend setters with whom we need to build trust as communities may be research fatigued by outsiders coming in and out.

The proposal has two components. People are crucial to the cycle of praxis hence the need to discern community needs.

Analysis

One aim of CE in 2012 was to begin work on the formation of a 'super-centre' as it would provide substantive infrastructure support for CE work within the School, and would enable CE work to be recognised by the University Research Office. The M and E workshops showed that CE had the potential for a well-structured, consistent and rigours system which could enable CE committee operations to facilitate a smooth and mutually-beneficial relationship between the School, university and the community.

Another aim for CE in 2012 was engaging with and understanding the shift away from the tripartite alliance between 'Research', 'Teaching & Learning', and 'Community

Engagement', to a model in which Community Engagement was only recognised if it directly contributed to 'Research' and 'Teaching & Learning'. The M and E workshops showed that CE could provide verifiable data which could be used as basis for evidence based research and publications.

A role for CE is to take up the issue of University recognised 'short courses', and advocate for the offering of short courses to poor communities. The workshop showed that an M&E system can help back this advocacy by demonstrating that as it is on-going it monitors the project as it progresses. Documents come and new trends in phenomena get revealed. The vision of the proposal was to be translated into an M&E workshop, concretising it in tools.

Impact

The impact of the workshop was evident though the actual M&E has not begun. The information stimulated many questions and new points of discussion and engagement. Experiences and scenario from the various centres and units were tabled for discussion, clarification, analogy and learning points. the references to scenario in the work done by organizations showed that M and E has been happening, is necessary and that it can improve practice. The workshop enabled the recognition of the significant role of and reflection on M&E.

During the second workshop a logical framework was developed.

Monitoring and evaluation

The impact of the M&E workshop was monitored, during the workshop, by encouraging the various participating partners (CHART, Ujamaa, Sinomlando) to reflect on present practice and determine how aspects of M&E could be incorporated in their work as members of CE.

Planning

There will be a follow-up workshop in 2013, where we will develop a data flow chart as part of the M & E, showing who verifies at various levels. There will also be some research to measure impact.

Church Leaders: Paired Residential Workshops

Introduction

In this report I will reflect on four training workshops organized and facilitated in 2012 with the Clergy, students from theology, politics and education. Initially we had planned to have Clergy working with honours theology students in the module on “Critical reflection on development Praxis” in order to draw lessons from both the Clergy in communities and theology students at the University. We then received a request to include politics and education students to learn more about community engagement and service learning; we accommodated them in the last two training workshops in the second semester. We felt that this was a unique opportunity that students from three disciplines work together in a common project aimed at understanding “Community Development” and the notion of “Contending Voices” in the Bible. The notion of “contending voices” became a reality as the Clergy and students from these disciplines engaged each other in the workshops about the Bible and its role in public life.

The theme for the first workshop was “The Bible and Social Transformation” which set the tone for the rest of the workshops looking at the role of the Bible in social transformation, especially the way it is read in communities and how it affect social development. We took into consideration the example of HIV and AIDS and Gender. The theme for the second workshop was “Christian faith and Economic responsibility” looking at our faith as an asset and a resource for social transformation and how it can be used to promote theologies of hope against theologies of death that negatively contribute to many HIV and AIDS deaths. The theme for the third workshop was “Church, democracy and political life” focusing on the role of the church as an institution expected to play a meaningful role in ensuring that sustainable democratic principles are upheld in our political realm. The theme for the fourth workshop was “Ethical leadership and responsible citizenship” bringing the previous themes to a climax by focusing on the type of leadership and citizens required in the context of injustice, corruption, unemployment, HIV and AIDS and Gender based violence.

Activity	When	With whom	What & How	Numbers and Gender
Church leaders in a marginalized community – Workshop 1	14-16 March 2012	Church leaders from mainline churches and theology students from UKZN	Social analysis and Contextual Bible Study on the Bible and social transformation facilitated by Dr Le Bruyns and Rev S Zwane	18 participants with diverse church traditions, including 6 women and 12 men
Church leaders in a marginalized community – Workshop 2	16-18 May 2012	Church leaders from mainline churches and theology students from UKZN	Social analysis and Contextual Bible Study on Christian faith and Economic Responsibility facilitated by Dr Le Bruyns and Rev S Zwane	18 participants with diverse church traditions, including 6 women and 12 men

Church leaders in a marginalized community – Workshop 3	15-17 2012	August	Church leaders from mainline churches and students from theology, politics and education at UKZN	Social analysis and Contextual Bible Study on Church, Democracy and Political life facilitated by Dr Le Bruyns and Rev S Zwane	23 participants with diverse church traditions, including 7 women and 16 men
Church leaders in a marginalized community – Workshop 4	10-12 2012	October	Church leaders from mainline churches and students from theology, politics and education at UKZN	Social analysis and Contextual Bible Study on Ethical leadership and responsible citizenship facilitated by Dr Le Bruyns and Rev S Zwane	23 participants with diverse church traditions, including 7 women and 16 men

Description

In the first workshop we used the first session to introduce ourselves using an icebreaker identifying ourselves with a specific animal attributes and sharing similarities with that animal. We used both IsiZulu and English because we had people who did not understand English. The icebreaker was meant to create a conducive environment for sharing and building relationships. The respect between the Clergy and students was evident from the beginning making it possible to work with the group. We had Pre and Post workshop questionnaire to measure the changes in knowledge, attitude and behavior.

We introduced the framework of See-Judge-Act as a guiding methodology for the workshops. The movie the “Son of Man” became an important starting point for the first workshop as a form of “See” because it raised issues about “Jesus in the Bible” and the “Social context” and its socio-economic challenges. We started doing social analysis about what is going on in our context? The theme “The Bible and Social Transformation” was reflected in the movie. The Jesus of the Bible was portrayed as an activist leader in a township with all social, economic and political challenges. The response of this Jesus to these socio-economic and political challenges was central in understanding the relationship between the “the Bible” and “Society.” The discussion around the movie was vibrant and robust as both the Clergy and Students challenged each other’s views on the issue. The Clergy had an image of Jesus as a non-activist leader who quietly went about his work, and therefore found it difficult at first to identify with this Jesus in the movie. For the Clergy, this Jesus was a radical politician, and not a Priest. The students on the other hand argued that this Jesus in the movie was a prophetic Jesus of our time, the people’s leader. In an attempt to build on this discussion we introduced the “Judge” part through Contextual Bible Study (CBS) to build on the movie with a specific socio-economic justice challenge of chronic unemployment and casualization in society. We chose Mt 20: 1-15 to highlight the socio-economic and political challenges of Roman Palestine and how this was reflected in our context today. We concluded the workshop with the “Act” part giving the participants an assignment to develop an economic justice liturgy for the Worker Sunday which focused on organizing a service and preaching a sermon on unemployment or casualization. They reported on this assignment in the second workshop.

In the second workshop we picked up on the notion of “prophetic” role of the church in economic transformation as part of our responsibility as people of faith. We reflected on our economic context by listen to the presentations from the Clergy on the assignment on economic justice liturgy and Worker Sunday service. We had an opportunity to listen to different sermon messages that were preached on different Worker Sunday Services. We then started discussing our responsibility as Christians or people of faith in social issues especially our role in economic policy formulation. The report back from the Clergy was more like a “See” part, reflecting the challenges and suggesting possible solutions to the problems. At this point it was evident that there were challenges and the concern was about resources to engage with the economy. The point was made about the need to draw from our texts and to re-read these texts to engage with contemporary challenges like the unemployment, poverty and inequality. We then moved to “Judge” and introduced a Contextual Bible Study (CBS). We chose Isaiah 61:1-2 and Luke 4: 18-20 to introduce what we call “Jesus’s manifesto,” looking at what would be Good News for the poor today? What is Good News in the midst of unemployment, poverty and inequality, HIV and AIDS and Gender Based Violence, lack of housing etc. In the “Act” part we gave the Clergy an assignment to visit their local municipalities and enquire about the budget for development in their respective areas focusing on employment, poverty alleviation, HIV and AIDS, housing etc.

In the third workshop we used the report back from the Clergy as our “See” part reflecting on their discoveries, they presented priority themes in Integrated Development Plans (IDP) of their respective municipalities and were surprised that they had no idea of what the IDP’s were prior to the assignment. We then moved into our theme, which was “Church, democracy and political life” using the task as an example of the Church’s involvement in sustaining a democratic state by being actively involved in political life. We raised an issue about the existence of different classes in society which is a source of unemployment, poverty and inequality in the world today. We moved to “Judge” by introducing a CBS on Mark 12: 44 showing class inequality and what could be the role of the Church in challenging elitist thinking and behavior in political life. The action of the widow in the text is commended by Jesus who challenges the rich for giving out of abundance, and elevates the widow for giving out of her poverty, the theology of giving from both the rich and poor is different in the text. Again the text shows these two “contending voices,” of the rich and poor, and Jesus takes the side of the poor and affirms the poor. Is this not what the Church is meant to do, which is to embrace the weak against the powerful in the context of injustice and dehumanization. The “Act” was an assignment for the Clergy to develop a plan of action about a socio-economic justice issue that they would like to take up in their communities beyond the workshop.

In the fourth workshop the Clergy presented their different issues, some Clergy were not present during presentation and some information was missing. Again this was our “See” and we used the time to look at various proposals and chosen topics or themes and interrogated each of them. We looked at unemployment, HIV and AIDS, Poverty and Land dispossession as critical themes for the Clergy to get involved in and work with their Churches and communities. The theme for this workshop was “Ethical leadership and responsible citizenship” and we connected the issue of land dispossession with the unethical behavior of Israel against the people of Palestine. We used this as an example of unethical leadership that requires responsible citizenship to engage the powers that be to highlight issues of socio-economic and political injustice. Again our “Judge” was the CBS on 1 Kings 21:1-16, a text about Naboth’s illegal and unethical removal from his ancestral land or vineyard by King Ahab and his wife Jezebel. Naboth’s stance not to give away his ancestral land was an act of

strong ethical leadership, and was willing to die for what he believed in. We emphasized the importance of ethical leadership and responsible citizenship as fundamental principles that enable social transformation.

Analysis

In the first workshop participants were deeply challenged by Jesus' role as a social activist and a religious leader concerned about social transformation. The Clergy saw a "new Jesus" who was "an activist politician." I think there was a paradigm shift in attitude from a "Pre-conceived image of Jesus" as Priest removed from social context to a contemporary social "image of Jesus as a social leader." The movie, the "Son of Man" demystified "a Jesus removed from social reality and context." The biblical ambiguity of the text was evident in the CBS, with two "contending voices" in the Mt 20:1-15, the landowner as either God of liberation for the oppressed casual workers or the oppressive master of casual workers who hire and fire at any given time. I believe that in this workshop participants (1) were introduced to the concept of "contending voices" (2) were able to identify "contending voices in the movie and in Mt 20: 1-15 and (3) learned about biblical and theological resources for social transformation.

In the second workshop participants were challenged to be involved in economic policy formation at local, district and national levels as part of their Christian vocation. Initial it was evident that most participants, especially the Clergy still had "Church and State" dual dilemma in their minds. Questions like, "What is the relationship between religion and politics" and "Why are Priests involved in Politics" one participants used the example of the Clergy joining the "Congress of the People" when it was formed. Eventually the participants understood that (1) like religion, politics affects people's lives differently and require the church's participation to ensure justice for the poor and marginalized against the elite group (2) participants were conscioutize about the church's capacity to pronounce on economic policies and to effect social transformation.

In the third workshop participants were introduced to the world of politics and social movements and the role of the church in sustainable democracy. The concept of "people's theology" as reflected by marginalized sectors like "Abahlibasemjondolo," the "organic intellectuals," challenged the participants to think deeply about social justice. The role abahlali played to ensure that there was justice for the poor is fundamental in sustaining democracy. Participants were introduced to the (1) concept of People's theology from below (2) were given the biblical and theological tools for social analysis.

In the fourth workshop participants were introduced to leadership style and had an opportunity to engage these styles and adopt a particular style and argue why it was relevant to their context. The critical point was about ethical leadership and the types of leaders the communities need to meet contemporary challenges. The participants were challenged to (1) identify unethical behavior and act against it in their respective contexts (2) to be advocates of ethical leadership in the communities.

Impact

In the first workshop knowledge was gained through the movie (Son of Man) and other sessions. The movie was a highlight of this workshop because it challenges "pre-conceived views" about Jesus among the Clergy. After this workshop the Clergy understood Jesus role as leader concerned about social transformation. They acknowledge the existence of "contending voices" in the Bible.

In the second workshop the attitude began to change about the role of the Church in economic issues, some examples were given by the Clergy, that before the workshop their sermons were a “Pie in the sky” and did not deal with socio-economic realities of their communities. We were able to capture this in the video as an example of a change in attitude. In the third workshop the Clergy began to implement what they were learning in the workshop, and this was evidence of the change in behavior, they were now conscious of their environment and the challenges. An example was given by one Clergy, that he preached at the Department of Transport event about “accountability of leaders” and the importance of “serving the People” not themselves as politicians. The students from politics and education commented “we have been challenged by theology, we did not know that you read books like Pedagogy of the Oppressed” making reference to a Brazilian educationalist Paulo Freire which is one the readings we used in the workshop to highlight the importance of conscioutization and humanization.

In the fourth workshop the Clergy, committed themselves to implementing the lessons learned from these workshops, some felt they needed “further postgraduate studies” because they were deeply challenged. Theology students were “challenged by being with the Clergy” and the politics and education students “enjoyed the interdisciplinary engagement.” We took some these comments during the evaluation, and some sessions were recorded.

Monitoring and Evaluation

We had prepared pre and post-workshop questionnaires to monitor any paradigm shift in knowledge, attitude and behavior as a monitoring tool. The evaluation was done separately at the end of the workshop series through verbal reflection and written feedback. We had also recorded sessions of our training workshop assisted by our colleagues from adult education and politics who were part of the workshop as researchers (using our workshops as pilot project for their Community Engagement and Service Learning Research project) capturing data for their research report.

Some of the participants are now studying further at the University of KwaZulu-Natal and we will be able to monitor their progress and what they are doing in their communities to contribute to development using biblical and theological resources.

Planning

There will be follow up workshops in 2013 on a wide range of issues ranging from land, climate change and the economy, sexuality, HIV and AIDS and Gender. We will have different groups with a specific focus or theme. We will work collaboratively with other organizations within the University of KwaZulu-Natal and outside.

Conclusion

In this report I have discussed the Four Clergy workshops facilitated in 2012 with students from theology, politics and education. I have looked at the description, analysis, impact, plans and the Monitoring and Evaluation (M&E) tools. We value the contribution from Church of Sweden and will continue the work this year (2013).

Marginalised Sector: People with Disabilities

Introduction

This activity is part of the series of activities in which we work with marginalized sectors of our society. The role of marginalized sectors in our project is vital. They provide the ‘reality’ that we are trying to address. It is marginalized sectors who most clearly experience the contending voices of culture, theology, and the Bible.

In this case we worked with an organized group that meets regularly. This is particularly important for our project, because an organized group has their own structure, their own identity and their own voice.

disAbility ConneXion is a network of people living with disabilities that has their own organizational structure and meet regularly to discuss and deal with concerns common to them. This was the first time that they had invited someone to do Bible study with them. They invited the Ujamaa Centre because they had heard that we would honour and hear their voices.

Activity	When	With Whom and Where	What & How	Numbers & Gender
Marginalised sector: People with disabilities	17 March 2012	disAbility ConneXion, Pietermaritzburg	Contextual Bible Study on disability with an organised group of people living with disabilities, facilitated by Gerald West	25 participants, with diverse disabilities, including 13 women and 12 men

Description

This was the first meeting with this group, so time was spent introducing ourselves to each other. We sat in a circle, making space for those who used crutches and those in wheelchairs. We used both English and isiZulu, as the group was composed of both language groups and was multiracial, including Africans, coloureds, Indians, and whites (in South African racial terms). Most of those present knew each other, for they were an organized group. However, it soon became clear that there were a fairly large number of new people, as number kept growing.

The workshop was constructed using a See-Judge-Act format/process. We began with the socio-theological reality of those living with disabilities. There was a deep need for those present to express their own understanding of their reality, so this took a few hours. We then moved into the second phase, Judge. Here we began to identify biblical texts that might be useful in the context of disability and in the context of the reality of those living with disability. We focused on Mark 3:1-8, Exodus 4:1-17, 2 Corinthians 12:1-10, Acts 3:1-11, and John 9:1-41. The structure of Contextual Bible Study was introduced, and this structure was used to engage with each text. We did not complete the Act phase of the process. This was ‘homework’, and will enable each of those present to construct their own Contextual Bible Study. We will re-convene in 2013 to share our Bible studies and to plan what further activities we will undertake.

Analysis

The group was amazed to see so many new people arrive. They are usually quite a small group that meets regularly. But suddenly there were a host of new people. Why was this? The reason, we were told by the new people, is that they had heard from friends in the group that the workshop would be dealing with the Bible from the perspective of disability. This had never happened before in their experience and they were eager to hear what the Bible might say from their own perspective. Everyone agreed that the Bible was often used to stigmatise and discriminate against them.

The See part of the process was a very moving experience. Everyone shared about their experience. Their experiences of discrimination were divided by them into four categories: discrimination at school, in marriage, in church, and in the community. For example, at school other children mimicked the way they walked, in marriage family members did not think them worthy of being married, in church they were kept at the back out of sight, and in the community their special needs were seldom recognized and so they struggled to find work etc.

Clearly, in terms of this project, these people living with disability experienced the ambivalence of their theological, social, and cultural traditions. When they first arrived at a church they would be welcomed, because they were an ‘opportunity’ for the pastor to show his healing power. But if they were not healed, then they were quickly kept at the back of the church, and the failure to be healed was considered to be their lack of faith.

Impact

The impact of the workshop was experienced even before we began! The information about the workshop had spread throughout the disabled community, and so many new people came, wanting to hear ‘good news’ from the Bible. All agreed that the Bible was often used ‘against’ them. And each of them could tell a story about how the church discriminated against them.

The See-Judge-Act process of Contextual Bible Study was a powerful resource. It began with their experience of disability and discrimination and only then turned to re-read the Bible from this perspective. They had never before had an opportunity determine how the Bible was read. They had become ‘subjects’. Each of the Bible studies had resources that were identified as useful resources for their life situations. In the Mark 3 study the participants noted that Jesus became angry because of the way the synagogue treated the disabled man. They agreed with Jesus, “it is time for the church to change, putting people before their rules”, said one participant. In the Exodus 4 Bible study the participants were delighted to see that God used Moses, even though God had not healed Moses of his speech disability. God can and does use people with disabilities. In the 2 Corinthians 12 Bible study there was a great deal of discussion about verse 7 in which Paul refers to disability as a messenger of Satan. The participants did not like this verse, but they found the rest of the text helpful. This was an important recognition for them, recognizing that not all the Bible was empowering and redemptive for those living with disability. They realized that they had to contend for the meaning of the Bible from their experience. In this case it was important to read the whole text and not to focus on one verse. In the Acts 3 Bible study what was most helpful was the recognition that the disabled man was healed in a number of different ways. This was very important for people living with disability, for all of them had been healed in many ways, even if their disability remained. In the John 9 Bible study the group focused on the way in

which Jesus identified with and stood in solidarity with the man who was blind. They wished, they said, that their church leaders would stand in solidarity with them.

In our evaluation at the end of the workshop there was agreement that the See component of Contextual Bible Study was very important because it enabled those living with disability to break the silence around disability. As one participant said, “disability has never been given a voice, it’s shrouded in silence, at all levels and also in the church – in the church you either heal it or you ignore it”. The Judge component was vital too, because it enabled those living with disability to re-read the Bible from their experience, in order “to bring life and healing, hope and inclusion, and transformation”.

Monitoring and evaluation

Because this is an organized group, their leadership was asked to monitor the workshop by playing a role in the facilitation of the workshop. Their leadership was vigilant, ensuring that each and every person had the opportunity to participate, not matter what their disability.

We also invited one of their leaders to be our ‘minute’ taker, so that the proceedings of the workshop were recorded from their own perspective. The result is that we had a set of recordings and detailed notes of the workshop.

The entire process is under the control of disAbility ConneXion. They are meeting to reflect on this workshop and to plan the forthcoming workshop in 2013.

Planning

There will be a follow-up workshop in 2013, when we share the Contextual Bible Studies that have been constructed and evaluate how the 2012 workshop has impacted on the realities of those who attended.

Marginalised Sector: Children Living with HIV

Introduction

This is a group of children living with HIV and AIDS some of which are on ARV treatment. It has been observed that children living with HIV are an isolated sector in the field of HIV and AIDS for more focus is on adults and children are seen at a secondary level. This group allows children to be in a comfortable space where they can be present to themselves first and then become aware of other children going through the same experience of living with HIV and AIDS.

Activity	When	With whom	What & How	Numbers & gender
Marginalised sector: Children living with HIV	1 – 2 Oct	Children living with HIV in France, Pietermaritzburg	Contextual Bible Study on caring for children living with HIV and AIDS	There were 18 participants in total. Of the 18, 12 were children living with HIV; 8 girls and 4 boys. 6 (all girls) were supporters 'buddies' of children living with HIV. Participants ranged between the ages of 3 and 20 years.

Description

We gathered in a Hall at France Community with children and Nomusa who is from the same community who is a member of Siyaphila Support Group taking care of children on ARV treatment. At the beginning children were more receptive and looked forward to our time with them, the facilitators were very helpful with 'ice-breakers' to make children at ease. The reading used the following CBS: 'On Caring for Children Living with HIV and AIDS: A Contextual Bible Study from Luke 8:49-55.

In addition to the CBS, a questionnaire was also administered to the children after the CBS. The questionnaire we used is the following:

Children's Questionnaire

1. Have you ever heard about God? Wakhe wezwa ngoNkulunkulu?
2. Who introduced you to God? Ngabe ngubani owakutshela ngoNkulunkulu?
3. What were you told about God? Kwathiwani uma uthselwa ngoNkulunkulu?
4. How did you show your relationship to God? Wabukhombisa kanjani ubudlelwano bakho noNkulunkulu?
5. When did you come to know about your HIV status? Wazi nini ngokuthi unegciwane lengculazi?
6. How did you come to know about your HIV status? Wazi kanjani ngokuthi unegciwane lengculazi?
7. What do you think about God after knowing about your HIV status? Ucabangani ngoNkulunkulu ngemuva kokuthi usuwazi ukuthi unegciwane lengculazi?
8. How do you feel after all this? Uzizwa kanjani emva kwaso sonke lesimo?

Analysis

Children that attended this workshop were not all on ARV treatment but there were some who came accompanying their siblings/cousins as ‘care-givers’...’siblings who care’.....’ helpful buddies for children on ARV treatment’. The games provided by facilitators were very helpful in setting the tone of engagement with children. Not all participants stayed for the workshop for both days. There was reluctance in responding to CBS sharing as some indicated that they are not used in asking questions when the Bible is read but Pastor will preach and they will listen. It is important to note that children were able to speak about themselves and HIV openly and freely. Siblings played a very important part of continuous care and support of which we never thought of before but this workshops challenged the overlapping nature of HIV and AIDS in communities, as these cannot be dealt with in silos, but there is a greater need to be aware of these challenges and plan on how these opportunities cannot be missed or left out.

To facilitate dialogue, children were asked to do an activity called ‘Me Drawing’. In this activity children drew an outline of their bodies. Inside the outline they wrote what they find helpful about taking antiretroviral treatment (ARVs) and on the outside they wrote what they find challenging about taking ARVs. Generally children acknowledged that the ARVs help to keep them alive and not die. However they mentioned that it is challenging living with a chronic condition and having to adhere to treatment for the rest of their lives. At this point they mentioned that they wonder why God allowed them to be infected with HIV. Some of them were saying that they sometimes find themselves asking questions like, “Why did God allow this to happen to me?”, “Why did He choose me?”, “Sometimes I feel like dying because I think there is nothing left of me”.

Impact

Considering the fact that we were dealing with children it is inevitable that there was reluctance in responding to given questions, but once they familiarized themselves within the session they were free to share. The child friendly approach created a safe space for children to identify with others living with HIV. Children saw themselves in the company of other children who were on ARV treatment, they were able to interact with each other and this provided a rare opportunity of learning from each other. Some of the participants were able to make connections between the reading and their real life situations, which shows new possibilities and potential for deeper reflection in the future.

Contending voices were observed as children attempted to respond to the Contextual Bible Study questions during the workshop. It became clear that this kind of linking ARV treatment and the Contextual Bible study was well received by the children and this created an increased sense of solidarity and affirmation that Jesus is on their side although there is no cure for AIDS. Yes there was cure is a story of the Bible and there is no cure for AIDS in this present context. Children were able to take the text to a deeper level, actually the Bible Study session went beyond the story presented in the Bible to how the participants saw the experience of Talitha making an impact on their present lives as they lived with HIV and AIDS. One child remarked by saying ‘reading this story helps me to know and remember that Jesus cares for sick children so he cares for me too’.

Affirming the role of Jesus as a healer, one of the children said “God is God, when he sets out to do something he does it”. To show what God can do, this child told a story of a person who was healed from a sickness in his church. “Somebody in my church was sick with meningitis, the pastor prayed for and later the disease was undetectable”. Although children are aware

that ARVs do not heal HIV they believe that like Thalitha “God will also heal them one day. “We have to have faith”, “when you pray God hears your prayers”.

Monitoring and Evaluation

We had pre-workshop questionnaires before the training

The sessions were recorded and each day the children were asked to evaluate on the day and share about highlights and lowlights. Facilitation of ‘ice-breakers’ and ‘word puzzle activities’ act as enhances for children to be more interested and focused on the workshop, above all to allow them to ‘play with the Bible while at the same time learning from it lessons for life’.

The children were aware able to separate a miracle story of healing and verbalized that there is no cure for HIV but for them it was important to know that Jesus takes care of sick children. ‘Care and support’ seemed to be the main thread running through these encounters with children. Enabling the children to share their experiences was well received as it allowed them to bond and see themselves as part of the community of children in France living with HIV and AIDS.

Planning

Home visits and follow up sessions as part of enhancing care and support to children/siblings living with HIV and AIDS. Although we cannot do everything to everybody, there is an on-going challenge to plan for engaging families, since children are part of this particular system and what we do with them needs to be linked/or followed up and reflected in families, overtly linking psycho-social support and religion as tools for enhancing resilience in children and families living with HIV and AIDS.

Due to logistical challenges the workshop took two days instead of three as was initially planned. One more day will be held with the same children to finalise the process.

Marginalised Sector: Gay and Lesbian

Introduction

This activity is part of the series of activities in which we work with marginalized sectors of our society. The role of marginalized sectors in our project is vital. They provide the ‘reality’ that we are trying to address. It is marginalized sectors who most clearly experience the contending voices of culture, theology, and the Bible.

In this case we worked with a group that had not met previously. However, those involved had participated in a project on issues of homosexuality and the Anglican Church in 2010 and 2011. This was a mixed group, including those who were openly homosexual, those who were openly heterosexual, and those who chose to keep their sexual identity private.

The primary purpose of the workshop was to prepare a Bible study on the story of Sodom and Gomorrah, a biblical story that is often used to condemn homosexuality.

Activity	When	With Whom and Where	What & How	Numbers & Gender
Marginalised sector: Gay and Lesbian	8 th September 2012	Diverse group of Anglicans, Pietermaritzburg	Contextual Bible Study preparation on Genesis 19	18 participants, 11 men and 7 women

Description

This group of participants had been part of a project that Leeds University had done on how ordinary Anglicans understood the issue of sexuality, which was being debated in the Anglican Communion. The project wanted to shift the focus from church leaders to ordinary Anglicans. The Ujamaa Centre facilitated aspects of this project.

This follow-up workshop was to reflect on how we could construct a Contextual Bible Study on Genesis 18 that ‘lifted out’ a different theological voice. The workshop began with introductions, and located this workshop within the present SIDA/Church of Sweden project.

We then read Genesis 19:1-14, the text that is used by the church to condemn homosexuality. The facilitator, Prof Gerald West, then suggested that this text should be read within its larger literary context, which included chapter 18. This was an unfamiliar connection, but the group was eager to pursue this opportunity. When we read chapter 18, which introduces “the angels” who later go on to Sodom, it became clear that chapter 18 is part of the same story.

Having established that Genesis 18-19 are part of the same story, we then experimented with various forms of Contextual Bible Study that would enable ordinary church members to link these two chapters. We agreed that the central theme of chapters 18-19 was ‘hospitality’. In chapter 18 Abraham receives the angels with generous hospitality. In chapter 19 Lot receives the same angels with hospitality. But “the men of Sodom”, in contrast, do not offer hospitality. Instead, they seek to humiliate the visitors by raping them. This is not a story about homosexuality, we agreed, but a story about a failure to be hospitable and about male rape.

Analysis

It was clear that ordinary readers of the Bible do not read biblical stories within their larger literary contexts. They tend to work with stories that they remember and that are retold in the life of the church. By placing this text within its larger literary context we were able to recognize that this was a different story. It was not the familiar story we had heard told again and again.

By linking chapters 18 and 19, and by therefore contrasting Abraham's hospitality with the lack of hospitality of the men of Sodom, the main of the narrative shifted. The story was no longer about sex. This re-reading of the story enabled other themes to become visible. This was not a text with one voice. It had multiple voices.

Importantly, once we read the story within its larger literary context, the group also then began to 're-read' their context. Instead of discussing examples of homosexuality, we began to talk about male rape. This, we agreed, was not something that was discussed 'in church'. Men who had been raped were surrounded by silence. They were often too embarrassed to report their rape; and if they did, they were often ridiculed by the police or pastor to whom they reported the incident. 'Real men', it was claimed, did not get raped.

Impact

The workshop had three significant outcomes. First, participants realized that the biblical text could be read differently. They were amazed how different a text became when it was located within its literary context. Second, the participants recognized that a re-reading of the biblical text could also lead to a re-reading of context. And third, the workshop produced a Contextual Bible Study and could be used (and has been used) in other church and community contexts.

Monitoring and evaluation

A key contribution of this workshop was that it actually produced a 'measurable' outcome, the construction of a Contextual Bible Study. This product has since been used in a number of church and community contexts, so that this workshop has itself had an impact on others.

Planning

There is no immediate plan to continue work with the group who attended the workshop. They were a diverse group, and our preference is to work with organized groups. However, some of those present have invited us to do this Contextual Bible Study with their communities/churches. The Contextual Bible Study on Genesis 18-19 will continue to be a regular Bible study in the work of the Ujamaa Centre, and has been included in the *Ujamaa Manual*.

Marginalised Sector: Youth

Introduction

This activity is a follow-up to a one day citizenship workshop held last year with organized marginalized groups. The groups who attended the first workshop were from the following marginalized sectors, i.e., Organised Group from Mount Elias; Creative Minds from kwaMpumuza; Abahlali baseMjondolo Youth League based in Durban and Rural Network Organisation which is located within farming communities. These groups are engaged in their respective constituencies.

Due to the ongoing restructuring at the University of KwaZulu-Natal we were unable to hold our workshop as intended in November 2012. When finances became available it was possible for the workshop to be held in December 2012. Although we did not end up securing full participation from the aforementioned groups the workshop continued. Only two groups attended and others were not able to attend due to unforeseen circumstances.

Working with these marginalized youth formations is a long-standing commitment on the part of Ujamaa Centre. They represent a range of interests such as 1) housing rights; 2) land rights; 3) youth employment and development. Those who were able to attend came from Mount Elias and kwaMpumuza. As a result, it is envisaged that this year a two-day workshop will be held to accommodate those who could not make it.

Activity	When	With whom	What & How	Numbers & Gender
Marginalised sector: Youth	7 December 2012	Organised Group and Creative Minds	Conceptual understanding of Citizenship, Advocacy and Biblical Principles for Youth Leadership	17 participants confirmed, yet the attendance was poor. 3 young men and 2 young women showed up.

Description

The absence of Abahlali baseMjondolo and the Rural Network affected the programme for the day. As a result, we revisited work done last year around citizenship. With the limited participants the workshop laid foundations on our understanding of citizenship, advocacy, definitions of youth and reading the bible contextually. This proved to be a worthwhile exercise and a basis to establish where each participant is at in terms of grasping the concepts critical to this part of our work.

The workshop explored the basic understanding of concepts from participants. It explored how youth leaders from traditional communities where traditional leadership is the first level of governance comprehend citizenship. For the participants who attended the workshop their starting point is different from those located in urban communities. Further, the workshop explored step by step approach to advocacy at an introductory level. South Africa being a constitutional democratic country this too was looked at briefly. How youth is defined internationally and continentally was looked at as well.

1 Timothy 4:1ff a biblical text in the New Testament of a young man being mentored by St. Paul was looked at as basis for the significance of active citizenship amongst youth leaders in the Kingdom of God.

Analysis

With a limited group of participants our analysis cannot be exhaustive. From the participants who attended it was clear that youth in general need development in areas that will enhance their active participation in their respective communities. The youth from Mount Elias had amongst them those who are politically active in the African National Congress Youth League. For the other group this was not the case. This is an important distinction to be explored moving forward. Politically connected youth use a different lens from those who are not or *apolitical*.

The common factor amongst the participants is that they all come from *traditional land* where *chiefs* or *traditional leaders* are the first line of governance. This is a factor which is unique and enriches our work in working with the marginalized youth sector. These marginalized sectors of young people do not have the same starting point. For instance, youth from Mount Elias shared a story of the difficulties they encounter to access newspapers and various basic needs. This is not necessarily the case with the youth from kwaMpumuza. Although they do also have other challenges accessing resources to do their organizational work.

It was clear during the workshop that participants are not all familiar with *Contextual Bible Study Method*. At least two from Mount Elias participants were comfortable with this method due to previous workshops. The participant from kwaMpumuza was encountering this way of reading for the first time. This is an area we will focus on and develop this year so that we can have a common base amongst our participants.

Impact

This workshop did not really give sufficient ground to determine impact. It was rather an opener to the issues which must be explored further in detail. With the lack of Youth Development Centers and zero Political Education generally in civic society we cannot be too ambitious. Youth in general do not use the Biblical Text as a tool and a resource to address their concerns. Initiatives such as this project provides space for us to explore what can be achieved with resources made available to marginalized youth sectors.

For effective citizenship to be prevalent amongst marginalized youth a more careful and deliberate intervention is needed. Lack of resources for this sector poses a danger for the future of our democracy. In our deliberations and presentations it was evident that more studies are needed in the traditional homesteads where a number of youth remain excluded from key developments in urban communities. To build a thriving society where everyone has access to a better life it calls for various players in civic society to play their role in capacitating marginalized youth.

This year we will ensure that the net is cast wider to bring a fairly wide range of marginalized youth groups so that we can determine where we are as a society which is very young. We will also develop tools to assess impact in this regard.

Monitoring and evaluation

At the end of the workshop a review of the day's proceedings was done. Participants gave feedback in plenary about the aspects they want to be explored further. We started from what

the participants know and concluded with common understanding of the concepts looked at during the workshop. Two small groups compared notes and shared information with one another. This was done throughout the day.

Planning

For this year, our invitation will extend to other marginalized youth groups we have worked with over the past years. Peer group learning will be explored with an emphasis on those youth leaders who have participated in a continental project called *From Subject to Citizen* which began in 2008 led by the Africa Alliance of YMCAs based in Nairobi. There is at least a good number of youth who have benefitted from this project and were selected to attend COP17 held in Durban 2011. It is envisaged that a two-day workshop will be held this year rather than a one-day workshop.