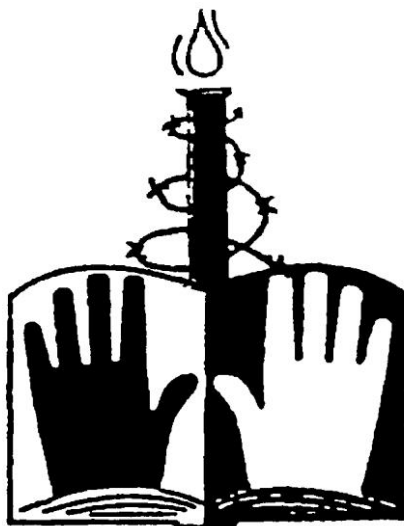


ANNUAL REPORT
2013 (January to June)



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

As this half-year report indicates, the Ujamaa Centre has once again engaged in substantial work. But our work has been framed by an on-going commitment to restructuring the organisation so that we can work within a more limited budget. Our work this half-year has also been framed by the overwhelming support we have received from our funding partners, all of whom have indicated their on-going commitment to us. We have been encouraged by both the restructuring work we have done and by this support.

Our religion and governance work has been recognised by government, with the Ujamaa Centre having provided important strategic direction to the Department of Correctional Services as they go about envisaging a comprehensive training programme for their staff. This is a chance, perhaps, to make a significant contribution in the public realm.

Within our economic justice work we have recognised the need to work in the intersections of the economy with other forms of marginalisation. So we have worked in the intersections of economics and youth, economics and HIV, economics and gender, economics and sexuality, and economics and social movements. We are recovering the earliest emphasis in liberation theology, an emphasis on the economic. Our heritage as the Ujamaa Centre (as our name indicates) is to place the economic at the centre of social transformation. Fortunately, others are now recognising that we cannot neglect the economic dimensions of life. Our globalised world has a distinctly economic texture to it!

The intersection between gender and HIV remains a central intersection in our context. So our work in this area has continued to grow and adapt as the shape of the HIV epidemic shifts and takes on new forms. For example, we now have a generation of children or youth who are entering their teens with HIV but who have never had sex. The old stereotypes about HIV linger, but are clearly misplaced with these young people. So it is important that we ‘do theology’ with them. As in all our work, there is a gradual opening up of space to talk about sexuality, a taboo subject across our various cultures until recently. HIV is a key factor in this ‘new space’, and we have taken it up in important ways, as this report indicates.

Contextual Bible Study remains at the core of all that we do. Remarkably, if we did nothing more, ever, the CBS methodology would live on in hundreds and thousands of people and places. CBS has become a recognised way of working with the Bible across the world. Again, sexuality is an area where we are doing more and more work. In a recent workshop with the Gay & Lesbian Network, with both gay and lesbian Christians and church leaders participating, we re-read the story of Sodom (Genesis 19), a text that is regularly used to condemn ‘homosexuality’. After our CBS on Genesis 18-19 we all agreed that this text was of little or no relevance to discussions on homosexuality. It was about important matters, like hospitality and rape, but not about homosexuality.

In the second part of this year we will share more with our partners about our restructuring, and the ways in which we have envisaged our work for the next 3-5 years.

Religion and Governance

Project Coordinator: Dr R. S. Kumalo

Introduction

The main focus of Religion and Governance Programme is none other than helping African communities to critically analyze the role being played by the Church 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 until now, due to a major lack of funding unlike before, the programme has been incapacitated in achieving its goals; however it sought to limit itself to symposiums, lectures and research, which are relatively cheaper to organize than workshops in terms of expenditure. Since the beginning of this year (October 2013), the programme has embarked on organizing lectures, research and a series of meetings with the DCS (department of correctional services) to form a partnership and working out a memorandum of understanding in carrying out the victim-offender dialogue training. The outcome of research throughout the year has been the completion and publication of a book entitled “Religion & Politics in Swaziland: The Contributions of Dr. J.B. Mzizi” edited by R.Smangaliso Kumalo, who is the coordinator of Religion and Governance Programme. The book provides an editor’s outspoken reflection on the interface between politics and religion in Swaziland by reflecting on the works of Joshua Mzizi.

Meeting, February 2013

Activity	When & Where	With Whom	What & How	Number
4 th Meeting	15 th February 2013, at Staff club meeting room, UKZN, PMB Campus.	University of KwaZulu-Natal staff and students together with some DCS’ officials	It was an address by Dr. Kumalo, and it was in this gathering whereby he highlighted what brings together the SRPC and DCS.	16: 13x Men and 3 Women.

Lecture, May 2013

Activity	When & Where	With Whom	What & How	Number
Lecture on Victim-Offender Dialogue	22 nd May 2013, at UKZN, PMB, Campus	University of KwaZulu-Natal teaching staff and students together	It was a lecture delivered on Victim-Offender Dialogue by Honorable S’bu	190: 120x Men and 70 Women.

		with some DCS' officials	Ndebele. It focused on the exposition of the duties of the department of correctional services and particularly the importance of the introduction of the Victim-offender dialogue and as the University (UKZN/ SRPC) has been singled out as the only institution with the necessary capacity to carry out this exercise.	
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Lecture, September 2013

Activity	When & Where	With Whom	What & How	Number
JL Dube annual memorial lecture. This was counted the 10 th Lecture.	12 th September 2013, at Edgewood Campus, UKZN.	University of KwaZulu-Natal staff, students, delegates, from the government, i.e. MEC for Health in KwaZulu-Natal province, from radio Ukhozi, the newspaper "Illanga lase Natal". High school students from the rural areas, students from DUT, and the public.	The lecture was entitled "Mafukuzela and the remedy for the Zulu Language: Sharing the Riches of the language in Tertiary institutions". It was delivered by Dr. Velaphi (VVO) Mkhize, who is the president and founder of the Umsamo institute and south African healers association.	430: 230x Men and 200 Women.

Analysis

This is one of the many important meetings which both SRPC and DCS engaged in together in order to establish a working relationship or a partnership as far as the execution of victim-offender dialogue training is concerned. The whole exercise is the vision of the minister of correctional services, Honorable S'bu Ndebele, as according to his understanding, this will give meaning and contemporary effect to restorative justice, of which a victim-offender

dialogue is part. In this meeting held on 15th February 2013, many issues to be included in the memorandum of understanding were discussed such as; academic year (Duration), assessment, objectives, outcomes and obligations.

The lecture that was presented by Dr. Velaphi, Victor Mkhize on 12th Sept. 2013, was the 10th one since the beginning of this exercise, and it was the first one to be delivered in isiZulu language in the history of the University which is more than a century old. The speaker pointed out that the protection of our indigenous languages is of urgent importance; therefore isiZulu is a cultural pillar that determines the identity of the Zulu people and thus necessary to protect.

The aim of this lecture was to show the importance of the local language (isiZulu) and also to appeal to the educators to courageously commit themselves in improving and developing this language intellectually.

Impact

All those who have been part of these meetings and indeed participated in the lecture that was delivered by the minister of correctional services, S'bu Ndebele were made to understand that Victim- offender dialogue and reading for redemption are both rehabilitation interventions aimed at changing the behavior of the offender with a view to preventing future re-offending. Furthermore this kind of training will bring into play the entire characteristics of restorative justice such as the victim, offender, community, crime, and of course the outcome will be reparation, reconciliation and reassurance. The major impact of the victim-offender dialogue will be nothing else other than healing towards both the victim and the offender.

The impact which was foreseen in protecting the language, particularly isiZulu in this manner, would be the protection of Zulu traditions and historical treasures, and this is undoubtedly the same that can be applied to any other language elsewhere in the world. Due to the fact that indigenous languages are diminishing, we are at risk of losing out on the verbal transfer of knowledge from generation to generation, and if this is not controlled, it will negatively impact on the isiZulu culture, he said.

The introduction of isiZulu language in the institutions of higher learning will enable the academics and intellectuals to know their background and their roots which would of course impact positively on their sense of identity.

Planning

In the meeting of the 15th Feb 2013, it was agreed that some more lectures in this line will be taking place until the actual kick start time for the training. The idea will be purposely to make the University community aware of what is happening concerning the victim-offender project.

In consideration of the importance of protecting the indigenous languages and in this case isiZulu for the Zulu people, he said that thorough planning should be put in place to introduce isiZulu at the undergraduate level. This will enable the students to get an opportunity to learn how to use their vernacular in each of their disciplines.

KEY:

DCS: Department of Correctional Services

SRPC: School of Religion, Philosophy and Classics

UKZN: University of KwaZulu-Natal

DUT: Durban University of Technology

MOU: Memorandum of understanding

Theology and Economic Justice

Project Co-coordinator: Rev Sithembiso Zwane

Introduction

This half yearly report reflects activities done within Economic Justice, Worker Sunday, the collaborative work of the Church of Sweden and Community Engagement with Theology and Development. Due to financial constraints, part of my Economic Justice activities were done through collaborations and networks that Ujamaa Centre works with in Pietermaritzburg. This report shows how my role is divided between Ujamaa Centre (including Church of Sweden) and Theology and Development (Community Engagement).

Economic Justice Project

Activity	When	With whom	What & How	Numbers & Gender
Unemployed youth and HIV and AIDS support group discussion	17 March 2013	Brazilian/SA delegation of academics meet unemployed youth/HIV and AIDS support groups in Mt Elias	Contextual Bible Study methodology to discuss unemployment and HIV and AIDS challenge facilitated by Rev S Zwane	20 participants, who were mostly academics, unemployed youth, HIV and AIDS support groups 15 Women 10 Men
Abahlali Basemjondolo People's movement (Abm) discussion	18 March 2013	Brazilian/SA delegation of academics meet Abahlali Basemjondolo in Durban	Presentations and group discussion on economic injustices and citizenship facilitated by Rev S Zwane and Mr S Zikode	25 participants, who were mostly academics, activists and Clergy 11 Women 14 Men
1 st LBGTI sexuality workshop	17-19 April 2013	LBGTI meet with Clergy in Pietermaritzburg	Culture, theological traditions and the Bible as critical in addressing same sex relationships in an unstable economic climate facilitated by Prof G West and	22 participants, who were mostly LBGTI, Clergy and academics 10 Women 12 Men

			Rev S Zwane	
The unemployed and Casual Workers workshop	17 May 2013	The unemployed youth meet Ujamaa Centre	Skills development in the context of socio-economic injustice and unemployment facilitated by Rev S Zwane	30 participants, who were mainly unemployed youth, casual workers and students 18 Women 12 Men
The unemployed and Casual Workers	30 August 2013	The unemployed youth reflect on the task and plan way forward on Further Education and Training	Skills development in the context of socio-economic injustice and unemployment facilitated by Rev S Zwane	18 participants, who were mainly unemployed youth, casual workers and students 10 Women 8 Men
2 nd LGBTI sexuality workshop	22-24 May 2013	LGBTI meets with the Clergy in Pietermaritzburg	Culture, theological tradition and the Bible in addressing issues of hate crime against same-sex relationship motivated by huge economic inequalities in society facilitated by Prof G West and Rev S Zwane	23 participants, who were mainly 11 Women 12 Men

Description

In the first workshop on skills development and the Bible with the “unemployed and casual workers project” we had new people joining the group of unemployed youth, casual workers and students in Mt Elias community. This is the community that Ujamaa Centre has worked with for the past 5 years focusing on unemployment, HIV and AIDS and Gender. We then had an opportunity to introduce ourselves for the benefit of new members. We then introduced the methodology of See-Judge-Act to the whole group again by asking the members of the group to share their experiences of the method and how it shaped their approach to life as unemployed youth, casual workers and students. This exercise was exciting because it became a measurement for the old members of the group to test their knowledge of the method that they been taught. The new members were also paying attention

the sharing and benefited them as well. We then moved to social analysis, once again looking back at what is happened before, at present and possible changes in the future. We analyzed our historical past, the highlights and lowlights of Pre-1994 and Post – 1994. We focused on unemployment and lack of skills as major challenges in our society today. We then looked at the biblical texts reading Exod 3: 1-10, Isaiah 61: 1-2 and Luke 4: 18-20 and engaging with our reality of unemployment as a form of oppression and injustice that needs to be challenged. The God of liberation is actively involved in the liberation of His people from socio-economic injustice. We argued that as long as unemployment and casualization of work persist unabated, the Good News of the gospel of Jesus Christ will remain an elusive concept. We emphasized the need for Good News for the poor today. The dignity of having a job is critical. Which helps to provide for one's family. The ability to take children to good schools to get good education, is Good News that the marginalized yearn for today.

In the second workshop we were a bigger group and we used the opportunity to plan for the next step, which was to invite the Department of Higher Education and Training to facilitate a workshop on Further Education and Training (FET) in order to assist the unemployed youth, students and casual workers with information on skills development and work opportunities available after completing studies at FET institutions.

Analysis

Both workshops demonstrated that apart from jobless economic growth as a result of our macro-economic policies that are pro-market. The first challenge that the community of Mt Elias and other communities are confronted with is the issue of skills development in order to access job opportunities that are available. Secondly is our education system that seems to manufacture unemployment through the lowering of pass rate that produces students that are not ready for University education and therefore drop out of the schooling system. The third element that is missing in our education system is the inclusion of learnerships to all our qualification to ensure that when our students graduate and leave our Universities they have practical knowledge required by the labour market, which makes them “employable” or “marketable.” Unfortunately this is a corporate language that the markets understand and if our youth and graduates fail to meet this requirement it will take our countries a life time to create jobs for everyone.

Impact

Both workshops were able to create a platform for conscioutization of the unemployed youth, casual workers and the students about the challenge of unemployment, casualization and education system in our country. When we began the workshops everybody wanted a University degree and most of young people participating undermined FET Colleges as Centres of knowledge. Both workshops highlighted the importance of skills development that is provided by the FET Colleges which helps in finding employment in a hostile economic environment like today. The FET Colleges provides the students with the necessary skills and practical experience required by the labour market. When we completed the paired workshops they understood this important point and were eager to learn more about these Colleges. We await the visit of the Director General of FET Colleges and his team to Mt Elias to address the community on this issue. We have contacted his office and he is willing

to be part of this initiative. We hope we will be able to benefit from his Department if everything works according to plan.

Planning, Monitoring & Evaluation (PME)

In our planning for the workshops on sexuality we included Pre and Post workshop questionnaires for particularly because they are paired. It easy to plan for paired workshops because participants are focusing on a specific theme for two consecutive trainings and can therefore identify where there has been change in attitude, behavior or knowledge gained. The Pre and Post questionnaires are instruments used to test the effectiveness of the workshop content and facilitation and the areas of improvement in the future. It is used to ascertain the level of knowledge that the participants have on the subject before and after the workshop. The assignments given in between training workshops are a monitoring tool to establish if the participants are learning and implementing what they learn in workshop. The evaluation happens through follow up site visits because we work with organized groups from the community. If there areas of improvement, then train the trainer workshops are organized in those communities with our community workers. We are gradually learning and hope to adopt the PME for all our activities and workshops within Ujamaa Centre.

Pre-Post Workshop Question:

What role does culture, theology and the Bible play in sexual orientation and same sex relationships?

Pre-workshop response: “It dominantly jeopardizes same sex relations on ground of religion & culture and biblical scriptures that oppresses and discriminates those who choose not to live by the norm that governs society.”

Post-workshop response: “Culture diminishes the right to homosexuality and promotes heterosexism, theology and Bible are self-contradicting due to the many interpretations and how one reads the texts from the Bible.”

The participant had a good understanding of the problem of culture, theology and Bible and its negative contribution to same sex relationships, but was not sure of the reasons for such negative contribution. The workshop created a safe space for this participant and others to understand the challenge of cultural, theological and biblical interpretation in the context of homosexuality. The notion of “contending voices” is captured in the Post-workshop response; the “self-contradicting” idea complements this notion of contending voices.

Worker Sunday Project

“Activity	When	With whom	What & How	Numbers & Gender
Worker Sunday Service	1 May 2013	Lutheran Theological Seminary in Pietermaritzburg	Sermon and discussion by Rev S Mthethwa	--+ 70 participants --+ 45 Women --+ 25 Men
Worker Sunday	5 May 2013	The NDJ	Sermon and	--+ 55

Service		Ethiopian Church in Pietermaritzburg	discussion on Faith and Work by Rev S Zwane	participants -+ 30 Women -+ 25 Men
Worker Sunday Service	5 May 2013	Evangelical Lutheran Church of Southern Africa Pinetown Parish	Sermon and discussion on work by Rev S Ngiba	-+ 85 participants -+ 55 Women -+ 30 Men

Description

The Worker Sunday campaign is important in the history of the programme of Theology and Economic Justice. However it not dependent on the programme anymore it is driven by different Churches countrywide. We used to visit Churches before and made sure that it was organized in those churches and were coordinated it and provided all the necessary material. Due to our precarious financial position this is no longer possible today. The only money we spend is on the launch every year which takes place in a specific community with a local church taking responsibility for the coordination and planning. We therefore provide transport for the speaker.

The campaign is still active in other churches, the challenge is that sometimes we do not get all the necessary reports about these services, this is an area we hope to correct and have a database of all the churches that organized and facilitate Worker Sunday services. At the moment the only church that is providing us with reports every year is the Evangelical Lutheran Church of Southern Africa (ELCSA). This year the service on the 1st May 2013 was held at the Lutheran Theological Institute (LTI) with the students and academic staff. It was organized by Rev S Mthethwa and his team of staff and students and we provided them with all the material and liturgy for the service.

Analysis

The service was used to highlight high rate of unemployment, poverty and inequality among the people in South Africa. This also confirmed what the President presented in his State of the Nation address in 2009 and 2011 respectively that the country is facing the “triple challenge” of unemployment, poverty and inequality. The church therefore has a role to play in reforming our socio-economic policies and speaking theologically and prophetically about work.

Impact

The Worker Sunday campaign is has a national profile and has been celebrated countrywide by different denominations in the past and will continue to be an important activity in the calendar of the organization and the Programme in the future. We will have more Worker Sunday reports in the second semester.

Conclusion

This report excludes academic work done within Theology and Development Programme and only reflects Community Engagement of Theology and Development work. The rest of the activities within Ujamaa, Church of Sweden and Community Engagement are included. Due to delays in receiving funding for this year (2013) the dates of some of the workshops had t

2nd Symposium in 2012

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>	09 th 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 followed by discussion and questions from the audience and was facilitated by Dr. R. S. Kumalo.	150: 90x Men and 60 Women.

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 someone 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.

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.

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

Project Co-ordinator: Ms Bongi Zengele

Introduction

The relationship between Gender and HIV and AIDS created an opportunity for the mainstreaming of Ujamaa projects to work together in an effort to strengthen the focus of our intervention. The decision to do this was influenced by our strategic plan that recommended that we needed to look at the bigger picture in our current financial climate in the context where most funders are pulling out of South Africa. The challenge was to maximize our input in areas that we are more competed so that our work will have an impact. This then led into restructuring process within Ujamaa that has led to consolidation of these projects into one multi-layered entity. A great deal of work with ecumenical community within the continent bears witness and many testimonies of the variety of experiences reading the Bible using CBS method in search for a meaningful life in challenging circumstances. Gender and HIV/AIDS forms an integral part of our society as we struggle to engage with our communities in looking for workable solutions to life challenges through tangible empowerment strategies.

Ujamaa has done sterling work in this area in the African continent with a wide range of people, including religious leaders, support groups of people living with HIV and AIDS, children, rural women, Gays and Lesbians. In KwaZulu Natal this work has a strong base in the following municipalities: Enseleni at UMhlatuzana Municipality, Kwa- Njengabantu Mt Elias-UMshwathi Municipality, KwaMpumuza-UMgungundlovu \Vulindlela municipality Pietermaritzburg– Thembaletu and France- Umsunduzi municipality and EMpolweni – Emkhambathini Municipality.

Tamar Campaign, Gender and HIV and AIDS

The Tamar Campaign (1 Samuel 13:1-22) has been used internationally to deal with gender based violence in different communities. It is an attempt by Ujamaa Centre through Tamar Campaign to highlight the problem of violence against women. It has also been used to challenge the church to reflect on the issue. Connected to this is the challenge posed by HIV and AIDS that is growing rapidly among women. The campaign has open the channels of communication in a non-threatening manner that allows for the free sharing of ones 'story and allow others to learn from these experiences. In this way Ujamaa has succeeded towards the breaking of silence around Gender Based Violence through working closely with local agencies and the police to promote initiatives aimed at strengthening support to survivors of sexual violence.

Tamar Campaign is a tool to curb the spread of Gender Based Violence and Prevention of HIV and AIDS in Ujamaa we take a firm stand with people living with HIV and create an enabling environment for their voices and experiences to be heard. These are aligned with central aims and

objectives as well as following proposal guidelines and framework to achieve them is an on-going process that needs to be systematically engraved in people's way of life as well as in solidarity advocate for justice and fairness in how these cases are handled by the justice system. HIV and AIDS programme poses challenges to the ecumenical movement to take a stand and be in Solidarity with those living with HIV and furthermore engage directly with the fact that there are members of the church who are living with HIV and AIDS.

Ujamaa's methodology of action reflection serves as a tool of discerning scriptures' analogy of the body of Christ and its relevancy in the context of HIV and AIDS. This is also rooted in the '*imago dei*'¹ theology that affirms that we are all made in the image of God. So we are all called to treat each other with respect and dignity knowing that we are all the same in the eyes of God. There is a challenge to return the human dignity back to people who are faced with discrimination on daily basis.

Healing of Memories Ritual that enhances Action-Reflection



The relationship between Gender and HIV has demonstrated the fact that gender based-violence and sexual violence are the key drivers of the spread of HIV and AIDS infections. Most women are unable to negotiate with their partners about sex, and the reality of multiple and concurrent sexual relationships that exposes both men and women to risks of contracting HIV. These speak to the lifestyle issues that impact negatively on family life in the present context in South Africa. The exacerbating factor is high rate of unemployment which leaves both men and women vulnerable economically and socially. It is these multifaceted vulnerabilities that are destroying and disempower women. These systematically crush the inner-being and core of a person. Ujamaa Centre staff has contributed immensely towards Gender, HIV and AIDS as challenge through publications and workshops aimed at educating people about the virus and its implications. Where healing is needed networking with the Institute of Healing of Memories has been helpful. The follow up sessions testify to the success of Ujamaa's intervention through Gender and HIV initiatives. Support groups are taking the work further independently and this is positive achievement and a developmental reality of our strategic involvement with the local groups. Although they need ongoing supportive supervision as they face new challenges within their support groups. Because of their HIV status and we need to create safer spaces in the church that would enable the theologies are lived reality for all the members of the body of Christ.

¹ Latin word referring to being created in the image/likeness of God

Ujamaa uses Contextual Bible Studies Methodology to unearth and challenge theologies that asserts that we are members of the Body of Christ the Church and we ought to be in Solidarity with vulnerable members of this body that are struggling and are in need of continuous care and support. The Church is vulnerable and need to accept the fact that it is indeed HIV positive. If the starting point is inside there are many possible opportunities of facing challenges brought about HIV and AIDS in a united front and introduction of new approaches towards positive living within Ecumenical Movement. It is important to reflect on the fact that HIV/AIDS, TB and Malaria are the leading causes of death in the Sub-Saharan region and there is a need for a joint strategic approach towards curbing the spread of these manageable infections.

Theologies of Children affected and infected with HIV and AIDS

This work has developed from humble beginnings where the members who happen to parents shared their need to be helped in parenting children living with HIV and AIDS. Most of these children are on ARV treatment. Using CBS methodology with children has opened a new way of reading the Bible with children who are facing long term chronic illness and how they make sense of their illness and issues of faith. This indeed prepares a fertile ground for the formulation of local theologies from the sharing of experiences including frustrations and fear that is brought about by HIV and AIDS. At the same time bringing upfront new challenges that confronts families with children growing up with HIV and AIDS. Ujamaa has worked in collaboration with Sinomlando Memory work Centre but children present developmental challenges that call for an on-going intervention on care and support that journeys with them as they are systematical introduced to an HIV positive childhood living with ARV treatment.

There are no safe spaces to engage with these children who are often under the shadow of a care giver, but a care giver will not be there forever there is a need for preparing children to face young-adulthood with its challenges with regards to sexual exploration which is to be expected from growing up youth, but there are limitations in viewing the preparedness of care givers to deal with new challenges facing youth born with HIV. This is work in progress and a dream that has developed out of Bongi Zengele's academic work (her Master's degree in Theology) that pioneered profound niche of children's theology in a context of HIV and AIDS. Her work intended to create space for children living with HIV and AIDS to articulate their views about God in the midst of the HIV and AIDS.



Children’s group in Solidarity and Compassionate Care

Unfortunately there are increased incidents of Child Abuse in our context at present and the story of Tamar serves as a tool to create safer spaces of communicating about the drivers of the spread of HIV and AIDS. Contextual Bible Studies with children are used as a facilitating tool towards creating safer spaces for safety and increased awareness on HIV and GBV in communities.



Child Care-workers facilitating awareness workshop on Child Abuse during Tamar Campaign

Activities

Activity	When	With Whom	What & How	Number
Literacy training in basic HIV and AIDS Training using SAVE toolkit as a methodology in a workshop for People Living with HIV who are members of Support Groups.	18 January 2013	EMpolweni Community Hall facilitated by Bongi Zengele	The content was of training focused on learning on using SAVE as tool of working with HIV and AIDS in communities.	18 women 9 men living with HIV and AIDS Total:28
On - going on site		Training	The content	There were 23

training and psycho-social support to enhance resilience and psycho-social support	24 January 2013	workshop in Basic HIV and AIDS life cycle at Embali BB Community facilitated by Bongzi Zengele	analysed different stages of HIV, opportunistic sexual transmitted infections and myths on HIV and AIDS.	women and 6 men living with HIV and AIDS. Total:29
Caring for Caregivers to strengthen sustainable continuum of care and support in communities.	4 February 2013	. Training for Mpilonhle Support Group and Community Health Care Promoters, facilitated by Bongzi Zengele	Hygiene is seen as basic necessity when caregivers are engaging with people in need of extra care and support. There was update on new information on barrier methods microbicides	24 women 3 men
Treatment literacy to strengthen and deepening understanding of adherence to ARV	6 February 2013	Update on Adherence and Traditional Medicine facilitated by Bongzi Zengele	The content of the text was used to deal with key issues that affect adherence to ARV treatment versus the use of Traditional Medicine.	16 women 4 men Total: 20
Treatment Literacy as on-going service to local support groups of people living with HIV and AIDS	13 February 2013	Facts versus Myths of ARV and TB side effects and their treatment, facilitated by Bongzi Zengele	The content of training was on learning about different ways people on ARV treatment respond and most of the fears associated with side effects were dealt with sufficiently.	13 men 15 women Total: 28
Doing theology with Children and creating safer spaces of engagement	19, 20, 21 and 22 February 2013	Young Children's theologies in Ndlelayasha Primary School in	A series of sessions with all the grades on Child Abuse. The dolls were used to	+/- 500 boys and girls

		Willowfontein	creatively facilitate the workshops	
Providing Psycho-social and spiritual support to People Living with HIV and AIDS	5 March 2013	CBS on Ephesians 5:25-33 focused on how Jesus the important roles of men and women in a love relationship.	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 March 2013	Contextual Bible Study in Northdale on the Mark 5, facilitated by Bongzi Zengele	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 created to enable participants to share their real life experiences and what they have learned from CBS with regards to affirmations	13 men and 15 women living with HIV and AIDS Total:28
	18 March 2013	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.	15 men and 22 women living with HIV Total:37
	26 March 2013	Training on Nutrition for PLWHA's at	The content of training focused on the importance of	16 men and 32 women

		Mpolweni, on facilitated by Bongi Zengele	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.	Total: 48
	5 April 2013	Life skills training workshop on Discordant couples and Reproductive Rights for People Living with HIV, at Mpophomeni, on the facilitated by Bongi 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
	17 April 2013	Life skills training workshop on Positive Living,	This workshop focused on Positive Living as a tool for coping with	9 men and 12 women Total: 21

		at Scottville Clinic, on the facilitated by Bongzi Zengele	HIV and AIDS key themes discussed was: HIV infection, transmission, and prevention.	
	23 April 2013	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
	6-9 May 2013	Contending with HIV, Contending with the Church : Building a redemptive religious community	Facilitated CBS on Redemptive Masculinity	30 participants
	29 May 2013	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
	2 June 2013	ACTS which is	The session was	

		Association of Catholic Students in Tertiary Education based in Maphethelweni	focused on how to assist students deal with stress, anxiety and handle themselves properly as they are preparing for June Exams	23 women 19 men Total: 41
	25 May 2013	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	10 men 15 women Total:25
	5, 6, and 7 June 2013	Living faith: faith practices sources of survival, liberation. An international consultation in collaboration with Mensen met een Missie and facilitated by Ujamaa Centre	As a contribution to how people read and live faith, I did a case study presentation on Siyaphila work with People Living with HIV and AIDS reading the book of Job 3 in a context of HIV and AIDS. The presentation opened broader reflection on possible ways that a text can be relevant in assisting people facing life challenges	+/- 25 men and women
	10 June 2013	Sexuality and Gender Based Violence Workshop as experienced by LGBTI community	This session allowed free expression of Gender Based Violence directed to this community	8 lesbian-women 6 gay – men Total: 14

		facilitated by Bongi Zengele	which is often referred to as corrective rape 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	
	12,13, 14, and 15 June 2013	Facilitated CBS each morning on themes that highlighted Health, Gender and Theology to Church leaders training on the Pilot on Health, Gender and Theology in Swaziland	This was an experiential exercise of Masters students doing Gender and Theology. Field visit to local villages exposed students to Siphilile an outreach programme that promote maternal health care	+/- 35 Men and women
	Commemoration of youth month June 16 in Willowfontein community, facilitated by Bongi Zengele	Local Support group with local care givers	This session enabled a safe space in community where participants were encouraged and given support to report cases of abuse to the local police	+or- 50 girls and boys Total:50

			station. The presence of local police station representative and community structures was a remarkable recognition of positive outcomes of meaningful community-based initiative	
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The Solidarity Programme for People Living with HIV and AIDS, under the leadership of Bongzi Zengele, is one of Ujamaa’s pioneering programmes in working within the Southern African region. There has also been extensive integration in this work of the work of the Women and Gender Programme, recognizing that issues of violence against women and children and gender issues generally are at the heart of the HIV pandemic. Solidarity Programme for People Living with HIV and AIDS integrated with Women and Gender Programme these took seriously Ujamaa Centre’s commitment to work with those in the margins of our society and strategically be involved in advocacy work that empowers people to become change agents in facing diverse life challenges. These processes landed itself in the being instrumental in facilitating the emergence of HIV-positive support groups, in doing so developing the concept of ‘ukuphila’ (‘wellness’) into a movement which has been taken up by various different ²‘*siyaphila*’ (‘we are well/alive’) support groups. These ‘*siyaphila*’ support groups have their own autonomy and identity, but are resourced by Ujamaa, using the Bible and other resources to contribute to their life skills that promote ‘wellness’.

Conclusion

The work done within Gender and HIV and AIDS has contributed immensely towards the restoration of human dignity among women, men and children living with HIV and AIDS. It is our commitment as an organization to continue to raise awareness about Gender and HIV and AIDS injustices in our society.

² A IsiZulu word meaning ‘we are alive’ ‘we are well’

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 areas of our work. 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
Liaison work with funder's congregation base	17 February	Church province of Zeeuws-Vlaanderen, the Netherlands	Preached and shared about the work of Ujamaa	+35; 20 women and 15 men
Intercultural Bible Reading project; Bible and Transformation. The Promise of Intercultural Reading of the Bible	18-21 February	International research and church groups, held in Amsterdam, the Netherlands	Presented a paper on Ujamaa's work on Redemptive Masculinity	+55; 18 women and 27 men
Contextual Bible Study on HIV for Chart Consultation	6-9 May	Collaborative on HIV and AIDS in Religion and Theology, Consultation with FBOs, including Islamic partners, Durban	CBS on stigma from John 9; analysis of how sacred texts are used in context of HIV	+30; 15 women and 15 men
Living Faith: Faith Practices as Sources of Survival, Liberation, and	5-7 June	Ujamaa Centre and Mensen met een Missie Workshop,	CBS on Mark 11:27-13:2, dealing with economic issues	+25; 13 women and 12 men

Life		Pietermaritzburg		
Training Society of the Sacred Mission in CS	21-23 June	Society of the Sacred Mission brothers, Marianhill	Series of CBS, focusing on both themes and methodology	15 men
Sexuality Consutation	29 July-1 August	Co-host with Chicago Consultation, Limuru, Kenya; including bishops, clergy, and lay leaders, as well as activits	CBS and general facilitation work	49; 20 women and 29 men
CBS training of trainers	18-23 August	Diocese of Harare Clergy Theological Academy	Training in CBS methodology	+80; 70 men and 10 women
Training trainers in CBS	27 August	Diakonia Council of Churches	Training trainers to use CBS material developed for their Social Justice Season	15; 9 women and 6 men

Analysis

The diversity of organisations with an interest in Contextual Bible Study is clear in the activities outlined above. The Ujamaa Centre is regularly called upon to provide training in CBS, and to play a role in the facilitation process where CBS is used. In other words, CBS is perceived to have a role to play in any ‘normal’ progressive Christian work. Bible Study now forms a part of the process. Closely linked to his contribution is the overall See-Judge-Act framework that the Ujamaa Centre works with.

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.

CBS has an impact in a range of sites, including local communities, local churches, ecumenical NGOs, development agencies, denominational programmes, world-wide church structures, and international academic projects.

Planning

The second half of the year has a number of similar kinds of projects.

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	13 students, including 7 women and 6 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.