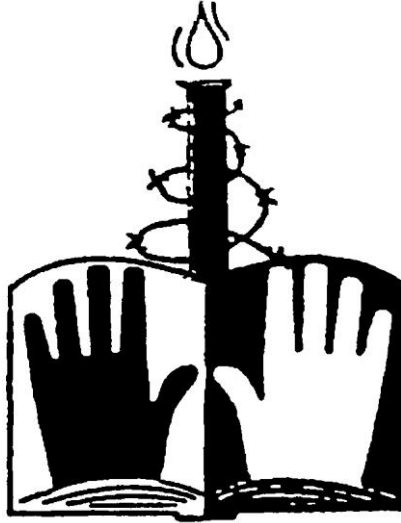


**ANNUAL REPORT
2005**



**UJAMAA CENTRE
FOR BIBLICAL AND THEOLOGICAL
COMMUNITY DEVELOPMENT & RESEARCH
Formerly
Institute for the Study of the Bible
& Worker Ministry
Project**

Core purpose

Our core purpose is to mobilise, train, support and empower women, youth, the church, people living with HIV/AIDS, and community based organisations – primarily from poor, working class and other marginalized communities – so that together we work for the values of the kingdom of God. Our primary resources for this work are biblical and theological, and make use of contextual Bible studies and Bible inquiries using the See, Judge and Act method. We are committed to work, wherever possible, in the languages of the local communities with whom we collaborate. This core purpose is given specificity by each of our programmes.

INTRODUCTION

Director: Prof Gerald West

Death of Mzwandile

This year has been marked by the untimely death of our colleague Mzwandile Roddy Nunes. He passed away in his home in Durban on Friday 24th June. Mzwandile, as he was known to his family, comrades and friends, had been suffering from heart problems for some time. However, he had made adjustments to his life and we all believed we would have many more years with him.

In the week preceding his death, the Theology of Work Programme, of which he was the coordinator, facilitated a major workshop, a Theology of Work Chaplains' Conference, at the Koinonia conference centre outside of Durban. During this workshop, in which most of the Ujamaa Centre staff participated, Mzwandile was very much at peace. He was surrounded by his colleagues, comrades and friends, and though he spent much of the time in his wheelchair, he was very much involved in the proceedings. The workshop brought together many of those whom he had brought into activist work and whom he had mentored over the years. Though we were unaware of what would happen at the end of this week, we could not have imagined a more fitting final week for Mzwandile. We did social analysis, we sang the songs and hymns of the peoples' movement, we participated in contextual Bible study, and we planned actions for the year that lay ahead.

Mzwandile returned to his home at the end of the workshop, and later that evening he passed away. His heart could not keep up with him. He was a large man, in every sense. He embraced life and he poured every part of him into the struggle for life for all. We miss him terribly. He was our colleague and our conscience, reminding us always of what it meant to take an option for the poor, the working class, and the marginalized. He lived the life of a disciple of Jesus who was committed to the values of the kingdom of God. He lived and worked to see the kingdom of God come on earth as it is heaven. And this was the theme of the sermon I preached at his funeral on the 5th July in Pietermaritzburg.

Mzwandile's funeral was a fitting farewell to our colleague and comrade. His biological and adopted families were there, as were many of those with whom he had worked for close to forty years. He was the founding worker for the House of Studies for Worker Ministry, one of the two organizations that constitutes the Ujamaa Centre, and many of those who had been a part of this work were there to say farewell to its most faithful son. Tributes poured in from all over the world, and we will gather these, together with other contributions from the funeral, into a memorial publication for Mzwandile.

We include here on tribute, that of our colleague Rev Solomuzi Mabuza, given on behalf of the Ujamaa Centre.

A Tribute to Mzwandile

Salutation

Mr. Programme director, members of the deceased family, all protocol observed. This is one occasion we did not plan for as Mzwandile's colleagues. If we are not eloquent enough to express our utmost feelings, do pardon us.

We want to salute a commissar in the workers struggle! A comrade par excellence! An organic intellectual – a man of integrity committed to justice and trapped in a white skin.

A true son of the soil!

Charge

Rodriguez aka Mzwandile Nunes was truly above race. A beautiful, most human person. Mzwa was truly above whiteness. He was not perfect, but both what was likeable and controversial about him were ordinary human things, not the usual pendulum of liberal white South African bullshit – in which many souls have been slaughtered. Ube ngumntu uMzwandile!

Ujamaa towards an African form of socialism

This man taught us how to speak in a world strangled by globalisation. When we defined our target group during our restructuring process – we had to agree with Mzwandile when he said we work with the working class – not the marginalised people or ordinary people. He convinced us to move away from a lame model of student internship as espoused by the former University of Natal to what he termed Student Workers.

Such was his commitment that he would have wanted us to remember that the G8 meeting in Edinburgh, Scotland, taking place this week should remind us of the skewed power dynamics in the global village. Mzwa fought tirelessly for debt cancellation through the Jubilee Campaign. Mzwa tackled poverty eradication hands on through the Joining Hands against Hunger Campaign and the Basic Income Grant Campaign – unpopular with our democratic regime.

Mzwa wanted education for all as espoused by the Freedom Charter. The former School of Theology Bursary Committee was assured of his constant requests for financial assistance to those students who came from working class families. He even worked hard to ensure that some of our young people learned French so that they could have access to people of this continent.

This man believed literally in Kingdom of God values. Whenever he met with the Young Christian Workers he made sure that the Gospel Inquiry was done repeatedly. He insisted on a sound social analysis.

Mzwa wanted us to be conscious of the ills of the globalization project. As his colleagues, we owe it to him to continue the fight. A Luta Continua!

Ensuring the work goes on

Three weeks prior to Mzwandile's death the Management Committee of the Ujamaa Centre had agreed to offer our colleague Rev Sthembiso Zwane an extended contract. Our argument was that we had identified Sthembiso as someone who had the capacity to take over from Mzwandile when he retired in five years time. This decision has proved to be the right decision, though we could not have imagined that he would be called to take up Mzwandile's work and mantle so soon. Rev Sthembiso Zwane has been working for the Ujamaa Centre as our Regional Coordinator, in the Ladysmith area, and has done an exceptional work in making sure that our resources are offered to rural communities.

We are delighted to report that he has accepted our offer of an extended contract has already begun to prepare to take over the coordination of the Theology of Work Programme. At our first planning meeting of 2006, Sthembiso Zwane shared with us his vision for the programme, and we are very excited about his vision. As part of our commitment to train him for the work, he will be spending three to four months at the Free University, Amsterdam, later in 2006 as a participant in their Masters programme, working on a Masters thesis in the area of theology of work.

Other Developments

Women and Gender post

We are also pleased to report that there are a number of other developments in the work of the Ujamaa Centre. Our financial situation has improved during 2005, thanks to our careful expenditure and the faithfulness of our funding partners. We are therefore in a position to advertise our Women and Gender Programme Coordinator post, vacated by Phumzile Zondi-Mabizela in 2004. This post will be advertised in early 2006. We are grateful to Ms Mirolyn Naidoo and a whole team of volunteers for sustaining the Women and Gender Programme during 2005.

Religion and Governance Programme

During the last year the Ujamaa Centre has worked closely with two initiatives located in the School of Religion and Theology which work with local communities and church-related organizations in the region, including the KwaZulu-Natal Christian Council (KZNCC) and the Pietermaritzburg Agency for Christian Social Awareness. One of these initiatives is a Theology and Democracy programme, jointly coordinated by the KZNCC and the School of Religion and Theology. In discussions between the Ujamaa Centre and the coordinator of this initiative, Rev Dr Simanga Kumalo, it has been decided to locate this work within the Ujamaa Centre. The Ujamaa Centre has the infrastructure and support structures to nurture this work and the working methodologies are the same. We have decided to name this new programme within the Ujamaa Centre as the Religion and Governance Programme. This programme brings with it its own funding from the Finnish Embassy and will be launched in 2006.

Theology and Development Programme

The other initiative that has developed into a full new programme within the Ujamaa Centre from 2006 is the Theology and Development Programme. This initiative began as a collaboration between the Ujamaa Centre and the academic Theology and Development Programme of the School of Religion and Theology. The academic programme was committed to establishing a community-based component, and so entered into a partnership with the Ujamaa Centre in 2005, focusing on community-based work. This work has grown, and has its own funding base from the Church of Sweden.

Conclusion

2005 has been a year of considerable sadness, as we have said farewell to Mzwandile. And yet strangely it has been a year of consolidation and even growth. Many challenges await us, but the memory of Mzwa burns brightly in our hearts and we will strive to be as faithful as he was. As you will see from the programme reports which follow, substantial work has been done during 2005, and our plans for 2006 are full of potential.

PROGRAMME REPORTS

Community Development and Leadership Training Programme

Co-ordinator: Rev Solomuzi Mabuza

Introduction

After my secondment to work in the Occupied Palestinian Territories, working for the YMCA, the direction of the above programme had to develop further. Work in the marginalized, working class communities, rural environment, academy and theological seminaries, West Africa CBS network, broader NGOs network in South Africa continues. Now, we have taken humble steps to create links with relevant programmes in East Jerusalem and Bethlehem, West Bank in Palestine.

More and more work will be done with those denominations that prioritize advocacy and solidarity activities with the people of Palestine (and Israel). We will endeavor to link up with some initiatives led by the World Council of Churches, World YWCAs, and the World Alliance of YMCAs to mention a few.

Goals

- To raise awareness amongst ecumenical laity leadership on community development
- To prepare undergraduate theology students for community development work
- To facilitate and promote advocacy initiatives within the ecumenical clergy
- To support ecumenical youth Christian organizations skills development
- To foster strategic links and networks continentally and overseas
- To create forums for men in the ecumenical setting to discuss gender violence

Objectives

- To offer training workshops in transformational leadership skills
- To facilitate contextual bible studies methodology workshops in faith based organizations
- To train ecumenical clergy in advocacy and communication skills
- To foster and establish working relationship/s and/or partnership/s with progressive centers in the West Bank and East Jerusalem, Palestine
- To groom undergraduate theological students towards development related issues by offering them community placements within Ujamaa Centre
- To train male clergy in women and gender awareness programmes

In meeting these goals and objectives, the following workshops were facilitated by this Programme during 2005.

Theology of Work Conference

In June, at the Koinonia Conference Centre in Bothas Hill, Durban, a reflective presentation on work done by the Coordinator in Palestine was shared with participants. The methodology employed was a film screened in Israel where a South African young actor features in. It is entitled 'James goes to Israel'. This film focused on the labour policies in Israel and how foreigners end up being used as a form of cheap labour. After participants watched the film I gave an input on the other dynamic of life in the Occupied Palestine Territories.

Link and Learn Managers Meeting

In June in KwaMashu, Durban and then in September at the Pietermaritzburg YMCA, two sessions were facilitated for nine Local YMCAs General Secretaries in KwaZulu-Natal and their staff. An advocacy awareness workshop on solidarity with the people of Palestine was facilitated for 9 Local YMCAs General Secretaries and their staff in KwaZulu-Natal. It had to be run twice so that all could benefit. The YMCA is one of the oldest ecumenical lay led movements in the world, which celebrated 150 years of existence in Mumbai, India.

World Alliance of YMCAs 150th Anniversary

In August, in Mumbai, India, the Coordinator participated at the above event as a resource person at two levels. First, a writing team was set up and convened by the Coordinator with a brief to produce a Statement that will serve, as a direction the movement should take in the near future.

Fredskorpset Network Meeting

In July in Cape Town, and then in October in Durban a group of volunteers in South Africa who participated in the Fredskorpset Exchange Programme met twice to discuss their future role in the country. At the initial meeting it was agreed that a South African Fredskorpset Alumni (SAFKA) be set up. At the launch of SAFKA the Coordinator gave a presentation on the outcomes of voluntarism drawing from work done in Palestine and beyond. This was used as a case study to learn from.

Strategic Round Table Dialogue/Workshop on Social People's Movements

In October, in Johannesburg, EED called her partners for this strategic session to discuss the role of NGOs in the shaping of Social Movements. Ideal is contracted in South Africa to facilitate this discussion. Participating in the above proceedings highlighted the need for Theological Centres and former Theologians of the Struggle to contribute in the evolution of social movements. In the past many theologians played a key role in the absence of the mass democratic movements in the country. Next year, our Centre will play a role as well in further discussions in this regard.

South African National Council of YMCAs National Assembly

In September, in Krugersdorp, in our commitment to work with organized groups the Coordinator has identified the YMCA as one of the avenues upon which we can realize the core business of Ujamaa. A presentation on how the Youth can play a role in the National Strategic direction of the movement was facilitated. Specifically, the focus was put firmly on Spirituality and how contextual Bible study can be used as a methodology to address social concerns affecting young people in the country.

Shaping Communities in Times of Crisis: Narratives of Land, Peoples and Identity

In November, in Bethlehem, Palestine, we participated in the Steering Committee which planned this groundbreaking intercultural/disciplinary conference in September 2004. This year the conference was held focusing on the above theme. The Coordinator reflecting on ways of wrestling with Christ in times of crisis did the closing devotion on the programme. This conference will take place every two years and we are looking at ways of partnering with others to share our South African narrative as well. Following this conference we held a meeting with the Sabeel Ecumenical Liberation Theological Centre staff. The main purpose is to start some common work drawing from our rich history in liberation and black theology. This initiative is still at a formational level and it will be taken up further in the year 2006. The most logical link for Ujamaa to have in Palestine is Sabeel, which started its programme around the same time the former ISB and Worker Ministry Project launched its programme/s in South Africa.

Outcomes

1. Increased awareness amongst clergy about life in general in the land of our Christian faith – Occupied Palestine
2. Development of advocacy skills amongst the laity and clergy on the critical question of engaging Palestine and Israel context/s
3. Maximised knowledge and tools in social analytical skills using biblical and theological resources
4. Create a generation of theology graduates with a strong conviction in transformational leadership and community relevant theology
5. Reaffirmation of ecumenical cooperation at a laity and community level
6. Recognition and repositioning of faith based organizations role and place in social movements

While the co-ordinator was on secondment in Palestine, Mr Sibonelo Zuma was employed to co-ordinate the work of the Programme on a part-time basis. He undertook the following work.

Theological Student Training

This Programme works closely with the Research and Pedagogy Programme (see below) in training Theology students for work in local churches and communities. The specific module in which the Community Development and Leadership Training Programme offers resources is Biblical Studies 210. These resources include training students in the practicalities of Contextual Bible study, providing them with relevant information in the areas of economic development, poverty and HIV/AIDS, liaising with local churches to receive students, and providing students with the materials required for facilitating a Bible study, such as posters, flip charts, etc.

Youth Training

Working with the Economic Justice Programme (see below), Sibonelo Zuma trained youth in the use of Contextual Bible studies, how to do social analysis with unemployed youth, and facilitated their participation in organizing Worker Sunday programmes in local churches.

Church-Based Training

My first main aim for 2005 was to run the Worker Sunday Campaign in the same churches that have participated previously. There is a need for this Campaign to be run in the same churches every year so that people would be familiar with these issues that this Campaign is trying to address. The other reason is that if you run the campaign in the same church you do not lose contact with them and they also form part of your network. The activity of running the campaign every year with the same people can lead to action.

My second aim was to take the same Campaign and introduce it to other church who has never celebrated this it before. The reason to do this was to expand our constituency and network, the other reason was to share this information and issues that our campaign deals with to other people who does not see or informed with this information.

Both these mentioned reasons were achieved because old and new churches celebrated the campaign. There were four churches (two Roman Catholic churches, a Methodist church and a Lutheran church) where the campaign was celebrated again, and there were two churches (a Methodist church and an Anglican church) where the campaign was celebrated for the first time. The comments that we got from these new churches after the service were very encouraging and even invited us to come back next year (2006).

Unemployed Youth Training

A particular emphasis of this work is offering leadership training for unemployed youth. The basic aim of this training is to train young people for leadership in their communities for purposes of helping them transform themselves and their communities.

The objectives for the youth training include the following: to equip these young people with skills for social analyses, to introduce young people to the use of the See, Judge-Act approach, to equip them with public speaking tools e.g. chairing a meeting, keeping records, presentation skills, etc., and to equip them with biblical and theological tools for biblical and theological reflection.

In October 2005 we started a training workshop about socio-economical analysis for the unemployed youth from five regions (Durban, Natal-Midlands, Richmond, Estcourt and Ladysmith) in KwaZulu-Natal. These participants came from different backgrounds, some of them from rural and others from urban areas. This training takes place over a 12 month period, working with the same group so that we can be able to see the impact. The total number for these participants is fifteen, of which nine are young women and six young men. Their age is between 18-25 years and they all have a Matric (Grade 12) Certificate. They are all unemployed. This training runs until September 2006.

Minister Training

I also assisted the Theology of Work Programme (see below), in its work, by providing resources for the training of ministers. But the focus of my work in leadership training was with church leaders in Vulindlela, dealing with the issue of HIV and AIDS. This work was done together with the Theology and Development Programme of the School of Religion and Theology, and was co-ordinated by Rev Dr Beverley Haddad.

This training for church leaders (ministers and lay ministers) took place in Sweetwaters, which is a rural area. According to research the rate of HIV/AIDS is very high in this place and churches are doing very little. About 80% of our participants came from African Independent Churches (AICs) and they have had little or no formal training in ministry. There were twelve people who were trained, two women and ten males. There were different people in this training, including bishops, ministers, lay ministers and deacons.

This training was about HIV/AIDS and the church, including the following questions: what is HIV/AIDS, what is the response of the church to the issue of HIV/AIDS, how does the church treat people who are HIV positive, what should be the response of the church to people who are HIV positive? The training took place once every week for ten weeks. There were four main themes that the training covered: contextual Bible studies about HIV/AIDS, basic training on HIV/AIDS, stigma and discrimination towards people living with HIV and AIDS, and HIV/AIDS and culture.

During the training workshops, usually held on a Sunday, it was decided that there needed to be a second phase of training in 2006.

In addition to this training, I also conducted the Contextual Bible studies in Ladysmith with twenty-five ministers from different denominations, approximately 80% of whom come from charismatic, Pentecostal, and African Independent Churches. It was very good for me to run the Contextual Bible studies such churches as most of my experience so far has been with the people coming from the mainline churches.

Concluding Remarks

The year 2006 offers the above programme sufficient time to plan accordingly and realign with the broader vision of Ujamaa. My spending a year outside of the main developments within Ujamaa has taken its toll on the programme. Mr. S'bonelo Zuma worked excellently in the absence of the Coordinator to keep our work with undergraduate theology students in tact.

Work Plan for 2006

1. Three advocacy workshops/seminars on the question of Palestine with the Evangelical Lutheran Church South Eastern Diocese Clergy and the Pastors Fellowship, KZN Regional Council of YMCAs.
2. One follow-up Ecumenical Leadership Training workshop in Mpumalanga Province
3. Three contextual bible studies training workshops in Clermont, Durban at the Christianberg Parish for lay preachers and leaders
4. Represent Ujamaa at the Consultation on Social Movements in South Africa
5. Facilitate service learning in the School of Religion and Theology in Biblical Studies 210 & 220 and Systematic Theology 320
6. Identify and develop a new layer of student workers in the School of Religion and Theology

Solidarity Programme for People Living with HIV/AIDS

Co-ordinator: Ms Bongzi Zengele and Ms Sanele Mngadi (Field-worker)

Aims

1. To instil hope and nurture positive living among the infected people, by creating solidarity that promotes ongoing loving care and support.
2. The formation of community based support groups is aimed at creating a conducive environment that would encourage, affirm, strengthen and restore human dignity within the lives of HIV positive people thus cementing their support system.
3. To remind people living with HIV/AIDS that they are also made in the image of God, as they are suffering, they are part of the suffering body of Christ and they need to keep their faith strong in God.
4. To enable people living with HIV/AIDS to interact with the Bible through the Bible Study and express their own interpretation and experience as individuals, and as a group. Thus receiving spiritual support to nurture their well being in a more holistic way.
5. To enhance solidarity within the support groups and assist them to lobby the government for the recognition of their rights and access to treatment at a low and affordable price. As the majority of the infected population lives below poverty line.
6. To prompt the involvement of local churches in the struggle towards positive living through the formation of church-based support groups for people living with HIV/AIDS.

Objectives

1. To facilitate the establishment of Community Based Support Groups for people living with HIV/AIDS.
2. To facilitate community based basic education and training in HIV/AIDS using vernacular language and personal testimony.
3. To facilitate the formation of peer-counsellors to provide needed support from the group itself.
4. To facilitate train the trainer course in positive living, to enable the implementation of the well-ness programme and basic home-base care.
5. To facilitate life-skills programme to assist and support people living with HIV/AIDS in their daily living as they struggle to come into grips with their status.
6. To facilitate update workshops on treatment campaigns and passing on of new information to the support group members.
7. To run Bible Study programme with the support group as means of nurturing them with spiritual fulfilment.
8. To enhance legal knowledge on issues pertaining HIV/AIDS thus empowering the support groups to know and safeguard their basic human rights, which are normally violated.
9. To assist support groups to identify at least one potential project they would like to embark on at community level or as a support group.
10. To identify existing talents and promote them.

The projects which implemented these aims and objectives are as follows.

School Children Training on Tamar Campaign, Edendale Higher Primary School, Esigodini

This is a township school. It starts from grade 4 up to grade 7 (Std 2-5). The age of the children ranges from nine years to fifteen. In total there are 10 classes, which hold about forty children each. This school is visited two times a month and work is done with two classes on each visit. The gist of the training is using the story of Tamara from the bible as a tool to allow children to speak openly about the issues of rape and instill confidence in young children to be aware of these dangers as well as exploring possible protection measures to deal with rape crises within their immediate families and to promote this message to friends and family members. The story of Tamar has enabled children and teachers to engage on critical issues through this kind of bible study, which proved to be the practical tool of engaging people from different age groups to explore and speak strongly against the abuse and violence of women and children in any given community. What is remarkable with this kind of intervention at primary school level it has acknowledged that rape does take place in the homes and the young children are often victims, this is demonstrated by a remarkable stage play the school children created and it was acted in public through drama as an awareness campaign. This programme was well received and this calls for similar initiatives with other schools within this same community.

Support Group Trainings and Capacity Building Programmes

There are about fifteen support groups that we work with. The field worker visits each support group once a month. Some support groups are in the rural areas but most of them are in the township and informal settlement. All of the groups consist of mostly both young and old women and youth with only few men. Most members are unemployed. So depend on the state grant and some depend on family members.

Objectives

To give information on HIV/Aids, working directly in fighting with stigma. Encouraging positive family spirit among members. Capacity building to enable them to deal with their issues, circumstances and the community. Mentoring the group and nurture autonomy of each support group.

Activities

Support Group	Place	Activity: Trainings/ workshops/ Bible Study	Objectives	Outcomes
Masithane SG. Has 20 members	Mvundlwini, Elandslope. A rural area	Importance of a Support group	To keep confidentiality	See each other as a family.
		Group counseling	Encourage to talk about personal issues	Trust among group members as they started to share their stories of abuse
		Importance and function of the committee	For people to know the role of the person they elect	Election of the committee.
Philani SG With 25 members	Sweetwaters, a place under local chiefs	Planning for the future.	Help parents to plan for their children	Able to do a will. Being at peace with death.
		Nutrition	To encourage people to eat healthy food.	More families changing their lifestyles towards well-balanced diet and physical exercise.
Asibemunye SG Has 19 members	Pata,	Importance of a support group	To build a support structure	Three more members joined the group
Thokozane SG. With 23 members	Richmond	Fundraising proposal, Budget and fundraising.	To enable the group to sustain itself.	The group wrote their fundraising proposal.

		Nutrition	To encourage people to eat healthy food	Healthy food need not be expensive
Copesville SG. With 18 members	Copesville, informal settlement	Importance of a Support group	To keep confidentiality	Saw each other as a family.
Masamkele SG. Has 28 members	France, government houses	Basic HIV/Aids Education, Transmission, Myths, prevention, condom usage, disclosure, stages of HIV, right.	This was a three-day workshop. To enable members to live positively.	Facts on HIV/Aids. People got courage to disclose to their families
		Bible Study: Tamar	To learn about women abuse in the Bible.	Became more aware of abuse.
Isulabasha SG Has 20 members	Esigodini,	Management of STIs	To encourage early treatment	Got facts to dismantle the stigma
		Importance of a Support group	To keep confidentiality	Shared personal Stories and on-going support.
Snenhlanhla SG. Has 26 members	Mt. Elias, Rural area	Importance and function of a committee, constitution, procedure in meetings, conflict management, registration of a CBO, proposal writing and management of funds.	This was a three-day workshop to help the group to manage itself.	They wrote their constitution.
Ilanga SG. With 29 members	Howic, Mpophomeni, township	What is a support group, disclosure, registration, fundraising, constitution, management of	This was a three day workshop to enable the group to sustain itself	They elected a committee

		funds, conflict management and procedure in meetings.		
All Nations SG. Has 17 members	50 Longmarket, in town	Bible Study on Mk 3:1-8, Job 3	To enable people to find the Bible as a safe place	They started to question and find ownership of the Bible.
		Stages of HIV	To know the signs of each stage early	Know that stage 4 does not mean death.
		Stress management	To see symptoms	Information to manage it.
Happy People SG. With 30 members	Northdale Hospital	What is a support group	To keep confidentiality	See each other as a family.
		Self awareness	To know yourself in order to manage yourself	Willingness to learn from other about yourself
Mbalenhle SG. Has about 28 members	Imbali Clinic, in the township	Bible Study: Job 3	To give space for feelings of desperation in order to heal	They found hope in the trails of Job.

Congregational Church Home Base Care Project in Eastwood

This is a group of ten women who care for those infected with HIV/Aids in their families and in the community. These women belong to the Eastwood Congregational church where we did the training. The field worker did trainings once a month with them.

Objectives

This project was done to help these women to deal with caring for their sick at home and in the community, ensuring that they do not get overwhelmed, bitter and disparate because of the situation, and to provide a support system for them.

<i>Activity: Training</i>	<i>Objectives</i>	<i>Outcomes</i>
How to manage stress (anxiety and burnout)	As stress causes lot of fatigue at work. Learners are going to learn to identify it. What causes it, how it affects us and how to deal with it?	Able to identify stress and empowered as to how to deal with it.
Self awareness and world view	To have understanding of how stereotypes and prejudice, beliefs and values and culture impacts on us. Be able to identify personal strengths and weaknesses as people	Acceptance and learn from what other people say about one.

	and how these could influence our work and our lives.	
Bible Study on 2 Sam 13-22 Tamar campaign	This bible study highlights the abuse of women. The learners are encouraged to talk about this issue and to find solutions. To find out why women keep quite.	Taboos on sexuality and rape dismantled. Women to be whistleblowers to protect children.
Conflict Management	To understand causes of conflict. How to enhance good working relationship and how our personalities can influence our reactions (aggressive, assert and passive)	Women shared about their conflict and agreed on a solution. Learnt to say no.
Basic Counseling	Understand what is counseling. Know the Taso method of counseling and explore knowledge, skills qualities necessary for effective counseling.	Learnt to allow client to find solutions for their problems. Never internalize client's problems.
Bereavement	Explore personal feelings and reactions about death. Know about fears and stages of bereavement. How to deal with the dying and bereaved. How to help clients prepare for death.	Acceptance of death as part of life.
Supervision and mentoring	Allocate time to plan problem-solving group meetings. To do self-evaluation and assessment of progress. Re-evaluation of expectations and performance goals. Be able to let go and referee cases	Learnt the value of being appreciated. Work as a team.
Bible Study on Luke 10:25-37	This bible study allows learners to see a caring God. The caregivers learn how not to be judgmental. Converse and interrogate God on His actions, motives and powers.	Keep eyes pilled and arms opened to care for the needy in our community.
Gender Awareness	Understand what is gender. Tell a woman's story. Look at ways in which our traditions and culture express beliefs about women and men and how this influences our behavior. Learning gender roles.	Embrace being a woman. Define who they are.
Bible Study on Mathew 20:1-9	Find a God who cares in poverty. Explore God and economy to be	Learnt that God does not ordain poverty. So

	able to not only care but also lobby for the rights of clients.	they need to stand with the poor to fight it.
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Spiritual Support and Psycho-social Support Initiatives

This forms a strong hold that supports all our constituencies and goes beyond human understanding. In this way members are given space to experience and interpret their own spirituality in the way that suits them and bible studies form the basis of this interface. There seems to be a thin line between what happens to their bodies as people living with HIV and AIDS, and their psychological state. The Bible Studies provide unique space for spiritual fulfillment that enhances balance between intra-psychic well being of each participant in this journey. There is an on-going home visits programme for bed-ridden members of the support groups as well as those who are convalescing because they are on ARV treatment.

SOS Housemothers' Training and Bible Studies

We worked with about ten women from SOS Children's Village. These women have left their families, friends and loved ones to look after vulnerable children and become house mothers to them.

Objectives

To give these mothers a support structure and a safe space to express their fears, loneliness and stress. To strengthen them emotionally and spiritually in order to cope with the demands of these teenagers.

Activities

<i>Trainings</i>	<i>Objectives</i>	<i>Outcomes</i>
Bible Study: Mk 3:1-8 Jesus heals on a Sabbath	Bring back the Bible to work. Trying to use the Bible to deal with issues of work, discrimination and cooperation.	They realized that Jesus saw God differently than the Pharisees. He cares for humanity rather than law.
Stress Management	As stress causes lot of fatigue at work. Learners are going to learn to identify it. What causes it, how it affects us and how to deal with it?	Able to identify stress and empowered as to how to deal with it.

Outcomes

1. Forming strong partnership with all the community-based support groups
2. Bi-weekly field visits by the Co-ordinator
3. Monitoring and support for all Support Groups
4. Ongoing support through Campaigns such as Basic Income Grant, Treatment Action Campaign and Poverty Alleviation Grant.
5. Holding monthly and quarterly workshops with the support groups from all areas of operation, to provide space for feedback and evaluation of their impact in communities
6. Approaching local churches for long term support in the fight against hunger and stigma attached to PWA'S
7. Running conflict management workshops with all support groups, as part of capacity building
8. To strengthen job creation initiatives as practical sustainable support for individuals and groups
9. To run more Bible Studies with PWA'S as means of equipping and empowering them to use the Bible as a tool for spiritual support and challenging the injustices imposed on the poor and marginalized
10. To organize more workshops on economic justice issues as means of equipping PWA'S with broader knowledge in the world of the economy. So that they can take an active role in challenging economic policies that are detrimental to the working class and the unemployed.
11. Embarking on HIV/AIDS campaign, as a tool to challenge cultural tendencies/practices and myths that impacts badly in fighting stigma and promoting positive behavioural change in communities

Economic Justice Programme

Co-ordinator: Rev Sibusiso Gwala

Introduction

2005 began with special focus on three major areas in the Economic Justice Program: unemployed youth, Church leaders, and students in theological training. The broader aim was towards achieving consciousness about socio-economic rights denied citizens and mobilizes the people we work with to struggle for such rights and create a better society. Training young unemployed people to take leadership in their communities with the view to transforming their lives and those of people around them was to be a priority. The major focus of our work has been to work with communities trying to assess how systems and structures put in place by our elected representatives impact on the daily lives of citizens and how can citizens respond appropriately. This work centers on issues of Human Dignity. To this end the program has taken part in a number of initiatives around issues of Human Dignity preparing for Worker Sunday, conducting Bible Studies and reflecting theologically with communities around these issues.

Threats or challenges

Given the organization's limited financial and human resources we have had to work under serious constraints. We are however grateful for the achievements because we managed to do what we had set ourselves out to achieve. It is regrettable to report however that many of our networks have collapsed and some are collapsing and this leaves a huge gap in our quest for a just world. Many organizations dealing with issues of Globalization and Human Dignity collapse largely due to lack of interest from Donor partners and the fact there is a concerted effort to ensure that those who benefit directly from the present system undermine struggles for an equitable society.

Within this context and these constraints the following work was done.

Collaboration with Joining Hands Against Hunger Programme

The activities started in January 13 to 15 with the strategic planning meeting for the Joining Hands against Hunger. Things have not been very well here as well. The Ujamaa center became part of the Joining Hands Against Hunger network because we had see the opportunities available to us if we were part of the bigger network dealing with issues of Human Dignity and Human Rights in South Africa. Different people involved in questions of Human Dignity and those involved in seeking alternatives to Economic Globalization came together in this network and tackled issues together thus providing intellectual capacity and moral support on issues to those people involved in Socio-economic Justice. Things have been made difficult by the undue influence of a Partner from the North facilitators who seem to be interfering with the process and direction Joining Hands against Hunger South Africa should take. This says a lot about the North-South relations.

Globalization and Human Dignity Programme

With regards to the Globalization and Human Dignity program, a Poster was produced in collaboration with PACSA, UJAMAA, YCW and KZNCC. The poster aimed at highlighting the plight of unemployed people and their search for social grants. The production of the material was then followed by the training of Pastors wherein workshops were held regarding the theme and also equipping them with the Biblical tools that allow them to read the Bible in an empowering way. The launch of the Worker Sunday service took place in the Cathedral of the Holy Nativity in Pietermaritzburg. Ministers and Pastors from attended this all over the province of KwaZulu-Natal.

A series of workshops conducted with Ministers and Church leaders around issues of Globalization and its impact on society were conducted. These proved extremely successful because of the responses we got from the participants. Many Pastors who attended were people with little or no theological training and they found material we were using "an eye-opener" to use their phrase. We are happy to report that all the workshops planned were carried out even if in some cases dates had to be changed to meet local needs. The Pastors expressed their willingness to have further training in this regard. There is however growing need for certification, many of them wanted certificates for the "modules" they have attended.

Unemployed Youth Programme

Ujamaa Centre had exciting times with the unemployed youth in spite of their situation of unemployment because we have had space to reflect theologically on the issues facing unemployed youth and also examine alternatives. Workshops were held in different places and all of them proved successful. Our training for leadership workshops was a great success except that some unemployed people had to settle in other places searching for work which meant losing regular contact with them. The exciting thing is their commitment to the values of the Kingdom because they either call or write to sharing their new experiences and struggles in the world of casualisation, multitasking and rationalization.

Basic Income Grant Initiative

The preparations and workshops on the Basic Income Grant continue and pressure is mounting on the Authorities to do something as quite increasingly many networks are putting unemployment top of their agenda. Evaluation meetings have been held and we have learnt from these that those in power are beginning to listen to the demands even though tangible results have not been seen in terms of policy direction. The Basic Income Grant workshops as have been planned took place in Koinoina in Bothas'hill at least once a month. These formed part of our Training for Leadership workshops that we offered to the youth that must take its position in providing alternative vision in the country where most young people support the dominant paradigm of the ruling classes.

The impact of debt on citizens

Issues around debt and its effects on ordinary citizens were dealt with thoroughly in these workshops in the same manner we dealt with the effects of globalization on ordinary people. The reason we singled debt issue out was because South Africa owes what is considered odious debt and we believe in the program it is a matter that requires mass mobilization resistance. The second largest expenditure of our government is servicing interest on debt.

Global week of action activities

We have also been part of the Global Week of Action with special focus on issues around Trade. The coordinator conducted three Theological reflections on the Bible and Trade for Ministers and Lay people in the Cathedral of Holy Nativity, Pietermaritzburg. Drawing insights from the Book of Ezekiel 28: 1-7 where God confronts the City of Tyre, which thought of itself god because of the wealth it, had amassed for itself. Amos 5: 21-24 where Amos confronts the Church with the reality that God is not interested in our worship unless justice and mercy prevails and Mark 11:15- 19, which deals with Jesus' clash with the Jews in the Temple.

Students in Theological Institutions

The coordinator has offered a Module in Industrial Mission to second year level students reading for a Bachelor of Theology (Bth) degree in the University of KwaZulu-Natal. This Module covers issues like God and Mission, The Church and Mission, Gear, Nepad, Globalization, Industrial Mission, Theology of Work and so on. This Module is examinable and counts 32 credits towards a Bth degree. A week-long workshop was conducted for the third year students doing Theology in The College of the Transfiguration in Grahamstown in February. This workshop focused mainly on the socio-economic reading of the Bible and the use of the Bible as a tool for development. The workshop was a huge success because by the end of the week, the students were greatly challenged, first in the manner they read the Bible but also in the most powerful way the Bible could be used to challenge us in our development praxis. Both the illiterate and the highly educated more so because the Bible is the only resource readily available in our communities and is widely used this...

Theological Resources for Clergy

Our commitment is still to try and produce as many as possible resources for the Ministers in parishes. 2005 saw a decline in this because of our limited human resources. There was not enough time to sit and write, as one would have liked. Progress toward completing a Masters degree in theology has been quite remarkable and this project has enabled me to reflect on the work we do with the unemployed because the topic for the dissertation is “The Impact of Unemployment on the Youth and Implications for Pastoral Care”. It is hoped that once the project is finalized, it will be made available to both the pastors and the unemployed youth.

Financial Management

Juggling between working in the communities and having to work almost on a full-time basis with the Financial Administrator is sometimes burdensome. The work has been made simpler by the efficiency of our Financial Administrator, Ms Comilla Laban. It has however been extremely fulfilling and a learning experience to have to work on finances on a full-time basis. Valuable lessons were learnt during a Financial Management course organized by EED in Cape Town beginning of the year. It was an interesting course, which raised serious discussion on financial management as required by the German government from whom most of the money we get comes. Attending a workshop by Norwegian Church Aid was also an important learning experience. Welcoming partners to Ujamaa Centre has been an exciting experience and I look forward to welcoming more partners to this part of the world.

Future Plans

The work within the programme will continue as proposed, and the preparations for a consultation of people interested in Human Rights and Human Dignity is being planned to take part in 2006, (date to be announced), namely AIDC, ILRIG, SWAT, KHANYA College and Ujamaa in order to intensify the issue of Work as a human right issue as provided for by the constitution. The Coordinator will also be preparing for a National Consultation Conference on the role of Swiss Banks during Apartheid, which is being planned for mid 2006.

Conclusion

The death of Mzwandile Nunes, my colleague left a void both in my life and in the program. The long nights when we “theologized” and dreamt of a new society will now be cherished even more with his passing on. It was during the month of March that I had the pleasure of meeting the former YCW organizers who worked with the YCW in the late 70’s and early 80’s, Florence Trimble, Eric Tycke and his wife during their visit to South Africa.

Women and Gender Programme

Part-time Coordinator: Ms Mirolyn Naidoo

Aims

To encourage churches to speak out against abuse against women and children.

To contribute to reducing the present statistics of women and child abuse by engaging the Tamar Bible Study.

To contribute to the reduction of HIV infections among women and children that is the direct result of abuse.

To provide biblical and theological resources that would speak out against violence against women and children and enhance solidarity with the abused and empower women and children.

To create community and church based support groups for the abused.

Objectives

To engage local church, schools and community leaders in the Tamar Campaign thereby creating an awareness of rape and other kinds of abuse against women and children.

To create an awareness of the link between rape/sexual abuse and HIV/AIDS.

To develop support systems in churches, schools and community that will also deal with stigmatisation and myths around HIV/AIDS that contribute to the high rape statistics of younger children.

To empower women and children by teaching them how to protect themselves when placed in vulnerable situations, thereby contributing to combating the problem.

To provide the necessary resources including contact details of organisations and people that can assist in such crises.

To encourage victims of abuse to speak out against their abuse.

To include the Tamar Campaign as part of the life skills program in the school curriculum.

To encourage parents not to ignore their children's cry for help in this regard as parents are often said to ignore what their children say to them and choose to live in denial of the abuse, especially rape having occurred.

In meeting these aims and objectives the programme engaged with the following work. (See also the Research and Pedagogy Programme for other aspects of the work.)

Cinderella Park: July 2005

This workshop on the Tamar Bible Study was attended by 39 participants. Among those attending were Ward 34 Committee members and women from Eastwood and Cinderella Park. Ages varied from sixteen to about sixty five. The only male attending was a ward committee member who had volunteered to assist with interpretation. The neighbourhood is a highly volatile one and many of the Tamar posters which were erected, were pulled down and trampled upon by some of the men in the community. A few of the women mentioned at the outset of the workshop that they would have to leave early as they were afraid that their husbands would find out that they had attended the workshop. The workshop commenced with the singing of a church chorus and prayer. The women were quite attentive and one woman responded by sharing her story of being raped and subsequently HIV infected. Many of those present were aware of her situation. One of our pastors comforted her and spent some time speaking with her. The facilitators sensed a need to say something on stigmatisation and also to encourage support of abused women by other women in the community. Other occurrences of rape in the area were shared in the small group discussions.

Albert Falls Guest Lodge and Conference Centre: 16th November 2005

This workshop was attended by eleven people. The group comprised of men and women ranging from sixteen years of age to about fifty. Most of those attending were employees of the Albert Falls Centre. Among those attending was an eighteen year old woman who was accosted by six young men in the neighbourhood with the intention of raping her. However, a friend who saw the attack was able to contact her mother and the police who arrived on time to save her. Her mother and employer also attended the workshop. The young men present at the workshop asked many questions about the rape of men and boys and about the kind of help available to assist the victims. The facilitator wrote down several contact phone numbers and made available the women's handbook for the group to glean further resources.

Albert Falls Primary School: 20 April & 8, 9&10 November 2005

The Albert Falls Primary School is located in a fairly impoverished area. There is no running water or ablution facility. The school is surrounded by long grass and is often the target for theft, especially food. The school has been loaned their very first computer in October 2005. There are five classrooms with the number of children per classroom ranging from a minimum of fifty five children to a maximum of one hundred and four children. The deputy principal, one female and one male teacher attended the first workshop with the children. The following workshops were attended by both male and female teachers with some requesting to attend for a second time.

In spite of the hot weather and space constraints, the children were very attentive and contributed meaningfully to the discussions. In the course of 2005 one of the young girls attending the school was impregnated by her biological father. The case was taken up legally and was carried in the local newspapers. After the birth of the child, the school staff went to her home and obtained permission for her to return to school. One of the observations of the children is that parents often do not want to hear about the rape and often live in denial of the situation. In one of the grade seven classes, one of the boys enquired about the rape of men and boys and asked whether this should be treated in the same manner as with females. The facilitator was able to conduct the Tamar workshop with all the senior primary children at the request of the staff and principal. The principal requested that the program be included as part of their life skills programme in 2006 and that the facilitator continue this interaction with the lower grades as well.

Future plans

To conduct Tamar workshops with the target groups with the aim of empowering women and children to speak out against abuse.

To train and develop local support groups (including leaders) from within the church, school and community by networking with those that are equipped to provide such training.

To formalise the inclusion of the Tamar Bible Study into the Life skills programme of the Albert Falls School (and any other churches or schools that may request this).

To train and equip parents, care givers and teachers on how to be able to identify victims of abuse (where possible) and how to handle the situation.

Research and Pedagogy Report

Co-ordinator: Prof Gerald West

This report will focus on those components mentioned in the 2004 Workplan, but will also include other initiatives which developed in 2005.

Collaboration and exchange with Ghana

Objectives

The main objective is mutual learning across two different African contexts in the areas of contextual Bible study and theology.

Activities

In 2005 we planned to host a Contextual Bible Study workshop in South Africa which would include our Ghana links. However, because the network in Ghana wanted to consolidate itself, they invited us to send someone from the Ujamaa Centre to Ghana instead. We agreed to this and so sent one of our part-time staff, Sibonelo Zuma, to Ghana to represent us at their annual training workshop. He attended the workshop in Ghana in June, having been briefed by Solomuzi Mabuza, who represented Ujamaa there last year.

While in Abetifi, Sibonelo Zuma conducted Contextual Bible study with sixteen ministers from the Presbyterian Church in Ghana. It was a wonderful experience to do Contextual Bible study with people from a different country, environment, background and experiences. We are a diversity world but the Bible speaks to everyone and it does not change.

Outcomes

Our input was well received and continues to assist training organisations in Ghana, especially in the area of contextual Bible study methodology.

Reflections

This is an important link, connecting as it does two very different African contexts. For the modest funding required for this link, the rewards and resources generated are substantial.

Plans for 2006

We will continue to exchange staff and resources in 2006.

Community-Based Service Learning in The School Of Religion and Theology

Objectives

The main objective is to enable theological students to integrate their faith experiences with a critical study of the Bible and theology, through community-based work. Related to this objective are others, including training students to be facilitators, training students to use the See-Judge-Act and Contextual Bible Study methods, making students aware of the interpretive resources of local communities, enabling students to creatively share their biblical and theological training in local churches and communities, and developing resources for community-based service learning.

Activities

During 2005 we used Biblical Studies 210 and Biblical Studies 220 as our core modules for this work. Students participated in the Ujamaa Centre's Worker Sunday Campaign in the first half of the year and the Ujamaa Centre's Tamar Campaign in the second half of the year. During the first half of the year, Sibonelo Zuma assisted Gerald West, providing students with the necessary training and skills to work in local churches and communities.

We were not able to contribute as we have in the past to Systematic Theology 320 because Solomuzi Mabuza, who usually coordinates this, was away on secondment in Palestine.

Outcomes

As in the past, this work has a major impact on students, providing them with an alternative model of ministry. Students commented on this in their reports, which they are required to submit as pass of their module assessment.

In addition, an external agency, at the request of the Council for Higher Education (a government department) conducted an external evaluation of this aspect of Ujamaa's work. They interviewed University staff, Ujamaa staff, and the students who participated. They have given a preliminary report on their evaluation, which is very positive about our work, but we await the final written report. It has been extremely helpful having an external review team, funded by the Joint Educational Trust and the Department of Education, to do this evaluation. We will report fully on their findings once the report is complete.

Reflections

As we indicated in our Work Plan for 2005, we had hoped to do further work on the impact of this aspect of our work. Collaboration with the Joint Educational Trust and the Department of Education has enabled us to do this in more detail than we had anticipated.

Plans for 2006

We will continue to facilitate this important aspect of the work of the School of Religion and Theology. The Ujamaa Centre is ideally placed to do such work. With Solomuzi Mabuza having returned from his secondment to Palestine, we will explore the option of working with Systematic Theology 320 again next year.

The Tamar Campaign

Objectives

The main objective for this component of our work is to provide the churches and communities with biblical and theological resources to address the issue of violence against women and children. Related to this objective are others, including training trainers to do this kind of work, building a team of Tamar Campaign volunteers, designing resource materials, and expanding the Campaign to focus on children and men. Within the Research and Pedagogy Programme, the main objective is to analyse the impact of the Tamar Campaign and to investigate areas into which the Campaign should be extended.

Activities

The wide range of activities that constitute the Tamar Campaign are reported under the Women and Gender Programme. Here we will concentrate on the activities which were designed to measure the impact of the Campaign.

Using funding specifically given for this purpose by the Foundation for Human Rights, the Ujamaa Centre conducted research into the impact of the Tamar Campaign in two sites, a Methodist church in Mamelodi East, Gauteng, and a Lutheran church in Zwathi (from Swart Umfolozi), between Ceza and Vryheid in KwaZulu-Natal. In each site volunteer members of our Tamar team conducted three workshops. Those working in Gauteng were Rev Martin Maluleke, Rev Malika Sibeko, and Rev Smadz Matsepe, and the person working in Zwathi was Sister Happiness Khumalo. The first workshop in each site did a survey concerning the church's understanding of gender violence.

The second workshop in each site was the actual Tamar Campaign, and the third workshop then measured the impact of the Campaign some months after the second workshop.

While we have not yet been able to conduct the third workshop in the Zwathi area (but will do so in early January), this research process has demonstrated that the Tamar Campaign has had a significant impact (see below).

In addition to this research initiative, we have also been exploring how to develop a Tamar Campaign for children. Ms Genevieve James, Ms Mirolyn Naidoo, and Ms Lilian Siwila have been the pioneers in this area, and have run a number of workshops for children using puppets and other creative resources. The work is being carefully monitored by trained psychologists and social workers. Preliminary results are remarkable, with more and more requests coming in for this work (see below).

We have also begun some preliminary work in constructing the Tamar Campaign to deal directly with men as perpetrators. During one workshop, conducted at the United Congregational Church's synod, Gerald West altered the Tamar Bible study in such a way as to shift the focus on to the male perpetrator (Amnon). The result was illuminating (see below).

Outcomes

It is clear that the Tamar Campaign had a significant impact. The Bible study seems to have enabled what was previously difficult to speak about to be articulated. From our experience in the Ujamaa Centre this is one of the contributions of the contextual Bible study process, namely, that it enables what is inchoate or incipient to be articulated. The pooling of academic and community resources through the Bible study provides additional lines of connection to be found and forged between current context and biblical text. These connections or resonances, together with the safe and sacred space provided by the Bible itself, facilitate and enable an articulation of only partially discerned perspectives. The Tamar Campaign has provided, it would seem, a vocabulary with which to break the silence.

Second, all the groups have owned the issue of gender violence. This is most marked in the responses by the older men. This group was initially quite defensive in their responses. However, after the Bible study, there is no hint of defensiveness at all. Indeed, the group is able to enter, without reservation, into the contours of a theology of those who have been raped. One of the remarkable features of the Bible study on 2 Samuel 13:1-22 is that it does seem to have the capacity to reach men in a way that bypasses their usual defensive response to the issue of gender violence. The ownership of the issue among the women is more nuanced, as one would expect. The men have had to move quite substantially, whereas the women were already committed to the issue of gender violence. For the older women the Bible study provided resources with which to explore and analyse the social construction of gender, and this is an enduring aspect of their appropriation. For the younger women the Bible study clearly dispelled the notion that women who are raped "were asking for it".

The impact of the Bible study is that they are able to move beyond having to defend women from such charges and into a more in-depth analysis of the effects of abuse on women.

Third, the Tamar Campaign has totally transformed the church. All the groups agreed that the church was a place in which “these things” were never discussed. Not only was the church not a safe place to speak of these matters, if gender violence was discussed it was to condemn the victim/survivor herself. By the end of the process the church has not only become a site in which “these things” can be discussed, it has become a safer place too. The disclosure of one of the younger women in her group, knowing that this would be reported to the congregation as a whole, is testimony to this.

Fourth, and closely related to the above points, the Tamar Campaign has given resources for a theological engagement with the issue of gender violence. Each of the groups, particularly the older men, the younger women and the younger men, grappled with the question of a theology of rape. The older women, while not dealing with this question directly, raised probing questions about the androcentric nature of the Bible and representation of God. The Bible study provided resources not only to engage with the issue of violence against women, it also enabled them to interrogate their faith. This is a remarkable achievement for a resource that comes from their faith tradition!

Fifth, an important impact of the Tamar Campaign was to move the groups to action. Every group spent substantial time preparing an action plan. The Bible study was not simply interesting information; it was a call to action. The older women focussed on actions to be taken within the church, taking individual responsibility to pray against “this sickness” and corporate responsibility to establish structures within the church. The older men focussed almost entirely on the need for appropriate structures in the church to address violence against women, including macro-ecclesial structures to do with the training of ministers. The younger women emphasised the need for psycho-spiritual resources, and the younger men focussed on the need for structured support structures in the church, possibly using the existing guild structures of the church as a resource. They also went further than the other groups, arguing that the church needed to work together with NGOs and government on this issue, and that an educational programme needed to be established.

Sixth, all the groups agreed that the first priority was for appropriately trained counsellors from within the church. They recognised that for the church should be a safe place for those who were survivors of gender violence, the church would need to offer confidential counselling services.

In the preliminary work that has been done on using the Tamar Campaign to address the issue of the male perpetrator, the Bible study questions were altered slightly, focussing on Amnon rather than on Tamar. The questions “Why did Amnon rape Tamar?” and “Why do men rape?” were used, and groups of mixed men and women discussed them. The responses included a recognition that both men and women have “a beast” within them, but that men have the social and cultural power to activate this beast more than women.

These outcomes are discussed more fully in the following publication this year: Gerald West, with P. Zondi-Mabizela, M. Maluleke, H. Khumalo, P.S. Matsepe, M. Naidoo, Rape in the House of David: The Biblical Story of Tamar as a Resource for Transformation, *Agenda*, 61, 36-41.

Reflections

This research has been enormously rewarding in that it has demonstrated the importance of the Tamar Campaign and shown us what the next steps are. We will continue to research this area.

Plans for 2006

In addition to ongoing research in different communities on the impact of the Campaign, we will try to raise funds in order to establish training workshops for representatives chosen by their communities. Each community which participates in the Tamar Campaign will be asked to identify one person that they want trained in basic counselling and referral skills. The Ujamaa Centre will then run regular week long workshops. We will draw on the resources of our University pastoral counselling and psychology colleagues to assist us in establishing these training workshops.

The Bible and HIV/AIDS

Objectives

The main objective of this component of our work is to understand the role of contextual Bible study in the ongoing health, healing, and resilience of those living positively with HIV and AIDS.

Activities

This year, Gerald West and Bongzi Zengele conducted focus group discussions with a Siyaphila group in order to understand more deeply the impact of Ujamaa Bible studies on people living with HIV and AIDS. The results of this discussion and reflection were presented to the Theological Society of South Africa conference in June.

Outcomes

The first question we asked focussed on their attitude to the Bible before they had joined the Siyaphila Support Group and how their attitude had changed or remained the same since. We worked reasonably systematically, inviting each person in turn to contribute, but exerting no other pressure. Most wanted to share their experiences with and understanding of the Bible. We also encouraged the members to respond to each other's comments, using the comments of another as a cue for their own responses.

The second question was on which Bible study the members remembered best and why. The third question was on how the Bible speaks about HIV, given that his disease is not mentioned in the Bible. The fourth question was on how or in what way the Bible might be understood as life-giving. The fifth question was not planned, but emerged in response to a comment by one of the participants who expressly raised the issue of stigma.

The question was on how they assessed the state of stigmatisation in their communities at the present. The sixth question asked in what ways the contextual Bible study *process* was empowering. The seventh, and final question, was also not planned, but arose out of the recognition that the Siyaphila Support Groups are constituted almost entirely of women. The question was: “Is the Bible for women only?” In this particular group there were only two men.

The dominant metaphor used to describe the experience of most members of the Bible prior to their joining in the Siyaphila Bible studies is one of distance. The Bible was there, but far off. Not one of the members portrayed the Bible in a negative manner. Distance was the issue, not negativity. Related to this image of distance was the image of place. The Bible was located in particular places, mostly in the church, but also on the shelf at home. In only one instance did the Bible have a place in the life of a participant prior to their membership of Siyaphila. As one person expressed it, the Bible “was opened and closed in church”. A related image used was that of belonging; the Bible belonged to others. For most, the Bible belonged to the minister/pastor/priest. For some the Bible had some sense of belonging in their homes, usually with a parent or grandparent. But even in these few cases, the Bible belonged predominantly in the hands of the professionals.

Another related image used of the Bible prior to their participation in the Siyaphila Support Group was that of its relative silence. As one member put it, the Bible required a preacher to make it speak. What she wanted to convey in saying this was that the Bible was a holy book and could therefore only be made to speak by those whose task it was to do so. As one person put it, it was a book “handled” by others. In fact, this person reported, she has been expressly forbidden to touch the Bible, given that she was HIV-positive! Only holy people should “handle” the Bible. When the Bible did speak to them personally, it was used negatively. As we have already said, there was no sense that the Bible itself was negative, but there was general agreement that the Bible was used in a negative way to speak about people like them, namely, those living with HIV and AIDS.

All of these predominantly negative images had been reversed by their membership of the Siyaphila Support Group. What was far off had become close; what had no place now had a place; what belonged to others now belonged to them; what had nothing relevant to say now spoke directly to their condition; what could not be touched or made to speak by them was now in their hands and they could make it speak; what had brought judgment, stigma and discrimination now brought healing, hope and life.

The Bible was no longer far off. It affected them personally, dealt with daily issues and challenged them. As one person said, it affirmed to her that she was made in the image of God and supported her in her inner struggles. The Bible also belonged in a new way. As one person put it, now that she actually owned a Bible, she was aware of how much the Bible was used selectively in church by the church leadership. She now understood the wider context of the Bible.

One of the most startling changes was that the members had come to see that the Bible dealt with real life issues. The Tamar Bible study more than any other had contributed to this new perception. They were amazed to discover that things that were happening in their contexts are “in the Bible”.

Reflections

We will continue to work with Siyaphila groups in order to better understand how we and the churches might serve them with biblical and theological resources. However, clearly we must also do research with churches on how they use the Bible in dealing with HIV and AIDS. This will be our focus in 2006.

Plans for 2006

The Ujamaa Centre has been working with the Theology and Development Programme of the School of Religion and Theology in a number of areas, including clergy training around the issue of HIV and AIDS. In 2006 we will revisit these clergy to reflect with them on how they use the Bible to deal with HIV and AIDS.

Indigenous Interpretation of the Bible

Objectives

The primary objective of this component of the work is to understand what indigenous or neo-indigenous resources African readers of the Bible bring to their interpretations of the Bible, and how these resources are used in present communities.

Activities

Research was done on “Male and Female Bodies in the Teaching of Isaiah Shembe and its Possible Implications for HIV/AIDS”, and a paper presented at the Broken Bodies and Healing Communities: Faith-Based Contextual Responses to HIV/AIDS Conference, in October.

Outcomes

Isaiah Shembe’s teachings on the female and male body are designed to keep them apart, except in clearly circumscribed contexts, such as sanctioned marriage. The female body was not only kept under surveillance at Shembe’s place, Ekuphakameni; both it and the male body were under constant surveillance from the Bible, via Shembe’s teachings. With such specific teachings about the female and male body, and such carefully circumscribed contexts for sexual engagement, Shembe’s teachings must have left their mark on the HIV/AIDS pandemic.

While we know that Christian teaching does not necessary lead to a particular practice, and Christian teaching about sexual abstinence is no exception, the quite specific emphasis on both the female and the male body in Shembe’s teaching may well have had an impact of the congregation of the Nazarites.

The following publication also relates to this component of the work: Gerald West, Shifting Perspectives on the Comparative Paradigm in (South) African Biblical Scholarship, *Journal of Religion and Theology*, 12, 48-72.

Reflections

What impact Shembe's teachings have had on the sexual transmission of the disease may be difficult to determine for some time, if ever, though some of the other research reported on at the same conference made some preliminary indications.

Plans for 2006

It is planned to continue work on the biblical hermeneutics of Isaiah Shembe, particularly in his own ethical teachings found in his own version of the "Sermon on the Mount".

Bible Studies on Land

Objectives

The primary objective of this component of the work is to assist the Church Land Programme, an NGO in KwaZulu-Natal, to develop contextual Bible studies on issues related to land.

Activities

Gerald West worked regularly with staff of the Church Land Programme and other NGOs and CBOs to construct three Bible studies, one on Land and Leadership, one on Land and Food Security, and one on HIV/AIDS and Land. Most of this work was done in the second half of 2005 at the Church Land Programme offices in Pietermaritzburg.

Outcomes

The Bible studies on Land and Leadership and Land and Food Security were completed and have been incorporated into a Church Land Programme booklet with the two Bible studies developed last year (Land Possession and Dispossession and Women and Land). The Bible study on HIV/AIDS and Land went through some initial phases of development, and will be completed in 2006.

Reflections

This process has been extremely rewarding. The Ujamaa Centre has been able to share its resources in a collaborative process with a range of NGOs and CBOs. Reflection on this process has also led to some important findings, including the role of contextual in the formation of local theologies (Gerald West, 2005. *Articulating, Owning and Mainstreaming Local Theologies: The Contribution of Contextual Bible Study*, *Journal of Theology for Southern Africa*, 122, 23-35).

Plans for 2006

We will complete the HIV/AIDS and Land Bible study in 2006 and assist the Church Land Programme in training practitioners, and testing and publishing the Bible studies.

Training Manual

Objectives

The primary objective for this component of the work is to develop, in an ongoing way, a resource manual for contextual Bible study.

Activities

Throughout 2005 drafts of the Manual were produced and tested.

Outcomes

By the end of 2005 there was sufficient material in the Manual to plan for publication.

Reflections

While the Research and Pedagogy programme could do the basic work on the Manual, it is clear from our testing of the Manual that it needs become more communicative. This requires expertise that we do not have.

Plans for 2006

During 2006 we will contract an communications expert to work with us on the final production of the Manual, and it will then be published by Cluster Publications.

Ad hoc work

In addition to the ongoing projects of the Research and Pedagogy Programme a range of other work was done, including the following.

Impacting the academy

Gerald West will present a paper on “Reading the Bible for the margins: the vocation of an African biblical scholar” at the Old Testament Society of South Africa Congress in September 2005. This conference had a strong African focus and was hosted by the University of KwaZulu-Natal.

Commentary on the book of Genesis

Gerald West completed a commentary on the book of Genesis, which is part of the People’s Bible Commentary series, published in the UK. One of the challenges of this project has been to incorporate the insights gathered from Ujamaa’s work.

The Bible and economic justice

Drawing on the work done in the Economic Justice and Theology of Work Programmes, Gerald West wrote a paper, Structural Sin: A South African Perspective, published in a Norwegian journal, *Ung Teologi*, 1/05, 15-26.

Council for World Mission Training Workshop 2006

The Ujamaa Centre has been invited by CWM to host their major training workshop in 2006. This is a wonderful opportunity to share Ujamaa’s resources and experience with people from all over the world. Gerald West attended a meeting in London in May to plan for the 2006 workshop.

Bray lectureship

Gerald West was appointed as the Bray Lecturer by the USPG and SPCK for 2005. This resulted in him spending nearly a month in India (in Chennai and then Kolkata) during January, in which he did contextual Bible study workshops and presented seminars on the work of Ujamaa. He then spent two weeks in Britain during March, presenting workshops and seminars in many different contexts.

Concluding remarks

This was a busy and productive year for the Research and Pedagogy Programme. The extensive community-based work of the Ujamaa Centre calls for sustained reflection and research, if we are to serve the poor, the working-class, and the marginalised more completely. It is important, as our Ujamaa Board has indicated, that we develop our capacity to reflect on our work. This is something we will attention to in 2006.

Thukela–Mzinyathi Regional Office

Co-ordinator: Rev Sthembiso Zwane

Regional Description

The Thukela-Mzinyathi area is located in the northern part of KwaZulu-Natal near the Drakensberg Mountains. It is about 200 km away from the Capital City of KwaZulu-Natal, which is Pietermaritzburg. It is indeed a rural area with limited resources. In 2002 when I came to Ladysmith there were very few organizations doing work on lobbying and advocacy in the area of Thukela-Mzinyathi. A few organizations have now joined the region but most of them work in the area of HIV and AIDS. This means that as Ujamaa we continue to serve the region as service providers of theological and biblical resources as most of them consult us for such services. We continue to create awareness on issues pertaining to poverty, economic literacy, unemployment and HIV and AIDS through contextual bible studies.

Target Groups

In all of Ujamaa Programmes we target people mainly from disadvantaged communities who are have been previously excluded from the mainstream economy. We work with the working class unemployed youth, HIV and AIDS sufferers, Ministers especially those from the African Initiated Churches (AIC's) and women

Economic Justice

The Programme is Coordinated in Pietermaritzburg and part of its component is done in Ladysmith and the report will reflect the activities and networks that took place as an initiative of the Ladysmith component of the Economic Justice Programme. In my last report I had indicated that the year 2005 would focus on the learnship programme in an attempt to respond to rapidly growing chronic unemployment facing young people in South Africa today. The report will also reflect the relationship with the South African Young Christian Workers and the activities thereof.

Goals

The goals in this component is to create a conducive environment for a strong youth leadership initiative at community level.

Objectives

1. To train young leaders from previously disadvantaged communities on issues of macro-economics
2. To organized unemployed youth into youth structures that deal with issues of poverty and unemployment like the SAYCW
3. To assist unemployed youth with learnerships as a temporary response to structural unemployment
4. To assist the unemployed youth with skills to critical engage with political leadership on issues of poverty and unemployment following analytical method of See, Judge and Act.
5. To give an analytical socio-economic, political and theological background to the discussion relating to unemployment

In the following table is a summary of the work done in the area of economic justice.

Activity	Date	Purpose	Place	Target
Learnership training Workshop	11-13 January 2005	To give training on learnership and to register the youth with the Department of Labour	Estcourt Uthukela District	The unemployed youth between 18-30 in Estcourt
World Social Forum for all the social movements	15-30 January 2005	To share the South African experience of Social Movements and the campaigns we are involved in lobbying and advocacy	Brazil in South America	All N.G.O and Social Movements in the World
Meeting with CCFD – partners	22February 2005	To discuss the financial position of the organization.	University of KZN	Staff/ management of Ujamaa
Review meeting with the YCW	19 April 2005	To discuss the YCW in Ladysmith and	Ladysmith-Ezakheni	Members of the YCW in Ladysmith

		plan for extension		
Review meeting with the YCW	20 April 2005	To discuss the YCW in Ladysmith and to plan for extension	Estcourt-Wembezi	Members of the YCW in Escourt
Management meeting	26 April 2005	To strategically plan for the organization and also discuss finances	Edgewood Campus-Pinetown	Staff/ Management
Employment Project meeting	27 April 2005	To discuss further the Learnership Programme of the South African YCW	Koinonia-Bothas Hill-Pinetown	EP staff/ and trainers in the programme
Employment Project workshop	30-31 May 2005	To report on the Learnership programme and plan for the next phase of training	Koinonia-Bothas Hill-Pinetown	EP staff/ and trainers in the programme
Economic Justice Workshop	17 June 2005	To give training on basic economic literacy	Ezakheni-Ladysmith	Unemployed youth in churches around Ezakheni
Pan-African IYCW	25-31 July 2005	To deliberate extensively on	Koinonia-Johannesburg	Continental/International leaders of the IYCW and

Congress		the International YCW and the elections of the new international leadership		Chaplains and Adult Collaborators
Phase 2 Learnership workshop	17-19 August 2005	To introduce the learnership programme and the YCW as well as to register the unemployed youth with the Department of Labour	Ezakheni-Ladysmith – Uthukela District	Unemployed youth between the age 18-30 and 60% women
Phase 2 Learnership workshop	7-9 September 2005	Same	Wembezi-Estcourt-Uthukela District	Same
Phase 2 Learnership workshop	3-5 October 2005	Same	Pietermaritzburg-Umgungudlovu District	Same
Phase 2 Learnership workshop	10-12 October 2005	Same	Hillcrest-Pinetown	Same
Phase 2 Learnership workshop	17-19 October 2005	Same	Chesterville-Durban	Same

Employment Project Report on Phase 2/ YCW	21 October 2005	To report on the training on Learnership Phase 2 and to plan for the National Council of the SAYCW	Johannesburg	Staff/Trainers
SAYCW National Council	24-30 October 2005	To run formations, campaigns and the election	Koinonia – Pinetown	Provincial Representatives of the YCW leadership

Impact Assessment

The focus this year (2005) was on two main areas: the learnership programme supported by the employment project of the SAYCW and the formation of youth leadership and with the view to have strong leadership in the SAYCW.

Achievements

This report has indicated that the goals and the objectives set last year were met in terms of the vision in the programme. The training in the learnership took place as planned because we managed to train about 60 young people across the province and gave them skills for interviews and self-belief. Most of these unemployed youth have been formed into YCW structure others have joined companies as a result of the exposure that they got in the learnership. Those who joined the YCW as a result of the learnership programme contributed immensely towards the formation of the new SAYCW executive committee, which was elected during the national council of SAYCW on the 30 October 2005. About 10 young people are now in learnership throughout the province and apart from KZN they're others in Cape Town as well.

Challenges

It has been extremely difficult to secure learnerships for most of the unemployed youth due to the unwillingness of the SETAS to accelerate the process of taking in the unemployed youth. Another aspect is the issue of skills that they are looking for which most unemployed does not have due to the poor or lower levels of education they have received, from local schools from disadvantaged backgrounds.

Proposed Programme for 2006

The following programme will look at economic globalization church and state organs

1. Ladysmith – 26-27 February
2. Estcourt - 25-26 March
3. Bergville - 20-21 April
4. Ezakheni - 15-16 May
5. Rokedale - 11-12 June
6. Wembezi - 6-8 July

Solidarity with People Living with HIV and AIDS

Goals

The goals in this programme are to be a support structure to people living with HIV and AIDS in the District. It is to train and empower the support groups so that they can live positively with the virus.

Objectives

1. To facilitate the establishment of community based support groups for people living with HIV and AIDS
2. To facilitate community based education and training on HIV and AIDS literacy with special reference to bible studies
3. To give spiritual support to members of the support groups in the area of Thukela-Mzinyathi through contextual bible studies
4. To empower the support groups with leadership skills and assist them to raise funds for their projects in the district
5. To support initiatives aimed at empowering and nurturing hope and positive living among the people living with HIV and AIDS in the district

In the table below is a summary of my work in this area.

<i>Activity</i>	<i>Date</i>	<i>Purpose</i>	<i>Place</i>	<i>Target</i>
Bible study on stigma and discrimination using Jn 9:1-5	13 April 2005	To give spiritual support to members of the support groups	Provincial Hospital Ladysmith	Support group members – Simunye support group
Workshop on HIV and AIDS	9-11 May 2005	To deliberate extensively on the impact of HIV and AIDS on women and youth	Bergville drakensberg Sun-Uthukela District	Department of Health, NGO' and Support Groups – Funded by the Dept of Health
Visitations to	5-10 June 2005	To give	Ezakheni,	Support group

clinics and hospitals		spiritual support to members of the support groups	Limehill, Rockcliff and Provincial Hospital	members and staff living with the virus
Meeting with Dr Bev Haddad	14 June 2005	To discuss about HIV and AIDS training in Pietermaritzburg	University of KZN	Staff
HIV and AIDS workshop	4 July 2005	To discuss the connection between HIV and AIDS and Food Security	Ladysmith – Dutch Reformed Church	Church leaders, youth and women
HIV and AIDS bible study- Peter on the water	02 October 2005	To critical analyze the role of the church in the fight against HIV and AIDS	Pietermaritzburg - Sweetwater	Church Leaders and youth
HIV and AIDS workshop on stigma and discrimination	09 October 2005	To critical look at the church and its teaching on HIV and AIDS	Same venue	Same people
HIV and AIDS workshop on basic HIV education	16 October 2005	To deepen the church's understanding of HIV and AIDS	Same venue	Same people
A continuation of HIV education workshop	23 October 2005	Same purpose	Same venue	Same people
Bible Study on HIV and Sexuality	06 November 2005	To explore myths about HIV and Sexuality	Same venue	Same people

Presentation and discussion on HIV and Sexuality	13 November 2005	To deepen the participant's understanding of the issue	Same venue	Same people
Presentation on HIV and AIDS and theological beliefs	20 November 2005	To make a connection between HIV and the bible	Same venue	Same
Planning for the Graduation on Church and HIV and AIDS	27 November 2005	To prepare for the ceremony where participants will get certificates on Theology and HIV and AIDS	Same venue	Same
Graduation and Final Session of Pastors' training	04 December 2005	Certificates Ceremony		Community Gathering

Achievements

This we continued with our work in both Uthukela district and Pietermaritzburg respectively on issues of HIV and AIDS. The focus was on training for the support groups and the Church leadership so that we can bridge the gap between those loving with the virus and the church leadership. We managed to facilitate training workshops on HIV and AIDS for the Ministers as well as bible studies for the support groups. We also took part in some networks particularly with the Department of Health in Ladysmith.

Challenges

The real challenge this year has been the inability to facilitate all the workshops I had planned due to limited funds for the rural outreach Ladysmith office that depends entirely on the budget for the programmes of Ujamaa. The following workshops will be on HIV and AIDS and Socio-Economic, Political and Religious impact on ordinary citizens.

Proposed Programme for 2006

1. Ladysmith – 10-12 February
2. Escourt – 23-24 March
3. Bergville – 8-10 April
4. Ezakheni – 2-4 May
5. Emamause – 8-10 June
6. Wembezi – 1-3 July

Theology of Work

“The widespread sense felt by so many of us that we are continually on the verge of “Burn-Out” indicates how much we need to be informed by fresh attempts to understand WORK from a thoroughly biblical and theological perspectives” – Stanley J. Grenz – Professor of Theology, Carey Theological College, Vancouver, BC, Canada.

The challenges facing most of Christian workers today is to find theological support for their struggle in the workplace as they fight for better salaries, good working conditions, paid leave and equal opportunities. The focus of the theology of work next year (2006) will be to look at the challenges of work and therefore find an integrated theological understanding of work in the 21st Century. The theological definition of work will take into consideration Darrell Cosden’s theology of work.

Goals

The goals of the theology of work have been to analyze the economy in the light of the unemployment levels in South Africa. The goal has been to expose the discrepancies in our macro-economic policy. Our belief in this programme has been that people are created in the image of the working God and therefore have equal opportunities before him, which is in contrary with the current situation in South Africa today.

Objectives

1. To give training on basic economic literacy to Ministers and working class unemployed youth
2. To give a clear theological understanding of work by revisiting both our ideological and theological principles
3. To train Ministers who will become Chaplains of the SAYCW
4. To contribute to the academic discourse through contextual, biblical and theological understanding of work
5. To shape and consolidate the network of Industrial Mission Practitioners in South Africa

The table below summarises the work done in this area.

<i>Activity</i>	<i>Date</i>	<i>Purpose</i>	<i>Place</i>	<i>Target</i>
Worker Sunday	29 March 2005	To launch the worker Sunday	Pietermaritzburg Cathedral of	BIG coalition, unemployed

		campaign	the Holy Nativity	youth and churches
Worker Sunday celebration	3 April 2005	To preach about workers and their struggle	Ezakheni Ladysmith	Ministers from Ladysmith and the unemployed youth
Theology of work national conference	20-24 June 2005	To deliberate about theology and economics in the light of joblessness	Koinonia Pinetown	Ministers, unemployed youth, academics and activists
Theology of work and the YCW	26 July 2005	To discuss connections between the theology, work and economic issues in the light youth unemployment	Ladysmith Dutch Reformed Church	Ministers and unemployed youth

Concluding Comments

Director: Prof Gerald West

An alarming aspect of our current context is that religion is being assigned a limited role in society. September 2005 was the 20th anniversary of *The Kairos Document*. And yet this anniversary was not acknowledged by any sector in South African society!

Forged in the flames of the townships, *The Kairos Document: A Challenge to the Church*, was launched on the 28th September 1985. *The Kairos Document* was produced through a series of workshops facilitated by the Institute for Contextual Theology in the townships of Johannesburg and was signed by 156 activists, pastors, priests, and theologians.

The Kairos Document was a challenge to the church, as its subtitle indicated. The product of theological activism and reflection in the wake of the 1985 State of Emergency, *The Kairos Document* "Acame straight out of the flames of the townships in 1985", in the words of the Dominican priest, Albert Nolan. In the words of *The Kairos Document* itself, "The time has come. The moment of truth has arrived."

South Africa has been plunged into a crisis that is shaking the foundations and there is every indication that the crisis has only just begun and that it will deepen and become even more threatening in the months to come. It is the KAIROS or moment of truth not only for apartheid but also for the Church@ (p.4).

In profoundly insightful but deeply controversial analysis *The Kairos Document* identified three kinds of theology in the church. The bold assertion that there was more than one theology in the church was in itself a massive contribution, changing forever how South Africans (and others) have viewed the church. The characterisation of these three kinds of theology took the analysis further and marks *The Kairos Document* as one of the most profound theological statements to emerge from Christian sectors in South Africa=s long history of engagement with Christianity.

The Kairos Document named these three theologies as follows: State theology, Church theology, and Prophetic theology. Briefly, AState Theology@ is the theology of the South African apartheid State which Ais simply the theological justification of the status quo with its racism, capitalism and totalitarianism. It blesses injustice, canonises the will of the powerful and reduces the poor to passivity, obedience and apathy@ (p.3). AChurch Theology@ is in a limited, guarded and cautious way critical of apartheid. AIts criticism, however, is superficial and counter-productive because instead of engaging in an in-depth analysis of the signs of our times, it relies upon a few stock ideas derived from Christian tradition and then uncritically and repeatedly applies them to our situation@ (p.9). *The Kairos Document* moves towards a AProphetic Theology@, a theology which Aspeaks to the particular circumstances of this crisis, a response that does not give the impression of sitting on the fence but is clearly and unambiguously taking a stand@ (p.18).

While *The Kairos Document* had a number of shortcomings, especially its failure to engage overtly with South African Black Theology, it did make a massive impact on how we thought about religion, particularly Christianity, during those years of struggle. Roundly and publically condemned by the apartheid state, *The Kairos Document* was also rejected by many of the institutional churches, including the so-called English-speaking churches. The initial wave of responses from the churches questioned the process of the theological analysis contained in *The Kairos Document*. Theology that was made in the streets rather than in ecclesiastically controlled sites could not be proper theology, they claimed. Subsequent responses were more considered, but their spokesmen (mainly) still found it difficult to acknowledge that the theology of the church had failed to read Athe signs of the times@, a key concept in *The Kairos Document*. That their >Theology=, with a capital >T=, was merely a contextually bankrupt form of either State theology or Church theology, struck a nerve, and the palpitations have not yet subsided.

No sooner had we achieved our liberation, than one of our most prominent church leaders, himself a veteran of the struggle, declared that Christians involved in the struggle could now Ago back to being the church@. The echo of *The Kairos Document* in this statement is unmistakable. Unmistakable, too, has been the stampede to return to Church theology.

The church in South Africa has by-and-large settled back into various forms of what *The Kairos Document* would have called Church theology. A Prophetic strand continues to strive to read the signs of our times and to do theology with those who are victims and survivors of the injustices of our times, but once again we are in the minority. Almost everyone, it would seem, is content with Church theology.

Ironically, our democratic government, which includes large numbers of theologians who drafted or supported *The Kairos Document*, exerts considerable pressure on the religious sector to stay within the confines of Church-type theology. The whole moral regeneration movement is an excellent example of this. Morality is narrowly defined as about condoms, crime, and corruption, and faith-based organisations are told to remain within this terrain. We are rebuked if we argue that our government=s economic and HIV/AIDS policies may be immoral. It is not our place, we are scolded, to be prophetic about matters like these.

But it is not only the state that prefers the current predilection for Church theology. Conservative forces in the churches are revelling in the space that an unlikely consensus over the preference for Church theology is providing. Church leaders who were vocal proponents of Church (and even State) theology in the 1980s now share platforms with government officials, nodding their heads together and looking pious and worried about the moral state of our nation (and they do not mean GEAR or the mismanagement of HIV and AIDS).

Civil society too seems content to see religion almost exclusively within the ambit of Church-type theology. Celebrating the demise of State theology and its hold on civil society, civil society has relegated all religion to the margins. Though not surprising, given the evils of Christian National Education and other heresies, the bracketing of religion B or being embarrassed by religion B in a society like ours simply compounds the problem, relegating it to the sphere of Church-type theology.

Just as *The Kairos Document* was a sign of its times, so the passing of its 20th anniversary with little notice is a sign of these times. We have all, it would seem, settled for a benign, cloistered form of Christianity. But Prophetic theology is not dead. Indeed, there are clear signs that the struggle against HIV and AIDS and global capitalism is awakening many from their slumbers. Church theology does not have the resources to deal with these signs of our times. Those who are infected and those who are unemployed know that it is bankrupt. Uncomfortable as it may be for the state, the church, and civil society, Prophetic theology may be regaining its voice.