

**ANNUAL REPORT
2007**



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

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Core Purpose

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

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

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

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

This core purpose is given specificity by each of our programmes, which include: Research and Pedagogy, Women and Gender, Solidarity with People Living with HIV and AIDS, Economic Justice & Theology of Work, Advocacy and Leadership Development, and Religion and Governance.

Director's Executive Summary

Prof Gerald West

This has been another productive year for the Ujamaa Centre, as the Annual Report demonstrates. What will be clear from the Report is that the Ujamaa Centre works on four levels: local work in the KwaZulu-Natal area; national work across South Africa; continental work, focusing on the southern African region but extending to all parts of the continent; and international work beyond Africa. It needs to be clearly stated, however, that our capacity to provide a resource beyond KwaZulu-Natal is entirely dependent on this local work. It is the local work that shapes us and makes us who we are.

But we have always yearned to offer our services more widely in Africa, but until recently have not had the financial capacity to do this. The vision of Norwegian Church Aid and our collaboration with organizations like the World Council of Churches and the Young Men's Christian Association has greatly enhanced our capacity to work in the continent. When we chose the name 'Ujamaa' for our Centre, we deliberately chose a name that was rooted in southern Africa but which was beyond the boundaries of South Africa. We realize that we have a contribution to make to projects in Africa, particularly because the prophetic use of the Bible is under-utilised in many African contexts, shaped as they are by more conservative uses of the Bible and theology.

This is the year in which religion made a 'comeback' in the public realm. The overt use of the Bible in the public speeches of our President, Thabo Mbeki, has given religion a new visibility, after many years of religion being on the retreat for public and political life. And yet we must be careful not to be seduced by our President's public use of the Bible, because indications are that the government would like a more conservative form of religion. The President used the Bible primarily to remind the nation of its moral responsibilities, and his understanding of morality is rather narrow, excluding for example much that is in the political and economic realm. Nevertheless, the official return of religion has opened up additional space for the Ujamaa Centre to engage with local, provincial, and national governmental structures. This has been enhanced by some systematic analysis done by the Research and Pedagogy Programme and actual intervention from the Religion and Governance Programme.

The Tamar Campaign continues to be a powerful vehicle for working not only in the area of violence against women and children, but more broadly. Innovations this year have included work in the area of redemptive masculinities, using the Tamar work as a platform, as well as a potentially very important initiative by the Women and Gender Programme to offer training to representatives from local communities in the areas of basic counseling and referral skills. Over past decade the constant request from communities and churches to the Ujamaa Centre has

been for such training. Under the leadership of our new Women and Gender Coordinator, Ms Maria Makgamathe, and the financial support of the Norwegian Korsvei Festival we are now in a position to begin planning and implementing this work. Another encouraging development has been the collaboration of other organizations in the Tamar Campaign. Other organizations have taken ownership of the Tamar Campaign for their own contexts, producing some exciting new material, including a Contextual Bible Study Manual on Gender Based Violence.

We have also been committed to working across our different religious traditions, particularly in KwaZulu-Natal, and while it has not always been easy to find partners who want to work collaboratively across religions, the Women and Gender Programme has pioneered work within and across different faith communities. We hope to build on this and, perhaps, even to launch a programme in interreligious collaboration in the future.

Our Solidarity Programme for People Living with HIV and AIDS, under the leadership of Ms Bongzi Zengele, has been one of our pioneering programmes in working within the southern African region. Norwegian Church Aid has had the vision to take our capacity in this area and to share it with others in the region, and this has proved wonderfully successful. There has also been extensive integration in this work of the work of the Women and Gender Programme, recognizing that issues of violence against women and children and gender issues generally are at the heart of the HIV pandemic.

In two other respects the work of the Solidarity Programme for People Living with HIV and AIDS continues to pioneering. First, our commitment in this programme is to work with and from the perspective of those who are HIV-positive. This remains our starting point for everything we do in this programme. Second, having been instrumental in facilitating the emergence of HIV-positive support groups, we have developed the concept of 'ukuphila' ('wellness') into a movement which can be taken up by various different 'siyaphila' ('we are well/alive') support groups. These 'siyaphila' support groups have their own autonomy and identity, but are resourced by us, using the Bible and other resources to contribute to their 'wellness'.

This has been a difficult year for our economically orientated programmes, the Economic Justice Programme and the Theology of Work Programme. Not only did we lose our inspiring founder of this trajectory in our work, Mzwandile R. Nunes, in 2005, but this year we also had to face the resignation of our Coordinator for the Theology of Work Programme, Rev Sithembiso Zwane, and the resignation of our Coordinator for the Economic Justice Programme, Rev Sibusiso Gwala. Their departures has left a hole in these important programmes, at a time when the economic dimension of our struggle is most urgent. The resignations of these two comrades has forced us to rationalize these programmes into one, combined programme, now called The Economic Justice and Theology of Work Programme. We have been most fortunate, however, to have a young man who was mentored by Mzwandile and who worked closely with Rev Zwane and Rev Gwala, Skhumbuzo Zuma. He has

stepped into the gap and has demonstrated the potential we knew he had. However, we have also wanted to make sure that he is supported and equipped for the work, and so have encouraged him to register for a part-time BTh degree in 2008, while working part-time with the Ujamaa Centre. This he has done. We are deeply committed to building capacity in our staff and to facilitating staff development. We are in the process, as we submit this Report, of advertising for a Coordinator for the Economic Justice and Theology of Work Programme.

It is clear that there is a general lack of prophetic Christian (or even religious) leadership in the area of the economy in our country. While there is adequate economic analysis, it is seldom combined with a prophetic theological contribution. This is an area in which we will have to take a clearer lead in the future. Skhumbuzo Zuma has already done some important networking work during 2007 and we look forward to a more sharply focused Worker Sunday Campaign in 2008, building on the work begun this year.

Our Advocacy and Leadership Development Programme has become central to our strategic planning for the next 3-5 years. Again, the death of our comrade Mzwandile R. Nunes has left a huge gap in our ecumenical collaboration and general networking. What is clear from 2007 is that we do have the capacity to fill this gap through the work of the Advocacy and Leadership Development Programme. The Coordinator, Rev Solomuzi Mabuza has slowly and carefully built the national profile of the Ujamaa Centre over the past two years, helping us to re-align ourselves in the post-liberation and post-Mzwandile era. This has come at the right time, for in 2009 the Ujamaa Centre celebrates its 20th anniversary. It is also the year in which we will commission a detailed impact assessment and evaluation.

This year, however, we have had an external review of the Ujamaa Centre as part of the School of Religion and Theology. An external panel of more than ten experts, including community and church representatives, spent more than a week interviewing staff and working through documentation. The Ujamaa Centre was a part of this whole process. In a detailed report the review committee notes the following concerning the Ujamaa Centre: (1) The Ujamaa Centre is a Centre of excellence; (2) There needs to be more affirmation of the Ujamaa Centre from the School of Religion and Theology; (3) The Ujamaa Centre is a model of best practice in terms of an integration between community development and research; (4) The Ujamaa Centre is a pioneer in working within an inter-religious framework; (5) The Ujamaa Centre deserves more widespread recognition by the University at every level; (6) The University financial administration should work more closely with the Ujamaa Centre in order to facilitate its work; (7) The University should make an effort to participate in the work of the Ujamaa Centre; (8) There should be regular meetings between the Ujamaa Centre and various levels of the University management; and (9) The University should seriously consider funding a post within the Ujamaa Centre in the area of community-based service-learning. This is an extremely gratifying review, recognizing the work of the Ujamaa Centre and commending its work to the School and the University, and recommending that the School and the University work harder to support the work of the Ujamaa Centre.

As I write this Executive Summary 2008 is well under way. We are about to appoint someone to take up the position of Coordinator of the Economic Justice and Theology of Work Programme, and we have confirmed the appointment of Maria Makgamathe as Coordinator of the Women and Gender Programme. We have already completed our first Ujamaa Training Week of the year and are about to run our second. We have also just had our Advisory Board meeting for 2008. Our Financial Administrator, Ms Comilla Laban, has confirmed that we are in a sound financial position and that our independent audit for 2007 is complete. We remain deeply appreciative of all our partners and the many volunteers and friends who make our work possible.

The Ujamaa Centre has a number of funding partners, each of whom has particular concerns in terms of our reporting. This Annual Report adopts, for most of the Programmes, a new format of reporting. We would appreciate the feedback of our funding partners on this new format, when compared with our previous format (see Advocacy and Leadership Development Programme and Religion and Governance Programme).

Finally, our thanks to Patrick Maxwell, from the University, who has on a voluntary basis restructured and maintained our website; I am sure you will find it useful.

Research and Pedagogy Programme

Prof Gerald West

Introduction

One of the distinctive features of our changing South African context is the role of religion in the public sphere. This has become particularly apparent in 2007. Until this time there had been a visible retreat of religion from the public realm, both of its own volition and because of skepticism from government and civil society. But 2007 has marked a discernible shift.

The first sign of a shift was the “4th Annual Nelson Mandela Lecture”, given this year by President Thabo Mbeki. In it he deals extensively with the state of the nation’s soul, arguing for the “RDP of the soul”. His primary concern is the pursuit of personal wealth at the expense of the well-being of the *ubuntu* of the nation. And his primary resource for addressing this issue is the Bible! This is remarkable, given that previously Mbeki has been ambiguous about the Bible. Yet in this lecture, as in his “State of the Nation Address” in 2006, he draws substantially on the Bible.

This shift of religion generally and the Bible in particular back into the public realm is especially significant for the Ujamaa Centre. Our terrain is theo-ideological and so we have much to offer as our democracy reassesses the role of religion in its constitution.

Projects

Planned activities (proposal)	Actual activities: date, place, numbers, profile	Actual outputs and impact	Reflections and plans
Collaboration and Exchange with Ghana	No activities	Although there have been no specific activities this year, we remain connected to the networks we helped establish in Ghana. In some sense we have accomplished what we set out to do, which is to link a number of initiatives we were involved with in	It has become clear to us that there is a wide-spread need for the kinds of resources the Ujamaa Centre has across the African continent. Our work in Ghana has demonstrated this, but so has the work of the Advocacy and Leadership Development Programme

		<p>Ghana with each other. This has taken place and many of our written resources are used to nurture and sustain this network.</p> <p>A particular outcome that is unrelated to any activity this year is the indication of the Director of the Ramseyer Training Center (in Abetifi) that he wants to apply for PhD research with the School of Religion and Theology. He clearly sees the need to deepen his own engagement with the kind of work being done by the Ujamaa Centre.</p>	<p>(see this section of the Report). In addition, Norwegian Church Aid, one of our partners, has also recognised this, offering us funding to work systematically in the southern African region. We are therefore looking for ways of working in a more structured and systematic way with the African continent. The Ghana link has been the pioneering experience, but we recognise that we must now make this a part of a larger initiative. We are using our current strategic review process to reconceptualise how we work in Africa.</p>
Community-based Service Learning in the School of Religion and Theology	<p>Training Biblical Studies 210 (February to May, twice a week) and Biblical Studies 220 (August to October, twice a week) University students in Contextual Bible Study, 26 men and 14 women, 70% South African and 30% other Africans</p>	<p>University students were trained to understand and implement the Contextual Bible Study. They were required to conduct a Contextual Bible study on Mark 12, within the broad framework of the Worker Sunday Campaign and the Tamar Campaign.</p>	<p>This project remains central to the Research and Pedagogy Programme as it trains the next generation of church and community leadership to be facilitator-type leaders. It gives them both practical experience of working with the Ujamaa Centre and their own opportunity to put into practice what they have learned.</p>
	<p>Student Worker Sunday Campaign (BS 210) and Tamar Campaign (BS 220) Contextual Bible Studies, primarily within the KwaZulu-Natal region but</p>	<p>Working in groups or individually each student identified a local community, planned a workshop with this community, prepared the</p>	<p>However, the students struggle to be analytical about the experience; this remains a challenge, for without an analytical phase praxis is incomplete.</p>

	<p>also some nationally, 316 men and 484 women from African churches communities</p>	<p>Contextual Bible Study they had been trained to use, conducted the workshop, and wrote a report describing, analysing and evaluating the whole process. This report was then marked as part of the Biblical Studies 210 and 220 curriculum.</p> <p>From the students' evaluations it is clear that they have developed a basic competency in Contextual Bible Study.</p>	
<p>The Bible and the Tamar Campaign</p>	<p>Collaborative preparation of a Manual on gender violence with the Fellowship of Christian Councils and Churches in the Great Lakes and the Horn of Africa, St Paul's United Theological College (Limuru, Kenya), and the World Council of Churches, May to October, to be a resource throughout the African continent, potentially for thousands of users.</p> <p><i>This Contextual Bible Study Manual on Gender Based Violence</i> has been placed on the Ujamaa website, along with our own Manual, where it will reach an even wider audience.</p>	<p>The Ujamaa training Manual was offered to FECCLAHA as a guide for constructing a series of Bible studies to break the chains of silence surrounding gender-based violence. In addition, I designed a Bible study on the forgotten character of Rizpah (2 Samuel 21). The completed Contextual Bible Study Manual on Gender Based Violence was used in the East African region for the 16 Days of Activism Against Gender Violence in November 2007.</p>	<p>This has been a wonderful outcome of our work. In 2005 the Ujamaa Centre launched the Tamar Campaign in East Africa, working with FECCLAHA, St Paul's Limuru, and the WCC. Some of the participants from that workshop took up the challenge and have responded by developing their own training resource, building on our foundational work.</p> <p>There is no doubt that this Manual will remain a significant resource for some considerable time and that it will be relevant in a host of different contexts, wherever gender violence is an issue. It is clear that the Ujamaa Centre has resources that are relevant and</p>

			important in many other contexts, especially in Africa. The documentation and analysis of the Research and Pedagogy Programme therefore serves a significant function beyond the South African context.
	<p>Presentation of the Tamar Campaign at the 4th Pan African Conference of the Circle of Concerned African Women Theologians: The Girl Child, Women, Religion and HIV and AIDS in Africa September 2007, Yaounde, Cameroun, involving continental and international participation, 220 participants, including 180 women and 40 men.</p>	<p>There was massive interest from around the African continent in the work of this Campaign. Most of the participants took copies of the powerpoint presentation and asked that it be included on the Ujamaa website. We also received a number of invitations from these participants to assist them with launching this Campaign in their regions (see Women and Gender Programme report for further details).</p>	<p>We have already received invitations from participants to do Tamar-type work in their countries. Funding will be an issue here, but we will take up as many invitations as we can.</p> <p>It is important to note that the participants appreciated the fact that a man was presenting the Tamar Campaign. So often work in the area of gender violence is perceived as ‘women’s issues’.</p>
<p>The Bible and HIV/AIDS</p>	<p>The first-half of 2007 has been used to elaborate and write up work we reported on in the 2006 Annual Report around the theme of lament.</p> <p>In the second half of the year the findings of the essay have been used to produce a new Contextual Bible Study on lament, which has been tested in various community settings and which will be incorporated into the Manual.</p>	<p>The work in the first-half of the year has produced a substantial essay which not only reflects on the place of lament in our private and public theological discourse, it also locates the reflection by providing an in-depth analysis of the latest HIV and AIDS statistics in our country. The essay will be published next year by the Society of Biblical Literature in a volume on lament. The title is: “The</p>	<p>Recent incidence and prevalence statistics make it clear that HIV and AIDS will be part of our reality for a considerable time to come. It has also become clear that medical trails in the areas of a vaccine and microbicides have proved to be ineffective so far. Social and theological work therefore remains a priority. So the ongoing reflection by this programme in collaboration with the work done by</p>

		<p>poetry of Job as a resource for the articulation of embodied lament in the context of HIV and AIDS in South Africa”.</p> <p>This essay will be placed on our website.</p>	<p>the Solidarity Programme for People Living with HIV and AIDS is vital.</p> <p>The School of Religion and Theology has launched a new initiative to bring co-ordination and synergy into the work around HIV and AIDS within the School. CHART (Collaboration in HIV and AIDS in Religion and Theology) is planning a major conference in the second-half of 2008 to which this programme will contribute.</p>
<p>Indigenous Interpretation of the Bible</p>	<p>Thabo Mbeki’s Bible: Public Realm Appropriations and Contestations, Paper read at the Religion and Spirituality in a Postcolonial Context Colloquium, January 2007, Pietermaritzburg, South Africa, involving academics and postgraduate students, nationally and internationally, 14 men and 7 women.</p> <p>A Reluctant Presence: The Use of Postcolonial Discourse in African Women’s Biblical Hermeneutics, Paper read at the Congress of the New Testament Society of South Africa, April 2007, Stellenbosch, South Africa, Stellenbosch, involving academics and</p>	<p>Each of the conference activities has produced an article which will be published in an academic publication. These articles will be placed on the Ujamaa website.</p> <p>The research proposal submitted to the National Research Foundation has been accepted and funding has been secured to enable this work to be taken further in 2008.</p> <p>It has also become clear from the Masters module that students from around the African continent find this kind of analysis helpful for understanding the role of religion in</p>	<p>As I indicated in my Introduction above, the role of religion in the public realm in South Africa (and Africa more generally) is an important topic that needs to be taken up. The Ujamaa Centre is ideally placed to do this. What has emerged from the above activities is a clear indication of the importance of this project. We have also agreed that a name-change is required, so the project will now be known as: The Bible and religion in postcolonial African contexts.</p>

	<p>postgraduate students, nationally, continentally, and internationally, 45 men and 23 women.</p> <p>Research proposal on Religion and Spirituality in Postcolonial Contexts submitted to National Research Foundation, May, University of KwaZulu-Natal, Pietermaritzburg, involving academics and postgraduate students, as well as Ujamaa Centre staff, nationally, continentally, and internationally, a collaborative team of 7 men and 4 women.</p> <p>Masters module on Postcolonial biblical interpretation, February to June, School of Religion and Theology, involving postgraduate students, nationally and continentally, 4 men and 5 women.</p> <p>Interpreting 'The Exile' in African Biblical Scholarship: An Ideo-theological Dilemma in Postcolonial South Africa, Paper read at the Combined Congress of the Old Testament Society of South Africa and the OTW (Netherlands and Belgium), August 2007, Pretoria, South Africa, involving academics and postgraduate</p>	<p>their contexts.</p>	
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	<p>students, nationally, continentally, and internationally, 76 men and 28 women.</p> <p>From Mmahutu to Today: A Case Study, Paper read at the Bible Society of South Africa's Setswana Bible 150 Years Theological Conference: Is the Bible Still Relevant for the Southern Africa Society?, October 2007, Bloemfontein, South Africa, involving academics, postgraduate students, ministers, and government officials, nationally, 63 men and 17 women.</p> <p>Mbeki's Bible: The Bible in the South African Public Realm After Liberation, Paper read at the Society of Biblical Literature Annual Meeting, November 2007, San Diego, USA, involving academics, internationally, 34 men and 32 women.</p>		
<p>Bible Studies on Land</p>	<p>Most of this year has been spent on producing a format for the four Bible studies that is accessible, both in terms of language and layout. The Church Land Programme in Pietermaritzburg has facilitated this in collaboration with the Ujamaa Centre. It is difficult to estimate the numbers that these Bible studies will reach; they have already</p>	<p>This project is complete in its first stage, having produced four Contextual Bible Studies, one on Land Possession and Dispossession, one on Land and Leadership, one on Women and Land, and one on Land and Food Security. The Church Land Programme launched the set of these four Bible studies developed by the</p>	<p>One Bible study, on HIV/AIDS and Land, remains outstanding. This has proved to be a very difficult Bible study to construct, given the stigma and discrimination that still surrounds HIV and AIDS, particularly in rural areas.</p>

	<p>been used by 100s of participants across a range of communities throughout the KwaZulu-Natal region.</p>	<p>Ujamaa Centre in August 2007.</p> <p>Another outcome of this work is that the coordinator of this work in the Church Land Programme has registered for a PhD with me in order to write up and analyse this collaborative process in more detail.</p>	<p>This outcome shows the importance of the Research and Pedagogy Programme, developing as it does the capacity for fuller reflection and research.</p>
Training Manual	<p>Further editing and the inclusion of new Bible studies, including a number on the issue of masculinities (see below) took place in 2007.</p>	<p>The Manual is now in a form that can be placed on our website for general use. Since it has been placed on the website it has been extensively used.</p>	<p>The Manual is clearly a significant resource. We will continue to refine and add to it, but it is now already an accessible resource.</p>
Contextual Bible Study Methodology	<p>Lambeth Conference Bible study preparation, Dar-Es-salaam, Tanzania, February, involving an international team, 5 women and 3 men.</p> <p>Lambeth Conference Bible study preparation at the Theological Education for the Anglican Communion workshop, May 2007, Singapore, involving an international group, 25 men and 22 women.</p> <p>Contextual bible studies on sexual violence held in Bossey, Geneva, from 5-9 June, involving church leaders, biblical scholars, 7 men and 8 women.</p>	<p>As the Contextual Bible Study method becomes increasingly used, so these appropriations bring their own analytical insights to the methodology. A broader theoretical apparatus and an extended critical discourse is emerging around this methodology.</p>	<p>Every individual Contextual Bible Study and each training programme generates further reflection on the method. The cycle of action and reflection enables us to keep developing our key methodology.</p> <p>The methodology is now becoming widely used and theorised. What the Ujamaa Centre has inaugurated is now bearing fruit both near and far. With others using our methodology we are now able to learn from them as they adapt and reflect on it.</p>

	Publication of a book edited by Gerald West: <i>Reading other-wise: socially engaged biblical scholars reading with their local communities</i> (Atlanta and Leiden: SBL and Brill, 2007).		
Redemptive Masculinities	<p>KZN Consortium on “Jesus the Man” Bible studies, June, involving trainers from KwaZulu-Natal, 10 women and 18 men.</p> <p>“Why Are You So Low, Son of the King...?” Patriarchy, Power and the Construction of Biblical Masculinities, Paper read at the 4th Pan African Conference of the Circle of Concerned African Women Theologians: The Girl Child, Women, Religion and HIV and AIDS in Africa, September 2007, Yaoundé, Cameroun, involving continental and international participation, 94 women and 12 men.</p>	<p>We have done basic training in the method of Contextual Bible study and have developed a number of Bible studies on “Jesus and Gender”.</p> <p>This presentation had a particularly powerful impact, following as it did my presentation of the Tamar Campaign. Participants were amazed to see how the story of Tamar in 2 Samuel 13:1-22 could be used to address the issue of masculinity. I had been invited to present a paper on masculinities, along with a small group of male African theologians, and decided to link my presentation with the presentation of the Tamar Campaign.</p>	<p>Our work with the KZN Consortium has proved somewhat frustrating as there has been no systematic planning on their side and very little continuity from one training session to the next (unlike the very participatory and productive collaboration on the land Bible studies with the Church Land Programme). We will probably terminate our involvement with this work in 2008, preferring to manage our own project in “Redemptive Masculinities”.</p> <p>The presentation in Cameroun of both the Tamar Campaign and a paper on the Bible and masculinities developed unexpected synergy and had a profound impact. It is now clear to me that we can do a great deal to develop a whole campaign around the notion of redemptive masculinities, which we will explore further in 2008.</p>
Ujamaa Training	This was not a planned activity, but	The impact of these Ujamaa Training	We were able to draw on a wide range

<p>Weeks</p>	<p>emerged from our work on trying to develop a Certificate course (see 2006 Annual Report). When we realized that we did not have the capacity to run a fully accredited Certificate course we decided to use the preparations and resources we had developed to run four one week Ujamaa Training Weeks. The overall theme for these Training Weeks is “The Prophetic Task of the Church after Liberation”.</p> <p>In the second half of the year we ran two pilot Ujamaa Training Weeks, with the sub-themes: “Foundations of a Prophetic Church” and “Building a Prophetic Church”, both held at the Kenosis Centre in Pietermaritzburg, involving church and community leadership from the KwaZulu-Natal region, 35 men and 16 women.</p>	<p>Weeks was substantial. We are clearly working with a generation of leadership, both in the church and the community that has very little actual experience of prophetic theology. While most have some memory of the struggle against apartheid, few were actually involved. There was a great hunger to learn more about prophetic theology, though most participants also found prophetic theology disturbingly different from what they were familiar with.</p> <p>The evaluations were clear that we should continue with the Ujamaa Training Weeks as a regular feature of our work.</p>	<p>of resources outside of the Ujamaa Centre in running these Ujamaa Training Weeks. Because of our preparations for the Certificate course we had generated quite a lot of interest in community-based work among colleagues in the School of Religion and Theology. They were thus eager to work with us in the Training Weeks.</p> <p>Ujamaa Training Weeks will become a regular part of our collaborative work together within the Ujamaa Centre, using resources of each of our programmes, as well as resources from the School of Religion and Theology, and the Pietermaritzburg Cluster of Theological Institutions.</p> <p>We will run four Ujamaa Training Weeks in 2008, one in each quarter.</p>
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Comments

There are two highlights in this year’s work. First, the collaboration with the Fellowship of Christian Councils and Churches in the Great Lakes and the Horn of Africa, St Paul’s United Theological College (Limuru, Kenya), and the World Council of Churches has produced a significant resource in the Contextual Bible Study Manual on Gender Based Violence. While we are always aware that our work does have a substantial impact it is important that the work we do is owned and taken up by those we train. This has clearly happened in this case! This is precisely what collaborative work is all about, for having made our contribution to them, they have built on it and have now offered us a resource that we can use.

Second, the invitation to participate in the 4th Pan African Conference of the Circle of Concerned African Women Theologians: The Girl Child, Women, Religion and HIV and AIDS in Africa, in Cameroun has had an unexpected outcome. Having to present on both the Tamar Campaign and the Bible and masculinities enabled me to bring together more intentionally work from two of our projects. The Tamar Campaign focuses quite consciously on violence against women, and while issues of masculinity are always present, they have not been emphasized. But because I chose to use the same story as the basis of my presentation on the Bible and masculinities I was able to see ways in which we might use the same story to focus on men and masculinities. As 2008 has begun I have followed up and developed my initial insights and am very excited about the initial impact of a new Bible study on redemptive masculinities.

Women and Gender Programme

Ms Maria Makgamathe

Introduction

Tamar Campaign is the heart, and the primary vehicle into which numerous projects are formulated and implemented within the Women and Gender Programme, such as Men and Gender, Gender Literacy, and Basic Counseling and Referral Skills . Through this campaign we have responded to numerous invitations locally, across the African region, and within various religious and racial groups. It is impossible to plan limited workshops around the Tamar Campaign because we receive numerous invitations locally and across the African region.

Projects

Planned activities (proposal)	Actual activities: date, place, numbers, profile	Actual outputs and impact	Reflections and plans
Gender Literacy Training, including Masculinity Quarterly	Lecture workshop held in Evangelical Seminary of Southern African held on 21 November, Pietermaritzburg with 41 students including 35 male and 7 women. Most of the students are training to become pastors	The workshop focused on the linked between gender and HIV and AIDS as requested by the seminary. Gender literacy was then facilitated as a way of introducing the link between HIV and AIDS and gender. Questioners were given to students as way of introducing the subject, testing their knowledge or their understanding on what 'gender' is? The students became restless and embarrassed to answer some of the questions especial those that has to deal with sexuality and HIV and AIDS.	Facilitating this lecture workshop became frustrating and challenging due to numerous issues, including a lack of basic information on gender, HIV and AIDS, sexual reproductive health, as well as a prevailing shyness to talk about issues of sexuality, masculinity, sexual reproductive health, HIV and AIDS and masculinity. Given this experience we realized a serious need of facilitating workshops on gender literacy. I am compiling our own gender literacy manual which will be used during our workshops. Gender literacy will be facilitated as a follow up of the

			<p>Tamar Campaign. The Tamar Campaign naturally introduces and creates a space where all of these issues can be engaged.</p> <p>This year we managed to facilitate only two Gender literacy trainings which took place during the second half of the year. Reasons being I was employed in April 2007 as Coordinator of Women and Gender Program. From April till second half of the year I did most of my work by responding to numerous invitations on Tamar Campaign within and out side the country. Our work on Tamar Campaign became the foundation for Gender literacy training. Tamar campaigns indirectly introduces the concept of gender and gender roles. However we will have Gender Literacy Training quarterly for 2008 as planned.</p>
	<p>A day workshop during the Ujamaa Training Week held in Kenosis Pietermaritzburg from 28 Oct-2 Nov 2007 with +/- 25 participants, 16 female and 9 males were invited from our constituencies, including Young Christian Workers.</p>	<p>The workshop focused on basic gender literacy and social structures which construct gender expectations/ roles. Participants were fully participating, asking questions and clarifications. They were able to identify social structures constructing gender roles, and the impact of social structure, whether negative or positive, on gender. The workshop created an analytical link to how women are/were</p>	<p>This was a collaborative project, involving each of the programmes within the Ujamaa Centre. I really appreciated working with my colleagues, learning from them and making a contribution from my programme.</p>

		socialized in Tamar's context (Jewish context) and in our context.	
Men and Gender Quarterly	Workshop with PACSA held on 14 February, at Koinoinia, with 34 participants, including 14 women and 20 men. Most of the participants have leadership position in the church or faith-based organizations.	The workshop focused on introducing participants to the Contextual Bible Study methodology as a resource for exploring alternative forms of masculinity. There was considerable excitement with the method and the opportunity the method offered to explore different masculinities. In the evaluation participants made it clear that this was a form of intervention that would work in their communities. They wanted to continue with the training, and asked the Ujamaa Centre to make itself available for this.	Working with PACSA proved to very frustrating. This was meant to be a more in-depth workshop, in which we worked with participants who have already been introduced to the Contextual Bible Study method. However, because of poor planning most of the participants were attending for the first time. We were forced therefore to do an introductory workshop. In future we should probably plan our own Ujamaa Centre controlled workshops because continuity and in-depth capacity training is important. As highlighted from the above my work for 2007 focused on gaining momentum for Tamar Campaign by responding to numerous invitations. However we manage to collaborate with the existing a focus group of males who are survivors of abuse in Northdale. Workshops on Men and Gender will be facilitated once a monthly continuously not Quarterly as planned. Reason being we have identified Northdale as one of our site where continuous workshops will be facilitated in order for Women and Gender Program to evaluate and monitor its work locally.

<p>Basic Counseling and Referral Skills Training Twice a year</p>	<p>Individual consultative meetings with different stakeholders and service-providers in Pietermaritzburg, including the South African Police, Lifeline, FAMSA, and the UKZN Law Clinic.</p>	<p>The individual consultative meetings focus on bringing in, networking, and building a working team with relevant service-providers who will facilitate and train our constituencies with relevant skills in basic counseling and referral. All service-providers expressed their interest and availability to work with us.</p>	<p>Last year we were in phase one of introducing and developing this project further. We are now embarking on phase two of the project. We are facilitating a capacity building workshop with an identified working team.</p> <p>In addition to representatives from the communities and churches we work with, most of our Ujamaa field workers have expressed their need for counseling and referral skills. The need was identified as they facilitated the Tamar Campaign, which opens the wounds of survivors of abuse. We did not envisage this need as we were designing this project. It means we need to rework our budget in order to capacitate our field workers.</p> <p>As indicated from above we are still in the phase two of our new project. The first training will take place in July 2008. There is a great demand and interest for this training by the communities. Hence we cannot rush the processes as we want it to be one of our best pilot training.</p>
<p>Tamar Campaign (locally) Monthly in the</p>	<p>A workshop held on 16 October in Pietermaritzburg with 30 participants including 20 women and 10 men. Most of the participants were support groups</p>	<p>The workshop was excellent in many ways. Students were able to put theory into practice as they engaged fully with the Bible study and with the participant. In</p>	<p>In the Ujamaa Center we work across programs because issues facilitated from different programs overlaps with each other. For example I cannot talk about</p>

second half of the year	members from the Solidarity with people living with HIV and AIDS program, plus UKZN biblical studies students.	addition they experienced a Tamar Campaign with support group members who are directly affected by issues raised by the Tamar Bible study e.g. rape, stigma, HIV and AIDS.	Gender and not touch on HIV and AIDS. As a result there is a close collaboration between the Solidarity program and the Women and Gender Program. Tamar Campaign was facilitated monthly as planned from April till December, except the month of May and July.
	A workshop held in Northdale, Pietermaritzburg on 13 October, with Indian community churches. It is the vision of Ujamaa to work across different racial and religious groups. The majority of the participants in attendance were Indian women, but we also had some of our University biblical studies students.	Students were able to participate and experience a community Tamar campaign workshop. They were able to see and to hear how this campaign is facilitated. Additionally they were able to engage and interact with women in their small groups. Women were very vocal in expressing their concerns about their culture. I must say that as a facilitator I went with my gathered perception about Indians' lack of openness regarding issues of sexuality within their culture. My perception was proven wrong as women started to talk. I saw the power of a Contextual Bible Study in this community. It is a tool that enables people to talk about their experiences without being forced. As a result of this workshop I am still receiving invitations from local Indian churches to run CBS workshops in their various churches.	This workshop was a learning curve for me. I learned a lot about different cultures and religions, including the extent of gender violence in these communities. The work is continuing in Northdale. We are working closely with one particular denomination at the moment, facilitating Tamar and Gender Literacy work with established focus support groups for the abused survivors and victims.
	A workshop held in Hammarsdale on 1	The turn out was very good, as indicated.	Such a one hour workshop on CBS with

	<p>September with a Salvation Army women's conference, with the MEC of Arts and Culture in attendance. We had +/- 500 women and +/- 25 teenager girls and +/- girls children between 10-13yrs.</p>	<p>However this number is very big for a workshop. Not only that, the time (1 hour) given to run CBS becomes a major challenge. Time restriction does not allow us to facilitate all the required processes of the CBS, like dividing the participants into groups etc. I resorted to running a plenary discussion for the entire group. Fortunately, most women were able to voice their opinions, views, questions and their answers in the plenary. I must say that it takes a facilitator's people's skill to conduct a plenary of this nature. By the end of the discussion the women extended their gratitude in learning about CBS of this nature which enables women to speak against rape. The MEC of Arts and Culture, Mrs. Thusi, openly admitted that it was her first time to hear and to participate in a CBS of this nature. As a result she urged women to break the chain of rape, abuse, gender and domestic violence in their homes, communities and in their churches.</p>	<p>so many participants does not work well. However we are strategically inviting all churches/communities we have done Tamar campaign work with to attend our Ujamaa Training Weeks next year. These trainings will serve as capacity building and follow-up workshop for such constituencies.</p>
	<p>A day workshop held in Newcastle on 21 August with a Lutheran women's group. We had +/- 90 women including 5 men in attendance.</p>	<p>The women attending this Contextual Bible Study were very vocal and extremely active. The age group varied from mid-30s to late-60s. We were very impressed with the participation and the contributions of late-60s women. We had</p>	<p>The Contextual Bible Study on Tamar is very sensitive as it opens people's wounds. Some people break down during the workshop. As a result a facilitator needs to be able to observe and read the participants body language and other non-</p>

		<p>five old men present. They participated very well with women in their group. By the end of the workshop people were able to speak freely about rape and other issues like HIV/AIDS that affect the lives of women.</p>	<p>verbal gestures. The nature of this CBS forces a facilitator to have basic counseling, coaching, teaching and referral skills. There are times like the above mentioned experience where a facilitator needs to shift from being a facilitator to being a counselor, teacher, and coach in order to address the emerging needs and trauma among the participants. It is therefore clear that whoever facilitates the Tamar CBS should have some training in basic counseling and referral skills.</p>
<p>Tamar Campaign (regionally)</p>	<p>Workshop in Enugu, Nigeria, on 23 November, with religious sisters, priests, and bishops from different diocese in Nigeria, including 18 women and +/- 14 men.</p>	<p>We had a group of religious brothers here who still believe and practice patriarchy, arguing for example that “a woman had to be a follower not a leader”. Many negative attitudes and perceptions were experienced during the CBS on Tamar. Tamar for example was blamed for being raped. She was blamed “for not fighting harder”.</p> <p>However this workshop was successful in that the males expressed their attitudes, which indicated a beginning of a process to engage with gender issues. The female participants in turn expressed their frustrations towards their male counterparts. Because the CBS creates a safe space, both male and female</p>	<p>This invitation was a direct result of the work Gerald West did in Cameroun, where the Tamar Campaign was launched. A women participant from that workshop, herself a Catholic sister, was able to invite the Ujamaa Centre to work on gender issues with the Catholic church context in Nigeria.</p>

		<p>participants were able to express their concerns regarding gender inequality. Despite the negative attitudes presented by some, the priests generally saw the need to use CBS methodologies to address social, cultural and theological issues in their respective dioceses.</p>	
	<p>A workshop held from 5-9 November, in Gambia, Kololi with World Alliance of YCMAs, African Alliance of YMCAs, and National YMCAs (including South Africa, Zambia, Zimbabwe, Kenya, Senegal, Sierra Leone, Liberia, Ghana, Nigeria, Madagascar, Togo), with +/- 43 participants, including +/- 23 females and +/-20 males.</p>	<p>The dynamism of the Tamar Campaign was experienced during our facilitation, as a group of young women were narrating their experiences of abuse. The women began to cry. The first reaction of the men was embarrassed laughter, but this soon changed to frustration, as they began to understand the damage done by their culture. For most it was the first time they experienced frustration towards their culture, recognizing that it perpetuates the abuse of women and girl children. One elderly man said loudly, "I hate this culture", and a second one said, "I am frustrated because we cannot change it".</p>	<p>The Ujamaa Centre made it clear that the Contextual Bible Study process requires more time than was budgeted for on the programme. It is crucial and critical that each CBS produces or leads to an agreed programme of action to further the commitment of social transformation. We invited the YMCA to send representatives to our training of trainers workshop in March 2008.</p> <p>This work was done in collaboration with the Advocacy and Leadership Development Programme, and is another example of the excellent integration of our work across programmes.</p>
	<p>Workshop with Circle of Concerned African Women Theologians held on 23 September, at Yaounde, Cameroun, with 220 participants, including 180 women and 40 men. Almost all the participants are representatives from African regions, but</p>	<p>The Tamar Campaign was launched in Yaounde, Cameroun during the Circle of the Concerned African Women Theologians Conference. Gerald also introduced issues of masculinity using the very text of 2 Samuel 13: 1-22.</p>	<p>The Tamar Campaign has given birth to another project, "Men and Gender", where issues of masculinities are being discussed and facilitated. Gerald will facilitate a workshop on this new concept during our training of trainers workshop in 2008.</p>

	there were invited international guests and invited African male theologians.		
	Tamar Campaign launch and workshop from 21-22 April, in Zambia, together with the Mindolo Ecumenical Foundation. We had media, ecumenical agencies, local churches, church leadership, lay members, CBOs, local communities and government officials. Estimations: +/-200children, +/- 60 men, +/- 150 women during the launch and 8 men and 25 women participants in the CBS workshop on Tamar.	This launch was well organized; media, local communities, and the Copperbelt Minister were invited for a 5km march from the Zambian United church (Kitwe) to the Mindolo Ecumenical Foundation. The involvement of the Zambian boys' brigade was significant in the sense that their performance attracted many people including children to march with us. Moreover the involvement of the media was magnificent. All the events, the Contextual Bible Study, the march and the launch of Tamar Campaign were broadcasted by ZABC for three consecutive days.	TEEZ (Theological Education by Extension in Zambia) has invited the Ujamaa Center to run post Tamar launch and CBS methodology workshops 2008 as a follow-up training. I have suggested that TEEZ also send an invitation to the Council of Churches in Zambia, to further capacitate the Zambian Council of Churches representatives who attended a Tamar training of trainers workshop in Johannesburg on 3-5 December 2007. It is important that the Ujamaa Centre network the various different groups that we work with, linking them to each other and building capacity more systematically.
Tamar Campaign (globally)	Contextual Bible Studies on sexual violence held in Bossey, Geneva, from 5-9 June with 7 men and 8 women, including church leaders, biblical scholars, and other professionals.	For participants this was a first time experience with CBS. They were excited, enthusiastic, and participated fully in every CBS. We had enough time to run the CBS methodologies workshop and do some preliminary exposure to issues around gender, culture and the Bible. On the last day, the participants were given a platform to formulate and conduct their own Contextual Bible Studies, based on what they had learned. The participants	We are grateful that a colleague from the School of Religion and Theology, Dr Sarojini Nadar, was able to lead this workshop for us, particularly as Gerald West was unable to attend because of family matters. Her presence enhanced the learning experience. The training of trainers workshop in March 2008 will serve as a follow up training workshop.

		had different talents such as dancing, drama, storytelling and singing. They effectively used their different talents in conducting their own Contextual Bible Study. All the groups demonstrated that they had learned to work with the elements of the CBS process.	This kind of training is important for it allows enough time to really build capacity in others to do Contextual Bible Study.
Tamar Campaign (Training of Trainers)	Workshop held in Johannesburg with FOCCISA, Norwegian Church Aid, and the Councils of Churches from various countries from 3-5 December, with 21 representative from Swaziland, Tanzania, Malawi, Namibia, Zambia, Botswana, Zimbabwe, and Mozambique.	For some of the participants this was a first time experience with CBS methodologies and the Tamar Campaign, though some had had some exposure when the Tamar Campaign was launched in Kenya in 2005. Charting the way forward, all Councils of Churches representatives planned to carry out Tamar Campaigns in their local contexts. Some will consolidate it with some of their existing gender or HIV and AIDS programs.	Some Councils of Churches representatives, such as those from Swaziland and Mozambique have invited us to their own country to launch the Tamar Campaign and conduct CBS methodology workshops. The Zambia Council of Churches will be invited to participate in a post Tamar launch workshop organized by Theological Education by Extension in Zambia. There is clearly massive interest in the Southern and Eastern African regions in our Tamar-related work. We will have to plan carefully in 2008 in order to meet their expectations.

Comments

There is two highlight in this year's work. The first one is the implementation of Counseling and Referral Skill Training. This training came into existence through the demands of communities and churches that we have and continuing to do Tamar Campaign with. The demands and interests by the communities and churches for this training are far greater than what we have imagined and planned for. Additionally Ujamma

field workers have expressed the need to receive this particular training as well. Counseling and Referral Skill Training became a community initiative, by the people, for the people. As a result communities are owning and facilitating the processes of the training. Communities have already identified person/s who they think should be their counselors.

The second one is the facilitation of Tamar Campaign across racial groups and religious group. Ujamaa Center facilitates the involvement of students (theological students) in its programs. Hence we have students from different racial groups for example Indian and Black students. The involvement of the Indian student woman became very significant in Women and Gender program. Her participation enabled Ujamaa to work with her Indian community by facilitating Tamar Campaign with different churches and religious group e.g. the Moslems in Northdale. Facilitating one session on Tamar Campaign led to adopting Northdale as one of our site where focus groups of survivors of rape and abuse for both men and women are facilitated continuously once a month.

Solidarity Programme for People Living with HIV and AIDS

Ms Bongi Zengele

Introduction

The Solidarity programme began the year 2007 with enthusiasm as more activities that validate the significance of this programme took place towards the end of the year 2006, as World AIDS Day Celebrations take place in the month of December. This then indicates that for this particular programme most of the activities are planned and implemented around this time. Ujamaa take a unique stance towards World AIDS day by linking it with the Sixteen Days of Activism against women and children abuse, in this way our activities are not focusing on the one day event but form a string of educational activities that take place for a longer period involving the whole community in reflecting on real life issues that impact on individuals and their families, infected and affected with HIV and AIDS.

In future we are planning to make these awareness campaigns across the year, without separating them, as they impact our lives on daily basis, and there is a need of creating safe spaces for dealing with HIV and AIDS in communities, thus creating a culture and norm of fighting stigma and discrimination. It is important to note that the work of Ujamaa with HIV and AIDS has gained recognition outside South Africa as a 'best practice' model of interacting with HIV and AIDS in communities that are directly impacted by the pandemic. Engaging directly with the infected in our experience has gone beyond support groups initiatives, but the support group strategy has become a workable tool of targeting HIV and AIDS in communities while advocating for '*ukuphila*', life. Thus '*Siyaphila*' is a concept and a survival strategy of living positively with HIV and AIDS through the 'Wellness' programme, that can be duplicated in different parts of the continent. Central to this work is the contribution of our Fieldworkers, all of whom are HIV-positive, and without whom this work would not be possible. As a result Norwegian Church Aid has invited Ujamaa to share this methodology with HIV positive communities in the SADC region, starting with their partner organizations.

Projects

Planned Activities (proposal)	Actual Activity date, place, numbers, profile	Actual outputs and impact	Reflections	Plans
HIV and AIDS Literacy	Training of trainers workshop on HIV and AIDS,	Training workshop focused on basic information about HIV	It was an important event in that it brought the	There is a need to co-ordinate such events

	2 Dec 2006, Dambuza Hall, 36 women, 22 children and 14 men. All participants are local residents, who are infected and affected with HIV and AIDS.	and AIDS. Updates on recent developments in HIV research and World AIDS Day event that focused on the 16 days of activism on violence against women and children.	community together and enabled for the creation of safe spaces of dealing with both HIV and domestic violence. The presence of children was powerful in that most violence that takes place in a home is felt deeply and quietly by children who are often victims.	annually at a community level where all residents can participate in this way the communities are owning the process of the campaign and give it life.
	World AIDS Day and 16 Days of Activism against domestic violence, in Richmond, 3 Dec 2006. 30 women, 25 children and 10 men.	A training workshop on the need to protect the rights of women and children in a home and a highlight on how the violation of these basic human rights impacts on HIV and AIDS communities	The event like this was well positioned in the rural community, as a tool of creating awareness on gender based violence and challenging the existing structures to join us in the struggle.	It is important to establish bi-monthly consultation with other programmes in Ujamaa as a way of disseminating information as opposed to once off events with no proper follow ups on issues affecting people on the ground.
	World AIDS day and 16 Days of Activism on violence against women and children. Caluza area, 5 Dec 2006. 35 women, 20 children and 6 men.	A workshop on HIV prevention, care and support. Linking these with 16 days campaign on gender based violence	Facilitating this kind of training workshop is challenging in that it pushes people to deal with their own biases with regards to gender based violence and HIV, some of which are not comfortable to face.	Planning of a well co-ordinated local campaign that links both gender and HIV. This feeds into the concept of HIV and AIDS literacy as there are more factors that impact on this issue, and a need to broaden perspectives.
	World AIDS day and 16	A workshop on HIV	In groups the women were	A need work strategically

	Days of Activism on violence against women and children. 6 Dec 2006. France Community in Pietermaritzburg, 40 women, 22 children and 12 men.	prevention and care. Illustrating links and impact of HIV and gender based violence.	more vocal and shared their frustrations with the law as well as with their economic diversity which perpetually leaves them disempowered.	with gender desk to embark on a joint project on quarterly to support women in this community.
	Tamar Bible study with PLWHA's, Kwa-Mpumuza Centre, 19 January, 15 women and 3 men.	Bible study provided a safe space for participants to deal with the issue of rape and domestic violence.	The participants were able to break the silence around rape in the family, they also linked the urgency of dealing with HIV and AIDS.	There is a strong link between rape and HIV and it is important to deal with these themes strategically in workshops to enhance a deeper insight.
Wellness Course and Positive Living Training	Wellness Course and Positive Living Training with PLWHA's, Ujamaa's Board room, 7 February, 21 women and 4 men.	Wellness Course covers positive living content to build self-esteem of PLWHA's to face life again in the midst of being HIV-positive.	The participants were at different levels in terms of accepting their HIV status the combination of new members and the old ones prove to have positive impact.	It is important to plan in an ongoing fashion ways of journeying with PLWHA's as dealing with HIV is a process that need to be nurtured on an on-going basis.
Treatment Literacy Training	Treatment Literacy Training with PLWHA's, Mt Elias, 18 women 3 men, 12 February.	This training is targeted to those who are on ARV treatment, the sole purpose is to empower PLWHA's with needed skills to embark on ART process.	The participants were encouraged to take training seriously since to be on treatment is a lifetime commitment and adherence is key	A need to plan for an ongoing monitoring support system to accompany those on treatment in a form of 'buddies' to enhance adherence
	Treatment Literacy training with PLWHAs, Nadi area in Vulindlela rural community, 30 women and 2 men,	Basic training illustrates ARV regiments and teaches people about their functions, strengths and weakness. Side	This workshop creates a safe space for participants to engage with challenges and provides learning	This need to be seen as a process and support groups need to do follow ups as a strategy of mentoring and

	20 March'07	effects are dealt with as means of forging adherence	opportunity. Treatment literacy is not an end in itself, it is a lifetime process	support treatment programme. There are updates needed to be done as follow ups in this process.
	Treatment literacy training for PLWHA's in Dambuza Community hall, 8 May, 35 women and 4 men.	The fact that people are on treatment it gives more hope and calls for more strategies for coping and positive living with HIV and AIDS. These trainings have positive impact to both the infected and affected for all parties need to learn and gain needed knowledge on ARV's	This training forms the real anchor for sustainable adherence strategies since ARV treatment is a lifetime commitment and there is a need for updated information and support systems that enables people to internalize treatment for both empowerment and survival.	There is a need to plan for an integrated treatment literacy intervention that is updated now and then since there is always new knowledge and research findings regarding treatment, as we do not have a cure yet.
	Treatment Literacy Training Workshop in Enseleni, for PLWHAs, 10-12 May, 80 women and 28 men.	Training on each ARV regiment, known side effects, strengths and weaknesses, as well as nutrition that goes with treatment.	This group is at heart of Zululand and there are limited resources, the high number of participants is encouraging in that more people are receiving quality training on ARV treatment.	A need to plan local support networks so as to monitor and ensure that adherence does take place in Enseleni.
Formation of 'treatment buddies'	This is an extension of literacy training for PLWHAs, Caluza, 25 women and 6 men, 11 April.	This training is a follow up on treatment training, it enhances the formation of 'treatment buddies or supporters'	This serves as a support system for those on ARV treatment in a more practical way. Cell phones and other means of reminders are used to enhance adherence	Treatment buddies need to meet regularly to enhance support within themselves bearing in mind that ARV treatment is a lifetime commitment.
Capacity Building to	Capacity building workshop, in France (Pmb), with local	Capacity building workshop on 'sustaining support groups'	These workshops create a safe environment for support	A need to strategically plan for on-going evaluation for

Support Groups	support group for PLWHA's, 14 March, 18 women and 2 men.	the main goal is to enhance collaboration with existing community based support groups.	groups to learn from each other and venture forward. They also enable members to evaluate progress.	each sessions and open more space for feedback as a way of building sustainable support groups for PLWHAs.
Psycho-social Support to Infected and Affected Children	Psycho-social support to children infected and affected with HIV and AIDS, 22 girls and 12 boys, Margate Beach, 22 Dec 2006.	Outing weekend with children thus enhancing their resilience through eco-therapy counseling.	A special encounter with parents and children of PLWHAs this provides a rare opportunity for sharing, grieving and support. This is a very intense encounter that needs more on-going care and support.	There is an urgent need to plan ahead for more outings of this nature as a way of dealing with prevention, grieving and creating secure spaces of dealing with a variety of emotions brought by HIV and AIDS.
Tamar Training with Primary School Children	Tamar training at Esigodini Primary School in Edendale, 55 girls and 38 boys, 29 January.	This training was geared at raising awareness among children to speak out against rape and domestic violence.	This was an eye opener in that children are often victims of rape and this is rife in this context of HIV and AIDS. It was important to observe that children brought about the fact that boys are also raped.	There is a need to plan for separate trainings on quarterly basis, for boy children to create more safe spaces for equal on-going socialization across gender lines
HIV and Children's Rights Training	Children's training at Bonella Play grounds in Durban, 102 girls and 40 boys, 21 March 2007	This training was geared at creating awareness among children to know about their rights and HIV/AIDS	Children's response was overwhelming and they were freely sharing about difficult life situations they often exposed to. This training provided needed support and affirmed many abused children.	A need to plan for 'holiday programmes' as an ongoing strategy of enabling children to share openly their struggles and learn more about HIV prevention so as settle for a AIDS free generation.

Regional Training in Zambia	Presentation of Ujamaa Centre's programmes on HIV and AIDS, Lusaka in Zambia, to NCA Regional Team, 5 women and 2 men. 26 Nov 2007.	Training workshop focused on showcasing Solidarity Programme for People Living with HIV and AIDS.	This formed the foundation of the work in the region funded by Nowergian Church Aid, to enable Ujamaa to share and pilot their 'best practice model' in dealing with HIV and AIDS.	A need to do follow up on partner organizations that have attended Ujamaa Centre's trainings in the region to strengthen relationship and collaboration.
Regional Training in Lesotho	Training on Contextual Bible Studies in Lesotho, with clergy and community leaders, 28 men and 11 women, 28-31 May.	Training workshop on Contextual Bible Study methodology and See-Judge-Act methodology with special focus on integration of HIV and AIDS, and in collaboration with the Advocacy and Leadership Development Programme.	All participants expressed a genuine need to integrate and mainstream HIV and AIDS in their work as all aspects of life is impacted negatively by HIV and AIDS. They all felt challenged to work together as a unit despite their different religious denominations.	A need to create a consortium at a regional level that deals with strengthening networks that advocate for the mainstreaming of HIV and AIDS in theology. This would challenge the region to seek possible strategies of living positively with HIV and AIDS.
Regional training in Zimbabwe	Contextual Bible Studies on HIV and AIDS with Lutheran Development Services (LDS) in Gwanda, Bulawayo. 20 Women and 15 men, 2 NCA female staff. 11-16 June.	This training helped the participants to implement their own trainings in the community and special attention was on mainstreaming HIV and AIDS in all LDS programmes. Life skills workshop was geared towards empowering PLWHAs.	This training demonstrated practically what the regional training initiative seeks to achieve. The participants expressed in the evaluation process that they had never used the Bible in a different way apart from preaching, they learnt new skills in Contextual Bible Study methodology.	It is important to plan for ongoing follow ups on the progress of new initiatives that LDS has embarked on after this particular training. This would increase ties with Ujamaa and offer technical support and strategic services where needed, in this way this initiative will be owned by

				the SADC Region.
Regional Training in Zimbabwe	Contextual Bible Study on HIV and AIDS with Zimbabwean Council of Churches, 15 women and 14 men, 19-21Nov.	The Training focused on the CBS method of integrating the work on HIV and AIDS in the church and community.	This was a series of training the trainer workshop with ZCC. The clergy and participants showed a renewed interest in dealing with HIV using CBS method as a tool. Finally they were able to create their own Bible studies addressing the challenge of HIV and AIDS in their own context.	It is important for Ujamaa to plan for a follow up strategies and offer support to the areas where the CBS methodology has been tried and tested. This can form an evaluation tool to weigh the impact of this initiative in Zimbabwe.
Regional Training in Swaziland	Contextual Bible Study Training on HIV and AIDS with Swaziland Council of Churches, 25-27 Sept, 15 women and 23 men.	The training workshop introduced how Ujamaa engages communities on HIV and AIDS using CBS method as a tool of critically analyzing the context and call for a joint plan of action to tackle major concerns posed by the impact of HIV and AIDS.	The participants were very excited about the methodology used, since most participants have never used the Bible in dealing with the challenges posed by HIV and AIDS in community. This training provided possible solutions towards a community based approach in curbing the spread of HIV and AIDS.	There is a need to do a follow up regional plan to provide an on-going support to areas that are embarking on this methodology to fight stigma and discrimination in churches and in communities.
Local Training On HIV and AIDS Using Contextual Bible Study	Presentation on Contextual Bible Studies and Positive Living with HIV and AIDS, to interfaith and ecumenical representatives at World	This provided space for Ujamaa to share their approach in dealing with sensitive issues in communities. Theological	Ujamaa is contributing in an ecumenical world as well as across religious diversity, this has a great impact for future encounters on how we	There is a need in the future to nurture such encounters to create safe space for inter-religious dialogue on HIV and AIDS. The remains that

	Conference on Religion for Peace 20 Jan'07, 55 women and 40 men	resources were seen as practical and diverse tools of challenging the status quo whilst on the other side promoting justice and peace.	embark for a joint collaboration in dealing with the impact of HIV and AIDS on religion, culture and faith	HIV and AIDS affect us all regardless religious affiliation and we seem to be working in silos sometimes funder driven, now it is the highest time that we create our own space and own it when dealing with such pertinent issues in our context.
	Ladysmith, Ezakheni Lutheran Congregation, training of young adults on HIV and AIDS Prevention, 20 men and 30 women. 6 October.	Contextual Bible Study method was used in the training as a tool to engage with issues of stigma and discrimination that young people are exposed to with regards to knowing their HIV status.	Stigma and discrimination surfaces all the time when dealing with psycho-social impact of HIV and AIDS, this training provided a safe space for participants to deal with their own fears, biases and frustrations of facing challenges of living in an HIV positive context.	More training workshops using CBS method shows that it is possible to probe the way forward towards positive living in a context of HIV and AIDS, so this calls for a need to be creative on how the plan of action question is dealt with in the community. The CBS urges people to engage with their context and take action as way of addressing challenges they are facing, these plans need to be: 'SMART'.
	Contextual Bible Study on HIV and AIDS with CCCC group from the Methodist	Bible Study was used as a tool of challenging gender inequality in the church and	Reflecting on HIV and AIDS in the church is a very challenging reality, the	Ujamaa needs to plan for a consultation process that would enable churches to

	Church of South Africa, 30 women, 20 October.	engaging with HIV and AIDS in the Church. The training exposed participants on workable intervention in addressing HIV in the church without judging the affected.	church seems paralyzed and unable to speak boldly about these issues and on the other hand we are stuck in denial This is a real frustration. It is important to pursue this work despite ongoing challenges.	engage openly on this particular theme in non-threatening manner that assist church groups to reclaim their identity in the church despite challenges brought about by the impact of HIV and AIDS.
	Contextual Bible Study Training, in Edendale Primary School to promote positive work ethics among staff members, 12 women and 6 men, 12 October.	This training was geared at promoting positive working relations in the school. It also served as a form of motivational tool for teachers who were experiencing feelings of inadequacy and burn-out.	There was a positive impact where teachers saw their profession as partaking in the work of creation. Some have never perceived their work as a gift from God.	It is important for Ujamaa to invest in the theology of work concept and promote positive work ethics. CBS method is the best tool to evaluate progress.
Training for Care givers in Community	Capacitor Training locally Emaphethelweni, 18 women and 4 men, caregivers from different organizations seeking care and support in their jobs. 18-20 May, 20-22 July, 17-19 August.	Capacitor Training as a tool of helping care givers to take care of their themselves so as to care for others. Techniques on dealing with trauma are essential to this training. These are essential when dealing with stress and trauma.	Participants enjoyed the training it served as an incentive and added on existing skills of dealing with trauma in groups and in counseling. When dealing with HIV and AIDS stress and trauma is inevitable.	There is a need to strengthen a network of support for local caregivers to fight burn-out which is detrimental to health.
Academic Training on 'Church and AIDS'	University block-release seminars on Church, HIV and AIDS, including organizing and implementing	Church and AIDS course is aimed at exposing students to HIV and AIDS context in the community and allow for	Collaboration work with existing HIV and AIDS Campus Support unit proved to be positive in that there	A need to plan activities strategically with Campus HIV and AIDS support Unit. In the future to enhance a

	a knowing your HIV status campaign on the campus. For Church and AIDS Course there were 20 students, 16 men and 4 women, 30 July-03 August, 10-14 September, 22-26 October.	interface between the academia and community outreach programme. Students are required to produce reading reaction and a research project.	was no duplication but we were working as a team. VCT programme went well we had an overwhelming number of students who participated.	wider participation of other stakeholders in 'knowing your HIV status' campaign.
Collaboration with Support Groups	Positive Living workshop with PLWHAs in support groups, +/- 25 participants all women, 16 October.	Learning about nutrition as an integral part of living positively with HIV. Participants were given opportunity to share on how they prepare normal food and these were critiqued according to the right way of preparing and serving healthy food.	Throughout the training it was very important to observe on how people took food preparation for granted. So the session provided spaces for unlearning unhealthy practices, which were replaced by new healthy ones.	Positive living training need to be linked with treatment literacy training in order to keep balance between treatment and food. Because one cannot take ARV treatment on an empty stomach.
Men and HIV	A consultation on 'men and HIV' was held at Thembaletu Community Center, with 18 men from local, on 15 November.	This consultation came about from ongoing observation that there were fewer men who formed part of the support groups for people living with HIV. The support groups are dominated by women and this was a great concern in terms of ensuring that the right information is disseminated to both men and women.	Feedback from the consultation confirmed that men needed their own privacy in dealing with issues of HIV and AIDS. It became clear that if Ujamaa wants to engage men on these issues they needed to change strategically to suite how men interact and share about themselves. This could be in an unconventional manner of holding meetings,	There is a need to plan in a more strategic manner on the approach towards involving men in the reflection and discussion about HIV and AIDS. It is important to reclaim and rehabilitate responsible manhood in a context of HIV and AIDS. Men need to form an integral part of HIV and AIDS prevention.

			for example, we may meet them in a local ‘shisa nyama’ canteen or a bar.	A viable HIV and AIDS programme needs direct involvement of both men and women.
Gender Based Violence and HIV/AIDS	Training workshop on creation of awareness around (GBV) Gender Based Violence and HIV and AIDS, Chatsworth community, 56 women and 33 men, on 24 November.	As a way of commemorating 16 Days of Activism against women and children abuse, this training workshop was a joint venture with the local Lutheran Church in Chatsworth. The story of the rape of Tamar was read to highlight the urgency of breaking the chains and advocate for the protection of women and children against domestic violence.	This was a powerful church based initiative of taking 16 days of activism seriously. If all churches can embark on the same strategy the impact can be of great influence and the church can be seen as a real site of struggle for the protection of basic human rights.	There is a need of establishing a data base of churches that take Ujamaa campaigns seriously and nurture this process on a yearly basis. This would strengthen activism in a church and promote social justice in communities

Comments

It is important to note that the quarterly training sessions that were initially mentioned in the proposal were doubled because of the demand posed by this kind of work and the word is spread in the community and more and more people living with HIV and AIDS are searching for survival strategies in the face of this pandemic. More people are looking for workable solutions on how to live again hence as mentioned earlier ‘ukuphila concept’ is one that is promoted by this programme at different levels. The highlights here demonstrate the impact of meeting central goals of this programme of fighting stigma and discrimination at community level. By actual holding a meeting and a training workshop in the community is to take a firm stand and making a public statement that we are living positively with HIV and we are creating a conducive environment that advocates for the protection of PLWHA’s rights as they are also created in the image of God. Furthermore this programme opens spaces that allow the voices of the PLWHA’s to be heard and taken seriously as one will not imagine the greatest challenge of living with incurable disease in your body. This is the story only those living with HIV can tell and as service providers we are challenged to learn and listen more before we do more harm. Campaigns are seen as tools of alerting all communities about HIV and AIDS whilst at the same time encouraging ion going support to both infected and affected. Treatment literacy trainings are seen as promoters of ‘healing centers’/ ‘ukuphila

centers' in the communities. Good news that more HIV positive people are on ARV treatment but this treatment comes with an enormous responsibilities for the patient as well as his or her own family. From this experience it has become evident that one cannot take treatment alone or in a vacuum but there is a need for on going care and support that promotes successful adherence to treatment. So treatment buddies acts as a treatment supporters to ensure that adequate treatment is given to PLWHA's. All these trainings were multiplied through out different areas of our operation as well as to support groups as a result there are more training workshops followed by follow up because monitoring is central to ensure that compliance takes place. Spiritual support speaks in volumes when the support groups are able to share their frustrations, fears, and issues of faith in the context of HIV and AIDS. There are so many learning opportunities that enhance support at all levels for both the infected and the affected. This great impact is highlighted by an increased number of bible studies in communities followed by campaigns that include issues Gender Based Violence, Rape, HIV and AIDS. All these factors calls for a united front in the fight for a just world that sees all its citizens as equals, in this 'Ujamaa' vision is really what we are all striving for...aluta continua!!!

Economic Justice and Theology of Work Programme Mr Skhumbuzo Zuma

Introduction

2007 has been quite a challenge for the Economic Justice and Theology of Work Programme. Firstly, the Economic Justice Programme Coordinator Rev. Sibusiso Gwala went on a six month sabbatical leave. Secondly, was the unexpected resignation of Mr Sithembiso Zwane the Coordinator of Theology of Work Programme and this all happened in the first half of the year after all plans were made for the year. This, therefore, lead to the decision to amalgamate the two Programmes and also to prioritise the annual activities according to the available capacity of the two fieldworkers (Mr. Sibonelo Zuma and Mr. Skhumbuzo Zuma). However, having had those challenges the commitment of the Programme to carry out the planned activities continued. There were some highlights of the year having to have created a platform for workers and unemployed youth to share their experiences in the first and second half of the year respectively. Again, we also managed to draw in the labour movements in our work with the heroes of work project.

There were also challenges regarding the unavailability of other stake holders as we tried so many times to draw in the ruling party (Provincial Executive Committee of the ANC) prior to the National Conference to lobby for the Basic Income Grant, but with no success. We were disappointed indeed but not surprised as the tensions and unrest due to the ANC Presidential Election was obvious. The report covers the extensive work the Programme has managed to carry out in the course of the year and possible plans for 2008.

Projects

Planned activities (proposal)	Actual activities: date, place, numbers, profile	Actual outputs and impact	Reflections and plans
Economic Literacy Training Quarterly, ie. 4 a year	An Economic Justice consultation workshop was held on 19 September 2007 at the Cathedral of Holy Nativity in Pietermaritzburg. There were 14 participants including 10 females and 4	The workshop was to introduce the Ujamaa Economic Justice Programme and the Leadership for Transformation Project. The content focus was on establishing the context	It was clear from the onset that a one day workshop was never going to be enough but never the less it made a huge difference in encouraging the morale of the participants. Also

	<p>males. Some of these young people were youth leaders, in the Salvation Army Church, YCW, and Richmond Youth in Action. The rest were unemployed youth from the communities.</p>	<p>of these young people using the see, judge and act method whereby questions were designed asking the youth about their reality of unemployment and in their communities, they were asked also to share the impacts of unemployment in their lives and finally the causes of unemployment in their understanding; a contextual bible study on Mathew 20:1-16 was done with these young people; Finally an input outlining some key elements they could relate to explaining the meaning of structural unemployment. In the evaluation it became quite clear that most of them were not familiar with the training method and were quite happy, at the same time overwhelmed with the extent of the impacts of unemployment in their lives. What they felt was most important was realizing that this was not happening to them as individuals and their communities but in other youths in different areas as participants came from different areas.</p>	<p>getting out of their semi rural communities to go into the city for a workshop for a few hours took a lot of pressure of their shoulders from the same day to day routines they go through. For them to make a significant impact in their lives and communities it was important to have more trainings that will allow them to understand more about structural unemployment and what alternatives can be pursued. A three day workshop was planned to further train the participants in a retreat centre to cover more ground.</p>
	<p>An economic Justice Youth Workshop themed, "SOCIO ECONOMIC ANALYSIS OF THE CONTEXT OF</p>	<p>This workshop was a follow up to the consultation workshop and the objective was to engage youth on the</p>	<p>The workshop assisted us to discover the needs for this particular group, the background and context in planning</p>

	<p>UNEMPLOYED YOUTH.” It was held on 09-11 October at Kenosis Retreat Centre in Pietermaritzburg as a follow up of the Consultation Workshop. The participants included 9 females and 3 males, in total 12 participants. The programme for this training was designed in response to the lessons of the previous workshop taking into consideration the gender dominance of female participants. The focus was on socio economic analysis of the respective communities and of the participants using questions in the form of see, judge and act; A bible study on creation in Genesis 1: 26-31 (God’s plan for human kind in the context of unemployment); A session on Social Structures and Principles of Good Governance; Structural Alternatives (The Kingdom of God on Earth); A session on Gender, Social Structures and Economic Justice; the last session on reference and documents defining work.</p>	<p>socio economic context, locally, nationally and globally. The youth went into groups to make a social and economic guided by questions following the see, judge and act method. With these questions they were able to share their own experiences and community experiences. A bible study on creation found in Genesis 1: 26-31 was conducted with the youth in order to identify the contradictions. Furthermore, various other resources were used being the Constitution of South Africa, the Universal Declaration on Human Rights and also International Labour Organisation’s Definition of Decent Work. These documents were used in order for the participants to reflect on the relevance and meaning in their context. The gender perspective was interesting how the young women interpreted the texts on creation as they tell to stories about creation. In Genesis chapter 1: 27 the story talks of God creating man, creating both male and female in His image. The second story in Chapter 2: 21-23 talks of God causing a man to sleep then</p>	<p>for 2008. The participants had little understanding of their local context in relevance to the national and international context. It will therefore be necessary workshop them on globalisation and the impacts in order to seek their own solutions having also reflected on the different campaigns for alternatives. All this will be plans for 2008, also to go deeper into the gender aspects as it was apparent there’s very little understanding of the impacts of socio-economics on gender with the participants.</p>
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		creating a woman from the man's rib. What was interesting in these two stories is that the female participants were adamant that the second story is more authentic and that men are superior to women and so women should be submissive to their male counterparts.	
	YCW Regional Formation for new members was held on 16-18 November 2007 at Kenosis Retreat and Conference Centre. Ujamaa was invited to facilitate a couple of sessions on bible enquiry method; see, judge and act method all in the context of youth unemployment. There were 23 participants, 16 females and 7 males. In the group 14 had been part 12 had been part of the Training that was held by Ujamaa in October.	As these were new members of the YCW there was very little formation that they had. Also this young people were experiencing difficulty in taking action in their community regarding their reality and impact of unemployment. Ujamaa was therefore assisted in developing the understanding of the method of action following the see, judge and act method and how to reflect theologically with a bible enquiry. This was quite useful for the participants though it was very new for some but they were beginning to be quite confident about themselves and motivated to begin to act in their communities and local groups.	Time was very short and again methodology takes time to learn but it will be helpful if the YCW was to continue to invite Ujamaa to the their formations and possible in their groups to observe closely how the method was used and what impacts it has in the lives of the members and around them. Hopefully this will happen in 2008 as part of their planning and Ujamaa also to continue the support not only to YCW but others like Richmond Youth in Action.
Youth Leadership Training for Transformation	Youth training workshop in Ladysmith, three days, February, including 25 men and 7 women.	The youth were trained with the skills in applying the see, judge and act method in analysing their faith and	The See-Judge-Act methodology is a useful too in breaking the stigma associated with unemployment,

		action.	enabling young people to understand why they are unemployed.
	Youth training workshop in Eshowe, three days, February, including 28 men and 11 women.	The youth were trained with the skills in applying the see, judge and act method in analysing their faith and action.	The See-Judge-Act methodology is a useful too in breaking the stigma associated with unemployment, enabling young people to understand why they are unemployed.
	Youth skills development meeting was held at Unit 13 Hall, Ward 17 with youth between ages 16-35 on 15 April 2007. There were 35 unemployed participants in the meeting being 21 men and 14 women.	The youth skills development meeting was the first of its kind for unemployed youth in Ward 17. Ujamaa Economic Justice had provided capacity and resources in organising the meeting with the Ward 17 youth committee and was a successful platform for unemployed youth to discuss their needs and frustrations in the presence of the Ward Councilor. The youth proposed a workshop that will have all stakeholders that work with unemployed youth to present what they do and how they can be assisted. The also was a formal committee of Ward 17 youth that was set up to carry out the task of planning the workshop and also engaging other local stakeholders in regards to youth development.	This project was not in the plan for 2007 but due to the demand of young people who approached Ujamaa from Ward 17 in Pietermaritzburg to assist in facilitation and support of the Ward 17 youth committee. This was due to the inexperience and lack of leadership capacity amongst those elected into the committee.
	Theologos Community Church Youth	Theologos Community Church Youth	The workshop was quite useful as

	<p>Leadership Workshop was held on 20-21 April 2007 in Ladysmith. There were 20 participants being 12 men and 8 women. These were leaders youths were leaders of the youth in church and other CBO's.</p>	<p>Leadership Workshop with the assistance of Ujamaa held a workshop assisting the youth in reflecting on their faith and action in the context of unemployment. The youth were trained with the skills in applying the see, judge and act method in analysing their faith and action. It was for the first time they experienced so many questions about their lives and how unemployment affected them and also the biblical texts that were relevant to their situation such as Genesis 1: 26-31; Genesis 3: 17-19. These texts assisted to clarify the point whether it was God's will for youth to be unemployed and the youth find the workshop to be quite informative in their context.</p>	<p>these young people had no leadership experience or capacity. The methodology assisted them to analyse the context of their leadership hence the context that they are assume their roles. The plan was for them to develop activity plans that will empower their fellow members in the context of high unemployment rate.</p>
	<p>SAYCW Five Year Strategic Planning Meeting was held on 29-30 April 2007 and 1 May 2007 at Koinonia in Bothas Hill. The meeting was to assist the 6 male Key Leaders of the SAYCW in preparing for a Five Year Strategic Workshop with the major partner WSM.</p>	<p>SAYCW Five Year Strategic Planning Meeting was an invitation to Ujamaa fieldworkers to assist the movement in evaluation and planning of its programme of action for the next five years. The SAYCW managed to develop a sound plan of action to mobilise and carry out action with unemployed youth in South Africa. The plan focuses on three sectors of</p>	<p>The SAYCW had a transition in leadership whereby new leaders were elected and a new fulltime General Secretary. Therefore Ujamaa had to assist the new General Secretary with the leadership capacity enabling him to settle in his position and also provide resources to accompany his capacity. Once the Secretary was settled he'll continue with his work</p>

		youth, unemployed, casual workers and women campaigns in addressing unemployment, poor working conditions and the marginalisation of women.	individually and Ujamaa will therefore focus in supporting the SAYCW in other activities that will enhance the leadership capacity of emerging leaders.
	One day consultation workshop to make an analysis of experiences of the unemployed youth in Stekkel near Qwaqwa in the Free State on 19 June 2007. This consultation workshop was organised by the SAYCW and requested Ujamaa Fieldworkers to provide capacity support in transition for the newly elected General Secretary. In attendance were 12 unemployed young people of ages 18-30 being 1 male and 11 female.	One day consultation for analysis of experiences of unemployed youth in Stekkel was an invitation by the SAYCW General Secretary to assist him with the tools to for analysis of the unemployment crisis of Stekkel in Qwaqwa. There was limited time for the consultation however, the youth of Sterkel realized the need of meeting regularly to discuss their problems and seek solutions and support from various local stakeholders.	Again this activity was to accompany the capacity of the SAYCW General Secretary and provide other necessary capacity for the group. This was once of as the SAYCW General Secretary was hopefully to settle in quickly.
	One day evaluation on the developments so far by the SAYCW unemployed youth of Qwaqwa on 20 June 2007 at the Youth Centre. In attendance were 10 YCW members, 6 females and 4 males of ages 18-35.	One day evaluation on the developments so far by the unemployed youth also was an invitation to by the SAYCW General Secretary to evaluate the initiatives that were taken by the youth of Qwaqwa that they had trained last year. There was a need to assist these youths in deepening their understanding of how what they were	This was part of the previously reported activity with the SAYCW General Secretary.

		<p>experiencing in Qwaqwa was relevant to the global context. Also for them to know why there was a need to go beyond addressing the consequences of unemployment and to begin to confront the causes of the problem.</p>	
	<p>A Consultation Meeting about youth programmes with the Divisional Commander of the Salvation Army on 26 June 2007.</p>	<p>The Consultation Meeting about youth programmes with the Divisional Commander of the Salvation Army on youth programmes was a successful meeting. The meeting was aimed at introducing the Economic Justice Programme and specifically the Leadership for Transformation Project then also other Ujamaa Programmes. The intension was to offer the project to the Salvation Army Youth as they are more structured and have 47 stations in KwaZulu-Natal. The Divisional Commander was so impressed that he asked Ujamaa to attend a Salvation Army Provincial Meeting in July to present the programmes of Ujamaa and also to introduced the project Training for Transformation, that he felt could not only benefit the youth but also the Church leaders.</p>	<p>Hopefully this was the beginning of a lasting partnership with the Salvation Army. The plan was to extend an invitation to Ujamaa for a presentation to the Divisional Leadership Represented by District Leaders across the Province of KZN. Also for Ujamaa to give notice and invitation to the Salvation Army whenever they were capacity trainings or workshops.</p>

	<p>A meeting between the Ward 17 Youth Committee that was tasked in April to organize a workshop had a meeting with the Ward Councilor, the ANC Youth League branch secretary and Youth Organiser of the Local Municipality. All in all there were 2 females and 5 males in attendance. The meeting was held on 6 August at the Unit 13 Community Hall.</p>	<p>The meeting was to clarify the role of the Ward 17 Youth Committee as the Ward Councilor had intensions of dissolving it and the task to be handed over to the ANC Youth League branch. Ujamaa had been playing a significant role in the meetings of the youth committee, providing them with leadership support and guidance. The point was that the Ward Councilor had no authority to dissolve the tasked committee and also cannot handover the task to the ANC Youth League branch. The grounds were that the Youth Committee was appointed by the Ward 17 youth and therefore was accountable to that youth not the Ward Councilor. Secondly the ANC Youth League is apolitical organization that represents the needs of its members and accountable to its members not the Ward 17 Youth. It was agreed that the Youth Committee was interim and can only function up until the Ward Committee is elected and then the work to be handed over to the Youth Representative of the Ward Committee. After that meeting the Ward 17 Youth Committee continued to meet and with the</p>	<p>In so many communities young people's right to organize themselves is abused by politicians for political gain, as in this instance. It is therefore important for Ujamaa to continue to intervene for the course of justice for unemployed young people in their communities. Through the trainings and workshops in 2008 we'll continue the task of conscientising young people about their rights. Ujamaa also will assist the Ward 17 Youth Committee in the implementation of the activities planned for 2008.</p>
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		assistance of Ujamaa managed to develop a concrete plan of activities for 2008.	
	A weekly chapel service was held in the LTI chapel on 18 October themed, “A WORKING CLASS STRUGGLE FOR EDUCATION.” In attendance were about 30 students, lecturers and Ujamaa staff.	Following the Economic Justice Youth Workshop the week before, two young men who were participants were invited by Ujamaa to share their experience regarding the frustrations they’ve had in getting an Education. These two young men came from a poor background whereby no family member was employed and had just completed their matric in 2007. Due to their family background they were unable to enroll with the University even though they qualified for the university entrance point they could not afford the entrance payment they needed to pay in order to qualify to apply for financial assistance. The students were intrigued by the experience of these young men and felt challenged as these were the realities that awaited them as future pastors and had to counsel and motivate young people in their ministry in the near future.	Ujamaa will have more similar platforms in 2008 to engage students on the context of unemployed youth and the working class. Again, it has encouraging to see the confidence of the two young men as they had attended only two trainings but that was enough to encourage them to use a platform afforded to them to share their experiences in English.
Worker Sunday Campaign	A Worker Sunday Provincial Workshop was organised for the constituencies of	The Worker Sunday Provincial Workshop provided the participants	It was quite productive for these organizations to come together to

<p>Monthly in first half of the year</p>	<p>the Worker Sunday Ecumenical Network (Ujamaa, PACSA, KZNCC, YMCA and SAYCW) on 24 April 2007 at Kenosis. Amongst the participants were Unemployed Youth, Church Leadership and Workers (13 men and 17 women).</p>	<p>with tools to train and also to organise a Worker Sunday Service in their churches and communities. The content of the workshop was aimed at providing the participants with the historical background of the Worker Sunday, Liturgy, Worker Sunday material, the current campaign, the BIG and petition. All this information assisted the participants to understand the importance of the Worker Sunday Campaign and the role of the church in the current context of high unemployment. Participants were happy about the information and also asked for support from Ujamaa in organising local trainings and services in their churches. At the end of the workshop participants were given posters, BIG petition forms and Worker Sunday Newsletter to take home.</p>	<p>form this Network as to have a common activity and to share capacity and resources for a common goal with their constituencies. The plan was to have a Provincial Launch for the Worker Sunday Campaign with our constituencies.</p>
	<p>Worker Sunday Service and Panel discussion was held on 25 June at St Mary's Catholic Church in Pietermaritzburg. Again, the Worker Sunday Ecumenical Network had invited its constituencies to take part being, Unemployed Youth, Workers, Farm</p>	<p>The Worker Sunday Service and Panel discussion was organised by the Worker Sunday Ecumenical Network. This activity was a follow up of the training that took place in April where we invited our constituencies for a Service ending with a Panel</p>	<p>This was a successful Worker Sunday launch having to hear the testimonies of the experiences of the unemployed people who had attended. However, it was disappointing not to have the panel discussion with to hear the responses of SASSA and the ANC</p>

	<p>workers, Church leadership, ANC Provincial Executive and SASSA in total 77 attended (21 men and 56 women).</p>	<p>Discussion. The Service went well and a lot of testimonies were given by unemployed youth and older people about their experiences of unemployment. The sermon was to encourage these people that God was on their side and to encourage them to speak and act against the injustices of unemployment. The Panel discussion did not take place due the Civil Servant industrial action and the ANC National Policy Conference that was to take place later in the week. The participants however used the platform to convey their thoughts and feelings to accompany the petitions they had collected in their churches and communities.</p>	<p>Provincial Executive. We are hoping to have a better launch in 2008 and we'll again make an attempt to draw in the key stakeholders that can influence policy to favour the poor.</p>
	<p>The Worker Sunday Ecumenical Network Meeting was held at PACSA on 12 September. Present were 4 males and a female, including Ujamaa fieldworkers, a Catholic priest from the Dominicans, the YCW President, and the PACSA Economic and Trade Coordinator.</p>	<p>This meeting was intended to chart a way forward after a number of meetings that were held in preparing a Consultation Meeting with the ANC Provincial Executive. The Consultation Meeting was a way of lobbying the ANC Provincial Executive on the need for the Basic Income Grant prior the ANC's 52nd National Conference. After so many attempts of securing a meeting we</p>	<p>It was always going to be difficult to secure a meeting with the ANC Provincial Executive as the Worker Sunday Ecumenical Network is not a high profile network. There in 2008 it will be helpful to draw in colleagues with a bigger profile such as Dr. S. Kumalo of Ujamaa Centre, Dr. D. Dziva and Dr. L. Ngoetjana both of KZNCC in organizing the Consultation Meeting.</p>

		finally gave up as it was apparent that the “Road to Polokwane” and the race for the ANC Presidency was the priority of the ANC Provincial Executive.	
	A Worker Sunday service was held at the African Congregational Church on 12 August. This was a cold day and about 50 congregants attended and mostly were women and youth.	Before the actual sermon Ujamaa staff member Skhumbuzo engaged the congregation about their thoughts of the Worker Sunday poster and drawing it into context. Ujamaa staff member Sibonelo followed with the sermon on Mark 6: 30-44 and was examining the role of Christians in the context of unemployment and poverty. He looked at the role of the disciples asking Jesus to send the crowds to surrounding countryside and villages to get themselves something to eat. And how Jesus responds then putting it to our current context to challenging the Christians play a significant and prophetic role. Prayers of petition for the workers, unemployed and working class families were done.	It is our intention to have priests who will conduct services themselves on these issues in the future through the Ujamaa trainings.
	A Worker Sunday service at the Lutheran Church in KwaNongoma Zululand on 13 October. This service was attended by over 100 congregants	Again in this service the same method of engaging the congregants with the Worker Sunday poster was followed by Ujamaa Staff member Skhumbuzo.	Again it is our hope that in the future the churches will themselves create similar platforms for the congregants to seek solutions in their context.

	<p>from 5 stations. Among the congregants were the City Mayor, 3 prominent business people and other professionals. However, it was apparent that the dominant congregants were the unemployed and pensioners who were in majority.</p>	<p>Then, Ujamaa staff member Sibonelo again gave a sermon on Mark 6:30-44. The impacts on the group were different from the African Congregational Church because of the diversity amongst the congregants. The engagement allowed a platform for unemployed to share their experiences with the prominent business owners. The business owners argued that those who were unemployed were lazy and they were choosy when it came to jobs. On the other hand the unemployed argued that though that want to work there are no jobs and employers wanted workers that they can exploit and employ for unreasonable pay. The sermon challenged the business people in a way as some shared their thoughts after the service about global and national policies that weren't conducive for business.</p>	
<p>Prophets of God Training Monthly</p>	<p>A review meeting was held in Ladysmith on 22 August. In attendance were 11 participants whom have been part of Ujamaa programmes in Ladysmith. The participants were Ujamaa fieldworkers (1 female and 2 males), AFM Pastor (1 male), Theologos Community Church</p>	<p>The meeting was intended to discover what activities were they engaged in and the support Ujamaa can provide to strengthen their activities. It was apparent that Ladysmith programmes were lacking support and the network weak with strong dependence on</p>	<p>A common activity to strengthen the network was planned that was to be preceded by a 1 day workshop. These activities were an outcome of a demoralised network group due to lack of activity by the different members of the network. Therefore</p>

	Leaders (1 female and 1 male), YCW (1 male), BCC Leaders, (2 female and 1 male), Lutheran Church Youth Leader (1 male).	Ujamaa staff. Themselves did not meet regularly and did not have any concrete activities. A 1 day workshop was planned in order to revive the spirit and support for the network.	the planned activities were an attempt to motivate and to develop activities with the network.
	On 24 August 2007 the Salvation Army had a Regional Meeting involving priests from around Durban up to Escourt. There were more than 20 Priests including about 5 female priests. Ujamaa was invited to present its programmes.	The presentation was of Ujamaa outlined the different programmes of Ujamaa but then used the Worker Sunday Poster to be specific about the method of intervention. The priests were interested to know more about Ujamaa and how to get service from the different programmes. As a way forward we encouraged them to invite Ujamaa and to participate in the programmes such as Ujamaa Training weeks, WS and Tamar Campaigns.	In 2008 more of the Salvation Army priests will be involved in Ujamaa Programmes. The Salvation Army is involved in charity work but it could help if they also become more prophetic in their work beginning to ask the why questions.
	On 6 December 2007, another Ujamaa presentation in Kokstad was done with the SACC in the Sisonke District. There were 40 participants that were invited but at the end only 11 attended due to a Government activity that was also taking place nearby and most priests had attended. In the group of 11 priests only 2 were female priests.	The presentation was focused in the context of Unemployment, HIV and AIDS and Gender. Using the Worker Sunday poster the priest were introduced to the Ujamaa programmes and a short analysis linking the three mentioned elements that contextualised the reality they faced with their congregants. This one day presentation was never going to be enough but the need for Ujamaa programmes and the relevance was	Earlier in 2008 the Chairperson of the SACC Region will meet Ujamaa to plan various capacity building activities that will partner the two organisations.

		quite apparent as the priests proposed more workshops for their capacity.	
Heroes of Labour Quarterly	Descent Jobs and Full Employment Workshop was conducted on 25-26 April 2007 at Kenosis. The participants were 19 in total being 10 men and 9 women in the categories of Unemployed Youth, Church Leadership, Workers, Labour Movement and the Department of Labour.	Descent jobs and full employment workshop was an opportunity for the participants to deepen their analysis of the high unemployment rate and working conditions in reference to their faith. The workshop also provided the participants with the basic socio economic analysis to deepen their understanding of the realities of unemployment. For the participants that remained after the Workers Sunday Provincial Workshop this was quite helpful in increasing their awareness of the socio economic issues. The participants also had the opportunity and platform to share their experiences especially the farm workers. The presence of the labour movement (NUMSA, COSATU and NEHAWU) was very helpful as they talked more of policies protecting worker, processes of launching complains and their campaign for "FULL EMPLOYMENT AND QUALITY JOBS." The labour movement was impressed with the work Ujamaa had done and also with the understanding of participants with	Unfortunately we were unable to continue with the other three themes that were planned for 2007 as the capacity and leadership of the programme coordinator was missed in his absence. Again it has been quite a challenge to get the right target group of workers and therefore the visioning of the Ujamaa and Programmes due in 2008 would be quite useful for this project.

		the economic context that the campaign was been carried out. The Labour Department had cold feet to attend the workshop as the local department referred the invitation to the Provincial Department that did not respond.	
Empire Project	Workshop on ‘empire’ for the Presbytery of Johannesburg/Egoli, April, two days, 18 male and 5 female ministers.	This was a new concept for most of the participants in each of the workshops. Yet they found it extremely helpful to understand some of the dynamics and mechanics of global imperialism and its effects on local communities, including the church	This work needs to be developed and deepened. The theoretical and theological insights also need to be more fully developed.
	Workshop on ‘empire’ for Anglican clergy in Kokstad, three days, June, 29 men and 8 women.		
	Workshop on ‘empire’ for Ministers’ Fraternal in Matatiele, 1 day, 17 men and 2 women.		
Owners of Production Twice a year			We were unable to take up this project because of the resignation of Coordinator, so we focused instead, both in terms of personnel and funding on the Worker Sunday Campaign.
Industrial Mission			Again, we had to postpone this aspect

Weekly in second half of the year			of the work until we have a Coordinator with the capacity.
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Comments

The particular significance for the Economic Justice and Theology of Work Programme for 2007 was that in the absence of the leadership of the two coordinators the fieldworkers managed to achieve most of the set objectives for the year. Though there were some limitations with the capacity of the fieldworkers it is of importance to note that most activities were carried out successfully and important partnerships were established beginning with the Worker Sunday Network and the Labour Movements. These partnerships are important for Ujamaa to be able to go beyond the Contextual Bible Study for target groups but to begin to create or to invent spaces that have not been available in the Ecumenical area of engagement. It has been noticeable to us that the Ecumenical Movements in most recent years have become isolated from each other, including the civil society in general, and that has weakened the struggle for change in the Economic Justice and Workers sphere. But with the newly formed partnerships that Ujamaa is envisaging for 2008 and beyond even more of the objectives of Ujamaa will be realised.

It is important to note that there are increasing numbers of women interested and becoming involved in economic justice issues. Women, of course, have always borne the brunt of economic hardship, but it is significant to note that women are now also realizing the need to be organized around these issues. This is an aspect of the programme that we will continue to develop.

Advocacy and Leadership Development Programme

Rev Solomuzi Mabuza

Introduction

Last year we took a bold step to venture into advocacy in ways we have not done so before as Ujamaa. Within the ecumenical scene in South Africa and in the region it has become apparent that the context has changed and more questions are being asked about the role of ecumenism in a politically challenging context in South Africa and neighbouring countries like Zimbabwe.

As South Africans none of us could ignore the call made by Civil Society in the Occupied Palestine Territories to commemorate and call for an end to 40 years of Israeli Military Occupation of the West Bank, Gaza Strip and East Jerusalem. A range of activities were planned across the country and in the continent. Ujamaa played her role as well through the above programme.

Building up to the SACC Tri-Annual Conference and KwaZulu-Natal Christian Council AGM respectively, Ujamaa has had to participate in a range of activities aimed at addressing the changing nature of our context as ecumenical agencies. More and more ecumenical figures moved to government departments and various state organs which put the ecumenical agencies in a tight corner. Our challenge is how does Ujamaa carry on and respond to God's call to prophetic advocacy in a context wherein the leading political party has divided the nation around the succession question.

This experimental year and phase within the above programme gave Ujamaa Centre a lot to reflect on. Thus the nature of activities captured show a diverse orientation which then calls Ujamaa to respond and match our activities with the limited resources we have. More creative ways of resourcing our work in this area will be a key challenge this year. As a Coordinator of the programme I am convinced that we can not be spread widely without adding capacity in the programme in terms of staffing. The manner in which we respond to our immediate and broader context will have to show greater integration within our work as a whole.

As I personally will not be part of staff in the second term of 2008, a leave replacement (Reverend Khawulani Ntuli) will take a reduced load and develop some areas of our work. He is bringing in his wealth of experience as a practising theologian in the Lutheran Church and a specialisation in New Testament Studies which is a much needed area in our work.

1. Student Workers

Objectives

The main objective is to expose few School of Religion and Theology students to the work of Ujamaa Centre for Community Development and Research. This is a strategy to replicate much of what we do beyond our confines and limited resources. Sub-objectives include the following:

- Student workers gain access to Practical Theology 209 (a service-learning course anchored by Research and Pedagogy in collaboration with Advocacy and Leadership and Training) ~ a Community Service-Learning Module accredited by the University
- They are introduced to all our seven programmes and gain knowledge normally not covered fully in the curriculum
- Student workers learn facilitation skills and enabling participants to grow in their praxis in our various programmes
- Valuable experience enables our student workers to offer more than their formal theological training caters for when they enter ministry or civil society
- Participation in Ujamaa's workshops build confidence amongst student workers

Activities

Date and Venue	Focus and format	Target group	Target area	Numbers (men and women)
March 23 rd held at Staff Club, UKZN	Induction Workshop and sharing by Ujamaa Staff	Student Workers	National, Regional and International	3 men and 1 women
May 1 st held at Midmar Dam, Howick	Young Adults League Launch	Lutheran Church Young Adults aged 25 years and above at UMngeni Circuit	Midlands and surroundings in Pietermaritzburg, KwaZulu-Natal	21 men and 19 women
May 3 rd held at Diakonia Centre, Durban	Dialogue on Current Status between Palestinians and Israelis through Seminar	Ecumenical leaders and interested inter-faith network/s	Durban, KwaZulu-Natal	14 men and 9 women
May 11 th to the 13 th held at Cape Peninsula University of Technology	Nakba Commemoration after 40 Years of Israeli Military Occupation of Palestine	Muslims, Jews, Christians and secular people	Western Cape and broader country	23 men and 17 women
June 6 th held at UKZN, Westville Campus	Joint Seminar on Boycott, Divestment and Sanctions	Civil Society in KwaZulu-Natal	KwaZulu-Natal and National	Too large to determine

	Campaign Call from the Occupied Palestine Territories			
June held in Pretoria	TSSA Conference through Seminars	Academics, Pastors and Theology Students	South and Southern Africa	Too large to determine
July 5 th to the 8 th held at Noodsberg School, Appelsboch	Contextual Bible Studies with the Lutheran Youth League	Various parishes at UMngeni Circuit	Midlands, Pietermaritzburg Outskirts and Durban	142 women and 90 men
August 10 th at Osizweni Congregation, New Castle	Civil Union Bill in South Africa and Biblical Resources	Evangelical Lutheran Church in South Africa, Men's League	KwaZulu-Natal	No official figures
August 11 th at Imbalenhle, Pietermaritzburg	Mission and Evangelism, Appreciative Enquiry	uMngeni Circuit Leadership	Natal Midlands	61 (more males than females) participants
November 28 th at Ujamaa Centre, School of Religion and Theology	PT 290 Service Learning Module Oral Examination	Ujamaa Centre Student Workers	KwaZulu-Natal	3 males and 1 female

Outcomes

Four of our student workers were introduced into the history of Ujamaa Centre for Community Development and Research. They received resources for their PT 290 module which was examined in the second semester (refer to activities section, below) . Other resources telling the story of Ujamaa Centre and her methodology were circulated (by Research and Pedagogy programme) early in the year as captured above under activities.

We took a bold step and employed student workers who come from other marginalised communities in our country. This year we have employed a student worker from Zimbabwe as well to try and work in that troubled country. All our student workers have been exposed to a range of activities as captured above. Some of the work they have been exposed to is captured in the Women and Gender and Religion and Governance Programmes, respectively.

In the second semester we examined closely how reach their experience have been. Through a journal that they wrote during their period as student workers we learnt how we can improve our praxis and their engagement. Student workers demonstrated their benefit from their studies and practical work and they raised critical areas of improvement to be considered by Ujamaa. Two students from this group were retained in different capacities. The third student – a Zimbabwean – was awarded a bursary by Religion and Governance programme. He will gain more experience and exposure through his work with Religion and Governance. Only one student was not retained from the group of four we started with at the beginning of the year.

Reflections

This project is still critical in the life of Ujamaa and the School of Religion and Theology as whole. As we continue to associate and partner with the UKZN determined to be “A Premier Centre of Excellence in Africa” we are making our contribution to that assertion and conviction by the UKZN.

2. Solidarity with Palestine

Objectives

The main objective of this project is to gain more insight on how to work in such a sensitive area where many have faulted before. Some of the sub-objectives include the following:

- Join efforts to build a broad-based Solidarity Network for Palestine
- Jointly with the SACC Parliamentary Office in Cape Town and other partners such as KZNCC Church Province Advocacy Office find ways of pledging solidarity with the people of Palestine
- Participate in the 40 years Commemoration of Israeli Military Occupation of Palestine
- Contribute our resources towards advocacy for our brothers and sisters in Palestine
- Raise the subject within the School of Religion and Theology community through Chapel and Theological Café

Activities

Date and venue	Focus and format	Target group	Target area	Numbers (men and women)
February 6 th held at the School of	Faith-based organisations and World Social Forum in Nairobi,	Academics, postgraduate and undergraduate students and	UKZN community	No statistics

Religion and Theology Staff Lounge	Kenya	University community		
February 22 nd Lutheran Theological Institute Chapel	Religion and Politics in contemporary Palestine (and Israel)	Academics, postgraduate and undergraduate students	Lutheran Theological Institute, Evangelical Theological House of Studies, School of Religion and Theology, etc.	Too large to determine
May 11 th to the 13 th held at Cape Peninsula University of Technology	Nakba, 40 Years of Israeli Military Occupation of Palestine and South African Solidarity	Academics, postgraduate and undergraduate students, pupils, activists, Inter-faith Religious Leaders, journalists, etc.	Western Cape and National	Too large to determine
May 14 th held at Western Cape	Personal story in Palestine, Christianity and YMCA role in the Question of Palestine	Voice of the Cape listeners	Western Cape and surroundings	No statistics
May 18 th held at Northdale Mosque	Solidarity with Palestinians and collaboration between Muslims and Christians	Muslims	Northdale and Pietermaritzburg community	Women are not allowed (there was not a single one present) in a mosque
May 10 th held at the Pmb YMCA	Consulting for the Pietermaritzburg YMCA Solidarity Projects with Palestine	YMCA Board members and Pietermaritzburg community	Pietermaritzburg community	4 men and 1 women
August 26 th to the 1 st September in Bethlehem, West Bank	Inter-disciplinary 4 th International Conference organised by the International Centre of Bethlehem	International Community, Palestinians, Clergy, Laity, Academics, Researchers, Theologians and other Struggling Communities	Middle East and the Globe	No official figures

October 11 th to the 13 th in Waco and Clifton, Texas	A Twentieth Celebration of A Jewish Theology of Liberation Publication at Going Global – Interfaith Journeys on the Road to Liberation An International Conference	Liberation Theologians in the Jewish, Christian and Islam Faiths, Young Researchers across disciplines, Baylor University Undergraduate and Post-graduate Students, Activists and Civil Organisations	Israel, Palestine and the Globe	No official figures
November 14 th to the 18 th in Madaba, Jordan	Pilgrimages for Transformation as a Form of Justice Tourism in Palestine	Tourism Practitioners in the Middle East and abroad, Activists, Organic Intellectuals, Ecumenical Activists, Theologians and Partners	Occupied Palestinian Territories and Occupied Syrian Golan Heights	27 participants

Outcomes

Participating in the above activities myself with student workers and fieldworkers it proved beyond reasonable doubt that we have a lot of ground to cover. The mood in the School of Religion and Theology was sombre after our theological café from our trip in Nairobi where we attended the World Social Forum with my colleagues (Sibusiso Gwala and Raymond Kumalo). As if this was not enough we had an opportunity as a collective to lead a Chapel service asking “What kind of a God gives my Land to strangers?” This was addressing the contemporary context in Palestine and Israel.

Two students and one field worker participated in seminars, conferences and public solidarity activities on the question of Palestine. They have learnt that there is so much that we do not really understand about the conflict and impasse in the Middle East. Increasingly, key players within the solidarity struggle with the people of Palestine are realising the need to broaden the scope of operation. It has become visible also that we need to begin to address other issues of conflict in the continent where Christianity and Islam are at loggerheads. Sudan is one such example that continues to bring the case closer to our context.

The bigger challenge is to link our local struggles with other struggles on the continent and beyond.

Reflections

Ujamaa can not go it alone. We need to formalise partnerships with the SACC Parliamentary Office and KZNCC CPAO. Discussions are taking place with these two obvious partners. This will lead into broader issues of policy and public participation on matters of policy in general.

3. Solidarity with Zimbabwe

Objectives

The primary objective is to revisit our former relationship with institutions like EDISESA who were instrumental in the formation years of the Institute for the Study of the Bible. Given the situation in our neighbouring country we can not be silent and not add our voice and/or share our resources with Zimbabweans. Sub-objectives include the following:

- To work with grassroots faith communities in addressing the role of the Church in calling for justice in Zimbabwe
- To create space for our Zimbabwe students within the School of Religion and Theology to share their struggles and inform the SoRaT community of the developments in Zimbabwe
- To jointly share and interpret our Biblical, Theological, Spiritual and Ideological resources from the perspective of Zimbabwe
- To foreground *Ubuntu* way of life and address the evils of *Xenophobia* that Zimbabweans experience from South Africans

Activities

The first-half of the 2007 has been dedicated to reading and understanding the situation in Zimbabwe. Attempts to roll out some projects were disturbed by differences amongst Zimbabwe students on the best way to engage SoRaT and the University community at large. Nevertheless, there was an opportunity during Ujamaa Week wherein a focus on Zimbabwe was shared during a Theological Symposium (see Religion and Governance). Through the Solidarity Programme with People Living with HIV/AIDS some work was done in Zimbabwe (see Solidarity Programme).

Outcomes

As a result of the above hic-ups we reverted into linking directly with people inside Zimbabwe. Our student worker from Zimbabwe has undertaken a task of linking up with some of our former SoRaT students currently based in Zimbabwe. We hoped to have a better understanding of the situation in the second half of the year. Thus far this aspect of our work did not progress as we had anticipated. Under the present circumstances in Zimbabwe this is understandable.

Reflections

Recent developments in Zimbabwe portray a much harsher situation. The extent of fear amongst the people of Zimbabwe makes it very difficult for Ujamaa to 'intervene' as this is not in our praxis. We will examine and study developments carefully before we embark on any plan of action.

4. Leadership Development

Objectives

The primary objective of this project is to journey with the Evangelical Lutheran Church in Southern Africa, South Eastern Diocese, uMngeni Circuit Youth League Committee Leadership, KwaZulu-Natal Regional Council of YMCAs Regional Youth Committee Leadership and the South African National Council of YMCAs National Youth Council. Sub-objectives include the following:

- Individual Mentoring
- Report-writing and Record Keeping
- Strategic Planning
- Advocacy and Lobbying
- Resource Mobilisation and Financial Development
- Meeting Management
- Spiritual Growth

Activities

Date and venue	Focus and format	Target group	Target area	Numbers (men and women)
May to June at Pietermaritzburg	Annual Chairperson's Report for Youth League Annual Conference	Youth League members, Parish Pastors and other interested members of the Church	Appelsboch, Hammarsdale, Georgenau, EMtulwa, Nhlankakazi, Oebiesfelde, Pietermaritzburg North and Pietermaritzburg South	No accurate statistics

June to July at Pietermaritzburg and Durban	Regional Youth Development Coordinator and Regional Youth Committee Leadership	YMCA Youth Workers, Regional Youth Committee and Local Youth Committees	Esikhawini, Amanzimtoti, Beatrice Street, Durban, KwaMashu, Pietermaritzburg, Student YMCA at UKZN and Edendale.	No accurate statistics
September 26 th to the 29 th held at Africa Enterprise, Pietermaritzburg	Advocacy Tools, Tactics and Techniques Workshop shared with Abahlali baseMjondolo, Diakonia, ESSET and KwaZulu-Natal Council of Churches	South African YMCAs National Youth Council, Regional Youth Councils, Local Youth Leadership and general membership Advocacy Workshop	South Africa	No official figures

Outcomes

For the first time in 13 years the Evangelical Lutheran Church in Southern Africa, South Eastern Diocese, and UMngeni Circuit Youth League Committee produced an Annual Report with an unusual focus. It focused on the context in our country and the continent as a whole. It did not do this by ignoring the traditional aspects of reporting required by the Church.

An individual and personal visioning process with the Regional Youth Development Coordinator (RYDC) of the YMCA in KwaZulu-Natal led to Regional Youth Committee agreeing on a much more intensive process in this direction. The RYDC main task is to build capacity amongst Local YMCAs Youth Workers, Regional Youth Committee and Local Youth Committees. If this personal envisioning process links up with the rest of his team it will yield good results and greater possibilities of alignment.

For both the KwaZulu-Natal Regional Council of YMCAs and the Lutheran Church Youth there is a realisation that more workshops in leadership development are necessary. Both these organisations are furthering their efforts towards effectively implementing their plans.

Reflections

More work should be done in building an alternative layer of young leaders in South Africa. This layer of leadership will add more value and diversity around issues affecting young people in our country. Increasingly, Church-related young leaders are learning that their role is not only restricted to spiritual matters. With the call for moral regeneration in our country there is a need to widen the scope. It is not only the loud youth organisations aligned to the ruling party who should have the last say in matters affecting the youth.

5. Young Adults League

Objectives

The primary objective of this component is to accompany the Evangelical Lutheran Church in Southern Africa, South Eastern Diocese, uMngeni Circuit Young Adults League in their quest to add value in the life of the Church. Sub-objectives include the following:

- Contribute Ujamaa Centre Biblical and Theological Resources
- Contribute in the Young Adults League Research undertaking/s
- Provide support in the Interim Coordinating Task Team
- Assist her efforts towards their first AGM

Activities

Date and venue	Focus and format	Target group	Target area	Numbers (men and women)
May 1 st at Midmar Dam, Howick	Launch through a Social gathering	Young Adults (25 years and beyond) who are professionals	Appelsboch, Enhlangakazi, EMtulwa, Georgenau, Hammarsdale, Pietermaritzburg North and Pietermaritzburg South	21 men and 19 women
June at Machibisa, Pietermaritzburg	First Interim Coordinating Task Team Meeting	Members of the Interim Coordinating Task Team	As above	7 women and 5 men
June 10 th at Albert Falls Dam, Pietermaritzburg	First Official Workshop of the YAL to Review Recommendations at the YAL Launch	YAL Members	As above	10 men and 8 women

Outcomes

Ujamaa was invited to lead a Contextual Bible Study and give an input on the Youth Month Theme. A Bible Quiz was conducted and the CBS Method was introduced to test whether members of the YAL need such resources in the near future. The outcome was very affirming. Young Adults in the Lutheran Church do need CBS in their activities to refresh and revise their Lutheran Dogma from time to time.

Reflections

We continued to work with the YAL in their preparations for their Founding AGM in September 2007. This year (2008) they are taking great strides. We are observing their progress and offering our resources to their initiative.

6. Evangelical Lutheran Church in Southern Africa, South Eastern Diocese, UMngeni Circuit Youth League Committee

Objectives

The main objective is to work with the above committee and improve the quality of their service as they engage the youth in general (see project 4 above). Sub-objectives include the following:

- Offer leadership development workshops to the committee members
- Offer pastoral accompaniment in the work of the committee
- Attend to the spiritual needs of the committee members

Activities

Date and venue	Focus and format	Target group	Target area	Numbers (men and women)
May to June at Pietermaritzburg and Appelsboch	Planning Meeting for the Annual Youth League Conference	UMngeni Circuit Youth League	(see project 4 and 5)	No accurate statistics
July 5 th to the 8 th at Noodsberg School, Appelsboch	HIV/AIDS and Gender Bible Studies through CBS Methodology	As above	As above	(see project 1)

Outcomes

For the first time in the history of the above circuit Contextual Bible Studies were introduced. We piloted two Bible Studies over a time frame of four hours (2 hours each). The response from members and pastors was a positive one. Next year the Women's League has invited our Women and Gender Programme to work closely with them and introduce CBS.

One of the Parishes situated at Sobantu invited Ujamaa to Facilitate a Spiritual Growth Seminar in July. This invitation comes directly from the Youth League not the Pastor. The Circuit Dean invited Ujamaa to facilitate one of the Sessions in August on Mission and Evangelism.

Reflections

Young people do need attention in the area of Bible Studies. Normally their Parish Pastors have too much ground to cover and the youth is left to their own resolve in this area. As Ujamaa we are committed to share as often as we can our resources in this regard.

7. Networking, Partnerships and Resource Mobilisation

Objectives

The primary objective of this project is to continue to liaise with other ecumenical agencies in the province and nationally. Sub-objectives include the following:

- Network with the Ecumenical Social Service for Economic Transformation, Church Land Programme, KwaZulu-Natal Regional Council of YMCAs and other players
- Share our resources with one of our common sites (KZN YMCAs) in the Province
- Position and raise Ujamaa Centre' profile

Activities

Date and venue	Focus and format	Target group	Target area	Numbers (men and women)
March 29 th at the City of Choice,	Hosting a USA YMCAs Delegation to the SA YMCA	Local YMCAs in KZN, Local Ecumenical Agencies and the Office of	(see project 4)	No accurate statistics

Pietermaritzburg		the Premier of KZN Province		
May 20 th to the 22 nd held at Bela Bela, Limpopo	State of the Nation, State of the Ecumenical Movement and the ANC Policy Framework and its Implications for South Africa	Ecumenical Agencies across the country at the Invitation of ESSET and Limpopo Council of Churches	South Africa	21 men and 7 women
June 13 th to the 15 th Eikenhof, Gauteng	Retreat of Ecumenical Agencies to Review the State of Ecumenical Movements and the Economic Paradigm in South Africa	Church Land Programme, Ujamaa Centre, SACC, Provincial Council of Churches, Youth in Ecumenical Agencies and Human Rights Commission at the Invitation of ESSET	South Africa	14 men and 5 women
July 16 th to the 18 th Cedar Park, Woodmead, Sandton	SACC Tri-Annual Conference	SACC Members, Associate Members, Observers and other guests	South Africa	No official statistics
July 31 st to the 2 nd August held at Fern Hill Hotel, Howick	CLP Strategic Planning/Review	CLP Staff and Board	Church Land Programme Constituency	16 (4 females and 12 males) participants
August 6 th to the 8 th held in Durban	KZNCC General Assembly and Annual General Meeting	KZNCC Members	KZNCC Constituency	No official figures
October 23 rd to the 24 th held at Booyens Hotel	ESSET National Conference	Informal Traders, Urban Landless People, Church Leaders and partners	Gauteng Province and the South African community at large	No official figures
November 12 th held at Vanderbilpark, Vaal	ESSET Mid-Term Strategic Review	ESSET Staff and Board	South African Church Leaders	11 participants (3 females and 8 males)

Outcomes

There is a growing realisation of the need for Ecumenical Agencies to work and cooperate together. With the exodus of many to government, private sector, consultancy work amongst other areas there is a void that needs to be addressed. Our practise should be examined closely and be adapted to the demands of the time. Church Land Programme celebrated 10 years of existence. And there is still a lot of ground to be covered by the South African society and government in addressing issues of land. Church Land Programme produced a series of Contextual Bible Studies on Land (see Research and Pedagogy report above).

As Ujamaa Centre we do need to be closer to this changing context. Our practise as well should be reflective of the dynamics of our times. We hope to take these developments seriously as we review our work and the direction we should take in working regionally and continentally.

Reflections

It has become clear that Ujamaa Centre needs to get closer to our Ecumenical partners. A lot of what is taking place in the country requires that we look at our practise and how we stay relevant and visible. If the President of this country can draw so much on the Bible in addressing the RDP of the Soul and the Greed (read Research and Pedagogy reflection on this point above) he correctly pointed out in the Nelson Mandela 4th Annual Lecture then we need to ask ourselves if we are still true to what we stood and stand for since our inception as the Institute for the Study of the Bible and House of Studies for Worker Ministry a decade ago.

8. Future Search Consultation

Objectives

The main objective is to explore how Africa Alliance of YMCAs strategic and envisioning process which begun in Accra, Ghana (February 2007) can influence YMCAs National Movements on the continent. The sub-objectives include the following:

- Jointly interpreting and adapting what African YMCA leaders in Accra articulated as the emerging vision
- Jointly exploring what it means to have a Christian emphasis in the work of YMCAs in Africa
- Studying what common factors emerge out of the Western, Eastern and Southern Zone Future Search Consultation
- Sharing Ujamaa's theological, biblical, spiritual and ideological resources as a tool to position YMCAs of Africa well within the current developments on the continent

Activities

Date and venue	Focus and format	Target group	Target area	Numbers (men and women)
June 21 st to the 23 rd held at Bagbe, Togo	Training of Trainers by RGA Consultant in Future Search Methodology and Future Search Consultation Workshop with Participants	Anglo- and Franco-phone Western Africa YMCAs	National Movements of YMCAs (Gambia, Ghana, Liberia, Niger, Nigeria, Sierra Leone, Senegal & Togo)	29 men and 13 women
July 13 th to the 14 th held at Nairobi, Kenya	Future Search Consultation Workshop	Central and East Africa YMCAs	National Movements of YMCAs (Ethiopia, Kenya & Tanzania)	12 men and 7 women
July 20 th to the 21 st held at Eikenhof, South Africa	Future Search Consultation Workshop	Southern Africa YMCAs	National Movements of YMCAs (Madagascar, South Africa, Zambia & Zimbabwe)	14 men and 8 women

Outcomes

Two women from Western Africa, one woman from Central Africa, one man from West Africa and one man from South Africa were taken through a Training of Trainers Workshop by Steve Hobbs (a South African Consultant who is the National Vice-President of the SA YMCA). The coordinator of Advocacy and Leadership Development Programme participated in the TOT Workshop focusing on the Future Search Methodology.

This process has produced five Future Search Facilitators across the continent who can journey with National Movements within the YMCAs of Africa. The coordinator of the above programme facilitated Future Search Consultation for the Africa Alliance of YMCAs in Nairobi, Kenya and Eikenhof, South Africa ~ respectively. In Nairobi, I facilitated alone and in South Africa I co-facilitated with my counterpart from Sierra Leone.

National Movements from the Western, Eastern and Southern Zones have begun to journey with Africa Alliance of YMCAs which will be celebrating 30 years of existence in October 2007. Africa Alliance of YMCAs has embarked upon a process of re-defining herself and claiming her identity back as proudly African.

Reflections

Journeying with the South African YMCA and the rest of the YMCAs of Africa has demonstrated that Ujamaa Centre can not only concentrate on South Africa or SADC. To be true to our name and the spirit of Ujamaa (not forgetting his call for Umojaa and Uhuru) as Julius Nyerere intended we do need to get out of our comfort zone/s. We need to venture into the continent and share the resources we have with our African brothers and sisters who need them to enrich their context.

All YMCAs in Africa were founded by and large to serve the interest of the colonisers. It was a coincidence that eventually these YMCAs in Africa ended up extending to indigenous people as well. A movement that boasts of 152 years of existence can not afford to stay as a foreign entity in Africa. Ujamaa is preparing herself to pursue a much more 'formal' relationship with this sleeping giant on the continent with a potential to change the lives of young people all over Africa.

9. Conference, Public Lecture, Consultation Papers

Objectives

This aspect of work arose as a result of our work in Solidarity with Palestine and broader links with the Ecumenical Movement (and connections within the School of Religion and Theology). It was not work planned for at the beginning of the year. None of these presentations were published. It is intended that the following be achieved:

- Publication of (an adapted version) conference paper presented at the Going Global: Interfaith Journeys on the Road to Liberation – An International Conference, Centre for Jewish Studies, Baylor University 11th to the 13th October 2007
- Reworking of a Public Lecture delivered at Baylor University on the 16th October 2007 to be published in an advocacy magazine
- Improvement of the Consultation Address at the Women in Church and Society, Lutheran World Federation Consultation held at Kempton Park Conference, South Africa on the 28th November to the 2nd December 2007

Activities

Date and venue	Focus and format	Target group	Numbers (men and women)
October 13 th held at Three Mountain Retreat, Clifton, Texas	<i>(see point 2 above)</i>	<i>(see point 2 above)</i>	<i>(see point 2 above)</i>
October 16 th held at Draper Lecture	Reflections on the South African Journey	Baylor University and Waco	No official figures

Room, Baylor University	after 14 Years of Democracy, Public Lecture	Community	
November 29 th held at Kempton Park Conference Centre, South Africa	Bible and Power in the Lutheran Tradition, Consultation Address	Lutheran Bishops, Clergy, Laity and Lutheran Communion Staff	23 females and 21 males

Outcomes

The above three events gave me an opportunity to put my ideas to paper and test them in an academic, public and ecclesiastical forums, respectively. Some of my thoughts as an activist and a thinker in my own right should be published. A student at Baylor University drew inspiration from my public lecture. She stayed in touch with me via e-mail and I referred her to a diverse resource material for her long paper. It is my aim to use some of my sabbatical leave time to explore publication possibilities.

Reflections

South Africa remains an exciting case study. The work carried out by Ujamaa Centre needs a broader and a wider platform in the country, sub-region and the wider continent. As we approach twenty years of existence as Ujamaa Centre (looking back from the days of the Institute for the Study of the Bible and Worker Ministry House of Studies) it will be important to explore publishing a book marking the journey over the past two decades. This does not have to happen exactly in 2009 April. But it is something worth pursuing. Over the past two decades many people have come into contact with our work and shaped it differently.

Collectively as a team we should look at what we have done for the past two decades and put it to paper.

Plans for the year 2008

This year, my work with student workers will be shared with some Coordinators in designated areas. Khawulani Ntuli will pick up some of the issues we worked on last year and take up a few new areas. There is a need to undertake some research this year in areas that have been tried and tested before. Ujamaa Centre will elicit external expertise from within the Ecumenical Movement in the country to review our work in Advocacy especially in areas where our expertise is sought after nationally. Each and every programme within Ujamaa will identify areas wherein advocacy is pivotal and develop it collectively through the above programme. Much can not be pre-empted until such an internal workshop/review is conducted.

Comments

Ujamaa secured the services of ESSET Executive Director in May 2008 who will journey with us strategically to reposition ourselves around issues of advocacy and our needed contribution. He brings in a wealth of experience and he is a former Student Intern and Worker within the

former Institute for the Study of the Bible during his student days. This process will enable this programme to re-align within a new framework to be developed collectively.

Last year, workplans were developed by all programmes for the year 2008-2010. Most aspects of the plan were followed beyond our expectations. As a newly found programme we will have more teething challenges in finding our niche. Work on the Zimbabwe situation did not take the route and form we anticipated. This for now is well covered by Solidarity Programme within SADC and we do not intend to stretch our resources further till we get a better grasp and angle on the issues.

In our inaugural attempt to do advocacy work I am satisfied that we have done well. The challenge that lies ahead is coming closer to our own environment and context. When we can demonstrate progress around capacity building within our own backyard then we will draw closer to the vision of the above programme – to be relevant in South Africa and assume a greater role at National level.

Religion and Governance Programme

Rev Dr Simanga R. Kumalo

Introduction

Since the beginning of the new dispensation in 1994 the role of religion has changed drastically in South Africa. Before 1994 the church was very active in the public arena with regard to political involvement playing the prophetic role. From 1994 to 2006 there was a conspicuous absence in from the church which was interrupted by intermittent lame pronouncements. This situation was like that of the late 1950s which forced Trevor Huddleston to say that “The church sleeps on although it sometimes speaks on its sleep”. However gradually the church is beginning to show interest to engaging government in crucial political issues. This became apparent in late in 2007 when the ANC (ruling party) was preparing for its annual general meeting (AGM) in Polokwane. Churches organized seminars and prayer rallies, theologians spoke through the media on what they thought the country was going politically. This renewed interest to church and politics made the work o the Religion and Governance Programme more important. Suddenly religious leaders are looking for resources and methods of engaging the state. This has generated more interest in our work as people seek to acquire skills to engage government at all three levels (local, provincial and national). With our terrain being theo-political we are have much to offer to the religious community in the country as it seeks to engage government.

Projects

Planned activities (proposal)	Actual activities: date, place, numbers, profile	Actual outputs and impact	Reflections and plans
Theology & Democracy Trainings	In 2007 a total of four Theology and Democracy were held as planned (6-10 March, 10-14 th July 24—26 May Sept). All in all there were 348 participants. They were church leaders, clergy, leaders of women’s groups, leaders of youth groups and students from the university. ..men and. women. 74% South African	Participants were trained on the functions of government at all levels (local, national and provincial) ad how they can mobilize church groups to campaign for service delivery and protest against injustice. They were also trained on how they can be involved in local government’s integrated	This project is vital to the Religion and Governance Programme because it is the only one we know in the country that trains religious leaders to engage the state from a theo-political point of view thus developing the culture of political activism and active citizenship development in the church.

	and 26% other Africans.	<p>development plan (IDPs) and the formation of form lobby and advocacy groups and to join those that already exist and they were also trained in methods of developing liturgies for democracy campaign services.</p> <p>The results of this training were that equipping of religious leaders with skills to develop liturgies and Bible studies relating to issues of democracy and the church.</p> <p>Linked to that, is that as a result of this project KZNCC was able to send 10 election observers to Zimbabwe 6% of which were motivated the during the symposiums. The next symposium which will b held on the 5th September will focus on the work of the Religious Affairs Office which is at the Office of the Premier. It will be looking at how churches can make use of this office without being co-opted by government.</p>	<p>Through it religious leaders are getting involved in the struggle to develop participatory democracy and keeping officials accountable.</p> <p>Continue the training, provide more support for practitioners and to help the provincial government to set up a Religious Affairs Department, which will provide more support to projects like ours.</p>
Symposiums	Two symposiums were held in 2007. One on the On the 24 th May and another on 14 th September at the School of Religion and Theology, University of KwaZulu-Natal. In total there 93 participants. There were 68 men and 35 women, 82% South Africans and 18% other Africans. The theme of the day was “ <i>Prophetic</i>	Participants were trained through input and discussions on the situation in Zimbabwe and on the role of traditional leaders in a democratic South Africa and how they can engage the powers that be in the quest to contribute to the development of democracy. Strategies of church-state relations and the role that	This project continues to enhance the work of the RGP, by creating spaces for discussion of important topical issues with regard to church and politics. It is a way of providing continuous support to participants we have trained over the years and exploring imaging issues and

	<p><i>Theology after liberation: Perspectives from Zimbabwe, Swaziland and South Africa.</i>” The theme for the second one was “<i>The Role of Traditional Leaders in a Democratic Society</i>”.</p>	<p>can be played by religious leaders were explored in both sessions.</p>	<p>questions, they are confronted with. It is also a vital opportunity where those in the academy get to learn from practitioners who are faced with the task of making democracy work on a daily basis at the local level. The interface between the academy and practitioners is a unique opportunity of learning for both.</p>
<p>Regional Workshops</p>	<p>Five follow up workshops were held in 2007. These were held in Practical Ministries, 02 May, Diakonia 06 June... TAMCC, KRCC... The workshops were attended by 283 church-activists spread throughout the province of KwaZulu-Natal. Dr. Kumalo went to Swaziland to conduct a two-day workshop which was attended by 42 participants. In total these workshops were attended by 325 participants. There were 203 men and 122 women, 62% South African and 38% other Africans.</p>	<p>The purpose of the regional workshops is to provide continuous support to church-activist who were trained by the RGP and are now engaged in making democracy work at the local level. It is an opportunity where they can reflect on their experiences, raise questions they are confronted with and explore possible solutions with the help of the fieldworker fro our office as facilitator. It is also an opportunity for office to learn from the practitioners the issues that people are confronted with.</p>	<p>As we continue training more church-activists we are learning that we need to provide continuous support for them but also that new insights and lessons are imaging as te political landscape continues to change which need to be brought to the attention of the academy for further reflection. This project provide the opportunity for both the academy (RGP) and the practitioners to do action-reflection) which I vital in this kind of work. This is important if we are to continue training participants who will be empowered with the relevant skills necessary for the promotion of democracy. Plans for 2008 are to visit the five regional partners in KZN (KRCC, TAMCC, Diakonia, PACSA, PM). We are also hoping to conduct</p>

			workshops in Zimbabwe and Mozambique as suggested by our partners, Nowergian Church Aid.
Heroes of Hope Project: JLM Dube Lecture	The John Langalibalele Dube Memorial Lecture which is an annual event was held on Friday the 25 th of November at the Lieb du Toit Council Chambers of UKZN. It was attended by about 250 people amongst who were religious leaders (men, women, and youth), student's academics and representatives of NGOs' and FBOs. Countries represented included South Africa, Mozambique, Botswana, Lesotho, Swaziland, Zimbabwe, Kenya and Nigeria. The lecture was delivered by Bishop L. Siboto of the Ethiopian Episcopal Church. The theme of the lecture was centred on "Celebrating Ntsikana Ka Gaba: the African Prophet."	Through the lecture participants were introduced to one of the first converts of Christianity Ntsikana kaGaba, who endeavored to maintain his African ness and freedom even though was a Christian. He is highly regarded as one of the founders of the African Christianity and the African Renaissance in South Africa. Through the lecturer participants were urged to retrieve the positive attributes embedded in their culture, their symbols, songs and methods leadership and political engagement found in their tradition.	This project is a constant reminder to the RGP of the resources already in existence in the African people's history, culture, language and religion. These needs to be drawn to be used for the benefit of the democracy and accountable leadership. African people tend to be oral and value heroes and heroes who went before them as pioneers of the way ahead of them. This project offers us the space to explore the life of those who fought to secure our freedom, so that we can learn from them how we can secure ours now and lay a foundation for the future. let us re-read the Bible, not in A challenge was posed to the organizers to consider focusing next years John Dube Lecture on a women leader for the 2008 lecture. The organizers from RGP and KZNCC are already discussing the possibility of focusing next years lecture on the work and legacy of Charlotte Maxeke one of the few women who played an important role in the founding of the

			ANC Women's League. This will be the theme of the next lecture which will be held in August 2008.
Research and Publication	<p>We still continue improving our manuals, and distributing them as important resources for church-activists. In 2007 a total of research visits to John Dube's home and interpretation centre (museum) were undertaken, by Dr Kumalo and four students of Religion and governance.</p> <p>Articles written and published on church and politics.</p>	<p>We read more in the area of church and politics, theology and democracy etc and add new insights to the manuals.</p> <p>The research on the life and work of the Rev. John Langalibalele Dube continues.</p> <p>On the 25th Dr Kumalo presented a paper at the Church History Conference in Pretoria. The title was "The Rev. John Dube's struggle for religious rights within and without the church". The paper was then submitted to the Journal of Church History for Southern Africa. It will add to the material we are developing on the subject.</p> <p>Two articles have been published in journals and one in a book. The first one is titled <i>Educating to Transform: Proposing a transformation-centered model of Christian Education</i>. The other is titled <i>Transforming Methodism: The Journey to the New Land Programme</i>. The one published in a book is titled: <i>The Price to Pay for Democracy: The Role of the Church in the Development of Democracy in South Africa</i>.</p>	<p>It has become clear too us that because of the scarcity of written materials on the subject to capacitate church-activists most of which are alone in remote places the manuals are an important companion and imperative resource for them. This requires us to continue updating the manuals and providing more material in the form of journal articles and handouts to participants. To capacitate them.</p> <p>It has become clear that there is a need for these resources to be shared widely with other participants throughout South Africa and the region. So as we continue to write more resources we will be looking at ways through which we can share them with other people.</p> <p>The challenge that we face is that most of these materials are written in English whereas most of our practitioners are Zulu speaking. This has made us to acquire the services of a translator to translate our materials.</p>

	<p>Contribution to the African Renaissance project.</p>	<p>On December Dr Kumalo contributed in a brochure on pioneers of the African Renaissance coordinated by the Office of the Premier. This brochure included research on the work of people like W.E. du Bois, Marcus Garvey, Martin Luther King, JL Dube, Charlotte Maxeke etc. The brochure has been distributed to practitioners as another resource.</p>	<p>So as we continue to produce more material we will be translating them at the same time to the language o the people. Our plan for 2008 is to continue providing support to practitioners through written material on issues around church and politics.</p>
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