

**ANNUAL REPORT
2009**



**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 prioritise work 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, Religion and Governance, and Community-Based Service-Learning.

Director's Executive Summary

Prof Gerald West

This Annual Report is written at a time when we are in mourning. Our Head of School, Prof Steve de Gruchy, passed away suddenly in an accident in March 2010. He served on our Management Committee and was an active and enabling supporter of our work. Both as Head of School, and when he was Director of the Theology and Development Programme in the School of Religion and Theology, he worked closely with us, always seeking ways in which we could work collaboratively together. We will miss him. Hamba kahle, Steve!

This year we have implemented a number of suggestions made by our Advisory Board in 2008. We have established a Deputy Director position. As with all our managerial positions, this position is filled by one of our Co-ordinators. In this case Rev Dr Simanga Kumalo has been appointed as the Deputy Director. This appointment is in line with our need to build the leadership capacity we need in the organization for our social location within the University. As the Director was on sabbatical leave in the second half of the year, we appointed Rev Dr Kumalo as the Acting Director for this period and Rev Solomuzi Mabuza as the Acting Deputy Director. This has worked very well, with the new leadership team making a significant contribution during the second half of 2009. The leadership of Dr Kumalo has been further recognized, both by the School and the University in 2010, who has

been appointed as the Acting Head of the School of Religion and Theology in the place of Prof Steve de Gruchy.

We have also responded to the advice of our Advisory Board to streamline and consolidate the work within each of the Programmes and across the Programmes. This will be evident in this report, particularly in the Solidarity Programme for People Living with HIV and AIDS and the Theology and Economic Justice Programme (which now combines the previous Economic Justice Programme and Theology of Work Programme). It will also be apparent that different Programmes sometimes report on the same 'event', each from its own perspective; this because we are consciously finding ways of working together, using the same workshop for more than one set of activities. This also serves to keep costs down.

While we do have a secure and sustainable funding base, this year has seen two disturbing developments. First, a particular funding partner has taken unilateral decisions about our funding. While we accept that the funding landscape does shift and that funders need to make adjustments, unilateral decision making diminishes the relationship between the Ujamaa Centre and its 'partners'. We return in such cases, unfortunately, to a form of patron and client relationship. Fortunately this trend is not widespread, and the majority of our funding partners, such as EED, Fastenhopfer, Mense

Met Een Missie, and Kerk in Aktie, have taken the mutuality of the partnership extremely seriously.

Second, our University has unilaterally 'taxed' the funding we receive from our funding partners. There is a long history of a desire on the part of the University to levy external funding, but we have always been consulted beforehand, and we have always been able to persuade the University that the nature of the funding we receive and the nature of our contribution to the University is such that a levy would be inappropriate. This time, however, we were not consulted. But I am pleased to report that after extensive protests and negotiations, we have had every cent returned. The University has apologized and has agreed to consult with us about levy policy in the future. Clearly we must prepare ourselves for a clear response to the University when it does consult with us on this matter. We would appreciate advice from our partners in this regard as well.

An exciting development this year has been the inauguration of a new programme. Given what I have said about unilateral funding cuts from one of our funding partners, this may seem an odd development. The truth is that we embarked on this new development before we were informed that our funding had been cut. Based on some additional funding we received from Mense Met Een Missie in The Netherlands, we decided to use the funds as 'seed funding' to initiate a programme we had been dreaming of for many years, namely a Community-based Service-learning Programme. This programme is central to our ongoing social location in the interface between the University and the local churches and communities (see below). We have also had 'buy-in' from the School of Religion and Theology, with the Theology and

Development programme of the School providing an amount of R100 000 for next year's work in this programme. We hope that the new programme will generate such important results that we will be able to raise funds for it in due course, with the support of the whole School, given that the Community-based Service-learning Programme will serve the whole School and will make sure that every student will be exposed to the work of the Ujamaa Centre and to engagement with community-based learning.

As the individual reports below amply demonstrate, 2009 has already been a productive and busy period. We are grateful to our partners who make this work possible and to the dedicated team of Staff, Student Workers, Fieldworkers, and others who work towards the kingdom of God coming on earth.

The Research and Pedagogy Programme has enjoyed the privilege of six-months sabbatical leave in the second half of 2009 for its coordinator, Prof Gerald West. This sabbatical period was very productive in terms of archival work on African receptions of the Bible and opportunities to write-up and publish worked related to the programme. But perhaps the most important aspect of this sabbatical leave was to see the recognition that the work of the Ujamaa Centre receives around the world. As Prof West traveled he was constantly introduced to people who shared how they used the work of Ujamaa Centre, often finding it on the website. So our work is being far more widely than we are aware, in the academy, in the church, and in local communities.

The Women and Gender Programme has done important work this year in its integration of violence against women, redemptive

masculinities, and HIV. These are intimately related in our context, so it is exciting to see project work which makes overt connections between them. There is remarkable space at the moment to work with men. Clearly our work in the area of redemptive masculinities will become ever more important alongside the ongoing work of the Tamar Campaign. The Tamar Campaign remains a most remarkable vehicle, enabling work which focuses on violence against women as well as work on masculinity. The Tamar Campaign is one of the areas of our work that is taken up by people all over the world, whether we are aware of it or not. But it would perhaps be useful for us to try to catalogue and document where and how this work has been taken up in different contexts. This remains a task for the future. Maria Makgamathe, the co-ordinator, together with Bongzi Zengele from the Solidarity Programme for People Living with HIV and AIDS have also begun to collaborate on a project in which they explore notions of sexuality with the gay community. This is an important emerging project, particularly given the appalling public statements by African leaders on homosexuality.

The Solidarity Programme for People Living with HIV and AIDS has made a significant effort to focus and connect its different projects. The explanation the co-ordinator, Bongzi Zengele, has given of how the three main projects flow into each other in her report is fascinating and shows the ways in which HIV impacts on our society. This work celebrates the life-giving potential of ARVs and recognises the new challenges that life after HIV brings to our programmes, including the reality of a generation of young people growing up as HIV-positive. We have added a supplementary report to the main report; the supplementary report is by one of our researchers, Nkosinathi Sithole, who is pioneering work in an

African Independent Church, the Nazareth Baptist Church, founded in the early 1900s by Isaiah Shembe.

The Theology and Economic Justice Programme is another programme that has developed a clear articulation between its various projects, targeting workers, those who employ them, and those who preach to them! The 'chain' that is the economic terrain is thereby addressed. And the programme does not neglect those on the very margins of the economy, casual workers and the unemployed. The co-ordinator of this programme, Rev Sithembiso Zwane, has been working with the co-ordinator of the Research and Pedagogy Programme, Prof Gerald West, to write-up and publish work on how the Bible engages with the issue of casual work. Rev Zwane has also begun to work on his Masters thesis, in which he explores what a theology of decent work would look like from the perspective of casual workers. This is pioneering work, both in terms of focus and methodology.

The Advocacy and Leadership Development Programme has also restructured, becoming more focused on advocacy issues, particularly on the issues of Palestine and land issues in South Africa. In the area of leadership development, the programme has made significant contributions to the global YMCA network and to the Lutheran Church in South Africa. A particular contribution of this programme has been in the mentoring of Rev Khawulani Ntuli, who has developed into a key part-time worker in the Ujamaa Centre. We have included his report under the main report by Rev Solomuzi Mabuza as a way of demonstrating the added capacity he brings to the organization. The Ujamaa Centre has always worked hard to nurture a new generation of leaders, and Rev Ntuli is an

excellent example. Another feature of this programme has been its mentoring of our international volunteers.

Though the Religion and Governance Programme has had to work with a limited budget in 2009, it has managed to do substantive work. The twofold work of this programme, enabling Christians to be citizens of earth as well as heaven, and calling the government to be accountable to its citizens, is vital to our emerging democracy. Rev Dr Simanga Kumalo has done substantial work in his own research to demonstrate the long history of African Christians as responsible citizens and political leaders; and the programme has found a variety of ways of communicating these resources, and the resources from the Bible, for a new generation of such citizens and leaders. Unfortunately, the programme is under some threat, both because of Norwegian Church Aid's decision to cut funding to the Ujamaa Centre from the end of 2010, and because of the appointment of Dr Kumalo as the Acting Head of the School of Religion and Theology. But we remain committed to sustaining this important work.

The Community-Based Service-Learning Programme has laid a firm foundation in its first year. This programme is the 'glue' between the Ujamaa Centre and the School of Religion and Theology and the

University. Mervyn Abrahams has done a wonderful job of showing us, the School, and the University the potential of this programme. Unfortunately Mr Abrahams has not been able to remain with us for 2010, but he has offered to continue to assist us in continuing with this programme's work.

2009 has been a very busy year, as our detailed report demonstrates! But it has also been a very focused year. Each of our programmes have worked hard to reconstruct their focus around our core purpose and to make sure that each project in a programme coheres with every other project. Another distinctive feature of this 2009 report is the extent of our work in the Southern African region and in the African continent.

2010 is our 21st anniversary! We will be celebrating in a variety of ways, which we will communicate with all our partners, friends, and constituencies. In preparing for our 21st year we have instituted a major external evaluation of the Ujamaa Centre. The evaluation will focus on each of our programmes over the past four to five years, but will also reflect on the impact of our work over the past 21 years. So in 2010 we have more than an African World Cup to celebrate! **Viva Bafana Bafana and viva Ujamaa in 2010.**

Research and Pedagogy Programme

Co-ordinator: Prof Gerald West

Researcher: Nkosinathi Sithole

Intern: Folkert de Jong

Introduction

As I indicated in last year's Annual Report, there are clear signs the core work of this programme, Contextual Bible Study theory and practice, is becoming more and more widely acknowledged and appropriated. Located at the interface between the critical resources of the academy and the realities of ordinary life in local churches and communities, Contextual Bible Study 'speaks to' both, though

in different ways. There are signs that biblical and theological studies are recognizing their need to engage with more community orientated approaches, and local communities are recognizing their need to access the resources of critical as well as local discourse. The report below captures both of these contributions of our work.

Projects

Planned activities (proposal)	Actual activities: date, place, numbers, profile	Actual outputs and impact	Reflections and plans
Community Based Service Learning	Groups of students from Biblical Studies 210 conducted a Contextual Bible Study in a community of their own choosing, under the mentorship of Ujamaa staff, between April and June, on the theme of Economic Justice. The students had been trained in the Biblical Studies module to work with the Contextual Bible Study	The purpose of the training was so that students would become familiar with the practice and theory of the Contextual Bible Study methodology. The classwork would provide the theory and an example of practice, and the community-based work would provide another example of practice. In	This remains a core activity of the Ujamaa Centre's work, as we train another generation of leaders to use the Contextual Bible Study methodology. With the launch of our Community-based Service-learning programme,

	methodology and the example used was on Mark 11:27-12:2 and dealt with issues of economic justice. This involved 23 students; 15 men and 8 women.	each case the students were required to produce a written report in which they described, analysed, and evaluated what they had experience.	this work will take on an even more structured approach.
Contextual Bible Study Training	As part of an Honours module, “Theory and Method”, students were given an opportunity to participate in a Contextual Bible Study on the issue of redemptive masculinities, in March. This involved 52 students; 29 men and 23 women.	<p>Students were given a case study of domestic abuse within a church setting, and then given various theological resources with which to engage with this case. One of the resources was a Contextual Bible Study on 2 Samuel 13, the story of Tamar. In this case the focus was on issues of masculinity. This was a ‘real’ Contextual Bible Study, with the students being treated as an actual community.</p> <p>The exercise was well received, with many students wanting to delve more deeply into Contextual Bible Study and the issue of redemptive masculinity. Students were required to write a letter to their immediate ecclesial superior (church leader), sharing with them what they had learned and indicating ways in which what they had learned could be implemented in their own church.</p>	<p>This was a very significant opportunity to introduce the Contextual Bible Study methodology at Honours level, so reaching a whole range of students who do not normally participate in our Contextual Bible Study training at undergraduate level.</p> <p>With the launch of our Community-based Service-learning programme, this work will take on an even more structured approach.</p>
	The Union Bible Institute invited Prof West to do a Contextual Bible Study with them on gender issues. On the 9 th March,	The entire morning chapel service was given over to us, and we used the opportunity to do an accelerate	This was a remarkable invitation from a very conservative theological institution. After the chapel service

	<p>together with two Student Workers, he conducted a Contextual Bible Study on Redemptive Masculinities in the UBI chapel to the entire student body, of about 70-80 students; about 50 men and 30 women.</p>	<p>Contextual Bible Study. We had been invited to do something in the area of gender, so decided to use the opportunity to introduce the notion of alternative, redemptive masculinities. The Contextual Bible Study was very well received by the students, and afterwards they surrounded the two Student Workers with questions.</p>	<p>we had the opportunity to meet all the staff and to share with them about our work. We hope that this will lead to closer links, as the students are eager for more!</p>
	<p>Gerald West was invited to address the students of the School for International Training (SIT) programme in Durban on the topic of religion in South Africa. During this lecture in March there was also opportunity to introduce the work of the Ujamaa Centre, including Contextual Bible Study.</p>	<p>The lecture was wide-ranging, covering the pre-colonial to colonial and post-colonial periods of South Africa. I used the opportunity to lead up to the kind of work we are doing in the Ujamaa Centre. During the question and discussion period there was considerable interest in the work of Ujamaa.</p>	<p>This will probably become a regular event. Already (see below) it has led to the SIT programme deciding to visit the Ujamaa Centre for a day in order to understand our work more fully. It has also led (see below) to one of the SIT students choosing to do her placement with the Ujamaa Centre.</p>
	<p>As part of our Ujamaa Training Week in May, this programme was involved in doing Contextual Bible Study training in the area of economic justice. There were 22 participants; 10 women and 12 men.</p>	<p>The Ujamaa Training Week is an important part of our regular work. In this instance we had many young people who had very little experience of prophetic theological work. We therefore had to do very basic training in Contextual Bible Study, facilitator training, social analysis, etc. The Advocacy and Leadership Development and Research and Pedagogy programmes worked very</p>	<p>The Ujamaa Training Week is an excellent opportunity to work together across programmes and so to learn from each other.</p> <p>We had hoped that the Ujamaa Training Weeks would target the leadership of the church; however, while we were disappointed and will have to work harder at drawing in church leadership, we nevertheless</p>

		closely together on this.	appreciated having the opportunity to work with youth.
	In May we had a visit from about 25 American theological students from Concordia Seminary. In introducing them to the work of the Ujamaa Centre, we provided some orientation to the Contextual Bible Study methodology.	There was quite a lot of interest in the work of the Ujamaa Centre in general, and in the Contextual Bible Study methodology in particular.	This was a useful opportunity, but there was not enough time to do any in-depth training.
	The Church Divinity School of the Pacific in Berkeley, USA, invited Gerald West to run a Contextual Bible Study training workshop in September. 15 people attended.		
Contextual Bible Study Development	Work continues in developing a series of Contextual Bible Studies in the following areas: redemptive masculinities, the causal question in HIV, disability, and homosexuality.	As the reports above indicate, we use our regular Contextual Bible Study training workshops to continually develop new Contextual Bible Studies, trying to be attentive and to respond to the changing realities of our context.	This is very important work, reflecting as it does the response of the Ujamaa Centre to our changing context. This kind of development takes place in all of our programmes.
	The Ujamaa Centre participated in an international project exploring the ways in which Anglicans understood and engaged with homosexuality. Together with Khawulani Ntuli (see his report below) we developed a series of new Bible studies on the issue of homosexuality, which we then tested and used in various communities as a part of the research project.		
	Gerald West presented a paper written		

	together with Sithembiso Zwane at the Society of Biblical Literature international conference in November, “Why Are You Sitting There?” Reading Matthew 20:1-16 in the Context of Casual Workers in Pietermaritzburg South Africa.		
African Biblical Interpretation	Jesus (Christ), Jacob (Zuma), and the New Jerusalem: The ANC’s Deployment of Religion in Nation Building, Paper read at conference on Power Sharing and African Democracy: Interdisciplinary Perspectives, March 2009, Pretoria, South Africa.	This is the third in a series of papers I have presented on the changing role of religion, particularly the Bible, in South African public life.	This series of papers, all of which will be published, has generated considerable interest from journalists and scholars.
	Human Flourishing and Social Transformation: Bringing Embodied Theology into the Public Realm, Keynote paper read at conference on Human Flourishing: Exploring Protestant Goods in Changing Contexts, June 2009, Kampen, The Netherlands.	This conference brought together the many historical and theological relationships of the Kampen theological training programme. My paper focused on liberation hermeneutics, and used the work of the Ujamaa Centre as a prime example.	The paper was the first keynote paper, and so set the scene in some respects for what took place during the conference as a whole. The impact was substantial, and I have been invited to return to Kampen in 2010 to present the work of the Ujamaa Centre in more detail. The paper will be published.
	Interpreting Sacred Texts – Particularly the Bible – in the Context of HIV and AIDS in Africa, Keynote paper read at Joint Conference of Academic Societies in the Fields of Religion and Theology, June 2009, Stellenbosch, South Africa.	This paper brought together the work I have been doing for the CHART project and the work we are doing in the Ujamaa Centre on HIV.	This paper will be published in the forthcoming CHART book. Again, there has been considerable interest in his paper and I have been asked by many for copies.
	“Leadership and Land”: A Very	This paper, which was presented last	The collaboration with the Church

	Contextual Interpretation of Genesis 37-50 in KwaZulu-Natal South Africa, Paper read at the Society of Biblical Literature Annual Meeting, November 2008, Boston, USA.	year, has since been reworked for publication. The paper represents collaboration between the Ujamaa Centre and the Church Land Programme.	Land Programme is an important model for collaboration between a University-based organisation, a Non-governmental organisation, and Community-based organisations.
	The researcher associated with this programme, Nkosinathi Sithole, continues to work on the biblical interpretation of Isaiah Shembe.	The researcher has produced a very important chapter for his PhD thesis in which he discusses the use of the Bible in the hymns of the Shembe church.	This ongoing work
Ujamaa Training Weeks	“The prophetic role of the church after liberation: building the prophetic church” is the overall theme of the Ujamaa Training Weeks this year. The first Training Week was held in May and was coordinated by our Theology and Economic Justice Programme (see below and above for reports). There were 22 participants; 10 women and 12 men.		As indicated above, we had hoped that the Ujamaa Training Weeks would target the leadership of the church; however, while we were disappointed and will have to work harder at drawing in church leadership, we nevertheless appreciated having the opportunity to work with youth.
Resource Development and Capacity Building	The Ujamaa Centre workshop remains an important resource, particularly in Africa. We have therefore tried to keep it as simple and accessible as possible, with the assistance of a colleague Mr Patrick Maxwell, who does this for us free of charge.	We have made a number of changes to the site over the past six months, adding further resources and including a picture gallery for those interested in the human faces associated with our work!	We continue to receive many ‘hits’ on our site every week. It has become a valued site for many around the world, but particularly in Africa, who want to work with our resources.
	We have been very fortunate this half-year to have with us an intern from The Netherlands, sponsored by one of our partners, Kerk in Aktie.	Folkert de Jong has a Masters degree in religion, and has worked with the Ujamaa Centre in a whole range of capacities this year, including assisting	This has been a very successful experience for all concerned. Folkert has conducted himself exceptionally well, and we look forward to further

		us with a joint project on Islam and AIDS with Positive Muslims.	collaborations with our partner.
	Joint project with Positive Muslims in mapping Islamic countries and their response to HIV and AIDS.	This project has produced a substantial database, which will be placed on the Ujamaa website.	This is our second collaborative project with Positive Muslims, and we look forward to further cooperation and collaboration.
	Ivanna Rebecca Pengelley from the School for International Training (SIT) requested to do her short internship during April and May with the Ujamaa Centre. The focus of her research was “Understanding and Implementing the Theories of Libratory Education Through Liberation Theology: A Case Study on the Ujamaa Centre”	The student spent many hours participating in our work, reading our resources, and interviewing staff, Student Workers, and local communities. She has produced a substantial research report, which will be placed on our website.	The research report is very thorough and provides a useful analysis and evaluation of our work by an outsider. We have received permission from SIT to place this report on our website.
Consultation on Contextual Theology	The second in the series of consultations on Prophetic theology took place in August and is reported on in the Community-Based Service-Learning Programme report (below).		

Comments

This has been a significant year, with considerable work in both directions: moving from the Ujamaa Centre towards the academy, and moving from the Ujamaa Centre towards local communities. This is dual contribution of our unique location. Perhaps the clearest recognition of this contribution this year has come from the Anglican Communion world-wide, who have launched a communion-wide research and training project to explore how

Anglicans read the Bible. Because of the contribution of the Ujamaa Centre, Pietermaritzburg has become one of the regional centres for this project and Gerald West and Jonathan Draper have been invited to be on the Steering Committee. The project, supported by the highest sectors of the Anglican Church, begins its work in 2010.

Women and Gender Programme

Coordinator: Ms Maria Makgamathe

Field-workers: Khawulani Ntuli and Badudu Msomi

Introduction

The following report was compiled by Maria and two part-time field workers, Khawulani and Badudu . Their involvement in this program is significant in the sense that we have establish two more sites as area of our work, Hamarsadale (Mpumalanga Region in KZN) and Illovo, Durban. Through our work in Illovo we created a network with the Bobby Bear Organization that deals directly with

matters of rape, counseling, and paralegal services. Our work in Tamar Campaign has taught us that a rape is a matter that needs psycho-spiritual support, medical, and legal services. Hence we create such network with the above mentioned organization for referral purposes.

Projects

Planned activities (proposal)	Actual activities: date, place, numbers, profile	Actual outputs and impact	Reflections and plans
Tamar Campaign	One day Tamar Campaign Workshop held on the 28 th March 2009 at Mid-Illovo. There were 15 females and 4 males	The Tamar Campaign workshop introduced gender literacy and help participants to see and analyze the plight of women which is perpetuated by gender stereotypes.	It was alarming that people have experienced gender abuse in a form of rape, assault but find it difficult to trust people who should be helping them such as Police. They did not want to recognize them as part of the resources that are there in their community. It took us time to explain what kind of service they should

			<p>expect from the police and if not what they should do.</p> <p>A commitment from us as Ujamaa Team is to invite one of the police reps to the communities that we work with so they can explain new intervention services and systems with regard to how they handle sexual based violence in different police station</p>
Tamar Campaign	<p>Three days workshop held in Togo, Aneho, West Africa with 65 local lay ministers, clergies, Bishops and local projects' coordinators for gender and HIV and AIDS programmes from different organizations organized by EHAIA. There were 8 females and 57 males</p>	<p>CBS methodology, Tamar CBS, HIV and AIDS related texts were facilitated. The participants had a first experience with regard to these methodologies. At first they were resistant towards the methodology because it introduces a new way of how the Bible could be read differently. But as we facilitated the above-mentioned CBS we created a safe space for interaction, critiques and reflections which enabled the participants to realize the positive impact of reading the Bible critically with the people. We were honored by a visitation of the king of Togo- Savado Zankli Lawson VII during our workshop. He participated and paid a special tribute to Ujamaa Center's work and encouraged the invited participants to</p>	<p>EHAIA will be responsible for a follow up workshop with the local participants and monitoring action planned projects to be implemented.</p>

		work together to fight against HIV/AIDS and gender injustices.	
	A three days workshop held in Tanzania with YWCA launching KiSwawili Tamar Campaign Manual compiled by FECCLAHA	Two days prior to the manual launch, myself (Maria) and Solomuzi (The coordinator of Advocacy, Leadership and Development) facilitated Contextual, Bible Studies on Tamar and HIV/AIDS. The facilitation of these CBS served as a capacity building training that will enable the participants to facilitated contextual bible studies in their own local communities. The Anglican, Archbishop Mokiwa and his wife Grace Mokiwa Gender and Development lecturer in University of Tanzania launched the manual on the third day of our training. A live experience on vicious circle of sexual violence was shared during the launch by one of the local woman. Her husband raped his son, and then raped his daughter after been caught with his son. His mother told the wife that his father used to rape him when he was young.	<p>The launch of Tamar Campaign Manual in Kiswahili means that people in Tanzania will have access in reading, understanding and using the manual in their own national language.</p> <p>The narration of the lived experienced on vicious circle of sexual violence created awareness on “the rape realities of boys and men”. Through this experience I have learned to put away my own assumptions and begin to listen more carefully to the voice of men saying, “men are raped as well”. This voice come out each time we facilitate in Tamar Campaign</p>
	Gender based violence court case held on the 3 rd of June 2009 at Umlazi magistrate court KZN region. Ujamaa Centre, Bobbi Beares, and Media were represented.	On our 2008 annual report we reported a case on gender based violence experienced by one of our filed worker’s family. A perpetrator was arrested in December 2008. He appeared for the third time in court on the 3 rd of June 2009 at	Our case was delayed to be heard in court because of the missing docket and the absence of the Investigating Officer (IO) as a result we seated for other rape related cases. We have learnt that the police, social workers

		Umlazi magistrate court KZN region. As Ujamaa centre we supported the family by attending with them the case. Secondly, we enhanced our information on sexual based violence and court procedures on this matter. Thirdly, we enhanced our skills in referral systems and create a network with other stake holders responding to gender based violence such as Bobbi Bears, and our own local radio station and Newspapers.	and other service providers do not do their work in time and that delay justice. Many rape cases are postponed or withdrawn due to lack of evidence by the police and social workers. More information is need to be provided to the families of the victims/ survivors of violence on court procedures and their own constitutional rights. A workshop is planed with Bobbi Bears to address the noted issues.
	A day Tamar Campaign Workshop held on the 17 June 2009 at France, Pietermaritzburg. There were 11 females and 18 males	This workshop came as a follow up from Men and Masculinity workshop held in May on 2 Samuel 13:1-22 where we focus on the male character Amnon who is a perpetrator of rape in the text. We have realized that in this workshop most male participants seems to have been concientized on the issue of abuse. There was a big dispute on whether is it normal for a male person to have feelings for her sister or a relative. This in fact helped to widen participants perspectives that abuse can happen even at home.	In the future we are hoping to engage more men in our Tamar campaign workshop and we have decided to work closely with the already organized men group at France, PMB
	A day Tamar Campaign Workshop held	We were invited to facilitate Tamar	We have planned to do a continuous

	<p>on the 25 July 2009 at YMCA, Durban with Lifeline outreach team. 15 females</p>	<p>Campaign as a tool of healing of memories for Lifeline rehabilitated sex workers. Participants were able to share their horrific stories and that was the beginning of the whole process of healing. A personal counseling was administrated to them. Furthermore, their Lifeline counselor was present and she agreed to do a continuous counseling journey with them</p>	<p>workshop with Lifeline- Durban as a result we invited them to attend the Ujamaa training week. We wanted to expose them on how to use the Bible as a tool to reflect on issues of gender-based violence that affect us.</p>
	<p>A day Tamar Campaign Workshop held during the Ujamaa Training Week held in University of Kwa-Zulu Natal from 15-18 September 2009 with 2 participants from Limpopo, 3 participants from Gauteng, 2 participants from Richards bay, 3 participants from Illovo, 2 participants from Ozwatini, 6 participant from Mpopomeni, 3 participants, 6 Sweetwater, 1 participant from Richmond, 1 participant from Mozambique, 1 participant Zimbabwe and +/- 20 participants from France and Local Pietermarizburg including 4 students workers</p>	<p>Many participants realized that rape is not a far fetched issue, is closer than they thought as a result women began to share their personal stories of how they have experienced violence rape in their marriages or in their relationships. This was a beginning of a healing process.</p>	<p>In this workshop we have experience something extra-ordinary that most of the participants including men were crying expressing their emotions as they tell their stories of abuse and being abusers. This was an indication that we have created a safe space for them. At the end of the training week there was a personal transformation among the participants.</p>
	<p>A day Tamar Campaign Workshop held at WELTEVREDEN PARK, ST Michels and All Angels, Anglican Church with 40 participants 25 women and 15 men.</p>	<p>Prior to this workshop we were invited by the Reverend Tim Long on the 13th of September 2009 to preach in their Church service with the purpose of preparing the</p>	<p>This workshop created a space for learning on different cultures and their impact on gender-based violence. After this workshop participant</p>

		<p>congregation for the workshop. While this Church has a multi-racial members but whites are still dominating in terms of the numbers. And we have found it more interesting that the workshop was their initiative as part of transformation. On the day of the actual workshop many participants in attendance were white and we have learnt that gender-based violence experiences cut across race, gender, and class.</p>	<p>requested that this kind of workshops be extended to their different districts within the Diocese.</p>
	<p>Four workshops with four different groups of University Student for Theological training on the module <i>Critical Tools for Biblical Study 220</i> were held with four different local communities of established Ujamaa Sites, namely, France, Northdale, Hammarsdale, and Imbali. There were 20 students. 7 males and 13 females.</p>	<p>These workshops served as a tool to help the student with an understanding of the relationship of the dialogical relationship between critical study of the bible and faith communities through the process of Contextual Bible Study (CBS).</p>	<p>We think these kind of workshops with theological students are very critical because besides being trained in using biblical critical tools students have to understand also that they will be working with communities who do not have formal training in reading the Bible. After completion of their studies some of them will be working with church communities. At Ujamaa we believe that ordinary readers of the Bible have a contribution to bring in the interpretation of the Bible.</p>
	<p>Two days awareness event during sixteen days o activism held in Illovo- Durban from 14-15 November 2009 with 150 participants, 20 high school pupils and 1</p>	<p>The awareness on Gender Based Violence using Tamar Campaign was well received. We had mixed participants, high school pupils, teachers, parents and community</p>	<p>During these events it was clear that the women are being let down by law and structures which were meant to protect them. Rather perpetrators are</p>

	<p>staff member plus 4 Holland and Berlin Volunteers (Social Workers) for Bobby Bear Operation based in Illovo.</p>	<p>members. Those who are affected by Gender Based Violence were able to report their cases to Bobby Bear Staff who promised to assist them with legal and psycho social support.</p> <p>Bobby Bear Operation used their puppet training tools to conscientize the community about abuse, rape and its link to HIV/AIDS. The message was loud and understandable.</p> <p>A woman who is violently abused by her husband broke her silence. She told us that she is kept captive like an animal by her violent husband who is a lawyer by profession. She sneaked out just to receive help from us. Her husband is always walking free from all chargers laid against him.</p>	<p>more protected than violated women.</p>
	<p>Three days awareness workshop during sixteen days of activism held in Evaton with Vukani-Tshohang Africa Workshop and Sheltered Employment from 17-19 November 2009 with 52 women</p>	<p>In April I was invited to facilitate Tamar Campaign with Vukani-Tshohang Africa with 20 women. The Campaign was well received almost every women in attendance shared their traumatic rape experiences for the first time during the workshop. Since then they formed a support group of +/-50 members who meet on Thursdays to discuss and share their experiences. We invited some</p>	

		<p>members to attend our Ujamaa Training Week on the impact of Gender Based Violence and HIV/AIDS. In November I went back to do a follow up workshop. Through our training workshop we managed to personally, emotionally, spiritually transform a woman who was violently abused by her husband. She is a successful story of Vukani. She shared her experiences of how she was dehumanized by her husband: “I protected myself by hiding in our dog’s hut for the entire night”.</p>	
<p>Gender literacy, CBS Methodology training</p>	<p>Training of Trainers Workshop (TOT) Was held on the 3rd – 5th of April 2009 at Thorn Tree Lodge. Participants were Students Workers, Field Workers, interested UKZN School of Religion and Theology PhD Students, and two volunteers from Boston, USA.</p>	<p>I (Maria) organized and facilitated a three days training on Contextual Bible Studies methodologies as a part of empowerment tool to facilitate a CBS Bible Study. The theory and the practice of how to do a CBS was made easier for Ujamaa field and student workers by different coordinators facilitating and introducing different texts, like the Book of Judges, which was used to explore injustices against women portrayed in the text and how we relate to it</p>	<p>This text raised mixed emotions where participators were angry, furious, and some could not believe that it existed in the Bible. This was reflected as the reader concludes the reading by saying Amen. Participants could not respond or agree in a normal way. They refused to say ‘Amen’ to it.</p> <p>This training was intense and productive. And it has strengthens and enriched both field workers and student workers capacity to facilitate a CBS in their own local places. I think this kind of training that focuses on</p>

			trainers is relevant and helpful in developing facilitation skills.
Redemptive Masculinity	A day workshop 5 th May 2009 at France, PMB with 30 men	This workshop focuses on men only using 2 Samuel 13:1-22 where the main focus is on the character of Amnon and his masculinity. This work on Redemptive Masculinities has been pioneered by Gerald West. I was realized that is best received, engaging, responsive when facilitated by a male facilitator. As a result a field worker, Khawulani facilitated it. The questions were geared at what it means to be a man. We explored traits of a man Amnon possess and Tamar's understanding of what a man should be. The group of men wrestle with the text and they were very vocal we worked with a number of them were not familiar with the Bible but they have found it useful tool and were amazed at how the Bible Study raises issues they never thought the Bible or churches were concerned with.	It seems to me that different ways of reading the Bible that Ujamaa embark on is not only a tool for transformation but also a tool for evangelization. I am saying this because people who have been to church are amazed at what the Bible can do in social transformation that they had never thought is the case.
	A day Workshop held during the Ujamaa Training Week held in University of Kwa-Zulu Natal from 15-18 September 2009 with 2 participants from Limpopo, 3 participants from Gauteng, 2 participants	Through our work within communities we have learnt that we need to create partnership with men in the fight of HIV and AIDS and Gender-based violence as a result a space was created in order to deal	Empowering men from their communities to speak out against women and gender abuse to their own people seem to be a working tool in conscientizing more men in joining

	<p>from Richards bay, 3 participants from Illovo, 2 participants from Ozwatini, 6 participant from Mphopomeni, 3 participants, 6 Sweetwater, 1 participant from Richmond, 1 participant from Mozambique, 1 participant from Zimbabwe and +/- 20 participants from France and Local Pietermaritzburg including 4 students workers</p>	<p>directly with Men and Masculinities. We have men from Mpophomeni para legal organization that shared on their redemptive transformed masculinity. In addition, we had one man from Solidairty with People Living with HIV and AIDS programme who shared on what it is to be a transformed real man in the context of HIV and AIDS.</p>	<p>the campaign. We have identified such men in some of our local Ujamaa sites and they are spear heading the campaign.</p>
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Comments

Awareness on gender based violence has been done mostly with women groups. We have realized that if we are to win the campaign against gender based violence, gender inequality, and HIV/AIDS we need to create partnership and solidarity with men. A series of workshops have been facilitated with men by a trained male facilitator. We are aiming at challenging the structural stereotypes of

gender, misconceptions on gender based violence, and HIV/AIDS in our communities. We are beginning to disseminate information and conduct training on gender based violence and HIV/AIDS on the same level for both male and female. By doing so we are hoping do decrease the high rate of gender based violence and HIV/AIDS in our society.

Solidarity Programme for People Living with HIV and AIDS

Co-ordinator: Ms Bongzi Zengele

Field-workers: Mr Nkosinathi Sithole, Ms Sindi Makhathini, Ms Nokuthula Biyela, Mr Xolani Khumalo, and Ms Mary Jane Zibula

Introduction

This years report attempts to consolidate work done at a community level. The strong support and collaboration with local people as well as with field workers who are from the same communities serves as a living testimony of walking the talk. We do not necessarily work for people living with HIV but we work with them, and they form the integral part of implementing activities within the programme. This kind of intervention challenges our engagement as we are constantly faced with realities of poverty and the deep scars left in these communities by the impact of HIV and AIDS. In this way it becomes imperative to view HIV and AIDS in a broader perspective, not only as a health issue but as it impacts people socially, psychologically, and spiritually. As a result there is a clear articulation and flow between the three main projects. First, the Agape project ensures that people living with HIV are connected with each other at a community level through support groups; in this way they form a continuous network of support that symbolizes 'agape', which refers to God's love and communion. It is in these life groups where empowerment takes place, as well as spiritual upliftment, through Contextual Bible Studies. Then the Lazarus

project creates safe spaces for learning more about different ART regimens and where people share their concerns; in this way they encourage and enlighten each other on how they experience ARV treatment. Theologically the story of Lazarus reflects a move from death to life; this is the common experience often expressed by those who are on ARV treatment and who need constant support so as to enhance adherence. Finally the Talitha Cum project reaches out to the broader family including children living with HIV. This is also an attempt to use biblical and theological tools to engage with children as they wrestle with a reality of growing up with HIV in an HIV positive world. This will be explored further in the coming year with our sister organization Sinomlando's Memory Work Project as we have started to work in collaboration. Healing of Memories and Reconciliation becomes a binding process that allows people to grieve and deal with loss, anger, anxiety, life hurts and embrace life against all odds. This enhances a holistic approach in our intervention and forms additional psycho-social and spiritual support to add value in the working directly with People Living with HIV.

Projects

Planned Activities	Actual activities, dates, place, number of people and profile	Actual outputs and impact	Reflection and Plans
<p>Agape Project Collaboration with a Network of Community Based Support Groups for People Living with HIV and AIDS</p>	<p>On 13/01/09, eight families were visited in Mpophomeni once a week every Tuesday doing home base care; follow ups on TB and ARV treatment, provided taxi fare to go to hospital to those with no income and who are not getting the disability grant. I also accompany patients to local hospitals for their appointments and classes for ARVS</p>	<p>Home-visits are positive gestures at community level showing solidarity and respect. Some of the people loose friends because of stigma and discrimination associated to AIDS, so visitations are powerful ways of breaking the silence and advocate for justice at a community level where all people are treated with respect.</p>	<p>There are many ways of dealing with stigma and discrimination. Home-visits are a tool of recruiting people to form or attend a support group. Support groups provide 'safe nets' of dealing with the impact of HIV and AIDS at a community level. There is an ongoing need to engage communities in these processes.</p>
	<p>On 16/01/09 a Video recordings with consent from community was conducted with outreach Programme Team and visitors from France. Focus on RDP houses settlement called France families and patients on ARV treatment were visited.</p>	<p>This was a video Project for CCFD. They are our funders and they needed to do video recordings of the practical activities we embark on in our daily work with communities. This was a real intensive project.</p>	<p>This experience created a space of listening to the people we serve in the community on how they are impacted by our work. There is a need to keep these activities captured on DVD for future reflection on the work in general.</p>
	<p>On 03/12/08 a Support group with PLWHA meeting was held at Imbali Unit BB Hall 45 women + 7 men Total = 52</p>	<p>This was a group that meets regularly and they were reporting back on the local activities they are involved with and offering psycho-social support and</p>	<p>There is a creation of safe spaces and people share their lives with each other and this presents a tangible strategy of breaking stigma and discrimination. The</p>

		positive living session.	fact that there is a group of over 50 people attending a support group meeting of PLWHA's, affirms positive living.
	On 27/12/08 Ujamaa contributed financially on a Christmas party that was hosted at Embali Siyaphilisa HIV/AIDS Centre 25 women + 10 men	The party is a powerful gesture to children who do not even celebrate their own birthdays; the presents make it a more meaningful and special.	Children have a special way of expressing themselves and relating to life and its challenges in a context of HIV and AIDS. Having a party is a real special treat that impacts them deeper and affirms their self-esteem..
	On 26/02/09 a support group called Ithemba Liyaphilisa was formed in Mpophomeni. It is made up of 10 women + 2 men. They meet once a week. We have started doing handwork such as beadwork, crochet bags and blankets and we are busy in negotiations with Dept of agriculture to help us with the gardening materials and seedlings so we can start our homestead vegetable gardens using organic gardening	This was aimed at encouraging and empowering them to do things for themselves to generate income not to wait for handouts. Ujamaa needs to reach out to other organizations that focus on Income Generation Programmes and Self-help to enhance skills learned by people.	There is a need of inviting Economic Justice Programme to assist this group on social analysis and a better economic literacy. An on-going Contextual Bible Studies on Theology of Work and Economic Justice will be of great help to participants as they wrestle with unemployment at a community level.
	On 24/03/09 There was support group meeting with Esinathing PLHWA at the local clinic 19 men + 4 men Total 23	Contextual Bible Study on John 8:1-8 provided space to deal with Stigma and Discrimination. There were positive ways of handling	This is a powerful strategy that impacted positively on people who are often on a receiving end of prejudice. This reading needs to

		negative attitudes from public.	taken further as an advocacy tool against injustices related to HIV and AIDS.
	On 02/04/09 there was a support group meeting with Mbalenhle support group called Siyaphambili forming a structure as an executive committee and also conducting referral home visits twice a week for about 9 families and the majority of vulnerable families are child headed households who are on ART	The structure created a smooth running of the programme and a delegation of duties amongst members.	Poverty , unemployment and HIV and AIDS poses a threat to all people but this is even heavier for those living with HIV and AIDS. There is a need for collaborative support and explore ways of dealing advocacy for the protection of their Human Rights
	On 12/02/09 There was a focus group that was organized by the UKZN Department of Nutrition. The Meeting was for PLWHA. They were men -4 Women -8 and the total was 12. The meeting was held in France.	The aim of the meeting was that People living with HIV/AIDS they can do something on their own In terms of nutrition.	Collaboration with other departments has led on Dietetics embarking on a study with regards to the impact of nutrition to PLWHA's. The focus group was part of the research programme. In this way this project adds value to Community Service Learning processes.
	On 14/02/09 I had a meeting with Community Service and it was organize by the UKZN	The aim of the meeting was to involve all the person working with NGO's to inform them how	Nutrition is an integral part of engaging with HIV and AIDS, there is a need for education at

	Department of Nutrition . They were 13-Men, 23- Women.	to promote the good nutrition to their patient's.	community level to enhance healthy and positive living, which is an on-going process.
	On 04/03/09 I had a workshop with Gay and Lesbian and the members of the UJAAMA. The meeting was at Thembaletu Community Centre. They were + - 30 People.	The aim of the workshop was to educate the community about the impact of diverse relationships, sexual preferences, masculinity, and feminists, gay and lesbian.	It is important not to take it for granted that people need to be orientated through trainings and consultation on issues relating to sexuality and update communities on new choices that people are faced with.
	On 9-10 July 2009 a workshop facilitated by field workers at Enseleni with Thubalethu Support Group. There were 26 women and 5 men.	The aim of the workshop was to create awareness on Gender Based Violence and HIV prevention.	There is often a correlation between Gender Based Violence and the spread of HIV infection. This workshop tried to create safe spaces to help people to discuss improved ways of negotiating safer sex
	13-July 2009 at Embali BB support group training was facilitated by outreach team, 20 women and 5 men attended.	The workshop was on basic TB and HIV life skills training. There was a question and answer session to allow learning from the participants	It is important to note that there is a of an ongoing support and exchanging of basic information as means of enhancing self confidence
	16-July 2009 in France, a training workshop was attended by 18 women and 6 men	This was a support group training on Nutrition and Importance of Adherence to ARV treatment	Encouraging balanced and basic good nutrition becomes a central point in dealing with HIV positive individuals. The participants were more interested in learning new ways of preparing food.
	17- July 2009 in Umgungundlovu	The content of the meeting was to	There was an agreement reached

	District-KwaZulu Natal we facilitated a stakeholders forum, +/- 600 women +/- 400 men and +/- 200 children attended	deal with long waiting list of patients that are not receiving ARV treatment promptly, missing files with confidential information about viral loads of patients, advocating for extra support to children living with HIV and effective plan of PMTCT program	with Provincial AIDS Council to initiate and establish effective programmes to support ARV treatment and ongoing support structures for people living with HIV and AIDS. This was a very important development and empowered people to share their views openly
	22-July 2009 visitors from CCFD came to Ujamaa. 3 households were visited in France, 4 women and 9 men were visited from the Siyaphilisa Centre in Edendale. 30 women and 3 men from Siyaphila Support group were visited.	Field visits were to allow CCFD to engage with our beneficiaries and to get an exposure of real life issues as shared by people in communities.	CCFD will be focusing on South Africa in their 'Lenten Campaign' on unfair distribution of wealth especially at this time of recession where most of the overseas funders are cutting their ties with South Africa, they wanted to argue for a strong case as to why should SA be still be funded.
	03 August 2009 a consultation with PACSA, at City Royal Hotel, 27 women and 16 men	It was to engage all stakeholders to engage in fighting HIV and stigma in churches and communities	Stigma and discrimination are major obstacles in working in the field of HIV and AIDS. This is felt strongly in churches and it was important to deal with these challenges as they threaten progress in our work
	7, 11, 13, 14, and 18 August 2009. Kwa-Mpumuza, Mpophomeni, Thembaletu and Mbali-BB	Initial meetings with support groups on research study in collaboration with UCLA	This research is seen as an important part of Solidarity work in community and offers a

			research contribution to the academia as a way of understanding better on how Ujamaa engages with communities.
	1 September 2009 Mpophomeni 15 women and 3 men	A support group meeting on relationships and sexuality	It was very important to deal with issues pertaining wit human sexuality. People Living with HIV have needs too and these sessions are received seriously
	3 September 2009 Mpumuza 20 women	Life skills workshop on how to deal with stress and managing burnout	Life is stressful so it was important that people are given time to deal with these issues as they impact on their lives.
	4 September 2009 Kwanyamazane 13 women and 7 men.	A Bible study on HIV the Body of Christ with different parts that need each other to survive	It was interesting how this text encouraged participants to see themselves as active members of the body of Christ in their families as well as in the support group. A greater sense of belonging was observed.
	11 September 2009 Mount Elias 30 women 2 men	Healing of Memories update workshop was aimed at creating psycho-social support to the support group members who participated previously	It is important to note that healing of life hurts is a process and a journey so engaging in these processes in a community enhances creative ways of increasing peace and perceiving life differently
	17 September 2009 Mpolweni 24	Door to door TB and HIV	This community activity is very

	women and 9 men	Prevention Campaign	important in creating a space for activism against TB and HIV at community level , support groups a play a very vital role in implementation.
	21 September 2009 France 32 men	Men living with HIV had a consultation where they explored issues of masculinity and difficulties they are facing as single parents.	It was a very emotional meeting where men were openly discussing and sharing their burdens as unemployed persons living with HIV. There is an expectation from society for men to be strong, to provide and be a man!
Lazarus Project (John 11:1-6) ARV Treatment and Literacy Project	On 11/03/09 I was invited at Siyaphilisa Care Centre to conduct HIV/AIDS basic information for 20 women + 5 men	Basic training acknowledges that being HIV positive calls for information on it so as deal with oneself properly.	This training equips participants with basic information and on-going prevention strategies to curb the spread of HIV.
	On 17/03/09 a memory box workshop for refugees at Project Gateway 24 women + 15 men	This training adds to trauma and bereavement counseling. Allows participants to reflect on the future of their children.	This is part of collaborating with other organizations in the field of HIV and AIDS. There is a need to plan strategically for support given to refugees.
	On 19 – 20/03/09 I conducted treatment Literacy at Siyaphilisa Care Centre to ARV patients 15 women + 3 men	This session clarifies ARV treatment with its regiments, the effects and the advantages. This is very important because one takes treatment for life.	Adherence to treatment is key strategy in dealing with sustainable in-take of ARV treatment. So providing guided and correct information is an answer to successful adherence

	Facilitated treatment adherence literacy classes twice a week at East – Boom and Mbalenhle clinics for patients to be enrolled on ARVS at 30 per class	Community learning is essential in enhancing positive living strategies and treatment literacy is key for people to live longer with HIV.	Engaging with people at treatment centers creates more awareness of being in solidarity and advocating for the protection and respect of basic Human Rights.
	On 23/03/09 I conducted the care and support for project accept support group for 16 women + 4 men	The existence of support groups thrives on a strong willingness to fight stigma and discrimination and creates care and support at all levels.	There is a great positive impact on people who are members of a support group. The synergies from within the groups serve as resources for new life.
	On 03/04/09 I invited SANCA to conduct a workshop for drugs and alcohol addicts who are patients on ARV treatment 35 women + 5 men Total 40	ARV treatment needs to be taken without any other form of addiction or substance abuse. So this was a preventative strategy as some people presented problems in the area of alcohol abuse.	It is important to note that awareness is being raised against the dangers of alcohol abuse. This can have detrimental results as ARV's are drugs themselves. This highlights the importance of cautiously doing follow-ups.
	From 03 – 05/04/09 I attended the two days training on how to conduct a CBS at Thorn tree Lodge	This was a capacity building training to sharpen our skills in community based Contextual Bible Study Methodology.	It is of utmost importance to have on-going facilitation on how to do Contextual Bible Study as this is our methodology and skill we use at working with communities.
	On 21/04/09 I had a training at Mpumelelo Location with Adult support group for PLHWA.They were 9-Women .	The aim was to educate the old people about positive living and how is important to take medication.	It is important to note that ARV treatment literacy need to be taken to taught to families to create an enabling environment for sustainable adherence.

	On 30/04/05 I was invited at Ethembeni Care Centre in Mpophomeni to conduct a CBS for the staff 2 men + 13 women of which some of them are living with HIV/AIDS	Facilitation of a Contextual Bible Study to enhance positive living. Mark3:1-12	It is very encouraging to observe the change brought about in the lives of people because of doing CBS with them. There is a need to take this training to communities as a tool.
	On the 18 to 22 /05/09 I had a workshop that was organized by TAC at ALOES bed and breakfast, there were 24 women, and 18 Men.	The aim of the meeting was to educate people about HIV/AIDS and how to take treatment .they were also educated how to take treatment.	Collaboration with activists in the field of HIV and AIDS serves as a tangible tool that speaks to lobbying and advocacy. Ujamaa's contribution adds value to TAC and what it stands for.
	On 28/05/09 The ANC Youth League in Lidgeton invited Ujamaa to conduct a CBS for 23 men + 26 girls	They want to start a support which is on initial stage. CBS was from John11:17-43. They were fascinated on how the Bible can be used to deal with issues of HIV and AIDS. They were keen to invite us again.	It is a very strategic position for Ujamaa to work directly with ANC Youth League as means of increasing lobbying and advocacy roles directed to service delivery, at local and national levels.
	On 05/06/09 I conducted a CBS for 16 women + 4 men with the help from my colleagues Nokuthula Biyela and Xolani Khumalo. Carl and Henrietta who are students from Netherlands were present and it was held in Mpophomeni at Zenzeleni Centre	This was a CBS on the rape of Tamar. 2.Sam 13:1-21. The participants were able to identify Gender Based Violence (GBV) as exacerbating factor in the spread of HIV and AIDS. It became difficult to realize that such abuse take place in a house of David, and the same is happening in Christian homes.	There is always a common factor between Gender Based Violence and HIV and AIDS. This is reflected in a number of incidences where woman has been overpowered and forcefully violated, and then later the results prove to be HIV positive. There is a need to do more cross programmes work on these

			themes.
	On 12/06/09 there was a meeting to Educate about Bible study. They were 18 Women, 15 Men.	The aim was to open safe space to critically learn and affirm relationships between Men and Women and are these impacted by HIV and AIDS.	Such encounters are very important as we embark on educating communities on HIV and AIDS. It has become very clear that men and women play integral role in HIV and AIDS and there is a need to deal with them directly. Sharing platforms form basis for on-going education on how HIV and AIDS impacts on us.
	13 July 2009 training on treatment literacy in France, 18 women and 6 men	Men and women on treatment need an ongoing care and support and this session is one that is aimed at creating this learning a reality.	Throughout the training it became clear that there is more to treatment than taking tablets, people need to know and familiarize themselves with treatment and adherence is a skill to be learned.
	5 September 2009 Enyonini Christian Catholic Apostolic Holy Spirit in Zion +/- 60 participants. In collaboration with Prof. Jonathan Draper and Dr. Kenneth Mutata	The theme was: Using Biblical and Theological tools in Churches search for Transformative Leadership Principles in a context of HIV and AIDS. John 11 and John 13:1-20	Contextual Bible Studies on Leadership in a time of Lazarus as the rich man was celebrating his wealth and poor Lazarus at the gate being licked by dogs! The contrast was created in Leadership of Jesus who washes the feet of his disciples as well as challenges to the present context of living with HIV and AIDS. Great

			experience!!
	25 September 2009 in Mpophomeni Clinic there were 2 men and 16 women	was a training on treatment readiness, ARV treatment brings a new culture of treatment and there is a great need to prepare people for treatment especially because there are bad habits related to not finishing treatment given when one feels better.	The training assisted participants to identify their own tendencies and treatment defaulters, these were highlighted as to be guarded against in the new culture that enhances adherence to ARV treatment as this medication is taken for life.
	2-4 November 2009 Kenosis Healing of Memories 15 participants	The focus was on dealing with life hurts and grieving our losses in the context of HIV and AIDS	This was an in-depth encounter that allowed the expression of emotions of participants some of which spoke for a very first time. It became clear that healing of Lazarus can be extended towards dealing with emotional woundedness as well, the participants really had an experience of a lifetime.
	7 November 2009, Emaphethelweni 22 participants all women from Pietermaritzburg and the surroundings	Healing of Memories Support Network, this group was made up of participants who had attended one or more Healing of Memories sessions and expressed that they needed more support of others after the intensive workshop of 3 days.	This is a powerful gathering of hurting people searching for healing. This process gives new meaning to the healing of Lazarus, as people have taken time to process their pain and are able to share without shedding tears it showed advanced levels of healing and readiness to move on. This has a great impact on people's

			lives.
	23-25 November 2009 Kenosis 30 participants from Enseleni support group called Thubalethu	Healing of Memories 3 days workshop was received with great interest, a very intense experience with dramatic and very painful stories of life tragedies,	Each person has an amazing inner power towards resiliency, this is experienced in each story shared and ever overwhelming awareness of how life is ever changing as well as the empowerment and peace felt by participants throughout the workshop.
	27 November 2009 Kenosis 40 participants from Maqonqgo	Retreat for Caregivers in Maqonqgo area. The theme was on unconditional love as expressed by Jesus to Lazarus who was dead for 3 days smelling in his tomb and how Jesus wept for his friend.	Taking the context of the text to the present moment enabled the caregivers to identify with Jesus in their ministry and acknowledged that the work they do is very demanding and full of pain and loss as they experience the loss of a person in the care when he/she dies. As well as acknowledging the strength of ARV treatment as they share their experiences with people who were close to death but brought back to life because of treatment.
Talitha Cum Project (Luke8: 49-55) For Children on ARV Treatment	On 15/01/09 advocacy meeting with a social worker was held at Mbalenhle clinic discussing about establishing support groups for children who are on ARV treatment and this led to the	This meeting created a safe space for children to become aware of their needs as well as forming new friendships with other children living with HIV. The clinic was helped to become	‘Talitha Cum’ project enables communities to pay a special attention on children living with HIV and AIDS. The formation of support groups with children and taking their needs and interest

	formation two support groups with +- 13 children per group	aware of children on ARV treatment.	seriously is the key strategy in planning a way forward.
	On 24/01/09 I approached 3 local businesses in Mpophomeni for donations for the orphans to buy school uniforms. R 6000 was donated and managed to buy school uniforms for 25 children 10 girls and 15 boys	The children felt the love and that are not being neglected just because they are orphans. In this way their fundamental human rights were protected at a community level. But there is a need to ensure sustainability and reviewing the role of the State as a sole guardian of orphans.	This is a challenge to social welfare services that need to provide needed support to vulnerable children. There is a need to lobby for workable strategies that can intervene at service delivery level and challenge possible bottle necks in the system.
	On 19/12/08 Ujamaa contributed financially towards hosting a Christmas party for 24 girls and 36 boys. Who are orphans and some are on ARV treatment. They were given Christmas presents and it was held in Mpophomeni at Zenzeleni Centre	The main focus was to affirm children and enable them to acknowledge their value and importance, even if their parents have passed away.	Christmas is family time with loved ones so vulnerable and orphan children need psycho social support and this is even more a necessity where children are living with HIV and they know it.
	On 19/12/08 Ujamaa contributed financially towards a Christmas party for vulnerable children and adults who are HIV/AIDS victims who are on ARV treatment. It started from the 23 – 27/12/08 35 children + 30 adults	This is a celebration where all children look forward to celebrate and having fun at a time like makes a great impact in their lives. So this was a way of reaching out to children in solidarity.	There is a need strategically to attach themes that enhances positive values, as a source of support and empowerment while facing challenges impacted by HIV and AIDS in families.
	On 18/03/09 we worked in collaboration with Gender & Paralegal office in Mpophomeni	This was focused mainly on those child headed families. As means of ensuring that policies written	This is one of the powerful examples of reflecting on the resources available to children and

	doing school visits and 18 children were exempted from paying school fees	down on the education of children are implemented at a community level. This case was very successful.	advocate on their behalf in schools as a result they were exempted. There is a need to pursue these strategies as tangible means of support children in a more sustainable manner. Collaborating with already existing structures is central in achieving sustainable outcome.
	17-18 July 2009 children from Mpophomeni 14 girls and 6 boys at the Beach Front in Durban	Attended Educational and Cultural activities facilitated by Children's Rights	It was an experience of a lifetime for children to visit Durban, this is one of the ways of reaching out to them in a more positive way.
	28 September 2009 Mpumelelo Primary School in France, +/- 800 children	Presentation on children living with HIV and importance on positive living principles to be respected and encouraged as a way of supporting the well being of vulnerable children	This presentation was very important and we need to do more of these in the future, children are often forgotten when we are dealing with HIV and AIDS, yet they are the ones that suffer a great deal.

	28 November 2009 Sotobe Lutheran Church in Ozwathini +/- 30 children	16 days of activism against abuse of Women and Children & World AIDS Day	This event was taken seriously by the community and the church, it was profound to commemorate these powerful events in a rural community. It is important to plan future initiatives to reach out to children in rural areas.
	11 December 2009 Enseleni World AIDS Day +/- 2000 adults and children	The theme was 'keeping the promise!'; this celebration was honored by the local Municipal Manager and the Mayor.	This kind of support is remarkable as key leaders are more respected so if they these campaigns seriously it brings more hope for stronger involvement in the future.
	13 December 2009 in France World AIDS Day with +/- 1000 children and adults.	Celebrating World AIDS Day is remarkable in the lives of the people we work with, but children often take it to another level.	Creative messages on prevention and fighting stigma and discrimination were loud and clear in the form of drama as children performed. Great initiatives!
	19 December 2009 in Mount Elias World AIDS Day with +/- 500 children and adults	This rural community made a great effort in organizing and celebrating World AIDS Day, creative poems from youth were really carrying the message of prevention. Singing and dancing were also educational as songs had special messages about curbing the scourge of HIV and AIDS.	Powerful messages sang by children sending the messages loud and clear to all members of the community. This needs to be done again and again as children are often victims of sexual violence and there is a great need that they be empowered to speak against abuse and not to be afraid
	22 December 2009 World AIDS Day in Mpolweni with +/- 800	The local counselor has shown great support to the support group	The involvement of rural communities is of great value in

	adults and children	that was organizing this function, the location in the rural area is very significant in the work we do as there are limited resources and a great need to create awareness on HIV and AIDS	our work in Ujamaa as there is a constant need to increase support and promote prevention messages that encourages positive living with HIV as well as behavior change.
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Comments

The whole of this report shows highlights of the Solidarity Programme for People Living with HIV and AIDS. There is an excitement and a spirit of resiliency seems to be a driving force that enables us to continue making a difference in people’s lives. This is seen in the various ways our fieldworkers reach out with enthusiasm to serve the people as well as the commitment of those receiving our support, owning the project as their own. Well the 4th HIV and AIDS Conference in March 2009 saw a strong presence of

ecumenical representative from the Region and all over the world. This symbolizes the fact that there we are engaging with HIV and AIDS and this calls for a more directed focus to pursue lobbying and advocacy towards an HIV and AIDS Competent Church. The work at community level reminds us that there is a constant need to support encourages and affirms People Living with HIV and AIDS. There is a challenge to seek theologies that enables us to engage with Children infected or affected with HIV and AIDS.

**Supplementary Report
Mr Nkosinathi Sithole**

Introduction

The Programme For HIV/AIDS in the Nazaretha Church, coordinated by Nkosinathi Sithole, is a pilot project trying to find ways of dealing with, and talking about HIV/AIDS issues in the Nazaretha Church. The project was meant to commence at the beginning of 2008, when Nkosinathi joined Ujamaa, but was postponed due to problems within the Nazaretha Church. The project was re-started in February 2009 and thus far the main

objective has been to establish the importance of the project like this one for the Nazaretha Church and the whole community. That this project is important is exemplified by the fact that what caused the delay of the project was the view of some leaders in the church that ‘Aids does not exist in our Church’. This is a misconception that needs to be corrected and this project should play an important role in this regard.

HIV/AIDS Awareness in the Nazaretha Church

Objectives

The main objective of this project is to create a space in which members of the church can converse about HIV/AIDS and to deconstruct the myths that prevail in the Nazaretha community about HIV/AIDS. The sub-objectives are the following:

- To educate members about HIV/AIDS and how it is contracted. This includes talking about the ways of the church that can lead to contracting HIV/AIDS, like circumcision and piercing of ears.
- To consider what the church provides in terms of protection against the pandemic. E.g. Abstinence.
- To examine the limitations of the measures in place to prevent HIV/AIDS.
- To examine the position of the Church with regards to AIDS medication.
- To find out what more can the church do to contribute to the fight against HIV/AIDS.

Activities

Date and venue	Focus and format	Target group	Target area	Numbers (men and women)
31 March 09 KwaMkhize Community Hall	Discussion/ Workshop based on the Oral Text from Nazareth Baptist Church (and African Independent Church)	Lower level leaders and ordinary members of the Church	Estcourt, KwaZulu-Natal	2 men and 30 women

Outcomes

The meeting/workshop that took place on the 31st March 2009 mentioned above was to the best of my knowledge the first of its kind in the history of the Nazaretha Church: it was for the first time that amaNazaretha met to talk about HIV and AIDS¹. The meeting followed an example of Ujamaa's Contextual Bible Study (this

¹ There is a woman, Mazibula, who is both a member of the Church and is HIV positive who is also working with Ujamaa on these issues. She may have had meetings with amaNazaretha, but what I have witnessed is a "Bible Study" she was involved in organising which included the whole community she is working with.

ensured that everyone got a chance to speak), where possible, but was designed specifically for amaNazaretha. The meeting created a space in which this otherwise avoided topic can be discussed in relation to the Church, or as members of the Church, without members fearing that what is being done is blasphemous. Thus, instead of using the Bible², I chose a text that is both internal to the church and closely related to the topic of HIV and AIDS. This is an

² The Bible is going to be used in forthcoming gatherings.

oral text, a speech by the present leader of the Church, known to members as uThingo lweNkosazane (Rainbow).

Through this meeting the importance of talking and dealing with the issue of HIV and AIDS within the Nazaretha Church was established. Participants realised that HIV and AIDS affects amaNazaretha as it does everybody else, that to say “Ingculaza ayikho kulelisonto” (AIDS does not exist in this Church), as some leaders of the church maintained, is incorrect. It also gave a chance to someone living with HIV to disclose her status to the members of the church and thus breaking the tendency to reticence for most people who are HIV positive.

Reflections

There is still a great deal of work that needs to be done in the Nazaretha Church regarding HIV/AIDS. It is interesting, however, that the rule against sex before marriage, which has been part of the church’s teaching since its inception, is interpreted by uThingo as having been set in place to protect amaNazaretha against HIV/AIDS. This creates a number of possibilities for further discussions about and engagements with the issues around HIV/AIDS because it suggests that this issue (HIV/AIDS) had been the concern of the Church and had been prophetically spoken about even before the pandemic actually started.³ This provides ammunition against those who may want to prevent this work from continuing on the grounds that AIDS does not exist in our church.

³ I doubt that this is the case but the fact that the highest leader of the church says so is very crucial.

Although talking about the pandemic and providing knowledge required in dealing with it is important, my engagement with the health assistant who is the member of the church and the HIV positive woman who spoke in the meeting about her status, made me realize that what is needed is more than creating the platform for this to be spoken about and the dissemination of knowledge about it. There is a need to provide tangible economic support for the people living with HIV. This does not mean offering them grants that the government has tried and failed to do, but assisting them with little projects that they can own and use in improving their economic situations. One such a project could provide HIV positive people with resources to create their own vegetable gardens. This has led to meetings with community leaders and a plan is being made to approach the local government and the community’s neighbouring institutions like Giants Castle and Mondi Forests for assistance.

Plans for 2010

Due to the fact that there is no clear budget for this project, there are as yet no concrete plans for next year. But my intention is to continue with the workshops like the one above, extending the reach in terms of the target group. I have had conversations with the chairpersons of NATESA, an association of Nazaretha tertiary students about having conducting workshops for the Nazaretha students on these issues since as the youth of the church HIV/AIDS is a great challenge for them as it is for all the youth in the country. Another interesting development in the recent years is the increasing number of amaNazaretha in prisons and the space they are given to take part in Church activities. It would be interesting to expand this work to include prisoners especially since as they are already organized, there is no need to worry about getting them together.

Theology and Economic Justice Programme

Co-ordinator: Rev Sthembiso Zwane

Field-worker: Mr Skhumbuzo Zuma and Mr Mbuyiseni Gwamanda

Introduction

Since the dawn of democracy 15 years ago, unemployment, poverty and inequalities are still evident in our communities. The 2009 election came with promises of a better life for all which remain a mere political rhetoric for millions of poor unemployed South Africans. The first economic recession in 17 years last year (2009) made the situation worse as 900 000 jobs were lost in various

industrial sectors (catering; mining; transport and vehicle sales). Firstly, this report is an attempt to capture the experiences of the participants who were part of the workshops last year. Secondly, it is an attempt to highlight the successes and the challenges of the programme in the year that has passed. Thirdly, it is meant to give direction about the future plans of the programme and its vision.

Projects

Planned Activities (Proposal)	Actual activities: date, place, numbers, profile	Actual outputs and impact	Reflections and Plans
<p>Training For Transformation (TFT) Quarterly all target groups (2 days)</p>	<p>A workshop was held on the 24-26th February 2009 at Albert Falls Guest House near P.M Burg. We had 16 Participants, 7 Females and 9 Males. The workshop was for unemployed youth attended by different organized groups, namely YCW, Mt Elias Community, Mafakatini Community Ambassadors and Msunduzi Youth.</p>	<p>The theme for the workshop was: “Foundations of Progressive Leadership” The workshop content constituted of inputs and social analysis from facilitators. Questions were designed following See, Judge and Act methodology, a Contextual Bible Study (CBS) on MT 20:1-15 and a Presentation on “Progressive</p>	<p>The participants were amazed by the socio-economic analysis and the hermeneutical approach of CBS which differ from the Church approach they are used to in their churches. They agreed to work with us in future and committed themselves in disseminating this information to others.</p>

	<p>Total Reached: 16 7 Females 9 Males</p>	<p>Leadership and types of leaders”</p> <p>The impact: After the workshop participants mentioned that for the “First time, they had an opportunity to talk about their dreams and aspirations, it was about them for a change”</p>	
	<p>On the 21 March 2009 a workshop was held at MT Elias Community Hall. There were 17 Participants, 10 Females and 7 Males. The participants were mainly unemployed youth from the community of MT Elias.</p> <p>Total Reached: 17 10 Females 7 Males</p>	<p>The workshop theme was: “Building future leaders in communities” The method used here was socio-economic analysis through Review of Life and Worker Action (ROLWA). This was complemented with a Contextual Bible Study (CBS) on MK 12: 41-44.</p> <p>The impact: It was manifested when people realized that “unemployment was not a punishment for laziness or as a result of individual incompetence, but a structural problem”</p>	<p>It was evident that unemployed youth in this community is frustrated by the incompetence of local leaders. Local Councilors are hardly seen in the area to give reports to the community and the rate of unemployment is escalating at about 67%. Young people in the community are beginning to challenge local government leaders and their Pastors to get involve in development initiatives.</p>
	<p>On the 07th April 2009 a workshop was held at African Enterprise (AE) and was attended by 10 Participants who are Job Seekers in P.M Burg (local and foreign). There 9 Males and 1 Female.</p>	<p>This was a follow up workshop from previous workshops organized last year (2008). The theme of the workshop was: “Chronic Unemployment” and was based on MT 20:1-15 which looks at casual workers in the Vineyard and</p>	<p>I was impressed by the reflections and analysis of Job Seekers which was insightful and encouraging considering that these are the people who do not often read the bible. They committed themselves into</p>

	<p>Total Reached: 10 1 Female 9 Males</p>	<p>begin to contextualize the message of the parable into today's unemployment crisis and casualization of work both locally and in the Continent.</p> <p>The impact: It was when the group "identified a connection between the text and their experience of being Job Seekers in PM Burg, "The story relate to us as Job Seekers, they said"</p>	<p>participating in our Campaigns and activities relating to unemployment. They will be part of the Worker Sunday Campaign.</p>
	<p>On the 25th May 2009 a workshop was held at KwaMpumuza Location. There were 11 participants which included 4 Females and 7 Males and were all unemployed youth.</p> <p>Total Reached: 11 4 Females 7 Males</p>	<p>The theme for this workshop was: "Building a strong youth leadership" The purpose was to inspire young people to challenge government and business at local municipality level on service delivery and a fundamental need to create decent work as promised in the Manifesto.</p> <p>The impact: It was seen when the youth acknowledged that "they needed to take up the challenge about service delivery in their communities."</p>	<p>The unemployed youth voiced their frustration at government for not creating enough job opportunities for them. Some had tried crime as an option and were unsuccessful. At the end of the workshop it was clear that they had to take charge of their situation and challenge those in positions of power to do something about unemployment. They are now part of the Ujamaa Unemployed group in KwaMpumuza.</p>
	<p>On the 19-22 June 2009 a workshop was held at Jane Furse Centre in Limpopo Province. We had 15 females and 10 males and were all unemployed members of Love Life.</p>	<p>The theme for the workshop was "Enhancing leadership Caparsity among unemployed youth." There are socio-economic challenges in this area hence this workshop to assist the unemployed understand their</p>	<p>The use of the economic triangle outlining class inequalities was crucial for this workshop because it contributed immensely towards influencing the ideological paradigm of the unemployed who were</p>

	<p>Total Reached 25 15 Females 10 Males</p>	<p>predicament. The text used for the workshop was MT 6:9-13, the Lord's Prayer. It was read contextually with "Daily Bread" as the focus of the discussion. The Impact: The participants appreciated an economic and contextual reading of the text which they said was "empowering and informative."</p>	<p>internalizing the problem of unemployment unaware of the structural and institutional challenges.</p>
	<p>On the 26-27 November 2009 a workshop was held at Mout Elias in KZN. There were 30 participants; 25 females and 5 males and were all unemployed youth.</p> <p>Total Reached: 30 25 Females 5 Males</p>	<p>The theme for this workshop was "Introducing the Worker Sunday Campaign to the Unemployed: Solidarity with the Unemployed." The text used for this workshop was MT 20: 6-7, which is the text used for Worker Sunday Campaign. The Impact: Unemployed youth were interested in the campaign and requested that their "Churches participate to conscioutize their Pastors."</p>	<p>It was interesting to observe the unemployed make a connection between their lives and the text itself. The site in MT Elias is strategic and progressive, we will continue this year focusing on Decent Work and the World Cup.</p>
<p>Heroes of Labour (HOL) Quarterly (2days) Fourth nightly with Super-Care Workers</p>	<p>On the 12th February 2009 a Contextual Bible Study Session was held with Super-care workers at the University. About 12 participants, 11 Females and 1 Male. They are all workers for a Sub-Contractor at the University.</p> <p>Total Reached: 12 11 Females</p>	<p>The theme for this training session was "Power Struggle: the relationship between the have and have not." The text used was MT 20: 14-15, with the focus being on the attitude of the owner of the Vineyard who demonstrated capitalistic tendencies with his approach to disgruntled workers protesting about their payment. This workshop was also meant to introduce the Worker Sunday</p>	<p>The approach to CBS was received with caution by workers. The initial task was to deconstruct the dominant reading paradigm from their churches into contextual reading paradigm relevant to their socio-economic conditions. The injustices and dehumanizing conditions of workers in the workplace were discussed at length. These workers are now</p>

	1 Male	which runs through all the projects of the programme. The Impact: was evident when the workers felt that they were “empowered and ready to engage with their employers on the issues of justice and wages.”	regulars in the CBS sessions and the number is increasing.
	On the 12 th March 2009 a session was held at the University, about 9 participants attended the session, 8 Females and 1 Male. They were all super-care workers at the University. Total Reached: 9 8 Females 1 Male	In this session a CBS session on Lk 5:1-10 was conducted. In this CBS the theme was “ Jesus the Worker ” this worker is more concerned about other workers than himself. In this text workers are asked series of questions about the characters of the text and relationship between contexts. The Impact: They were amazed by Jesus whom they believed was “part of their struggle and did’ not know that he was portrayed as a worker in the Bible and fought for justice.”	We observed that workers were astonished by the fact that the Bible has a much to say about work and the economy contrary to traditional readings in church which fails to recognize the socio-economic challenges that face congregants. The CBS training is a continuous with Super-care workers
	On the 23 rd April 2009, another session took place at the University with 12 participants, 11 Females and 1 Male. These were all Super-care workers. Total Reached: 12 11 Females 1 Male	In this session the theme was “ Workers united in their struggle. ” In this session the text used was Acts 4: 32-35. The CBS explores the relationship amongst believers and how they exercised their faith. The focus for workers here is facilitated through systematic questioning. The workers were asked to concentrate on vs. 32, 34 and 35, and the spirit expressed by the	In this session one could see a gradual shift from a traditional reading of the text to a progressive contextual appropriation. This work is ongoing this year and beyond with workers as they discover more about the economy and the Bible.

		<p>believers and the lessons drawn from it. The Impact: was manifested when one group reported “United we stand, divided we fall.” This linked well with the Marxist view that “Workers of the World Unite.”</p>	
	<p>On the 12th May 2009 a session was held at the University. About 10 participants attended 9 Females and 1 Male. They were all Supercare workers at the University.</p> <p>Total Reached: 10 9 Females 1 Male</p>	<p>The theme for this session was “Institutional Injustice in the midst of Poverty and unemployment.” In this session the text in the Gospel of Mark 12:41-44, 12:38-40 and 13:1-2 was used to explore connections between these passages in relation to the theme. The poor widow who gave everything to the temple controlled by corrupt Priests and Pharisees is the climax of the unit. The prophetic and ground breaking response by Jesus that the temple would be destroyed because it represented the interest of the affluent and the working class. The Impact: was the connection made by workers between the “elite in the temple who exploited the widow and their employers at Super-care who exploit their labour for profit.”</p>	<p>Having been used to traditional appropriation of the text, the workers were quite surprised by what CBS does to give the text contextual relevance without deviating from its historical meaning and significance. Again this work is ongoing to this year and beyond.</p>
	<p>From the 16 July to 04 December 2009 sessions were held at the University. About 18 participants, 16 Females and 2 Males. They were all super-care</p>	<p>During this period the group began to explore about a “Workers Cooperative” The text used during this period was Acts 4:32-35. In the text the</p>	<p>The group was impressed with principles that governed the early community of believers. They could relate to the idea of sharing the</p>

	<p>workers.</p> <p>Total Reached: 18 16 Females 2 Male</p>	<p>group explored for a lengthy period the practices of the early Christians and the underlying principles of sharing and solidarity. The engage with the context of the text in which they realized that there was inequality and poverty. The text therefore provides an alternative to overcoming the disparities of the time. The Impact: There were mixed feelings from the group about the forming a Cooperative. The facilitator provided questions to consider before embarking on such a project. They acknowledged that they “Needed to soul search themselves if they were really ready for a Cooperative.” Due to the progress made with super-care workers, one of them Ms Thandazile Nhlangulela “facilitated a Communication workshop for the group because of the skills she obtained by attending the CBS sessions.”</p>	<p>resources in the community equally among the needy. This year; the project will continue to provide a platform for the super-care worker’s group to be able to continue debating the alternatives to their working conditions.</p>
<p>Prophets of God (POG) Monthly (1day) Quarterly (3days)</p>	<p>On the 25th February 2009 a 1 day workshop was held in Ladysmith. About 15 participants; 7 Females and 8 Males. Most of them were Ministers of Religion from fraternal.</p> <p>Total Reached: 15</p>	<p>The theme of the workshop was “Revitalization of the prophetic church.” The book of Ezra 5-6 were used to reflect theological about the role of Prophets in the midst of challenges. It was evident that in the Old Testament; Prophets spoke on behalf of God; before</p>	<p>The training proved once again how entrenched the traditional dominant reading of the Bible is in churches today. Any attempt to challenge them to think and interpret the Bible contextually was initially questioned. As soon as comparisons were made</p>

	<p>7 Females 8 Males</p>	<p>any other person could speak and spoke against all forms of injustices. The Impact: The Ministers questioned themselves and their role in society today. “What kind of Prophets are we, they asked in the workshop.” It seemed as if they were unsure of their role and the discussion challenged them deeply.</p>	<p>between the historical and contemporary contexts; it became clear what the link was. Reading behind, on the text and in front of the text methodology was useful in challenging their hegemonic paradigm. We shall continue with these sites this year.</p>
	<p>On the 25-27th March 2009 a workshop was held in Ladysmith and was attended by 20 participants, 9 Females and 11 Males. These were all church leaders from Ezakheni township.</p> <p>Total Reached: 20 9 Females 11 Males</p>	<p>The theme of this workshop was “Prophetic leadership in pursuit of Economic Justice.” In this workshop Lk 4: 18-20 was used to complement socio-economic analysis of See-Judge-Act method. The text dealt with the message of the Good News to the Poor that Jesus advocates for in the text. Ministers agreed that Good News to the Poor in our context means more than spiritual growth. The Impact: They unequivocally said “It means shelter, jobs and access to basic necessities to the Poor.”</p>	<p>The text seemed to have deeply challenged the theology of the Ministers and inspired them to fight against injustices both in the community and the church. The relationship has been established with Ministers in the area of Uthukela and Amajuba. The work will continue this year and beyond provided we have the resources.</p>
	<p>On the 29th April 2009 a workshop was held in Estcourt, 12 participants attended; 8 Females and 4 Males. These were Pastors from Natal Independent Churches Association (NICA)</p>	<p>The theme of the workshop was “Solidarity with the Casual Workers and the Poor” MT 20:1-15 was used in this training because AIC’s are predominantly working class and this text was relevant as most of them are employed as casuals. Most of them were</p>	<p>This was a revelation for the AIC leaders who are often unrecognized by other Pastors because of their lack of formal theological training. The leaders requested a follow-up training workshop in August because they felt they needed more of it.</p>

	<p>Total Reached: 12 8 Females 4 Males</p>	<p>participating in the CBS for the first time and it took them time to adjust.</p> <p>The impact: They could easily identify the “Landowner who created employment as an important character in the text, but had problems with his attitude when it came to the issue of payment.” They felt “he was unjust and arrogant towards his workers” This was a capitalist reading of the parable.</p>	
	<p>On the 11-14th May 2009 Ujamaa Training week was held in PM Burg, 22 Participants attended, 10 Females and 12 Males. The participants came from YCW in Limpopo, ESSET in Gauteng, Justice and Peace in KZN. Other came from Ministers Fraternal in KZN and the Unemployed youth.</p> <p>Total Reached: 22 10 Females 12 Males</p>	<p>In this workshop a presentation on “Prophetic leadership” was conducted and the CBS on MT 20:1-15. The CBS was meant to introduce the Worker Sunday Campaign to participants. The participants were asked what they understood the text to be about, or have had a sermon preached on the text. Most participants mentioned that they had been exposed to a hegemonic reading of the text with a spiritual appropriation to it.</p> <p>The impact, the CBS exposed them to a different reading and appropriation of the text. They said “this was an effective way of relating to the Bible in the present context.”</p>	<p>In was interesting to observe both the unemployed youth and Ministers in the same workshop. Some Ministers had the view that unemployment is a result of laziness; this was also challenged by the unemployed in the workshop. The relationship developed would continue this year and beyond.</p>

	<p>On the 24-26 June 2009 a workshop was held in JHB with Ministers from the African Independent Churches (AIC's). Participants came from Orange Farm and West Rand. We had 30 participants; 12 Females and 18 Males.</p> <p>Total Reached: 30 12 Females 18 Males</p>	<p>The theme for this workshop was “Confronting poverty and unemployment in the church.” The text used for discussion under this theme was MT 6:9-13, the Lord Prayer, give us this day our “Daily Bread” The leaders of the African Initiated Churches who attended raised concerns about poverty and under-development in their churches.</p> <p>The Impact: The ministers lamented about the “Lack of information in their churches, and how helpful such training workshops are in their communities.”</p>	<p>It was encouraging to observe the excitement among Ministers from AIC's as they engage with the text, they could not believe the relevance of the Lord's prayer to their context. This work is ongoing this year and beyond because we have established a working relationship with them.</p>
<p>God and Mammon (G&M) Twice a Year</p>	<p>The first consultation meeting took place on the 2nd June 2009. The target group was Christian business and Retail industry. They were about 3 members</p> <p>Total Reached: 3 3 Males</p>	<p>After a number of consultations a forum of business people in retail offered a meeting for the introduction of the project.</p> <p>The impact, “the group asked us to come to their meeting and give a presentation because they were interested in our work.”</p>	<p>In June the first of the two workshops will take place in PM Burg. The second late in the year.</p>
	<p>On the 12 September 2009, a presentation was conducted at SAVE U in PM Burg to a group of Christian Businesses; about 16 participants attended 5 Females and 11 Males.</p>	<p>The presentation was titled: “Understanding market forces using biblical and theological resources” This was the foundation for future work with Christians in business around</p>	<p>The participants were amazed by the link we made between the Bible and Money. The workshops will take place this year with the same group we presented to last year (2009).</p>

	<p>Total Reached: 16 5 Females 11 Males</p>	<p>ethics and money.</p> <p>The Impact: Most of the people who came “requested a follow up workshop this year – 2010 because they were over-committed last year – 2009”</p>	
<p>Worker Sunday Campaign (WSC) (Begins in May until December of each year).</p>	<p>On the 30th April 2009 a session on Worker Sunday Campaign was held at the Lutheran Theological Seminary (LTI) Chapel, about 40 students attended, about 15 Females and 25 Males.</p> <p>Total Reached: 40 15 Females 25 Males</p>	<p>This was a worship service organized by LTI for workers day which was on the 1st May 2009. The theme for the theological reflection was “Solidarity with the Unemployed and the Workers” The text used was MT 11 and MT 20:1-16 which dealt with workers and their experiences of work. It also served as a launch of the Campaign at the University.</p> <p>The impact: “the students requested copies of the sermon for their reflection and wanted to know more about Ujamaa work.” Dr Buffel remarked; “Thank you for reminding us of the pedagogy of the oppressed” This also relate to the work of Paulo Freire.</p>	<p>Some students developed an interest in the Campaign. As a Programme we hope to work with those that are interested. Especially in the Second Semester when we conduct Worker Sunday Campaigns in Churches.</p>
	<p>On the 3rd May 2009, a Worker Sunday Campaign was held at Hammarsdale Lutheran Church Parish, about 55 members of the church attended. 30 Females and 25 Males</p>	<p>The theme was: “Solidarity with the Unemployed and the Poor” A sermon was preached on MT 20:6-7. “Why are you standing here all day not working”</p>	<p>There was an open discussion afterwards about challenges facing the working poor in their respective places of work. The Programme will take up the issues raised in the Church</p>

	<p>Total Reached: 55 30 Females 25 Males</p>	<p>The impact: This was the verse that got everyone “interested in the Campaign as most people made the connections between the text and their context.”</p>	<p>this year (2010) and beyond.</p>
	<p>On the 7th July 2010, a Worker Sunday Campaign workshop was held in Ladysmith with local Ministers. About 15 participants attended; 5 Females and 10 Males.</p> <p>Total Reached: 15 5 Females 10 Males</p>	<p>The purpose of the workshop was to establish a relationship with the Christian Council because of the new leadership. The theme of the workshop was “The Church says: Break the Chains of unemployment” The Ministers were excited about the Campaign and how it will enhance their analysis.</p> <p>The Impact: Ministers saw this as “An opportunity to be more relevant to socio-economic challenges facing their congregants.”</p>	<p>Ministers were amazed by the historical economic analysis of the Parable (MT 20:1-16) which is seldom done in church because of the dominant reading which is spiritual. The work with them will continue this year and beyond.</p>
<p>Industrial Mission (IM) (Begins in July: Second semester of each year).</p>	<p>The Honours class on Industrial Mission took place from 14 July – 10 November 2009 at the University, Room 107. We initially had 2 students; because it was an elective; most students took other compulsory causes. As we progress the other student dropped the cause because he had to go home because of a family problem.</p>	<p>The focus of the class was on: “Prophetic theology of work” We used material from a wide range of scholars on theology of work, David Jensen; Albert Nolan, Miroslav Volf, M.D Chenu and the Catholic social teaching – Laborem Exercens.</p> <p>The Impact: Astere Kwizera, the student from Burundi said: “I have been</p>	<p>It was interesting to observe the student mindset being transformed from an evangelical approach to socio-economic. The plan this year is to identify students who could participate in the cause before it begins. In future we hope to work with churches to recruit post-graduate students for Industrial Mission.</p>

	<p>Total Reached: 1 1 Male</p>	<p>enlightened and challenged to think outside the box and assist my community at home to deal with socio-economic challenges using the Holy Book.”</p>	
<p>2nd Annual Mzwandile Memorial Lecture</p>	<p>On the 13th May 2009 a 2nd Mzwandile Memorial Lecture was held at Emaphethelweni in PM Burg, it was attended by about 60 people from the community, UKZN, Partner Organizations, Board and Ujamaa Staff.</p> <p>Total Reached: 60 40 Females 20 Males</p>	<p>The speaker for the 2nd Mzwandile Memorial Lecture for 2009 was Ala Al’azeeh from Palestine in the Middle East. We had initially thought of a local speaker emerging as an important voice in Economic Justice. But when a possibility of having a Palestinian came we grabbed it. This was because of two reasons: Our commitment to interfaith dialogue and the current global economic recession affecting Palestine and the South. The theme for the Lecture was: “Global Economic Crisis: Implications for Palestine and the South” Rev Sbusiso Gwala responded to Ala giving a South African perspective. Ala spoke about the role of the IMF and World Bank in Structural Adjustment Programme (SAP’s) that has seen a cut in spending in Developing countries in Education, Health and Social Development. In responding Rev Gwala spoke about the growing trend to “socialize the losses</p>	<p>It was interesting to see people of different religious background converge together in support of Palestine and the South. Racist Israel continues to oppress the Palestinians and displacing them from their land. The crisis in the economy also reflects a crisis in the occupied Palestinian territories. We have established links with Ala Al’azeeh and in future we hope to engage further with him on the economy. His insightful analysis of the Global economic turmoil was impressive and challenging.</p>

		and capitalize the gains.”	
		The impact: This message had most people talking about the “Injustices of a capitalist society.	

Comments

As we begin 2010, we evaluate 2009 in the programme and take lessons from both the successes and failures. In the Training for Transformation project we had planned to facilitate quarterly training workshops for 2 days with unemployed youth and job seekers. We managed to conduct 4 (2days) workshop and 2 (1day) workshops. In this project we have trained 109 participants; 47 females and 62 males. In the Heroes of Labour project we had planned to facilitate quarterly workshops for 2 days with working class workers. We were successful in doing 4 workshops and 1 (1day) workshop. In this project we have trained 61 participants; 55 females and 6 males. In the Prophets of God project we had planned to conduct 10 (1day) workshops monthly, however this became extremely difficult to organize and manage because Ministers were not always available on a monthly basis because of church commitments and had to focus on 2-3 day workshop quarterly. We were successful in facilitating 4 workshops and 1 (1day) workshop. In this project we trained 99 participants; 46 females and 53 males. In God and Mammon project we had planned to facilitate 2 workshops a year, but due to the difficulty in identifying the relevant Christian business constituency, we had to start with presentations

for collaboration. We had 2 presentations with Christian business in preparation for this year (2010).

In this project we reached 19 participants; 5 females and 14 males. In Worker Sunday Campaign project we had planned to launch in May 2009, but due to financial constraints decided to postpone the launch to this year (2010). We manage to introduce the Campaign at the University during the worker’s day. In this project we reached 110 participants; 50 females and 60 males. The Industrial Mission project took place in the second semester as planned. We unfortunately manage to work with 1 student from Burundi as the other South African could not continue due to family problems. We trained 1 participant. Finally; we successfully hosted the 2nd Mzwandile Annual Lecture which was well attended. We reached 60 participants; 40 females and 40 males. In total the programme has trained 459 participants in 2009. We look forward to 2010 hoping it will surpass the successes of last year. This year we hope to begin our work in the region (SADC) with Worker Sunday Campaign which encompasses all projects.

Advocacy and Leadership Development Programme

Co-ordinator: Rev Solomuzi Mabuza

Field Worker: Rev M. Khawulani Ntuli

Student Worker: Ms Minenhle Khumalo

International Volunteers: Mr Folkert de Jong and Ms Josiney Morais

Introduction

A lot of work was done last year and it is not possible to report on every aspect below. The selected areas form part of the work carried out in the past two decades and renewed direction in the next three years. Special thanks go to Khawulani Ntuli who is now employed by the University of KwaZulu-Natal to teach New Testament part-time to University and the Lutheran Theological Institute diploma students. His valuable experience and accompaniment over the past two years have helped me and my colleague (Maria Makgamathe) to sharpen our work, respectively. Khawulani's report is attached and it was a good experiment which will be consolidated.

Some activities which are covered within Ujamaa Training Week will be reported by the relevant project leaders. Last year we were privileged to have a volunteer from The Netherlands and Brasil, respectively. Lessons were learnt and our Centre has an increasing list of young and dynamic ambassadors abroad. Our local student worker did well and has been retained in the above programme to work with the Coordinator on numerous projects.

At the end of last year I was elected president of the South African National Council of YMCAs for 3 years. This presents another opportunity for Ujamaa Centre to influence the ecumenical space in the country. Church Land Programme confirmed me as a Board Member and Chairperson for an additional term. My term with the KwaZulu-Natal Christian Council on the Executive Committee and as Deputy Chairperson will end in August 2010. It has been a great learning experience to serve on these structures and keep Ujamaa connected on the ecumenical scene.

This year the number of projects will be reduced and there will be more focus on the clergy leadership project which is something we have done in the past. Community Based Service Learning is also no longer one of the projects co-facilitated by this programme. Student workers also are no longer solely managed by this programme. More students will be encouraged to enroll for our improved offering on the CBSL course. Although the CBSL post is frozen until further notice it is our view that this aspect of our work should have a dedicated staff as the School Review Recommendations intimated.

Projects

Planned activities (proposal)	Actual activities: date, place, numbers, profile	Actual outputs and impact	Reflections and plans
Advocay for Palestine	Kairos Consciousness Task Team preparation for the Palestine Conference held on the 12 th August at Carmelite Retreat Centre, Benoni. 16 participants, i.e., 13 men and 3 women.	Exploration of the Kairos Document in South Africa and contemporary challenges. Preparation for the trip to Palestine for the 5 th International Conference hosted by the International Centre of Bethlehem.	Theologians associated with the Kairos Document are working apart from each other today in ways that are in contrast and complementary in a way. There is not much of reflection done in this regard and research is critical for us today to understand the dynamics. The 21 st Anniversary of Ujamaa will accord us with a platform to test a few thoughts.
	International Centre of Bethlehem 5 th International Conference held on the 23 rd to the 29 th August in the West Bank. There were more than 50 international delegates excluding local participants.	My role was an accompanier to South Africans who never visited the Holy Land before and to add my voice in our deliberations in preparation for the South African presentation around the work that the Kairos Consciousness Task Team is doing back home.	Our delegation comprised of one Muslim male and Jewish female with different experiences of the Holy Land. The former being an activist in solidarity with Palestinians and the latter having been to Israel before unaware of what was going on the Palestinian side. This was a good contrast because in our delegation there was also an Evangelical leader who had been to visit Israel as well without venturing into Palestine. This enriched our delegation and was testimony to the sensitivities around this matter. In the near future we intend to

			learn from such diverse experiences of the same land in our country.
	Advocacy encounters with Rifat Odeh Kassis from the 6 th to the 12 th September in Pietermaritzburg; Johannesburg and Durban.	Rifat Kassis, a Palestinian Human Rights Activist and the president of Defence for Children International addressed Church Youth at Machibisa Lutheran Congregation on the 6 th – paid a courtesy visit on the 7 th to the New Hanover eMshwathi Farming Community which was evicted on the land they have cultivated for years – addressed ecumenical leaders and laity on the 8 th at the Cathedral of the Nativity, Pietermaritzburg – was hosted for a dinner at Kloof by the SA YMCA on the 8 th – had an opportunity to audit our Religion and Governance class around the Kairos Document at the University of KwaZulu-Natal which culminated into the Consultation of Contextual Theology on the 10 th to the 12 th September. People struggling with Land were able to share their ordeal with Rifat. Students in the School of Religion and Theology had an opportunity to learn about contemporary Palestine. Those who operate in communities were able as well to interact with our guest.	Ujamaa Centre was really privileged to host the Palestine Kairos Group Coordinator in the person of Rifat Kassis. He was given an opportunity to learn a little bit more about our context and linked with other organisations such as the Church Land Programme; Centre for the Rights of Children, Ancient and Middle Eastern Centre and The Evangelical Alliance of South Africa. We were able to bring a human face to the plight of Palestinians to our context. In the forthcoming 21 st Anniversary we intend to explore this further by creating more opportunities for activists in Palestine and Israel to journey with us. With the launch of the Palestine Kairos Document in December 2009 South Africa has a bigger role in terms of educating ourselves and finding effective ways of solidarity with the people of Palestine who are fighting Military Occupation. Ujamaa will join forces with other role players in landing active support to efforts aimed at accompaniment notwithstanding Boycott, Divestment and Sanctions

			Campaign.
	Alternative Information Centre – Occupied Palestine and Syrian Golan Heights Advocacy Initiative International Seminar held on the 24 th to the 25 th October at the Paradise Hotel, Bethlehem. There were 250 participants sitted with a number of participants who were mobile.	This seminar was able to surface global struggles against globalisation and its impact on the south. It also achieved a tremendous success in terms of linking fellow activists across the globe to embrace the Boycott, Divestment and Sanctions Campaign waged by the Palestinian Civil Society. The talk I gave on the South African advocacy lessons was well received.	To explore ways of encouraging the ecumenical movement in Africa to re-think her role in this conflict especially the unassuming and domant role we play in the Holy Land pilgrimages. Often African churches participate on programmes organised by the Israeli reactionary forces with less linkages to the context of the marginalised.
	World Council of Churches: Palestine-Israel Ecumenical Forum Annual General Meeting held on the 11 th to the 13 th December in Dar Annadwa, Bethlehem. About 80 participants.	On the occasion of the Palestine Kairos Document Launch I was asked to speak on the panel of distinguished speakers across the globe. Before my presentation I read a letter of solidarity from Archbishop Emeritus Desmond Tutu to a welcoming audience. Ujamaa Centre was well represented and profiled. The moderator of the panel made a proposal that South Africa and Palestine host a joint Conference in 2010.	South Africa remains a country of great inspiration across the world to other struggling contexts. This puts an enormous challenge on a country which is struggling with her past demons and the newly created/acquired demons. The 21 st Anniversary of Ujamaa presents the Centre with a platform to share with others her journey and in the process get fresh inspiration and a renewed charge in the region and beyond.
Men and Masculinity	Seminar held on 2 Samuel 13:1-22 and a UN Radio Interview on the 15 th January held in the CCUN, 7 th Floor, USA. Two men and three women attended the seminar. The Lutheran World Federation Deputy Director, Two Interns, UN Journalist and One Ghanaian Legal	As the UN focused mainly on the Israeli retaliation on the Gaza Strip very few Ecumenical workers came to the seminar. They went to a briefing on the more pressing international issue. The seminar reached the CSW Network through their blog and the publicity	For the long associates of Ujamaa Centre this story is well known and overly used. For this audience it was a breath of fresh air to read such a story in the Old Testament. The Ghana participant hailed South Africa for its progressive policy initiatives in Africa.

	Expert attended the seminar.	given to it by the UN Journalist. One man from Ghana who was so excited by President Elect Barack Obama Inauguration could not believe that this story is recorded in the Bible. I literally showed him the chapter as written in my RSV. This came in handy in March during the UN CSW Consultation.	For the LWF Deputy Director this is a dangerous text. This was a once-off activity on my way to Guyana organised through the WCC Women in Church and Society Programme Executive (Dr. Fulata Moyo).
	Norwegian Church Aid Consultation on Men in Partnership held on the 6 th to the 8 th July, Birchwood Hotel, Boksburg. NCA partners attended this consultation along with the WCC Women in Church and Society Programme.	The above programme along with Women and Gender represented Ujamaa Centre and shared resources of the organisation in Gender work over the past decade. We were also joined by our colleague who was on sabbatical Bongi Zengele. The three of us were called upon to facilitate sessions.	For the above programme this consultation enabled linkages with local partners such as the SACC and PACSA specifically. Wherever linkages are possible on the ground we agreed to share our resources and capacities.
Solidarity with Social Movements	Accompaniment with Church Land Programme and Abahlali baseMjondolo of Siyanda Community on the 17 th March, KwaMashu. A number of families were removed to a Transit Camp making way for the Road Infrastructure.	For the community of Siyanda who had lived in their homes for more than a decade this was a devastating exercise. All their efforts to protest against the removal came to naught. The very lean presence of ecumenical bodies told a story of our times. Those few of us who were present gave little hope that this community is not alone.	Forced removals were carried out violently in the past by the previous regime. The democratically elected regime uses methods and tactics that are very questionable in the name of development. In this case there were very strong allegations of local councillors and municipal officials who dispatched RDP houses unethically. Some of the families who were being evicted and/or removed to a transit camp told of the bribes they paid a local official who is known to the leading

			party. It was a sore point to see a granddaughter of Nelson Mandela administering the process of people being uprooted to a transit camp. This experience leads one to think more carefully about development discourse in South Africa.
	Abahlali baseMjondolo challenged the Slums Act legislated by the KZN Legislature at the Constitutional Court, Johannesburg on the 14 th May. Two buses drove from KwaZulu-Natal and another bus from the Western Cape. These buses transported Abahlali baseMjondolo and Anti-Eviction Campaign members and leaders. There were also few ecumenical leaders and church leaders.	It was good to get church leaders to attend the court case. This made an impression on the Constitutional Court Judges who acknowledged the presence of Church Leaders. This was led by the initiative of Church Land Programme who organised and mobilised other ecumenical bodies to lend their support. It meant a lot to the social movements to see people of faith clared in their cloth in support of their cause. At the time of writing the half-yearly report the outcome of the court case was not out. I am happy to report that AbM made history when the Constitutional Court Judges ruled in their favour ruling the States case not in line with the constitution.	The court case coincided with Ujamaa Training Week. For me it meant doubling up. This was a perfect opportunity to introduce our Palestinian guest (see Theology and Economic Justice Programme report) to the struggles of Informal Settlements Communities in South Africa after 15 years of democracy. For him and the local activists it meant a lot. As Ujamaa Centre this presents a lot of questions for our practise and continued engagement in local struggles in partnership with our sister organisations. The positive outcome of the Constitutional Court proves beyond doubt that social movements have a reason for their cause. We are learning from their tenacity and dedication.
	Kennedy Road attacks meeting convened by Bishop Rubin Philip held on the 8 th October in St. Aidan's Anglican Church,	As the Church Land Programme chairperson I am privileged to combine my work with the Advocacy imperatives	The harsh reality of the events on Kennedy Road on the 26 th September exposed once again the state of our

	Durban. The meeting was attended by clergy, world religions leadership, social movements in solidarity with Abahlali baseMjondolo.	of this programme. This meeting enabled Ujamaa to connect with the poor people's struggles on the ground. We were briefed about the unfortunate political situation which led to loss of lives.	democracy in the country. Lack of tolerance from the ANC on the ground and the ambiguous role played by state apparatus leaves a lot to be desired. This is a direct challenge to our efforts to understand what our Centre is called to in her prophetic role.
	Kennedy Road 13 Trial on the 27 th November at CR Swart Magistrate Court. Victims of the conflict on the 26 th September attended this court hearing and ecumenical leaders with a wide range of civil society leaders were present.	Ujamaa Centre provided a ministry of 'presence' in accompanying the incarcerated. An interview was given to the Diakonia Media personnel on the day in question. As the Church Land Programme chairperson I was asked in advance to address the supporters of Abahlali baseMjondolo.	Active participation in people's struggle add credibility and it lifts the profile of Ujamaa Centre amongst ecumenical agencies in the province. As we follow the case and the work carried out by others in this impasse we will sharpen our work especially in our Consultation on Contextual Theology by exploring further implications of the our signs of the times.
Contextual Bible Study Method	Central Diocese, ELCSA Ministerial Formation Programme: Theology Study Programme held on the 17 th to the 19 th April in Central Western Jabavu, Soweto.	CBS was introduced to the Self-supporting Training Ministers in the Evangelical Lutheran Church in Southern Africa in the Central Diocese. This training weekend had a privilege of the Advisory Board Chairperson and me working with the participants together in our respective capacities. Our work and contribution complimented each other well. One participant who is an ordained minister confessed that in the Seminary he was never introduced to such a way	This opened my eyes to Adult Based Education as an area Ujamaa Centre should look at closely. All the participants are professionals in various fields except theology. Their involvement and commitment to the ministry is not on par with undergraduate theology students. It is a step ahead and it poses questions as to how we tackle this in our practise. As Ujamaa Centre arose from the quest to do theology contextually this type of

		of working. It was resolved that Ujamaa Centre should be invited again to reach out to the Diocese.	participants open our channels to doing theology differently. It is the intention of this programme to explore further with the Central Diocese how best to serve this team of learners.
	YWCA of Tanzania Tamar Campaign Training held on the 27 th April to the 1 st May in Dar es Salaam.	Tamar Campaign Branches in Tanzania were privileged to be exposed first hand to the Ujamaa Centre CBS Methodology. This campaign was launched as a result of the National General Secretary initiative after reading and following FECCLAHA's work on Tamar and Gender Based Violence work. This workshop enabled participants to see and experience this approach applied in HIV and AIDS work. Now many participants are in touch with Maria Makgamathe and me and they ask questions from time to time. This event was crowned with the launch of a kiSwahili Manual produced by FECCLAHA initially. It saw the involvement of various stakeholders working with young men and women.	Through this workshop Ujamaa Centre was able to reach out to fellow workers in East Africa. This was a good time for our Centre to connect with the context that brought to the world the concept and philosophy of Ujamaa. We are looking at ways of taking further the work we did with the YWCA of Tanzania network. Through the YWCA of Tanzania we will be able to influence practise of other ecumenical agencies such as YMCAs in Africa to give this matter greater attention and priority. We are looking for partners locally and abroad who can join us in sharing this body of knowlegde with the rest of our network in the region.
	Africa Alliance of YMCAs Subject to Citizen Conference held on the 29 th October to the 4 th November in Addis Ababa, Ethiopia. 60 participants attended across the continent and abroad.	Contextual Bible Study as an Advocacy Tool was introduced to the YMCAs African Youth Leaders who were tackling the idea of Transforming their reality at community level towards	An invited guest speaker addressed participants at the African Union Building and challenged them to interrogate their kind of Christianity. Professor Lumumba implored the

		African Renaissance.	participants to aspire for a different kind of Christianity – one that questions the state of affairs in Africa. Our plan is to follow through the South African participants and cast the net wider to those who were not fortunate enough to attend the Ethiopia conference. South Africa has Dinokeng Scenarios which tally very well with the subject matter discussed in Addis Ababa.
Leadership Development	Introduction of CBS at the National Leadership Development Seminar held on the 6 th to the 9 th May in Tre Fontane Retreat House. General Secretaries who lead Local YMCA Associations, Board Members, Youth volunteers and partners attended the second SA National Council of YMCAs NLD Seminar.	For the first time the SA YMCAs allocated some time to the CBS. This proved to be a long overdue process. Participants were able to read the Bible together and share their thoughts in plenary. Most participants did not bring their Bibles to the Seminar. This whole experience convinced the National Leadership and participants to allocate more time in the near future.	As a facilitator and an SA YMCA volunteer I found this experience very liberating. It reminded participants of the early origins of the YMCA in London. The very intention of Sir George Williams in establishing the YMCA was to enable young men at the beginnings of Industrialisation to anchor their lives in Christian values and norms. Bible studies were some of the methodologies he used. Amongst partners there were YMCA officials from the UK and this inspired one of the London YMCA General Secretaries to investigate this matter further.
	Evangelical Lutheran Church in Southern Africa, South Eastern Diocese, uMngeni Circuit Youth League Annual Conference held on the 2 nd to the 5 th July	A keynote address on the Role of Youth in Governance was the main focus given the newly Amended ELCSA Constitution as of June 1 st , 2009. The	Much as Ujamaa Centre does not choose topics for Church Organisations this was an excellent subject relating to the work of Religion and Governance within our

	at Khwezi School, Sobantu. Over 300 youth attended the conference.	talk drew upon the standing Biblical heritage pertaining to the role of youth in the scriptures and the long history of struggle against injustice in South Africa.	centre. The challenge is to encourage Churches who invite us to exploit the varied offerings of our programmes. It is intended that the Circuit Youth Committee Members be invited to one of our Ujamaa Training Weeks.
	Evangelical Lutheran Church in Southern Africa, South Eastern Diocese Young Adults League Inaugural Conference held on the 19 th September at Maphumulo. Over 300 delegates attended including the Diocesan Church Leadership.	The assignment was the presentation of the Ammended ELCSA Constitution. In the course of presenting the amendments a conflict arose wherein the Bishop contradicted himself by acknowledging the ammended constitution and questioned whether the presentation was based on the 'official' ELCSA document or unauthorised documents. This caused a commotion for a little while.	Continued engagement with the Church is healthy even when it comes at a cost in instanced such as this conference. As a Lutheran clergy myself I was put in an awkward position where I had to challenge authority on the spot. It is the plan to engage the Bishop formally on the role our Centre can play to strenghten the work within the South Eastern Diocese of the ELCSA. Handling and managing relationships with Church leaders is a constant struggle.
Student Development	Facilitator Development Programme Workshop held on the 8 th to the 9 th May in Thorn Tree Lodge. Three men and five women attended including the Director, two Coordinators and one Field Worker who had to leave and facilitate another workshop in my stead.	Participants were introduced to the professional art of facilitation. This was preceeded by the input from the Director of the history and philosophy of Ujamaa. Participants were given exercises which asisted them to think more about their life stories and values that developed thereof and how these impact on their facilitation skills. A number of the participants had never approached	A volume of NGO work in communitis is carried out through facilitated processes. Little time and resources are spent in developing the competence of field workers and managers in this field. During my sabbatical I attended a 10 day course in this area and I was convinced that it should be shared with others. After the first experiment field, student workers and one Coordinator

		facilitation as a professional practise. Through this introductory workshop they were exposed to some resources.	who stayed longer said, “this is a new way of looking into this field”. It was agreed that a follow up will be done on this workshop. This will be done before the end of the year.
	<p>Student Leadership Development Course offered by the University of KwaZulu-Natal for the past three years. It was held on the 16th June in C2, 12 on the Pietermaritzburg Campus.</p> <p>Undergraduate and postgraduate students attended the course from the Westville, Howard College, Pietermaritzburg Centres, respectively.</p>	A faith perspective on the significance of June 16 in the history of the South African struggle was explored. Often Universities do not handle issues of spirituality and religion well. This course enabled those students with an interest in this area to explore what it means for them to be people of faith engaged in social justice.	As a facilitator I found the time allocated to this session very short. It did not allow sufficient time for debate and interrogation. For the whole plenary it was not possible to engage with other areas of focus groups. This was observed by the course facilitators and it should be improved in the near future. I will participate if invited again with the hope for a better structure.

Comments

Last year was a year of adjustment back onto the fast lane after a long lay off. It proved to be quite an exciting year with the brief stint of the CBSL staff. Together with Mervyn Abrahams we started to think about enriching PT290 course and open it to a wider student population in the School of Religion and Theology thereby freeing

Ujamaa from the old ways of working with students. This endeavour will move in another direction even in his absence. Now, Ujamaa is introducing the idea of volunteers into the fold as a way of working with students in the School of Religion and Theology.

Supplementary Report

Rev M. Khawulani Ntuli

Introduction

This report comprises of the work done under two programmes of Ujamaa namely, Women and Gender programme and Advocacy and leadership development programme. The first part of the report is narrative which intends to give an analysis of how the two programmes were linked together during the field work. At the beginning of my contract we decided that I will go with Maria so that when she introduces gender literacy, then I should come as follow up workshop to do advocacy. We realize that when you introduce gender issues with its complexity you got to include advocacy as a follow up and a tool of helping victims to stand up for their course. Most of the time we deal with people who do not have a voice of their own: people who are poor and hungry, children, powerless minorities. As people who advocate on behalf of these voiceless people we seek to restore their dignity and rights as human beings. As Ujamaa we encourage church leaders, pastors, congregants to become advocates for persons who are oppressed in many ways.

I was also tasked with the responsibility of writing a reflection on Contextual Bible Studies we do. This task requires that one extensively engaged with CBS and the community in which it involves. I have had that opportunity through CBS I have facilitated and through working with Joana Sadgroove and Gerald West in a joint research project called, “Sexuality and Global Faith Networks”, between the UKZN and Leeds University of the US.

The research was on Anglican identity and homosexuality. We used CBS as a tool of getting people talk about what they think the Bible can contribute to the current debate on homosexuality in the church and in community.

The numbers of HIV and AIDS new infection are alarming. They are indicating that the infection is increasing rather than decreasing. Recently organizations working with affected people and treatment action have stated that they are panicking as financial support is dwindling. Internationally there seems to be no political will to continue funding for HIV and AIDS and this threatens both those who are waiting to start treatment and those already on treatment as this may mean that the latter may be forced to discontinue taking treatment which we know in itself is fatal. In the light of this challenge I agree with Lindegger and Durrheim that “even though the devastating consequences of HIV and AIDS is prominent in the minds of people, its spread is fuelled by practices and beliefs that are everyday; most notably around sexual intercourse. It is for this reason that AIDS need to be understood in relation to masculinity, because masculinity is not a property of men, but an everyday code of practice that regulate behavior between men and women at the site of transmission” (Unpublished paper). It is for this reason that we need to strengthens and intensifies our advocacy and lobbying programme around gender issues.

I am grateful to the YMCA South Africa general assembly that took place on the 1st-3rd of October 2009 for they have committed themselves to includes gender awareness campaign as one of their signature programmes. This shows how much impact Ujamaa is having and we hope that through YMCA signature programmes this call may reach a wider community.

Below are some of the highlights of my work, first in a narrative form and then in a logframe format.

“Real men” Workshop

Following a Training of Trainers workshop (TOT) resolution which was held on the 3rd-5th of April 2009 at Thorn Tree lodge I have organized a group of young men at France, PMB. Together with this group we read the Bible and we use the texts that are used by Gerald’s West on “Redemptive masculinities Bible studies”. I have found this group most useful because if we want to build a society that has no gender based violence we got to help young men develop good qualities of what it means to be a men. The name “real men” itself came from one young man in the group who having read about what male characters does in the rape of Tamar, have a quest to find men that are different from the one in the story of Tamar. I think this project is a paradigm shift in the work of Ujamaa. I am saying this because most gender advocate groups tend to focus on women. We have a number of workshops, awareness activities focused on women as victims of gender based violence but very few if any, focused on the perpetrators of gender-based violence. We know that in most cases perpetrators of gender-based violence are men. I hope the project will grow and young men involved will in turn be pioneer of change in their community.

Part of these workshops appeared on the Natal Witness of 25th June 2009 page 17 under the topic “*Tackling ‘the monster’ of Domestic Violence- The Tamar Campaign*”. I think media publication is one of the most important tools of advocacy because it disseminates information and in the process open debate.

Umlazi Case

In 2008 there was a case of an Umlazi young man who burnt his pregnant girl friend with petrol. As a result the inborn baby died and unfortunately the girl also died in hospital after fighting for her life for weeks (see 2008 Women & Gender Annual report). Ujamaa through Women and Gender programme and Advocacy has followed the case closely and has helped a member of a family who also happen to work for Ujamaa as a field worker to make the family get information on how to deal with the matter. We then decided that Ujamaa together with Bobby Bear, an organization that work with abused children and women, will attend the trial in magistrate court and support the family with information and procedures if need arise. On the 3rd of June we attended the case at Umlazi magistrate court. And indeed our presence proved to be fruitful because we became part of the supporters who were raising flags with message stop gender violence. We also helped the family to approach the prosecutor about the case because it was taking too long for it to be called. The prosecutor then promised to start with it after a break which he did. In a way this empowered the family to know their rights within the legal system. The case is still on and we are using it as a way of making awareness to communities that if they are involve in an abusive relationship they must seek help before it is too late.

In the next page is the report in the new format that was requested by funders and at the end there will be my reflection and comments.

Projects

Planned activities (proposal)	Actual activities: date, place, numbers, profile	Actual outputs and impact	Reflections and plans
Tamar Campaign	A one day Tamar Campaign Workshop was held on the 28 th March 2009 at Mid-Illovo. There were 15 females and 4 males	The Tamar Campaign workshop introduced gender literacy and help participants to see and analyze the plight of women which is perpetuated by gender stereotypes. And I hope that as we make follow up we will see the action they begin to take.	<p>It was alarming that people have experienced gender abuse in a form of rape, assault but find it difficult to trust people who should be helping them such as Police. They did not want to recognize them as part of the resources that are there in their community. It took us time to explain what kind of service they should expect from the police and if not what they should do.</p> <p>A commitment from us as Ujamaa Team is to invite one of the police rep. to the communities that we worked with so they can explain new intervention services and systems with regard to how they handle sexual based violence in different police station</p>

<p>Tamar Campaign</p>	<p>Three days workshop held in Togo, Aneho, West Africa with 65 local lay ministers, clergies, Bishops and local projects' coordinators for gender and HIV and AIDS programmes from different organizations organized by EHAIA. There were 8 females and 57 males</p>	<p>CBS methodology, Tamar CBS, HIV and AIDS related texts were facilitated. The participants had a first experience with regard to these methodologies. At first they were resistant towards the methodology because it introduces a new way of how the Bible could be read differently. But as we facilitated the above-mentioned CBS we created a safe space for interaction, critiques and reflections which enabled the participants to realize the positive impact of reading the Bible critically with the people.</p>	<p>EHAIA will be responsible for a follow up workshop with the local participants and monitoring action planned projects to be implemented.</p>
	<p>A one day workshop held on the 26 September at Weldenpark, St Michael and All Angels Anglican Church. The number of people who attended this workshop was 40. There were 25 women and 15 men.</p>	<p>Maria facilitated and CBS on Tamar and in turn I facilitated a CBS on Redemptive masculinities using the very same text of Tamar. We have come to realize that gender violence is the same across cultural spectrum. Hence this congregation is a multi racial congregation. But in our discussion it came out clearly that gender based violence is still a problem and very little is being done to help prevent it. However, this kind of gathering was seen as a first step towards eradication of gender based violence.</p>	<p>The way we were received in this white dominated church was awesome. The discussions were very alive and people were just prepared to listen to each other and I find this very promising in the future of Ujamaa. Most people felt after the CBS that this kind of Bible Studies should be extended to their district in the Diocese.</p>

“Real Men” Workshop	A day workshop was held on the 17 th of June 2009 at France, pmb. There were 21 participants.	This was a follow up workshop to the one we had earlier in June and it was attended not only by young men but also some women who had interest in these issues attended.	This kind of workshops will in the future result in building strong and vibrant family relationships.
	(Court Case) Gender based violence case held on the 3 rd of June 2009 at Umlazi magistrate court KZN region. Ujamaa Centre, Bobbi Beares, and Media were represented.	On our 2008 annual report we reported a case on gender based violence experienced by one of our field workers family. A perpetrator was arrested in December 2008. He appeared for the third time in court on the 3 rd of June 2009 at Umlazi magistrate court KZN region. As Ujamaa centre we supported the family by attending with them the court case. Secondly, we enhanced our information on sexual based violence and court procedures on this matter. Thirdly, we enhanced our skills in referral systems and create a network with other stake holders responding to gender based violence such as Bobbi Bears, and our own local radio station and Newspaper.	Our court case was delayed to be heard in court because of the missing docket and the absence of the Investigating Officer (IO) as a result we seated for other rape related cases. We have learnt that the police, social workers and other service providers do not do their work in time and that delay justice. Many rape cases are postponed or withdrawn due to lack of evidence by the police and social workers. More information is needed to be provided to the families of the victims/ survivors of violence on court procedures and their own constitutional rights. A workshop is planned with Bobbi Bears to address the noted issues.
Gender literacy, CBS Methodologies training	Training of Trainers Workshop (TOT) Was held on the 3 rd – 5 th of April 2009 at Thorn Tree Lodge. Participants were Students Workers, Field Workers,	I Participated in the workshop as part of empowerment tool to facilitate a CBS Bible Study. The theory and the practice of how to do a CBS was made easier for	This text raised mixed emotions where participants were angry, furious, and some could not believe that it existed in the Bible. This was reflected as the

	<p>interested UKZN School of Religion and Theology PhD Students, and two volunteers from Boston, USA.</p>	<p>us by different coordinators facilitating and introducing different texts like the Book of Judges 6: which was used to explore injustices against women portrayed in the text and how we relate to the text.</p>	<p>reader concludes the reading by saying Amen. Participants could not respond or agree in a normal way. They refused to say Amen to it.</p> <p>This training was intense and productive. And it has strengthens and enriched both field workers and student workers capacity to facilitate a CBS in their own local places. I think this kind of training that focus on trainers is relevant and helpful in developing facilitator skills.</p>
<p>“Real Men” Workshop Redemptive Masculinities</p>	<p>5th May 2009 at France, PMB.</p>	<p>This workshop focuses on men only using 2 Samuel 13:1-22 where the main focus is on the character of Amnon and his masculinity. This work on Redemptive Masculinities has been pioneered by Gerald West. It was realized that is best received, engaging, responsive when facilitated by a male facilitator. As a result a field worker, Khawulani facilitated it. The questions were geared at what it means to be a man. We explored traits of a man Amnon possess and Tamar’s understanding of what a man should be. The group of men wrestle with the text and they were very vocal we worked with</p>	<p>It seems to me that different ways of reading the Bible that Ujamaa embark on is not only a tool for transformation but also a tool for evangelization. I am saying this because people who have been to church are amazed at what the Bible can do in social transformation that they had never thought is the case.</p>

		a number of them were not familiar with the Bible but they have found the text a useful tool and were amazed at how the Bible Study raises issues they never thought the Bible or churches were concerned with.	
Advocacy	IDAMASA Annual Conference was held on the 18 th -19 th August 2009 at Emseni, Ulundi. There were 30 participants. 16 males and 14 females.	This was a follow up workshop. It was a result of 2008 introductory workshop on Ujamaa's CBS. Here the focus was on CBS methodologies. This was crucial to IDAMASA since it is an organization for ministers. Once they master the process of creating a CBS they can easily integrate it to their own denominations.	Working with Ujamaa this organization has a potential extend the impact of CBS to different Churches in the Province and in the region as a whole.
	A day workshop was held on the 26 th of August 2009 at France, PMB as part of men Advocacy. There were 21 males and 9 females.	This workshop came up on request of male participants during the Tamar Campaign. We gradually see the change in the thinking of some men who participates in these workshops and we encourage them to take back to their community what they have discovered in these Bible Studies.	It is true that at the heart of gender violence is the mindset, beliefs and practices of people. And we know men have been seen as the head in many communities. Involving them will be of great assistance in winning the war against gender violence.
	A day workshop was held at Hammarsdale on the 29 th of August 2009.	The purpose of the workshop was to expose Biblical studies 220 students to the work of Ujamaa in communities. The idea was to help them link their academic studies with communities. Hence most of them after completion of their studies will be working in different communities.	Such interaction between the trained readers of the Bible and communities is essential if we want to take the contribution of communities seriously.

	<p>On the 15th-18th of September 2009, Ujamaa Training week.</p>	<p>During the one of the sessions of Ujamaa Training week I facilitated a CBS on Redemptive masculinity. After listening to the stories of women abuse which some participants shared as they were prompted by the same experience of Tamar in the text, men participants voiced out that they were not really expose enough to such painful act they impose on women. They felt that something urgent need to be done to conscientize men who in most cases are perpetrators of gender-based violence.</p>	<p>More need to be done in raising awareness and empowering men to refrain from being perpetrators of gender-based violence.</p>
	<p>YMCA- South Africa. The YMCA South African National assembly was held at Amanzimtoti on the 1st- 3rd of October 2009</p>	<p>Advocacy and Leadership Development programme presented a CBS as a tool of addressing different contextual issues that affect us. The first one was geared at addressing gender based violence and was facilitated by a Student, Minenhle Khumalo and the second one was on redemptive masculinities facilitated by myself. These CBS gave the YMCA people a time for reflection on themselves as an organization and on what they are doing about violence. They even realize that transformation should start even in their structure which is male dominated structure.</p>	<p>I am very grateful that during the resolution session this General Assembly took a decision that gender awareness should be incorporated to their signature programmes.</p>

Comments

As a field worker of Ujamaa I have had an exciting experience to facilitate and seat in most of the CBS done in both local communities and communities outside pietermaritzburg. These Bible studies make an enormous contribution to the change of attitude and behavior in communities. I think it is important to emphasize the fact that Ujamaa work with the Bible as a tool for unlocking or starting a debate on social issues that affect communities. We have found, for example in France Pietermaritzburg, that even people who come to our Bible Studies are not necessarily attached to any Church but those people find it very useful that the Bible speaks about abuse, poverty, etc. most of them confess that they never thought the Bible speaks to these issues. Nevertheless, they find it a very useful tool for starting discussions about the issues that affect them.

Ujamaa prides herself as an organization that work with local people and where possible in their own languages. We cannot rule out the fact that when we communicate with people we need to speak their own language or it becomes easier for them to understand if a discussion is in the language that they can comprehend and know its pros and cons. we cannot also deny that a language can be a barrier. In my own observations as I participate in activities of Women and Gender programmes it became apparent that people understand and participate more meaningfully where the version of the text used

was in their own language. I have also notice the richness of the text when we compare interpretation in our different languages.

Awareness on gender based violence has been done mostly with women groups. We have realized that if we are to win the campaign against gender based violence which affects mostly women we have to educate young boys and men. We believe that if every man commits to make a difference in his family life then that is the first step towards building strong families and communities. It has to begin with men and this should be impacted at a very early stage so that it becomes a normal way of living. We see this workshop as a significant step in engaging young men as partners and as part of the solution to address gender based violence which often leads to broken families and communities.

We believe that masculinities CBS are a very useful tool to engage men and to open space for them to speak about these issues. We have to work with religious leaders, churches and all other stake holders. I mention religious leaders (Ministers) and churches in particular because Ujamaa work with the Bible and in fact, religious institutions such as theological trainings, churches are the one that have power to prescribe boundaries, impose sanctions and affirm identity. Working together with this will help a lot in conscientizing men. It is true working together we can do more!

Religion and Governance Programme

Co-ordinator: Rev Dr Simanga Kumalo

Field-workers: Mbongeni Mlaba, Roger Ndaula and Rev Herbert Moyo

Introduction

Our work as the Religion and Governance Programme aims at building a culture of Democracy and good Governance in the SADC region. The programme is unique from others because it approaches the issue of democracy from a Theological perspective as we are based in a School of Religion and Theology. The other characteristic that makes the programme unique is that it is committed to working with the poor and marginalized people. It is from the perspective of the poor that we do a theological reflection on democracy, justice and good governance. Our primary commitment is to helping communities of the poor to participate in the process of democracy building, leading to them influencing the decision-making process in their communities. Another point of uniqueness for this programme is that we are working with faith communities, drawing from their religious resources such as sacred texts, symbols, theology, spaces and constituencies. Since the inception of the programme five years ago we have been encouraging and empowering Church leadership

from all denominational backgrounds to participate in the building up of the Democracy in South Africa and the SADC region, through workshops, seminars, symposiums and lectures. Our South African political history shows that during the apartheid system, Church leaders were active in fighting the status quo of the day. However since the beginning of Democracy in 1994, Church leaders have withdrawn in regard to most issues that relate to Socio, Economic and Political contexts. As a project we are working hard to bring back church leadership to the political arena so that they can influence it and make a contribution. We believe that politics must not be left in the hands of a few (politicians) to decide the lives of the majority, but with citizens from all sectors, including the Religion and Governance Programme, we encourage Church leadership to be Theological and Political activists. We equip them with political and theological skills in order for them to engage political officials.

Broad Objectives of the Religion and Governance Programme

1. To promote participation of religious denominations through their leaders and structures in building democracy and good governance.
2. To encourage and support democracy and participatory forms of leadership within and outside the church.
3. To facilitate a process of socio-ecclesial, and political analysis.
4. To facilitate dialogue between government structures, religious denominations and other faith-based organizations.

5. To develop theological knowledge on issues of democracy and governance through research.
6. To disseminate theological knowledge through seminars, symposiums and annual lectures.
7. To provide follow-up workshops to churches and communities on matters of good governance.

Projects

Planned activities (proposal)	Actual activities: date, place, numbers, profile	Actual outputs and impact	Reflections and plans
Planning meeting One-day planning and strategizing meeting	06 Feb. 2009, UKZN, 24 people, R &G staff, co-coordinators of regional partners and student workers.	One-day planning and strategizing meeting involving partners, UKZN R & G staff and beneficiaries. The annual working plan was amended and accepted by all the members of the consortium	Concluded that the training this year will continue to focus on theology and democracy, than on advocacy work, because that is what is needed by the activists more than the strategies. Focus will be on KZN, Zimbabwe and Mozambique because of the unique challenges faced by church-activists there. 4 symposiums and four theological cafes will be conducted from the perspective of R&G.
Theology and Democracy Training 4 workshops in Pietermaritzburg and 4 in the regions	-Kenosis 02-06 March -Kenosis 24-28 August -Dalton 5-6 September -Ezakheni Ladysmith 31 October -1 November 2009 -African Enterprise 30 November – 02 December 2009 - There 267 participants in total of a mixed nature such as Bishops,	The Theology and Democracy trainings cover topics planned by the field workers as well as topics raised by participants during the session on participant expectations. The most common topics are the bible and politics, Theology and Citizenship, Theology and Democracy, remembering roles of women,	We managed to conduct 3workshops in Pietermaritzburg instead of the planned 4 and only two in the regions instead of 4 because of time constraints. The evaluation by the participants consistently raised the importance of the training for people of faith if they are to understand the dynamics involved in democracy. It

	<p>Pastors, community organizational leaders, leaders of youth and women's groups. This also included non-Christians such as Hindus, ATR and Moslems.</p>	<p>understanding of healing memories, challenges of democracy and good governance, economic justice, government structures and good service delivery. Religious and community leaders were trained and equipped to reflect on theology and governance and were encouraged to be involved on matters that relate to Church and state.</p> <p>The training intended to achieve the mutual working relationships between Church leaders, local municipalities, NGOs and Government in order to promote democracy in the SADCC region. We also encouraged Church leaders to create dialogue spaces for discussions with the government officials, by discussing the different types and levels of spaces of dialogue and collaboration. The training also included topics such as elections, voting and the role of the religious community.</p>	<p>also became clear that the theological aspects of the training are crucial. Our focus in 2009 was in strengthening the democracy aspect of the training. There was also a call for us to strengthen the regional visits. So we managed 2 workshops in Ladysmith and in Dalton as a response to this request. We are hoping to increase these to 7 in 2010.</p> <p>This project is very important and still needed by our constituency. However more training must be done in communities themselves. We have also observed that some of regions are already working with government but they need to have the knowledge on how they can protect their spaces and not be used by government's agendas.</p>
<p>SADC Theology and Democracy Training 4 workshops were planned, one in</p>	<p>-Matabo Zimbabwe- 29 June -4 July 2009 -Inhambane –Mozambique- 16-20 November 2009</p>	<p>The aim of the SADC visits was to fulfill our commitment of visiting our partners and providing training in their contexts and constituencies.</p>	<p>The majority of the participants wanted the deliberations to justify theological the involvement of the church in politics. The discussions</p>

<p>Swaziland, one in Zimbabwe and two in Mozambique</p>	<p>-Swaziland- 23-29 November A total of 96 people attended our SADC workshops. The majority of the participants were activists challenging the status quo in their respective countries. These are people who are already involved who need capacitating.</p>	<p>Participants were addressed on Religion and Governance and on the role of the Church in democracy building in local communities.</p>	<p>were very stimulating and it became clear that there is a need for theological institutions to include issues of faith and politics in their training so as to equip pastors with the skills they need in political engagements. We managed to do only three of the planned trainings because of the financial constraints. In 2010 we will do level two training in Mozambique, Zimbabwe and Swaziland. We hope to be able to include other SADC countries such as Namibia, Botswana and Zambia.</p>
<p>Symposium and Theological Cafes 4 symposiums and four theological cafes were planned</p>	<p>Two symposiums and two theological cafes took place in the year 2009. All the symposiums and theological cafes took place at UKZN. A total of 488 participants attended the activities, 235 women and 253 of them were men. The majority were Christians from different denominations who included clergy and laity. There were also non-Christians especially university students who attended by virtue of the location of the activities.</p>	<p>-Elections: Implications for engagement with the state -Agenda for earthlings -The congress of the people and the election of Vume Dandala as its presidential candidate -Church and state relations in the USA under the Obama administration</p>	<p>Besides the topic prepared by our speakers the participants used the meetings as a forum for discussing their experiences after training workshops. The symposium was very good because it created a space for participants to engage and discuss a variety of issues around theology and democracy, the church, government and the role of faith communities. Participants recommended that these symposiums are important, but they need to be taken into the communities, because not every body is able to come</p>

	Dates were- 30 April, 11 & 17 September and 13 October 2009		to UKZN, because of financial and other constraints.
Heroes of Hope project : JLM Dube Lecture	<p>This is an annual memorial lecture and was celebrated on the 24th of August 2009 in Ronald McMillan Lecture Theatre, Golf Road, Pietermaritzburg campus of UKZN Main Campus, University of Kwa-Zulu Natal.</p> <p>The total number of people attending the lecture was 189, females were 87 and males were 102. Among those attending were the John Dube Family, University lecturers and administrators, guests from the office provincial government KZN, University Students, Pastors and community leaders in general</p>	<p>The Speaker was Mr. Ngila Michael Muendane.</p> <p>The title of the lecture was: Pixley Seme and the Regeneration of Africa: A Challenge for Religious Communities.</p> <p>This lecture traced the concept of the 'regeneration of Africa' from the 1906 prize-winning speech, 'The Regeneration of Africa', by ANC founder member, Pixley ka Isaka Seme through the thinking of various African liberation leaders and explored its meaning and significance for present-day South African society and the role that religious communities can play therein.</p> <hr/>	<p>The speaker presented the paper with passion. He was the right person to make the presentation because he has credentials of the struggle. Participants were moved by discovering an unsung hero and they started asking questions as to why some heroes of the struggle of the caliber of Seme are unsung in the present government.</p> <p>Next year the lecture will look at another hero who can be said to have been instrumental in the formation of the united nations (tribes) of southern Africa –Tshaka Zulu</p>

Comments

In my career as an African Political Theologian, I have been concerned with one big question which is Africa's vibrant religiousness which has been there since time immemorial. Those who are engaged in the study of Christian movements have concluded that the centre of gravity for Christianity has shifted to

the South meaning the African continent. There are more Christians in Africa than there are in other continents. In spite of the rapid growth of Christianity, which is said to be the good news that brings about freedom, liberation and life in its abundance the continent of Africa has more problems compared to others. There are more *coup*

de tats in Africa, over 300 million people in Africa live in abject poverty, and HIV&AIDS affect more people in Africa than in other parts of the world. There are more wars in Africa than in other parts of the world. Even though Africa is rich in minerals e.g. diamonds, gold, copper, oil etc its citizens remain poor whilst others from other continents live in luxury through Africa's resources. This has led me to ask the question, are Africans so religious because they are so afflicted? or are they so afflicted because of their high level of religiosity? Is religion or Christianity to be specific an asset for Africa or a liability? I am of the mind that the answer to this question lies in the interface between Christianity and politics.

Our work in the Religion and Governance Programme is primarily aimed at helping African communities to critically analyze the role the church is playing in the development of democracy and good governance. This is because the awareness that in most cases the church is part of the problem yet it has the potential to be part of the solution. We engage the churches through research, seminars, workshops, lecturers and visitations to encourage them to adopt a critical role when engaging government and we capacitate them with the necessary skills to do this.

Our work is based mainly in the Province of KwaZulu Natal, although we have been able to draw participants from other parts of the country. In the university we continue to offer the Religion and Governance Course at honours and Masters Level, 24 students passed the module. These students came from 18 countries in Africa. We continue to support student workers who are doing work in the area of church and politics e.g. Astere Kwizera completed his honours degree in the field and Hebert Moyo is making progress in

his PhD. In 2009 we have been able to hold a total of four Theology and democracy seminars, four symposiums, the John Dube Lecture and four Regional visits. We have also been able to conduct seminars in Zimbabwe (Matabo Christian Council), Inhambane (Mozambique Christian Council) and Swaziland (Council of Swaziland Church). A number of research projects have been completed; these are the database for religious communities in Pietermaritzburg and Durban commissioned by the Office of the Premier, Bible Studies for Democracy Campaigns, papers on church and state in Jacob Zuma presidency, Pastors and Politics in South Africa. We have been encouraged by the consciousness of churches with regard to politics that is growing amongst religious people in the region as a result of our work. We can envisage a future where Christians are going to use their faith to stand up for justice and challenge bad governance in their countries instead of using Romans 13 to blindly support unjust rulers as it has been in most African countries since independence.

Our approach is by being present in the three publics e.g. in the university we do research, through church we teach and learn and in the community we implement our knowledge and observe, analyze and find lessons of our practice. In 2010, we are going to continue with our work as planned, we would like to produce more material for people to read on church and politics and we hope to visit more countries in the SADCC region to capacitate religious leaders on engaging their governments. I am grateful to our staff Rev. Herbert Moyo, Comilla Laban, and Rogers Ndawula for their work. 2009 has been a very busy year for our Programme and we are grateful to our partners in the school at UKZN, KwaZulu-Natal Christian Consortium, in the SADCC, partners and Norwegian Church.

Community-Based Service-Learning Programme

Co-ordinator: Mr Mervyn Abrahams

Introduction

The Community-based Service Learning programme was inaugurated as the latest Ujamaa programme in April 2009. The main objective of the programme is to link, in a structured and systematic manner, the community engagement of the Ujamaa Centre with the teaching and learning and the research output of the School of Religion and Theology, in which Ujamaa is based. The programme is premised on a commitment to context as a key pedagogical concept in contextual theology and that theological education should lead to “integration between faith and life and to personal and societal transformation”.⁴ Through a service-learning programme we hope to instill in our graduates a sense of critical engagement with the power structures in society and church and inculcate a liberatory practice so they can become agents of transformation.

As a new programme a significant amount of time was spent on conceptualizing how best to integrate community-based service learning across the School in a systematic and structured manner and to pilot new processes.

⁴ Gerald West, Beyond the “Critical” Curtain: Community-based Service Learning in an African Context in *Teaching Theology and Religion* (2004, volume 7, number 2, pp 71-82, p. 72).

Research and Conceptualizing Community-based Service-learning

An output of the process of researching and conceptualizing the newly created CBSL programme is the discussion paper, ‘A Community-based Service-learning Programme in the School of Religion and Theology.’ The discussion paper, presented to the Ujamaa Centre and the staff of the School of Religion and theology, sets out current understandings around Community engagement in the higher education sector and community service learning, principles that could contribute towards a theoretical framework for CBSL, taking into account thinking in the higher education sector and the tradition of Contextual Theology in the School. The paper also sets out suggestions on constructing a CBSL programme at under-graduate level.

Linking Community Engagement & the Academy PT290: Community-based Learning Module

In the second semester we piloted a new format of the Community-based Learning module. The module was designed in such a manner as to achieve the following outcomes:

- Improved skills in critical reflection and the ability to use the reflection emerging from community engagement as a source for doing theology Greater understanding of the process that shapes a contextual theology, its underlying assumptions, and how these shape the theology that is produced
- Commitment to context as a key pedagogical concept in contextual theology and to integration between faith and life, and personal and societal transformation
- A commitment to do theology that engages critically with the power structures in society and church

The four Ujamaa student workers participated in this module which introduced them to critical theory and skills in reflecting on their community engagement and to integrate the knowledge acquired in a structured process for doing theology. As part of the module the students had to work in an Ujamaa programme for 40 hours (over 13 weeks) and that community engagement was the basis for the module reflection. Thus, community engagement and academic learning were integrated in a manner that exposed students to an integration between faith and life, and personal and societal transformation. The module was conducted for 2 hours per week for 13 weeks.

In their evaluation of the module the student-workers stressed that they found the module as a space to reflect on community engagement, its impact on themselves as future leaders in church and society, and to place their experience within a solid social theory background. As a result of the success of this module I have suggested to Ujamaa and SoRaT that PT290 should be opened to all

under-graduate students and that placement to sourced within Ujamaa and Sinomlando, another centre within the School. This module could become the main service- learning module for undergraduates in the School.

Industrial Mission

I co-facilitated this module, offered by Ujamaa to the School, with Rev. Sthembiso Zwane. Unfortunately only one student signed on for the course but we continued to ensure that this course which focuses on the link between Theology and the world of work not be lost.

Biblical Studies 220

Ms. Maria Magamathe, the Gender Programme Coordinator of Ujamaa, and I collaborated in taking the 21 students who participated in the above course on a community engagement experience. They were part of conducting a Tamar Campaign Contextual Bible Study in the community of France, a township close to the university.

Ujamaa Theological Consultation on Contextual/Prophetic Theology in South Africa

In the absence of Prof. Gerald West, who was on sabbatical, I was asked to coordinate this consultation. The 2009 consultation was a follow on from the one conducted in 2008 and took place from the 10 to 12 September 2009 at Thorn Tree Lodge, Pietermaritzburg. Twenty participants, from the academy as well as NGOs and Social Movements took part in the deliberation which focussed on the need for theologians to speak truth to power but also to strengthen local and international networks. Present at the consultation was Mr. Mr.

Rifat Odeh Qassis, from the Palestine Kairos Group and he shared on a process to issue a Kairos Document addressing the problems confronting Palestine. The consultation decided to mark the 25th anniversary of the SA Kairos Document next year at a special consultation and to include in the programme the launch of the Palestine Kairos Document.⁵

Strengthening Research Capacity within Ujamaa

As part of a process to strength the community-based research capacity of Ujamaa I was asked to devise a simple research format to capture new knowledge which emerges as a result of the work of Ujamaa staff with community actors. The Ujamaa team discussed the framework which I devised and found it useful but decided that in 2010 the Community-based Service-learning Coordinator will work with each of the Ujamaa programmes to devise a format to capture new and emerging local knowledge which is specifically designed for each programme. Thereafter the CBSL coordinator will keep a data base of the results emerging which would be made available to academics, community partners, other NGOs and partners.

Collaboration with NGO & CSO organizations

As part of the mandate of the CBSL programme to build networks of collaborative NGO, FBO and CBOs the CBSL coordinator have been involved in a process of building capacity in organizations and creating links with Ujamaa and the School. As part of this mandate the following has been achieved over the last 6 months.

⁵ A copy of the proceedings of the consultation could be obtained from Ujamaa.

Conducted a Programme Evaluation of the Economic Empowerment Programme of the Tugela, Amajuba, Mzinyathi Christian Council based in Ladysmith, KZN. This evaluation was commissioned by one of the funders of the EEP Programme and involved a programme design evaluation, impact assessment and institutional capacity. After the evaluation was completed I continued to assist the TAMCC in redesigning the programme for greater impact and efficiency.

The coordinator was invited to facilitate the 5 day strategic planning session for the Pietermaritzburg Agency for Christian Social Awareness (PACSA) in September 2009. The main objective was to strategically focus the organization for the next three year cycle.

The Coordinator was invited to present papers at two seminars conducted by the Southern African Catholic Bishops Conference Justice and Peace Department. The first in April 2009 focused on 'The Socio-Economic Priorities facing South Africa.' The second paper was entitled, 'Can Catholic Social Teaching provide a basis for Dialogue on Global Trade Policies?' presented at the September 2009 meeting of the Justice and Peace Alliance of IMBISA.

Profiling Community Engagement in the University

In keeping with this objective the coordinator, representing Ujamaa and the School, took part in a two-day conference on Community Engagement organized by the College of Humanities in the University of KwaZulu-Natal. The CBSL coordinator presented a case-study of community engagement as conducted in the School of Religion and Theology during the conference and organized an exhibit which mapped the community engagement activities within

the School. The outcome of this conference was to strengthen the commitment by the University to work with marginal communities in a collaborative manner to transform and develop our society.

Comments

A firm foundation has been laid for this important work in 2010.