

ANNUAL REPORT

FOR

2018

Ujamaa Centre

for

Biblical and Theological

Community Development and Research



“30 years of prophetic work and witness”

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1 Executive Summary

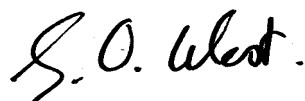
“Without theological change there will be no sustained social change.” The Ujamaa Centre’s theory of change recognises that theological change in contexts where African Christianity is a vibrant presence facilitates social change in African contexts. The end of the biblical book of Job is a good example of this. In Job 42:11 we read: “Then there came to him all his brothers and sisters and all who had known him before, and they ate bread with him in his house; they showed him sympathy and comforted him for all the evil that the LORD had brought upon him; and each of them gave him a piece of money and a gold ring.” The very people that had stigmatised and excluded Job earlier on in the story now include him in their social life. What has changed? Their theology has changed. According to their theological tradition they understood that Job’s sufferings and sickness were signs that God was punishing Job. Many chapters later in the story they now understand that God is not punishing Job. A theological change leads to social change.

In this Annual Report we document theological change and its associated social change.

Our emphasis in each of our 5 programmes (Body Theology, Bread Theology, People’s Theology, Earth Theology, and Public Theology) is to document and analyse how theological change leads to social change. We see social change as consisting of two related elements: resilience and resistance.

Theological change leads, firstly, to increased capacities of resilience. In the midst of unjust structures the first need of marginalised sectors is to develop their resilience, so that they are able to live more fully within unjust structures. Our work offers theological resources with which to build social resilience. Living more resiliently leads, we argue and demonstrate, the space to work for systemic change. Theological change therefore leads, secondly, to resistance. The work of the Ujamaa Centre offers biblical and theological resources that make it clear that systemic change is required. Unjust systems must be changed. We recognise, however, that unjust systems are difficult to dismantle and destroy. The struggle against apartheid took many years and cost many lives. The struggle against patriarchy continues. The struggle against globalised capitalism continues.

In the following pages there is a detailed account and analysis of our work, correlating with the Activity Plan and Budget we have submitted.



Prof Gerald West

Director: Ujamaa Centre for Community Development and Research

2 Body Theology Programme

The Body Theology Programme is strategically placed to address critical contemporary issues affecting the community. It is concerned with the oppressive situation of vulnerable groups in the community. These groups include those with HIV, victims of Gender Based Violence (GBV), sex workers, LGBTI community and People with disability.

2.1 Objective/Goal:

To restore human dignity, self-acceptance and strengthen resilience among those marginalized because of their HIV status, gender, sex work, sexual orientation or disability by December 2018.

2.2 Outcome Indicator:

Organized HIV support groups, gender activists, sex workers, people living with disability, and the LGBTI community showing resilience and resistance against stigmatization, sexual abuse and discrimination by December 2018.

2.3 Results and Analysis

The report provides the synopsis of the results and the analysis of the work done in the past 3 years. In the past three years the Body Theology Programme has trained more than 350 participants from the following sectors: HIV support groups, gender activists, the LGBTI community, sex workers and people living with disability. In each case there is demonstrable interpretive resilience and resistance against oppressive religio-cultural norms.

2.4 Results

The HIV support groups that were trained on the relationship between the economy and sexuality began to use their agency to challenge and resist the 'Blessed' or 'Sugar Daddy's' phenomenon contributing to the spread of HIV infections among women and girls between the age of 15-35. The HIV support groups trained have also been active in the 90-90-90 campaign. This is a government programme that came as a result of the pressure by the HIV support groups in South Africa aimed at (1) promoting testing for HIV by 90% (2) encouraging the suppression of the anti-viral load by 90% and (3) ensuring that 90% of the people living with HIV are on treatment. Our historical partnership with HIV and AIDS organizations like the National Association of People with HIV and AIDS (NAPWA) and the Action Treatment Action (TAC) and recently contributed to the changes in HIV and AIDS policy in the past 10 years.

In 2016 the focus was primarily on analysing the reality of the Siyaphila support groups. The Contextual Bible Studies (CBS) focused on acceptance and positive living. The acceptance and positive living was designed to assist the discordant couples who were struggling to cope with issues of acceptance and positive living. In 2017 the focus moved to building resilience interrogating the biblical and theological dimensions of what the Kairos Document refers to as 'church theology' in the churches of the support groups. The priority was placed on African Initiated Churches (AICs) and neo-charismatic theologies as problematic in the response against HIV and AIDS in a postcolonial dispensation. In 2018 the focus began to move to resistance addressing policy and funding issues of HIV and AIDS in South Africa. Resistance will continue in the next few years engaging government, private sector and labour on HIV and AIDS.

The issue of HIV and AIDS has a direct and indirect impact on Gender Based Violence (GBV) in South Africa. The direct impact is that perpetrators of GBV often infect their victim-survivors with HIV and AIDS as they use their power to violate vulnerable women and girls. The indirect impact is the social construct that is premised on patriarchy which teaches young boys that they are superior to their counter-parts. The narrative of domination and superiority is entrenched and institutionalized. In the past 3 years the issue of GBV has become a national crisis in South Africa.



Members of the Siyaphila HIV support groups and Ujamaa staff at the workshop on HIV

Recently a case of rape was opened by a member of the group in Imbali and the perpetrator of the crime was sentenced to 15 years in prison. This was not the case before because people were afraid to report cases of violence against women and girls for fear of victimization. Building resilience can lead to resistance of individuals and communities.

In 2016 and 2017 we provided Contextual Bible Study (CBS) training focusing on the image of God which supersedes gender identities to communities affected by GBV in order to build their resilience and prepare them for resistance. In 2018 we used the University's Gender, Religion and Health (GRH) programme as a vehicle for building resistance through showing solidarity to the survivors of violence and abuse. The 'Silent Protest' project will continue annually as a form of resistance against GBV both within and outside the University Campus.



Students and academic staff of the University participating in the GBV Silent Protest

We have also strengthened our work with sex workers in the past 3 years, developing relationship with organizations like SWEAT (Sex Workers Education & Advocacy Taskforce) and Sonke Gender Justice focusing on both decriminalization of sex work and gender justice for sex workers in South Africa. This work continues with the mobilization of sex workers in Pietermaritzburg to participate in the de-criminalization of sex work campaigns against the government in South Africa.



Ethiopian workshop on the intersectionality between GBV and HIV

The issue of sex, HIV and GBV cannot be separated from the issue of LGBTI in terms of violence and victimization. These issues are ideological, structural and systemic in nature because they are premised on patriarchy and its abuse of power, which is the domination of one by another on the basis of gender or sexuality. In the past 3 years we have been organizing the Eudy Simelane public lecture to bring together LGBTI activists, organizations, churches, traditional leaders and academics to deliberate on the impact of homophobia and hate crime directed at the LGBTI community. We have been able to build both resilience and resistance through the community dialogues, CBS and public lectures since 2016. We have formal partnerships with organizations such as Inclusive and Affirming Ministry (IAM) and the Pietermaritzburg Gay & Lesbian Network (GLN) aimed at building resilience through redemptive biblical and theological work that affirms rather than marginalizes the LGBTI community, constructing a biblical and theological narrative of inclusive love, rather than exclusive hate that is against the image of God in human beings, irrespective of their sexual orientation.

The ‘image of God’ narrative is also important in addressing the challenges of disability in the communities. A perception still exists in some of the communities that we work with that disability is a result of sin and therefore is a punishment from God for wrongdoing. The association of disability with sin is similar to a dominant narrative given to those with HIV and AIDS, that they are punished by God because of their promiscuous behaviour. We have vehemently rejected this distorted narrative in our work with communities. This rejection has built interpretive resilience and resistance, and so contributed to a strengthened ability to challenge oppressive structures and systems.

In the past 3 years we have been able to sign Memorandum of Understanding (MOU) with the KwaZulu-Natal Disabled Society to work together on common activities to assist those living with disabilities to challenge stigmatization and discrimination in the community.

2.5 Analysis

The Siyaphila support groups that were formed through the initiative of the Ujamaa Centre continue to resist the so-called ‘AIDS fatigue’ which has affected the funding of the HIV programmes in South Africa. The Siyaphila support groups used the financial support to educate new members about ‘positive living’ which is a form of resistance to stigma and discrimination. The sexual violence against women cannot be tolerated hence the need to provide support to this important work. The Siyaphila support groups were struggling with their own faith identities in dealing with HIV. The ideo-theological articulation of HIV as a structural problem rather than an individual problem gave the support groups much needed tools to build resilience for the implementation of resistance campaigns in the community against the oppressive policies and structures.

The violence against women and girls (VAWG) has reached unprecedented proportion with women between 25%-40% having experienced abuse in their lives¹ and just under 50% report cases of violence and abuse to the local police stations.² In the past 3 years, there has been a shift from limited cases reported to a relative increase of reported cases. We have been encouraging the GBV groups that we work with in the Natal Midlands and reported cases of GBV have increased in Illovo, Imbali and Vulindlela according to our volunteers who assist

¹ <http://www.bing.com/research>

² <http://www.safespaces.org.za>

victims to report cases of violence against women and girls in the community. The lack of protection for women is worrying and needs urgent attention.

The sex work conference that took place in the Netherlands in 2018 highlighted the fundamental challenges of violence against sex workers by the law enforcing agencies. The deputy minister of police committed the South African government to dealing with this challenge. The sex workers are mobilizing for decriminalization of sex work to end the violence by the law enforcing agencies that have terrorized them for decades. The law enforcement agencies need to be monitored in their daily duties to ensure that vulnerable sex workers are protected by the Constitution of the Republic of South Africa. The abuse of power is pervasive and is reflected in the lack of protection for the LGBTI communities who despite these laws continue to experience abuse.

The Eudy Simelane project has ignited a sense of belonging for most of the LGBTI activists and organizations who are not protected by the law. Eudy Simelane remains the 'voice' for the majority of the LGBTI community that are abused, raped, and murdered daily in an extremely hostile and homophobic environment. Eudy's death did not silence her, on the contrary it gave her power to continue to speak prophetically beyond the grave. This is agency required for resistance. Eudy Simelane continues to live in the minds and hearts of many South Africans challenging the abuse of LGBTI community. The abuse of vulnerable citizens has become common in South Africa.

The people with disability need support and protection from their own communities, cultural traditions and churches who abuse, stigmatize and discriminate against them. Our partnership with the KZN Society for the disabled will ensure that resistance campaign continue to highlight the need for inclusion rather than exclusion of those with disability from participation in the social, economic, religious and political formations.

2.6 Conclusion

The programme will train more groups in 2018-2020 on resilience and resistance with the view of influencing mobilization and policy reform. Each of the 5 projects contributes to resistance.

3 Bread Theology Programme

The Bread Theology Programme is overtly ideo-theological because it engages with the structural and systemic dimensions of the economy. The programme prioritizes unemployed youth, and pastors addressing issues relating to economic justice and the theology of work.

3.1 Objectives/Goals

To build leadership capacity on economic justice among the unemployed youth in Pietermaritzburg to enable them to access job opportunities by December 2018.

To build leadership capacity on economic justice among the Priests, Clergy and Laity in East Africa to enable them to facilitate CBS by December 2018.

3.2 Outcome Indicators

Unemployed youth with leadership capacity accessing job opportunities by December 2018.

Priests, Clergy and Laity with theological leadership capacity facilitating CBS in East Africa by December 2018.

3.3 Results and Analysis

The programme is designed to engage with the neo-liberal ideology of capitalism that produces chronic unemployment. The programme focuses on building capacity among the unemployed youth to understand the causes and consequences of unemployment within a capitalist economic paradigm. The results and the analysis indicates that there has been progress with regard to changing the mind-set of unemployed youth. The programme also reports on the CBS East Africa project and the progress made in the past 3 years.

3.4 Results

The programme remains committed to its ideo-theological ethos challenging the structural and systemic government and private sector policies undermining the contribution of young people into the economy. More than 20 unemployed youth have been trained over that past 3 years developing as leaders and acquired job opportunities in the process from different NGOs and government departments. The partnership with Ramsey Engineering, Golden Gate Foundation, K2U Maths and Science Foundation have provided much needed support for the placement of trained unemployed youth to learnerships and job opportunities. Ramsey Engineering assisted with the creation of opportunities through the utilization of the skills levy that companies get as an incentive to employ young unemployed youth. However, this was not adequate because Ramsey Engineering focused on a certain class and group of young people living in townships and urban areas and excluded a wide range of unemployed youth living in rural areas. We therefore formalized our partnership with Golden Gate foundation working with unemployed youth and graduates based mostly in rural areas. Through these two partnerships we managed to get more than 25 young people into job opportunities for 12 months and permanent jobs for 5 young people in government department from 2016 to 2018. In the past 3 years we have also provided capacity building trainings on economic justice, gender and leadership to a wide range of faith based and academic organization in South Africa and internationally using Contextual Bible Study (CBS) methodology.



The Justice Conference, Beyers Naude in Stellenbosch and Pretoria Conferences

In 2018 we entered into a partnership with K2U a Maths and Science Foundation operating in KwaZulu-Natal with its offices in Dundee. The Foundation works with unemployed graduates with low pass rate in Maths and Science. They provide training in Maths and Science and tutoring job opportunities for those with good pass rate. We have recommended and supported our unemployed youth to be part of the programme so that they can either get job opportunities as Maths and Science tutors or improve their knowledge in these subjects and further their studies at tertiary institutions.



Unemployed youth participating in the Mzwandile R Nunes Week doing Contextual Bible Study (CBS) exercise facilitated by Prof Gerald West

The Funda Lushaba provides full bursaries for qualifications in education for learners with good marks in Maths and Science hence the partnership with K2U to assist our unemployed youth get jobs or go to the University for further studies in education, engineering or medicine. These partnerships will continue in 2019. This will be done within the job readiness programme which assist unemployed youth to sharpen their skills for job interviews. The programme is building leadership capacity among the unemployed youth. Some of the youth indicated that they have entrepreneurial ambitions and would like to be assisted in achieving those dreams. We have established a link with the Office of the Premier in Pietermaritzburg to assist the unemployed youth access the KwaZulu-Natal Youth Fund earmarked for young entrepreneurs. In partnership with K2U we are making a formal application to the Premier for funding specifically for the unemployed youth with business aspirations.



Ujamaa staff in action, facilitating the Mzwandile R Nunes Week on unemployment, land and gender

This is not our area of expertise but will provide the necessary support for the youth through other networks that we partner with in addressing the problem of chronic unemployment in South Africa. In the past 3 years we have used the Mzwandile R Nunes Week to mobilize the unemployed youth into a movement challenging economic injustices relating to unemployment, poverty, land and gender.

The East Africa CBS project deals with the intersection between gender and economic justice. The project has trained more than 150 clergy, pastors and laity in the Mainline, Pentecostal and Charismatic churches in the past 3 years. More than 50 clergy, pastors and laity have reported that they are actively facilitating CBS in their respective countries in Kenya, Tanzania and Uganda since 2016. Some of the most notable shifts has been the inclusion of the CBS into the Catholic Social Teaching Curriculum during the Diocesan Synod conference in 2018. The Synod took a resolution that all their social teaching will follow the CBS method within the See-Judge-Act framework. The president of the Women Association of the Catholic Church in Gulu, Uganda has also invited Ujamaa to train more than five thousand Catholic Women on Gender and the economy. This is a result of the work already done in the region in the past 3 years on the CBS. Ujamaa will conduct an impact assessment evaluation in July 2018 to determine the number of clergy, pastors and laity facilitating CBS post 2018 period.

The new phenomenon in the East Africa region is the relationship between migration and the economy. The participants in the East Africa CBS project have already requested that we develop CBS material to address this fundamental challenge. We have already developed CBS material and written a draft academic paper on migration, economy and religion in Africa. We have also developed a concept note which we hope to develop into a proposal for work in East Africa on migration and religion in 2019 and beyond. Our presence in the African continent is real and making the much needed impact in challenging the dominant narratives about the role of religion.

3.5 Analysis

Youth unemployment is a major challenge facing South Africa post 1994. Government have introduced a number of macro-economic policy initiatives to try and curb the scourge of chronic unemployment. The recent reports suggest that 9 million people are without work on a narrow definition of unemployment.³ In the broad definition that include the discouraged work seekers the number could escalate. A recent study conducted in the area of KwaNxamalala in the UMgungundlovu District Municipality demonstrated that the majority of the unemployed young mothers depend entirely on social grants, especially the Child Support Grant (CSG) for their survival.⁴ The unemployment rate among young people is estimated at 52.80 in the world rankings and South Africa is second to Kosovo.⁵

The issue of youth unemployment is critical in the area of youth development. Our approach in the past 3 years has been to expose the unemployed youth to the structural and systemic causes of unemployment in our economic literacy workshops. The structural and systemic elements of the economy are often not discussed when dealing with the issue of unemployment in dominated spaces like the government and the church. It is the unions that have attempted to consistently raise the structural and systemic issue as the stumbling block to youth development. In our workshops we are overt about the need to obliterate the current capitalist economic system because of its failures to address the economic challenges of the working class. After a series of trainings the unemployed youth is aware that unemployment is ideological and structural. However, the question that remain is how to survive in a harsh unstable economic environment that creates very little job opportunities and shed most jobs subjecting millions of people to poverty. It is this question that led to Ujamaa forming strategic

³ Statistics South Africa Report 2017-2018

⁴ Zwane SS, *Problem or Solution? A critical socio-economic impact of the Child Support Grant (CSG) among the unemployed young mothers in KwaNxamalala, Pietermaritzburg*, unpublished master of development thesis, University of KwaZulu-Natal, 2018.

⁵ <https://tradingeconomics.com/youth-unemployment>

partnerships with other organizations to balance the ideo-theological contribution with pragmatic response to hunger and malnutrition affecting the majority of households who are poor and unemployed.

The East Africa CBS project has provided us with a clear example of how to monitor and evaluate the impact of the intervention. The number of people trained per year and the obligatory reports each year assist in monitoring the progress in terms of its objective and indicators. The East Africa economy is no different from the rest of the so called Third World with challenges regarding gender injustice as result of economic inequalities between men and women. This challenge has contributed to migration of women to neighbouring countries in search of better economic opportunities. The ownership of land in most countries in East Africa is a right reserved for men in the community. Even when the man passes on, the land is passed on to the first born son and not the wife to the deceased. This is a clear indication of how entrenched patriarchy is in most communities in Africa.

3.6 Conclusion

The programme will continue its work with the unemployed youth and the work in East Africa in 2019. The unemployed youth movement will feature in the next 3 years in an attempt to build a network of unemployed youth to effectively challenge social and economic injustices in the public and private sectors.

4 People's Theology Programme

The People's Theology Programme provides a counter narrative to the dominant theological paradigm that is imbedded in western notions of theological discourse. The Programme is premised on theologies from below as an instrument for liberation.

4.1 Objective/Goal

To build theological leadership capacity among the African Initiated Churches (AICs) and Social Movements to challenge dominant church theologies in the communities by December 2018.

4.2 Outcome Indicator

African Initiated Churches (AICs) and Social Movements will have theological leadership capacity challenging dominant church theologies in their communities by December 2018.

4.3 Results and Analysis

The programme engages with the incipient or inchoate theologies of the working class movement. The majority of those in these movements are poor with limited education. The results and analysis reflect the conversations with AICs and Social Movements in the past 3 years.



From left, Dr Chammah Kaunda, Apostle Ngobese of the AIC, Rev Zwane (Ujamaa) and Rev Ngubo of the AIC participating in the Conference on AICs and 'Development' at the University of Pretoria organized by Brot Fur Die Welt, University of Pretoria, Humbolt University and University of Stellenbosch

4.4 Results

The programme is committed to grassroots community development and provides theological leadership capacity to the marginalized social and religious movements. The programme has trained more than 80 leaders of the AICs and Social Movements on redemptive liberating theologies aimed at assisting these movements to challenge dominant theologies of their churches.

The 30 leaders of AICs trained are contributing to the reform of their own theologies. This can be both positive and negative depending on the interpretation. There are intended and unintended consequences for our work. The Reformed Zionist Church in Christ (RZCiC) was formed because of the fundamental differences with the former church, the NDJ Ethiopian Catholic Church in Zion. The fundamental difference were based on the misappropriation of funds earmarked for the church growth and development.

The corrupt greedy tendencies of the old church were deeply challenged by the new church. The second challenge was doctrinal, raising contestation on the issue of salvation or liberation theology in the African church. The debate about what constitute African theology created an untenable situation contributing to the split. This is not ideal, but fundamental theological differences within AICs often lead to schism. The leader of the breakaway church is now furthering his studies at the University of KwaZulu-Natal. He is registered for a Bachelor of Theology honours in systematic theology. Second the issue of understanding theology in the African context with its limitations. The old church stance on culture and ancestors created confusion which led to further divisions. There were also issues about the ordination of women, LGBTI and other critical issues.

More than 50 leaders of Abahlali baseMjondolo movement and the Rural Network movement have been trained on liberation theologies. Most of these leaders continue to provide leadership in their respective organizations. Our work with Social Movements is critical in the fight against unjust policies by government departments, especially at local government level. The role of Abahlali in the area of human settlements in urban areas and the Rural Network in rural areas provides the basis for understanding the problem of human settlement.

Abahlali have been struggling to access decent land to build houses for more than 2 decades in the EThekweni Metropolitan. In the past 3 years, some have low cost housing provided by the government, but are far from their places of work, which creates further tensions between the government and the citizens. The government argues that housing is available for Abahlali and do not engage the economic narrative being made by the Abahlali about the distance between the area of residence and work.

The Rural Network is grappling with the issue of rural land and access to this land for housing and agriculture while the traditional authority especially in the area of Eshowe wants to use the land for commercial purposes in the disguise that jobs for the locals will be created. The conflict began 5 years ago about the building of the mine in a residential area with the chief implicated in corrupt dealings.

There was a clear theological contestation between Abahlali members and their churches' narrative of the role of government. Their churches were blaming them, arguing that they were not cooperating with the municipality. The Reconstruction and Development Programme (RDP) houses were seen by members of their churches as something to be celebrated by the citizens. The lack of theological consciousness was evident and the need to challenge this oppressive and uncritical dominant church theology was important. The CBS sessions with the

social movements led to the proposal for the establishment of the People's Church to challenge the dominant theology in the churches. The bishops of other progressive churches and Faith Based Organization (FBOs) in the Durban area supported Abahlali struggle for justice.

4.5 Analysis

The AICs are a working class church representing the 'voices' of the marginalized and the poor in the community. The working class identity of AIC leadership remains, which is unique. The bishop, for example, in the AIC remains a working class person despite the position, which is not the case with other church leaders, who by virtue of their positions and education in the church becomes middle class or elites. In the AICs the communal sharing of resources is a fundamental principle. The socialist approach to ownership makes the AICs as a religious movement an important 'voice' within the strand of liberation theology.

Like the AICs, the work of Abahlali is important as a social movement or the working class. The Abahlali movement provides more than activist resistance. They offer intellectual grassroots resources. The Abahlali members are astute leaders who are organic intellectuals who understand the struggle for social and economic justice. In the past they have been coerced to abandon the struggle, but they remain committed to social justice despite the assassination of their leaders by the politicians. The Ubuhlali philosophy is immersed in the ideology of human dignity which is both theological and constitutional.

4.6 Conclusion

The People's Theology Programme will build on the work done in the past 3 years to provide support to the AICs and Social Movements. The coming years will focus on the AICs and development.

5 Earth Theology Programme

The Earth Theology Programme provides theological reflection on issues of climate justice which builds capacity within the church. The programme targets church leaders, communities affected by environmental injustices and environmental justice activist organizations.

5.1 Objective/Goal

To build theological leadership capacity among the church on environmental justice by December 2018

5.2 Outcome Indicator

Church leaders will be preaching on environmental justice in their churches by December 2018

5.3 Results and Analysis

The programme has been primarily concerned with the lack of theological reflection on issues of environment. The critical area being the role of the church in championing the struggle for environmental justice. The results and analysis reflect the contribution of the programme in the past 3 years.

5.4 Results

The programme creates an important platform for the critical engagement between the church and environmental justice organizations on solidarity campaigns to ensure the protection of the environment.

In the past 3 years the programme has established networks with churches and environmental organizations especially in Pietermaritzburg and Durban. We have worked with Environmental justice network and the South Durban Environmental Alliance on issues of pollution and global warming. We have trained more than 80 pastors in the province since 2016 in partnership with these organizations. More than 20 pastors are actively participating in the environmental justice campaigns and preaching about climate change and the protection of the environment.

A module engaging with the religion and environment was introduced in 2016-2017. The university PRTH 330 module was designed to teach congregational skills which includes the role of the church in addressing the challenges posed by environmental injustices and global warming. Ujamaa Centre has produced biblical and theological material for the church on environmental justice. Some of the pastors trained have used the biblical and theological resources entitled Earth Sunday to engage with the theme of environment from the pulpit.

One of the students who participated in the PRTH 330 and the companion module PRTH 220 has given a presentation at the United Nations Climate Change Conference held in Paris, France on the 12 December 2015 which took a decision to reduce climate change by 2C and 1.5C respectively. The subsequent UN Climate Change Conference that he participated in took place in Katowice, Poland on the 2 December 2018. He gave a presentation on climate change and the role of religion using Zimbabwe as a case study. He is a student minister in the Uniting Congregational Church of Southern Africa (UCCSA). He has also invited other pastors for training on religion and environment in his own church. He is part of a broad network of faith movements in the Southern African Development Countries (SADC) addressing environmental challenges known as the Southern African Faith Communities and Environmental Institute (SAFCEI). He has been nominated as a distinguished student by the University of KwaZulu-Natal. Ujamaa has provided the student with training on the relationship between the environment and religion and has given the student exposure to work with communities on the issue of reduction of climate change. He is an instrument for the training of pastors on religion and the environment.

5.5 Analysis

The issue of environment has not been popular within the programmes of the church in the past. In the past few years the church has begun to deliberate about its role in addressing the environmental injustices. The fundamental role of the church is to provide theological insight into the social problems like the pollution of the environment, gas emissions and ecological sustainability. The campaigns involving the church like the Alternative Globalization and Peoples of the Earth (AGAPE) builds much needed environmental and theological capacity of



Right, Rev Wellington Sibanda presenting at the UN Climate Change Conference in Katowice, Poland the church to engage in climate justice discourse.

5.6 Conclusion

The Earth Theology Programme will prioritize the development of African theological resources on the environment. This is still a fundamental need in the struggle for economic and environmental justice.

6 Public Theology Programme

Public Theology Programme addresses issues that relates to the intersections between religion and governance. The programme is primarily focusing on church leaders and their prophetic role in the public sphere.

6.1 Objective/Goal

To build prophetic theological capacity among the church leaders on religion, governance and democracy by December 2018.

6.2 Outcome indicator:

Church leaders with an increased understanding of prophetic theology participating and contributing to religion, governance and democracy initiatives in the community by December 2018.

6.3 Results and Analysis

The programme overtly engages with the relationship between religion and governance in the public realm. The primary focus being the role of the church in strengthening democracy. The results and analysis reflect on the progress made in the past 3 years.

6.4 Results

The programme is concerned with the relationship between religion and governance. The church's prophetic role in the public sphere especially in addressing the social, economic and political problems confronting the communities. The programme has trained more than 50 church leaders and organized more than 4 public lecture on education and religion in the past 3 years. The fundamental contribution the programme has made is to encourage the church to engage prophetically with the state. The JL Dube lecture has been the highlight of the programme in the past 3 years bringing into dialogue church and state as important components in addressing the social ills in the community. The JL Dube challenges the pastors to participate in the affairs of their communities.



Participants at the 2018 JL Dube lecture

The partnership with the KwaZulu-Natal Christian Council (KZNCC) has produced a series of trainings on church and democracy. These workshops have contributed immensely to the

discussions about the role of religion in the public discourse. The pastors who have been trained have been participating in seminars, dialogues and lectures on education for democracy. Some have offered their churches as a platform to discuss the role of the prophetic church in the public realm. The Thukela UMzinyathi Christian Councils (TMCC) and the KwaZulu-Regional Christian Council (KRCC) have benefited from workshops on religion and democracy. Most of the pastors participating in religion and democracy trainings come from these regions.

6.5 Analysis

The majority of the pastors participate in the public events organized by the government. The problem with this is that these pastors lack ideological understanding of their role as prophets which is to speak truth to power irrespective of the consequences. The current group of the so-called prophets is that they are self-serving and do not necessarily engage with the structural and systemic issues relating to policy formulation. The focus on the theme of citizenship and democracy in the past 3 years has contributed immensely in challenging the dichotomy of church and state as separate entities. It made them realize that as citizens they have the right and duty to participate and challenge government on policies that are oppressive to the communities.



Youth participating in religion and governance workshop in Dambuza

6.6 Conclusion

The Public Theology Programme will continue to engage the church leadership on the relationship between church and state in 2019 and beyond.

7 Appendix
Activity Plan: 2018

Body Theology				
Date & Place	Activity	Output	Numbers	Outcome/Results
9-10 March 18, New Zealand	Workshop	Exploring redemptive religio-cultural perspective	14 People 9 Women 5 Men	Redemptive biblical reading capacity: Gerald West
28 March 18, New Zealand, St John Theological College	Workshop	The Bible as a site of struggle: Religio-cultural narrative	40 People 17 Women 28 Men	Redemptive biblical reading capacity: Gerald West
12-13 April 18, Fiji, Suva	Workshop	Contextual Bible Study (CBS) Training of Trainers (TOT) on Gender Based Violence (GBV)	67 People 15 Women 52 Men	Redemptive biblical reading capacity on GBV: Gerald West
4-5 May 18, Australia, Melbourne, Pilgrim Theological College	Workshop	Gender Based Violence (GBV) affecting vulnerable communities	20 People 11 Women 9 Men	Theological capacity on GBV: Gerald West
16 May 18, Empangeni, Richardsbay	Workshop	LGBTQIA+ Pastoral Care Manual dialogue	25 People 15 Women 10 Men	Inclusive Pastoral Care for LGBTQIA+ community: Sthembiso Zwane and Belinda Crawford
25 May 18, Estcourt, Wembezi	Workshop	LGBTQIA+ Pastoral Care Manual dialogue	40 People 25 Women 15 Men	Inclusive Pastoral Care for LGBTQIA+ community: Sthembiso Zwane and Belinda Crawford
21-25 May 18,	Conference	Gender, Health and Religion	+120 People +- 70 Women	Presentation of the draft LGBTQIA+

			+ - 50 Men	Pastoral Care Manual: Ujamaa
31 May 18, Botswana	Conference	LGBTQIA+ Religious Resources in Africa	+ -80 People + - 60 Women + -20 Men	Sharing religious resources for LGBTQIA+ advocacy work in Africa: Charlene van de Walt
21-22 July 18, Durban	Film screening	FACES, HIV and AIDS in Africa	+ -120 People + - 75 Women + - 55 Men	Collaboration and partnership on HIV and AIDS in Africa: Ujamaa
4 September 18, Johannesburg, St Mary's School	Workshop	Postcolonial School project	65 People 55 Women 10 Men	Deconstructing the legacy of colonization in schools through Contextual Bible Reading: Gerald West
13 September 18, UKZN	Workshop	Gender Based Violence (GBV) prevention and protest action	55 People 40 Women 25 Men	Solidarity with the survivors of GBV: Charlene van de Walt
22 September 18, Pietermaritzburg	Workshop	Contextual Bible Study (CBS) and Pre-Exposure Prophylaxis (PEP) for HIV positive support groups	16 People 16 Women	Religious and Medical dialogue: Ujamaa
8-11 October 18, Pietermaritzburg	Consultation	Arcus consultation on religion and sexuality: Pastoral care and religious resources	15 People 8 Women 7 Men	African religious resources for pastoral care for LGBTQIA+ community: Ujamaa
25 October 18, Pietermaritzburg, Epworth School	Workshop	Postcolonial School project	55 People 50 Women 5 Men	Deconstructing the legacy of colonization in schools through Contextual Bible Reading:

				Gerald West
12-20 November 18, Ethiopia	Workshop	Contextual Bible Study (CBS) training of trainers on Gender Based Violence (GBV)	15 People 8 Women 7 Men	Collaboration and partnership on GBV training in Africa: Sthembiso Zwane
26 November to 10 December 18, Pietermaritzburg region	Campaign	Gender based Violence Campaign on Gender Based Violence (GBV)	+150 People +- 90 Women +- 60 Men	Challenging gender injustice and patriarchy : Thando Gasa and Takitso Mokoena
1 December 18, Pietermaritzburg	World AIDS Day	Campaign on HIV awareness and testing in partnership with government	+250 People +- 150 Women +-100 Men	Challenging stigma and discrimination: Thando Gasa and Takitso Mokoena
Bread Theology				
Date & Place	Activity	Theme	Gender	Comments
11 March 18, KwaDambuza	Workshop	Economic literacy	39 People 20 Women 19 Men	Economic literacy among the unemployed youth: Sthembiso Zwane
20 May 18, Pietermaritzburg	Workshop	Economic literacy and Job readiness	30 People 18 Women 12 Men	Unemployed youth access job opportunities: Belinda Crawford
15 June 18, Kampala, Uganda	Workshop	Contextual Bible Study (CBS) training on economic justice	35 People 21 Women 11 Men	Theological capacity among the clergy in East Africa: Sthembiso Zwane and Mote Magomba
20 June 18, Morogoro, Tanzania	Workshop	Contextual Bible Study (CBS) training on economic justice	44 People 24 Women 20 Men	Theological capacity among the clergy in East Africa:

				Sthembiso Zwane and Mote Magomba
17 August 18, Cape Town	Workshop	Constructing a postcolonial identity in the context of #FeesMustFall	+55 People +30 Women +25 Men	Postcolonial conscioutization and education: Gerald West
11 September 18, SMMS Seminary	Workshop	Contextual Bible training in economic justice	38 People 15 Women 23 men	Economic Justice and governance: Gerald West
12-13 September 18, Cape Town, University of Stellenbosch, Beyers Naude Centre	Workshop	Contextual Bible training with a focus on economic issues	15 People 8 Women 7 Men	Partnership between Beyers Nuade Centre at Stellenbosch University and Ujamaa Centre at the University of KwaZulu-Natal: Sthembiso Zwane
15 September 18, Johannesburg	Workshop	Contextual Bible training with a focus on economic issues	14 People 8 Women 6 Men	Economic Justice and governance: Gerald West
12-13 October 18, Cape Town	Conference	The Justice Conference on Economic Justice	120 People 80 Women 40 men	Collaboration between academics, activists and churches: Sthembiso Zwane
6-8 November 18, Pietermaritzburg	Workshop	Mzwandile R Nunes Week: Mzwandile R Nunes Public Lecture	65 People 45 Women 25 Men	Increased knowledge about the Intersectionality between unemployment, land and gender: Ujamaa
Public Theology				
Date & Place	Activity	Output	Numbers	Outcome/Results

20 March 18, Pietermaritzburg, UMgungundlovu Municipality	Workshop	Contextual Bible Study (CBS) on citizenship and democracy	30 People 21 Women 9 Men	Public Prophetic church in partnership with communities on strengthen citizenship and democracy Rogers Ndawula
31 August 18, Dambuza, Pietermaritzburg	Workshop	Contextual Bible Study (CBS) church-state relations	30 People 20 Women 10 Men	Public Prophetic church in critical solidarity with the state: Rogers Ndawula and Sthembiso Zwane
13 September 18, Pietermaritzburg	Public Lecture	JL Due Lecture	180 People 120 Women 60 Men	Collaboration between academic institutions on JL Dube legacy: Smangaliso Kumalo
21 November 18, UMshwathi Municipality	Dialogue	Religion and Governance	25 People 18 Women 7 Men	Collaboration between church and political leadership: Rogers Ndawula and Sthembiso Zwane
22 November 18, Pietermaritzburg, UMgungundlovu, Midlands Region	Dialogue	Religion and Governance	30 Participants 18 Women 12 Men	Collaboration between church and political leadership: Rogers Ndawula and Sthembiso Zwane
21-23 November 18, London, England	Consultation	Developing Contextual Bible studies for Anglican Communion in preparation for	35 People 16 Women 19 Men	Collaboration and theological capacity building in the Anglican Communion: Gerald West

		Lambert Conference		
Earth Theology				
Date & Place	Activity	Output	Numbers	Outcome/Results
11 April 18, 'france' areas, Pietermaritzburg	Dialogue	Water pollution and Sanitation as a challenge to human settlement	40 People 25 Women 15 Men	Community awareness about water pollution and sanitation: Sthembiso Zwane
17 October 18, Pretoria	Conference	Presentation on ecological sustainability and the churches	45 People 30 Women 15 Men	Invitation to contribute a paper on religion and the environment: Sthembiso Zwane
People's Theology				
Date & Place	Activity	Output	Numbers	Outcome/Result
20 April 18, Durban	Workshop	'Unfreedom' for the poor: The role of Abahlali in building resistance	25 People 14 Women 11 Men	Strengthened partnership with Abahlali: Sthembiso Zwane
19 October 18, Pretoria	Conference	African Initiated Churches (AICs) and 'development'	45 People 30 Women 15 Men	Invitation to contribute a paper on AICs and 'development': Sthembiso Zwane