

2004 ANNUAL REPORT: UJAMAA CENTRE

INTRODUCTION

The Ujamaa Centre is a project within the School of Theology and Religion, which is a school in the Faculty of Humanities. This Faculty is located within the University of KwaZulu-Natal, which is a state owned university in South Africa which is part of a network of state owned universities in South Africa. Ujamaa Centre came as a result of a merger between two organizations, The Institute for the Study of the Bible and The House of Studies for Worker Ministry both more than fifteen years in operation. When these organizations came together they were then called The Institute for the Study of the Bible and Worker Ministry. For the past two years a search for a new name and description was started and after lengthy consultation with the various stakeholders, it was agreed to name the organization Ujamaa Centre. This designation captures our history and commitments because 'Ujamaa' is derived from Kiswahili 'jamaa', which means 'family'. "Ujamaa" is seen as an attitude of the mind, a way of life and a faith, related to heart, to character and possibly also to meditation. (Frostin 1988:31).

"When translating Ujamaa into Western concepts, socialism is the most appropriate equivalent, but it is important to remember that translation do not convey the full meaning of the kiswahili concept, especially not nuances which are relevant for the theological perspective" Ujamaa has economic, Political, cultural and theological dimensions. Ujamaa includes "God as community", "Human kind as community", and "Church as community". The following is a summary of progress on each of in our six programmes, since the beginning of the year 2004. The driving force is our commitment or mission statement, which is 'To train leaders in the working class communities focusing on the unemployed youth with sensitivity to communication in indigenous languages and to HIV and AIDS so that together we work for the values of the kingdom of God'.

Research and Pedagogy Programme: Co-ordinator Gerald West

The Ujamaa Centre remains committed to praxis - an ongoing cycle of action and reflection. The reflection component is the coordinated by the Research and Pedagogy Programme. This year has seen some significant new work, as well as the continuation of established work (see 2003 Annual Report).

Collaboration and exchange with Ghana

The Ghana network, which we helped to establish, is gathering momentum. They have had a number of meetings this year and have also planned a major training workshop at the Ramseyer Training Center (Abetifi) in July. Solomuzi Mabuza, the Co-ordinator of our Community Development and Leadership Training Programme, attended this workshop on behalf of the Ujamaa Centre. Of particular interest to the Research and Pedagogy Programme will be an analysis of the similarities and differences between the kinds of Bible study methodologies that the two contexts generate. Global Ministries, Holland, has provided funding to maintain and develop this collaboration and exchange.

Through the eyes of another: a project on intercultural reading of the Bible

This collaborative project Bible study project, also partly funded by Global Ministries, Holland, held its second major consultation in June 2004. Although Gerald West was not able to attend, he has contributed to the book that documents the project. His essay is a detailed examination of the facilitation style of the Ujamaa Centre and that of a similar project in the USA, The People's Seminary in Washington State (see last year's report). The essay is entitled: "Artful Facilitation and the Process of Creating a Safe Interpretive Site: An Analysis of Aspects of an Actual Bible Study" (the essay is available on request). A short report on what this project has accomplished so far is available, and the book was published in July 2004.

Community-based service learning in the School of Theology

This important work continues. Through this work the next generation of Christian leadership is being formed in a way that integrates academic biblical studies training with a deep commitment to the poor, the working-class, and the marginalised. Students in Biblical Studies 210 (Text, Interpretation and Culture) have participated in the Worker Sunday Campaign, whose theme this year has been Unemployment and the Family. Sibonelo Zuma has done an excellent job replacing Solomuzi Mabuza (who has been seconded to work with the YMCA in Palestine for a year). Students are required to write detailed reports on their community-based service learning and these are formally assessed as part of their academic progress.

In the second half of the year, students in Biblical Studies 220 (Critical Interpretative Tools) have participated in the Tamar Campaign. Mirolyn Naidoo (Phumzile Zondi-Mabizela's leave replacement while she was on sabbatical leave in

Norway) too has done excellent work, together with Sibonelo Zuma in assisting students with their community-based work. The students' reports make fascinating reading, illustrating as they do the importance of creating safe sites in churches and local communities to talk about abuse (see also below).

The Tamar Campaign

A great deal of work has been done researching the impact of the Tamar Campaign during the first half of 2004. Funds from AusAid have enabled us to commit substantial funding to this research. A team of researchers, Phidian Smadz Matsepe, Martin Maluleke, Happiness Khumalo, and Mirolyn Naidoo has worked with Gerald West to assess the impact of the Tamar Campaign across a whole range of regions and sites. Research has been done in Limpopo province, Gauteng, and KwaZulu-Natal, and there has been participation from both rural and urban communities. Students from the School of Theology have also conducted the research in Zambia.

In each case, the research has been undertaken in three phases. Phase one has consisted of a series of set questions which attempt to assess a communities understanding of gender violence prior to the Tamar Campaign. Phase two has consisted of conducting the Tamar Campaign, particularly the Bible study on the text of Tamar (2 Samuel 13). And stage three has consisted of an assessment of the impact of the Campaign, using the same questions and focus groups as were used in phase one.

A detailed report on this research will be submitted to AusAid and will be available on request. A summarised version of this report, with some background history to the Tamar Campaign has been published: (Gerald O. West, P. Zondi-Mabizela, M. Maluleke, H. Khumalo, P.S. Matsepe and M. Naidoo) Rape in the house of David: the biblical story of Tamar as a resource for transformation, Agenda, 61, 36-41. A fuller account of the origins of the Campaign has also recently been published, by the World Council of Churches: (Gerald O. West and P. Zondi-Mabizela) The Bible Story that Became a Campaign: the Tamar Campaign in South Africa (and beyond), Ministerial Formation, 103, 4-12.

This work on the origins of the Tamar Campaign has come at the request of the World Council of Churches who is interested in using the Campaign throughout the African continent (and beyond). Gerald West and Phumzile Zondi-Mabizela will be traveling to Kenya in February 2005 to assist with the launch of the Campaign there. Bongzi Zengele, the Co-ordinator of our Solidarity with People Living with HIV and AIDS Programme, together with Rev Smadz

Matsepe, on of the Tamar research team (see above) attended a planning meeting for a WCC-CCA-AACC-NCCI-CMAI Afro-Asian Mission Consultation on "Healing, Reconciliation and Power" in India in November.

The Bible and HIV/AIDS

As has been reported (see 2003 Annual Report), this is an emerging area of research within the Ujamaa Centre. During this half-year Gerald West and Bongzi Zengele have undertaken what has turned out to be remarkable research. Funerals of those of who died of AIDS-related illnesses dominate our weekends (and are even encroaching on weekdays!). Common refrains at these funerals are ministers, pastors and priests declaring that: "the Lord gave, and the Lord has taken away; blessed be the name of the Lord" (Job 1:21). For those infected here is further confirmation that AIDS is a punishment from God. But those of us in biblical studies know that this is not the whole story! For in Job chapter 3 the silent and accepting Job is replaced by another Job, one that speaks another theology. Here is the beginning of another theology; here is a cry of rage and pain; here is an incipient and inchoate theology. Here is an attempt to undo what God did in Genesis 1! God says, "Let there be light" (Genesis 1:3); Job counters with, "Let the day be darkness!" (Job 3:4).

Unfortunately, Job 3 is not read at funerals. But what if it were? Gerald West and Bongzi Zengele took this question to a local Pietermaritzburg Siyaphila group on the 11th March 2004, where we facilitated a Bible study on Job 3 with this Siyaphila group. The results were remarkable. The Bible study enabled the group to articulate and own their deep fear, pain and anger, both a God and society. They had not realised that it was permissible to "curse God and live", to borrow a phrase from Job. The Bible study concluded with each participant writing his or her own version of Job 3. Gerald West and Bongzi Zengele have produced an article on this Bible study that has been published in the journal *Concilium: Reading Job 'Positively' in the Context of HIV/AIDS in South Africa*, *Concilium*, 4, 112-124.

Work has also been done on how the art work of a local artist, Trevor Makhoba, attempts to grapple with a theology for 'talking' about HIV and AIDS. Gerald West presented a paper on this to an international conference hosted by the University of Zululand: *The Limits of Orality and Literacy in 'Talking' Theologically about HIV and AIDS in (South) Africa*, Paper read at the Fourth International Inter-Disciplinary Colloquium on Orality, Literacy and Diversity,

October 2004, Mtunzini, South Africa. Makhoba's art is a powerful reminder of how ordinary African Christians struggle to make sense of this disease. Is AIDS a punishment from God, or do we need a more profound and complex theology to address this disease? Makhoba's art is an attempt to deal with this question.

Indigenous interpretation of the Bible

This research also continues, and Gerald West presented a paper on this work to the Nigerian Association for Biblical Studies in Lagos, Nigeria in July 2004 and to the Meeting of the Studio rum Novi Testamenti Societas (SNTS), August 2004, in Barcelona, Spain. His paper, entitled "Decolonizing (South) African biblical scholarship" is available on request.

Gerald West also presented two related papers on the biblical interpretation of one of South Africa's most famous indigenous leaders, Isaiah Shembe. The importance of this work is that it demonstrates how Africans have appropriated the Bible independently of missionary control. The papers presented were: Reading Shembe 'Re-membering' the Bible: Isaiah Shembe's Instructions on Adultery, Paper read at the New Testament Society of South Africa Congress, April 2004, Pretoria, South Africa; The Appropriation of Psalms in the Teachings of Isaiah Shembe, Paper read at the Annual Meeting of the Old Testament Society of South Africa, September 2004, Johannesburg, South Africa.

Impacting the academy

One of the features of this programme in the Ujamaa Centre is that it attempts to impact the academy by challenging the academy to be more accountable to local communities of Bible readers, particularly those on the margins of society. Ways in which this is done include the presentation of academic papers at conferences and publication. The following conference papers have taken up this advocacy role during 2004: (Ac) claiming the (extra) ordinary African 'reader' of the Bible, Paper read at the Society of Biblical Literature Annual Meeting, November 2002, San Antonio, USA; and (with Tahir Sitoto) Other ways of reading the Qur'an and the Bible in Africa: Isaiah Shembe and Sheikh Ahmadu Bamba, Paper read at the Society of Biblical Literature Annual Meeting, November 2002, San Antonio, USA. The work of the Ujamaa Centre has also been incorporated in a major new Bible commentary: 1 and 2 Samuel, in Patte, Daniel (ed) Global Bible Commentary, Nashville: Abingdon Press, 92-104.

Work plan for 2005

Work will continue in each of the areas reported on above during 2005. Specifically,

1. The Ujamaa Centre will host a workshop with the initiatives established in Ghana, probably in the second half of the year.

2. The community-based service learning modules in the School of Religion and Theology will continue, with more in-depth work being done on the impact of this work on both the students and local communities. Gerald West has also been invited to assist the Department of Education with their policy on Service Learning in universities.

3. Research on the Tamar Campaign will continue. We have secured substantial funding from the Foundation for Human Rights, a government-led initiative, to pursue this research. We will be holding a series of workshops in at least two sites, one in Pietermaritzburg and one in Gauteng.

4. We will also try to secure funding from AusAid during 2005 in order to produce a training manual for the Tamar Campaign. Gerald West will spend some of his sabbatical leave working on this manual.

5. We will continue to reflect on how the Bible might be used as a resource in the fight against stigma and discrimination and in support of those striving to live positively with AIDS. The Siyaphila weekly workshops will provide a resource for this work.

6. Further research will also be undertaken on the biblical hermeneutics of Isaiah Shembe. Shembe's teaching, particularly his emphasis on male responsibility in the area of sexuality may provide important resources in our current context.

7. A commentary on the book of Genesis, commissioned by the People's Commentary series, will include material generated from Ujamaa Bible studies and will continue to take up the challenge of impacting and transforming the academy.

Two new initiatives will also be undertaken in 2005:

8. Work will be done on how the Bible has been used in our work to deal with issues of economic justice. This reflection will be based on work being done in the Economic Justice and Theology of Work programmes.

9. A semester long module on the Bible and Development will be initiated as a pilot project to establish an international programme in contextual Bible study. This will consist of three one-week blocks of training in the second half of the year.

ECONOMIC JUSTICE PROGRAM: Co-ordinator Rev. Sibusiso Gwala

This has been an extremely difficult year for the program, as the youth we work with are experiencing the rising of unemployment, despair and hopelessness. We at the Ujamaa Center had to try and do more with very little as more and more demands are placed on us by the people who expect to receive training and workshops that we run. We have just ended a year in a state of shock as we are trying to deal with the news that one of the people we used to work with for many years until a couple of years ago decided to commit suicide. We have lost a friend, a comrade simply because he was unemployed and faced a future without any prospects, so he decided to end his life. There are millions of other young people who face similar conditions, who believing it is their failure and fault that they are unemployed, end their lives. We had to deal with fierce opposition from the government that does not believe that it is necessary to make the dole for the unemployed possible because it is not necessary and it would be expensive.

Goals

Our goals at the beginning of the year were to develop youth strong leadership that will confront and deal with the issues facing the youth in South Africa especially in KwaZulu-Natal. We aimed at transferring organizational and leadership skills and skills for doing social analysis to unemployed youth groups in the rural and urban areas of KwaZulu-Natal. And to mobilize Church leaders to use their influence in creating an alternative society and conscientize them about the questions of economic justice.

Objectives

To achieve the above goals, we set ourselves to conduct formation workshops that will assist with leadership training, facilitate skills training from the experienced leaders to the youth, conduct Bible Studies and Gospel Enquiries with the youth on questions around unemployment and poverty.

Activities

Given our financial limitations resulting from a stronger Rand and the fact our income has dropped, we managed to do less than we have always done. We are, however, very grateful for what we managed to do and achieve. We were happy, as we always are, to welcome numerous visitors from our partners and friends all over the world. The sharing of information, knowledge and fellowship is always to the benefit of us all.

Basic Income Grant Workshops

There were five workshops held in various places with the aim of evaluating the Basic Income Grant Support and mobilization at the grass-root level. The workshops were

also aimed at making an analysis of the Rally that was held in November 2003 and see how can the manifesto be used for purposes of lobbying and advocacy at the local level.

* A workshop was held in Pietermaritzburg, between 11 and 13 February 2004 was attended by thirty-two participants (32).

* Between 27 and 29 February a workshop was held in Koinoina Conference Center attended by 43 participants.

* Between 11 and 13 March a workshop was held in Tugela-Mzinyathi region and was attended by 28 participants.

* Between 28 and 30 April another workshop was held in St Peters, Rossettenville for Gauteng region and was attended by 30 participants.

* Another workshop was held in the Eastern Cape for 34 participants.

Evaluation meetings were also held in the regions mentioned above, namely Pietermaritzburg, Durban, Tugela-Mzinyathi, Gauteng and Western Cape. The same number of participants attended these evaluation workshops.

Worker Sunday

Worker Sunday was very exciting this year! Undergraduate and Postgraduate students had as part of their assignment the task of arranging and organizing a Worker Sunday service in their local churches. The reports that came back from students revealed the growing excitement about these annual services held in their churches.

Six presentations were done by the coordinator, The Revd Gwala for the pastors on the theme of Globalization and Human Dignity. These Seminars also dealt with issues of Jesus and Economics.

* A Seminar, which was attended by 23 Pastors, was held in Pietermaritzburg and Pastors from the African Independent Churches (AIC), Mainline Churches and Pentecostal Churches were present.

* Another Seminar was organized for Pastors in the Durban metropolitan on the 17th of April 2004, mainly from the Mainline Churches.

* A Seminar was held on the 28 March 2004 at the Empangeni region and was attended by 16 Pastors.

* A Seminar was held at Umtata for Ministers and Pastors on the 5th June 2004 and was attended by 23 people.

* A Seminar was held in Gauteng for Pastors on the 1st May 2004 and was attended by 19 people.

* The last Seminar was held for the Ministers and Pastors of the Tugela-Mzinyathi region and was attended by 35 people.

Practical Theology Course

This course is part of the Theology of Work program but is offered by the Co-coordinator for Economic Justice, Sibusiso Gwala to students at the University of KwaZulu-Natal. The course was offered to ten students during the first six months of 2004. The course aims at introducing the students to issues of micro and macroeconomics. We dealt with topics like what is economy, how does the economy work, what is GEAR, NEPAD, and Globalization.

Networking

The coordinator believes that it is impossible to fight for an alternative society alone and as a result engages in various networks to pursue the course. Collaboration and Networking took place at local, provincial and national levels. We worked closely with organizations like Industrial Ministry South Africa (IMSA), Pietermaritzburg Agency for Christian Social Awareness (PACSA), Basic Income Grant Coalition, KwaZulu-Natal Christian Council (KZNCC), Joining Hands Against Hunger (JHAH), Ecumenical Service for Socio-Economic Transformation (ESSET) and many others.

Plans for 2005

The program will pursue the fight for the Basic Income Grant (BIG) at all levels, namely locally, provincially and nationally because we are convinced that the Basic Income Grant will improve the lot of everyone and address the issues of poverty that we see around us on a daily basis. There will therefore be workshops around the BIG to update the grassroots on the most current developments and seek new ways of engaging the government on the issue. Workshops shall be held in Pietermaritzburg, Durban, and KwaZulu around the issues of the BIG.

There will also be six Seminars on the Bible and Economics held in the same areas, between February and September 2005.

Worker Sunday Celebrations will also be held in Kwazulu-Natal in about 50 churches and nationally. From the beginning of May up until the beginning of the sixteen days of activism against abuse on women and children.

Women and Gender Programme: Co-ordinator Mrs. Phumzile Mabizela and Mrs. Mirolyn Naidoo

Through our period of working with the Tamar Campaign, we have recognised that this Campaign is one that has an appeal of its own. once introduced. It is dynamic in that it addresses issues that are relevant yet difficult to discuss

in an open forum. Further, it encourages a plan of action to be formulated in order to meet the needs that are being addressed. In so doing it calls for disclosure and change in the way those affected by violence against women understand this kind of abuse. It helps to create a sense of identity for the abused women by exposing such a story in the Bible. In the various workshops that were conducted throughout this year, most of the leaders present expressed the desire for a pro-active approach to combat violence against women. Some of the suggestions were the establishment of counseling and prayer forums. Others included support systems for the women and girls involved in this kind of abuse and that for the imposition of severe penalties.

Aims of the Campaign

- 1 To encourage churches to openly speak out against abuse.
- 2 To promote Bible Studies on violence against women.
- 3 To conscientize women to the fact that different kinds of abuse exist and suggest ways of dealing with them.
- 4 To encourage ministers to preach against abuse especially on the Sundays that are part of the 16 days of Activism on no violence against women and children.
- 5 To create an awareness of the link between gender violence and HIV and AIDS.

Objectives

- 1 To conduct workshops with women's groups, community and church leaders, men's groups, churches and communities in general.
- 2 To develop a network of partners to offer counsel and support to abused women.
- 3 To train people in the church and community who are willing to assist in this regard.
- 4 To introduce the workshops/Bible study to a diversity of racial, ethnic and cultural groups.
- 5 To assess the impact of previous workshops through interviews and evaluation forms.

Progress Report

* Bible Study hosted at Practical Ministries in Port Shepstone. Those present included both men and women who varied in age from early twenties to seventies. There were approximately fifty people attending. This group comprised of field workers (many of whom work with PLWHA), pastors and wives and nurses.

* Tamar Bible study with a group of youth leaders (20) from the Pietermaritzburg and Durban region which included two full time Pastors and the Pietermaritzburg co-ordinator of Scripture Union. This workshop had a two-fold emphasis, namely; Violence against Women and the Link between HIV and AIDS as well as Violence against Women.

* The co-ordinator conducted follow-up interviews with two of the leaders in community to ascertain whether they had put together a plan of action.

* A workshop in Kwa- Machi among a rural community was attended by a group, some of who had attended a previous Tamar Bible study that we had conducted at Practical Ministries in Port Shepstone. This group comprised of youth leaders and counselors, leaders of women's forums in the local churches, child care workers, women involved in home-based care, two Pastors, the director of Practical Ministries and a guest from Nigeria (involved in gender issues). 22 people attended this workshop. Some of the day was spent on follow-up interviews with those who had attended the previous workshop. Evaluation forms were collected.

* The co-ordinator introduced the Tamar Bible study to the Lighthouse Christian Ministries (LCM) ladies camp. This group of eighty women represented the leaders and wives of Pastors from this denomination ranging from as far as East London, Ladysmith, Sezela, Durban and Port Shepstone. The venue was located at Camp Annerley on the South Coast. The five Pastors who represent the Executive Committee of this denomination also attended the workshop 3 - 4 September. Follow up on this workshop was done via e-mail. A few posters and brochures were left with these Pastors, as they were eager to introduce the Bible study to a larger group within their churches and to formulate a plan of action.

* A workshop was conducted with the leaders of the Helping Hand Network (16 women), at the Albert Falls Conference Center. They requested that we set up further workshops with the rest of their team in the Durban area - 17 July.

* The co-ordinator introduced Tamar Bible study to Kairos Ministries (25 women) who were at camp at Albert Falls Conference Center - 8 October.

* UKZN Student Counseling hosted a Violence Against Women Campaign on campus. Lillian and Bridgett represented the Tamar Campaign by setting up a table and taking the names of those who were interested in attending a Bible study.

* There were negotiations with the Msunduzi Municipality, to use the Tamar Bible Study in their community programs of addressing violence against women.

* The co-ordinator spoke at a LUCSA Women's Consultation that was held in Johannesburg. Attended by 40 women leaders from Southern Africa. She also facilitated Bible Studies on Stigma & discrimination and Care & prevention. The theme of the Consultation was " Women, Children and Aids."

The co-ordinator was invited to J.L.Zwane Memorial Presbyterian Church to facilitate a range of workshops for the following different groups:

* A workshop on gender and HIV and Aids for 60 members of the community choir.

* Bible Study with the support group that meets on a regular basis at the church 17 women and 5 men.

* Bible Study with the Mothers union on violence against women and its link to HIV and Aids about 40 women.

* Dialogue with Young people on Violence, sexuality and HIV and Aids. Attended by six young men and 21 women.

* Bible Study and Methodology for leaders from the different organizations and churches in the area. Attended by 167 people. Most of them were young people, only 19 men.

* Preached on Sunday. This was an ecumenical service as other churches were represented as well. Attended by about 200 people.

The co-ordinator facilitated two workshops at the Evangelical Lutheran church of Southern Africa's Women theologians' consultation: On Violence against women and the Bible; and on Gender and HIV and Aids. This was attended by Women theologians from: 3 from India, 3 from Estonia, 4 from Germany and 8 from the Northern Diocese (South Africa)

The co-ordinator addressed a group of about 300 Women who were attending the Methodist churches' Women's Synod (Durban District) on How the Bible can be used to address the issue of violence against women and children and the Stigmatization of women living with HIV.

Observations

1. There is always a need at the end of the Bible study to engage the assistance of trained counselors, as many people feel comfortable to share their stories of abuse after such a session.

2. Rural communities identify this as a need in their area and are keen to set up forums to assist abused women provided that we offer some services.

3. Churches that are prepared to help women who are victims of abuse have appealed to us to train people in the church to deal with these issues.

Plans for 2005

- * To identify partners who can help with the training of counselors.
- * To continue working with congregations that was identified for the impact assessment of the Tamar Campaign.
- * To be involved in the launch of the Tamar Campaign as a continental campaign on no violence against women by World Council of Churches.
- * To identify more theological institutions that can help with the promotion of the campaign.
- * To encourage women's groups not to ignore other burning issues because of the HIV and Aids pandemic.
- * To enhance for more involvement in the organization of local and provincial activities for the 16 days of Activism on no violence against women and children.

THUKELA-MZINYATHI REGION: Co-ordinator Rev. S'thembiswo Zwane

It is unequivocally clear that the year 2004 has been the most frustrating and depressing year in the history of the organization (Ujamaa). My conclusions are substantiated by the fact that in most of our meetings we had to discuss our financial position and make decisive decisions about members of our staff.

As a Regional Coordinator I had to terminate contracts of about 12 part-time staff members who contributed immensely last year (2003) in all 3 programmes of Ujamaa, unfortunately we couldn't afford to pay their salaries. The financial situation affected the programmes and plans as I struggled to do workshops that I had planned for the year in all three programmes (Economic Justice, Theology of Work and Solidarity for People Living with HIV and AIDS). In spite of everything I managed to run some workshops through networks that I work with in the Region and in the Province.

PROGRAMMES

ECONOMIC JUSTICE

GOALS FOR THE PROGRAMME

1. To create a socio-economic consciousness among the youth in the region
2. To organize unemployed youth into an action orientated movement like the South African YCW
3. To assist the unemployed youth with information and workshops regarding Governments programme for development

OBJECTIVES

1. To organize training workshops aimed at conscioutizing the youth about economic globalization.
2. To organize learnership workshops for the unemployed youth and to facilitate the registration process of the unemployed with the Department of Labour in Ladysmith.
3. To assist the unemployed youth who are interested in joining the South African YCW in the region.
4. To network with organizations that are involved in lobbying and advocacy particularly around the Basic Income Grant (BIG) campaign.
5. To run bible studies with other member organizations on neo-liberal agenda and its impact on local economies.

PROGRESS REPORT FOR ECONOMIC JUSTICE

- * A successful seminar on Neo-Liberal agenda organized jointly by both Ujamaa and Pacsa in February 2004 in Pietermaritzburg, which was targeting unemployed youth and the community at large
- * As part of staff development the co-ordinator attended the project planning and design in March 2004 in Cape Town, the course was about project conception and implementation and it was helpful to his work as a regional coordinator of 3 programmes of Ujamaa. The course also dealt with issues of financial management and staff monitoring.
- * On the 1st April 2004 S'thembiso attended the YCW Provincial Chaplaincy meeting to discuss the role of Chaplains in the movement.
- * Visitations to YCW base groups during May-June 2004 in an attempt to resuscitate the collapsing base groups
- * The co-ordinator was invited to be the Guest Speaker on youth day, June 16 at Indaka by Indaka Municipality. The theme of the day was "Challenges facing young people in the democratic South Africa". My main address focused on "Achievements, Failures and Challenges facing young people. I used the opportunity to critical analyze the impact of

Economic Globalization on the lives of ordinary people in the Third World countries. I also talked about a link between unemployment and HIV and AIDS as well as poverty, crime and prostitution.

* Attended the Joining Hands against Hunger (JHAH) meeting in Pietermaritzburg to talk about learnerships as an opportunity for unemployed youth. This was in July 2004.

* Attended the Women's day to talk about the role of women in the mainstream economy, this was on the 9th of August 2004.

* 1st session of 3 successful workshops on learnerships for the unemployed, which took place in Ladysmith on the following, dates. The first was on the 7th, 9th and the 10th of September 2004.

* 23 unemployed youth are now registered with the Department of Labour in Ladysmith.

* 2 of the 23 have already been to the Department of Labour for the interviews and are waiting for the outcome

* 1 person is now working at Morkels in Ladysmith after she attended the Learnership workshops that assisted her with skills for the interview.

* There are 2 YCW initiation base group being formed after the first rounds of learnerships.

* A partnership with the Department of Labour is a possibility and a possible accreditation through the UKZN

* 2nd session, 3 successful learnerships workshop in townships around Ladysmith- Ezakheni, Steadville and Ephayikeni, which took place from the 3rd-6th of November 2004.

* A continuous visit to YCW initiate base groups in Steadville, Ezakheni - November 2004

* A visit to Estcourt YCW on the 25 November 2004 to review with the leaders and plan a way forward for the YCW in the region.

* Attended the Basic Income Grant (BIG) coalition conference organized by Black Sash, Diakonia and Pacsa representing Ujamaa and TMCC - Thukela Mzinyathi Christian Council - (August 2004)

PLANS FOR 2005 IN THE ECONOMIC JUSTICE PROGRAMME

1. 1 learnership evaluation workshop with all the participants in the area

2. 4 workshops on (3days) Unemployment and economic globalization, bible and economics, gender and economics and HIV and AIDS and economics.

3. Visitation and planning reviews with YCW base groups in the region and key leader formations for both Estcourt and Ladysmith.

4. Learnership workshops in Estcourt and Pietermaritzburg respectively
5. Preparation for the National Council of the SAYCW in July and a possible visit to Germany, France and Belgium on the exchange programme of the YCW in October 2005

SOLIDARITY PROGRAMME FOR PEOPLE LIVING WITH HIV AND AIDS

GOALS FOR THE PROGRAMME

1. To be the service provider to members of support groups in the area of Uthukela District.
2. To give spiritual support and encourage positive living among the infected and affected members.
3. To facilitate training workshops with the view to promote prevention strategies like safe sex and good nutrition.

OBJECTIVES

1. To empower members of the support group with biblical and theological resources in their quest to fight stigmatization of people living with HIV and AIDS in the District.
2. To ensure ongoing spiritual support through bible studies aimed at instilling hope and nurturing positive living among the infected.
3. To facilitate community based basic education and training in HIV and AIDS using vernacular language and testimony.
4. To facilitate the establishment of church-community based support groups for people living with HIV and AIDS.
5. To facilitate life-skills training workshops to assist and support people living with HIV and AIDS in their daily living as they struggle to come into grips with their status.
6. To network with other stakeholders so that the resources can be shared among each other as we work together to fight HIV and AIDS in the District and in the Province of KwaZulu Natal.

PROGRESS REPORT FOR SOLIDARITY PROGRAMME

* The co-ordinator organized and facilitated the a workshop on life skills and business plan writing skills in Estcourt

for members of the support group, they wanted to apply for HIV and AIDS funds in the Department of Health in the District. This workshop took place in March 2004, and there were +/- 40 participants.

* Bongani Zuma and S'thembiso Zwane were invited in the N.D.J Ethiopian Church in Zion to give a presentation on HIV and AIDS prevention strategies. The theme was "the role of the church in the fight against HIV and AIDS". This presentation took place during Easter time in April 2004.

* On-going visitation to support group meetings to give spiritual support in terms of bible studies with members of the support group. This has been happening since the beginning of the year with fieldworkers.

* Bible studies with members of the support group have been done in the whole District by fieldworkers in the Solidarity programme from the beginning of the year until June when their contracts were terminated.

* Basic HIV and AIDS education on condom use, ARV's and nutrition has been happening as well since the beginning of the year by our fieldworkers.

* The fieldworkers have also been doing HIV and AIDS counseling to those who are infected and they have formed new support groups in Indaka and Ladysmith respectively.

* The fieldworkers were also invited by the Roman Catholic Church to help the members of the church who had disclose their status to the congregation and this was an achievement in mobilizing the churches in the fight against stigma and discrimination.

* Our team celebrated the World Candlelight day with people living with HIV and AIDS in Newcastle area, this year and it was an emotional experience realizing how many people have died as a result of HIV and AIDS in the world.

* The Bible and HIV and Aids training workshop took place at the Department of Health in Ladysmith with members of the support group and Health Care workers whom the co-ordinator works with as the Chaplain for the Department of Health in Ladysmith Provincial Hospital.

* My involvement in the Solidarity programme for people living with HIV and AIDS has led to my appointment by the Department of Health as the Chaplain for Ladysmith. My role is to facilitate and coordinate religious programmes aimed at providing spiritual support to members of the support groups. The other task is to help Health Care workers within the Health Institutions.

* I attended my first HIV and AIDS counseling course between 19th -30th July 2004 in Ladysmith. This was part of staff development by the Department of Health. The Department wanted to capacitate ministers appointed to work as Chaplains with basic HIV and AIDS counseling skills.

* My second HIV and AIDS counseling course was between 13th -23rd September 2004 in Durban also organized by the Department to further strengthen us as Chaplains within the Chaplaincy programme of the Provincial HIV and AIDS Action Unit (PAAU).

* On the 6th October 2004 we had a visitation from the SCLF who are funders of the Solidarity programme and we discussed about the role of Ujamaa in the region and the experiences of members of support groups. We also discussed the HIV and AIDS education.

* I also attended the Thukela-Mzinyathi Christian Council (TMCC) HIV and AIDS workshop in Ladysmith. The TMCC is our partner in the region and we draw from each other's strength to ensure effectiveness.

PLANNING FOR SOLIDARITY PROGRAMME FOR 2005

1. 1 Training workshop for key leaders in the support groups on leadership and organizing skills.
2. 1 Training workshop on fundraising and proposal writing skills, which include a constitution.
3. 1 Training workshop on HIV and AIDS education, which include, legal rights and theology.
4. Visitation to support groups to ensure continuous spiritual support to those infected and affected by this pandemic.
5. A continuous relationship with the Department of Health's Chaplaincy programme at both District and Provincial levels.
6. Networking with both TMCC and KZN CAN to ensure effective intervention with regard to church based support groups and workshops in the District as a whole.

GOALS FOR THEOLOGY OF WORK PROGRAMME

1. To organize workshops that will ensure economic consciousness among the leaders of the in the District.
2. To facilitate the continuation of Worker Sunday campaigns in churches around the District with the help of TMCC.
3. To assist Ministers who want to further their studies in theology on issues of development and economic globalization.

4. To record information and keep data on church leaders in the District for future reference.

OBJECTIVES

1. To organize and facilitate workshops on macroeconomics in churches in the District.

2. To organize visits to churches and run Worker Sunday campaigns throughout the District with TMCC staff.

3. To form a cadre of Industrial Mission practitioners in the District who will eventually assist the YCW as Chaplains and enroll further in theology and development issues.

4. To have a continuous engagement with church leaders in the District on what should be the role of the church today.

PROGRESS REPORT FOR THEOLOGY OF WORK

* I managed to organize a workshop for church leaders in the District with the help of the Department of Health. The theme was HIV and Aids and the economy, this was an opportunity for me as Chaplain to orientate church leaders about macroeconomics in the context of HIV and AIDS. The workshop took place in October 2004 after the Department of Health appointed me Chaplain.

* On the 28th -30th June 2004 I attended the Industrial Mission practitioners workshop in Johannesburg. The workshop was about planning for the Provinces in terms of church leaders being recruited to the YCW.

* Out of the 6 Worker Sundays I had planned for this year (2004) I managed to run 2 at the Dutch Reformed Church and Theologies Community Church both in Ladysmith because I couldn't travel outside of Ladysmith. This took place between September and October 2004.

* I also managed to identify a potential YCW Chaplain, the Rev Thami Dlamini of Theologies Community Church at Ezakheni E section. We both managed to form Church leaders Theology and Development Forum that will deal with both socio-economic issues and HIV and AIDS. I am a convener and he is the secretary of this forum.

PLANS FOR THEOLOGY OF WORK IN 2005

1. To organize and facilitate 3 workshops on "Jesus and Economics" in the District in partnership with TMCC's economic empowerment programme.
2. To organize and run Worker Sunday campaigns from May-November in the District in partnership with TMCC's covenant programme.
3. To facilitate the training of new aspiring Chaplains who will support the work of the YCW in the District.
4. To disseminate and share information with fraternal in the District about Industrial Mission and Theology and Development courses offered by the UKZN in partnership with Ujamaa Project.

My wish for next year (2005) is to have less financial crisis and job security, as this has been the case this year (2004). This instability has affected the work of the organization that has produced incredible results and brilliant individuals over the past years, since its establishment. It is also obvious that without adequate financial support the work of the organization will be affected and the plans wouldn't be implemented. I hope and pray that our funders will realize the contribution Ujamaa is making in the lives of ordinary people of South Africa and give us enough money to do what we do best, which is to serve the interest of the poor and marginalized.

EMPANGENI REGION: Field-worker Mrs. Sanele Mngadi

a) Esikhawini Support Group

I facilitated a bible study on the rape of Tamar (2 Samuel 13:1-22), with this support group. It was a group of 15 women and one man; they are living with HIV and AIDS. What caught my attention to this group was that most of the women here were matured women. Some married or in a long-term relationship. However still the abuse that these women were enduring was overwhelming, three things contributed to their abuse:

Economic factor: One woman commented that if she were employed maybe she would leave the man however she was dependent on him financially.

Cultural factors: Here more than in other areas the issue of polygamy is widely accepted. So these women will be the

first wife of five or the third of four wives. The man therefore are never encouraged to sort things out and face situation but just get another wife. One lady testified that the husband speaks to her whilst on the gate, he does not even want to come in the house where she is (because of her HIV positive status, yet she got it from him). As she is the first wife is expected to respect and stay in the marriage.

One women who took a long time to open up shared that the family of her deceased partner is harassing her. They want her to move out of the house they both built and have taken over their shop. She now has to ask from them if she needs anything from the shop. The family is not shameful of its actions because she has no children.

Lack of Resources: It is clear that people are not aware of their basic human rights. The government departments are not reaching the poor and needy. Human resources in terms of NGO's or spiritual help from churches are not very apparent. In all the groups that I have visited, the aspect or the role of the church has not been identified.

b) Ngwelezane support group

I celebrated women's day with the Ngwelezane support group. We had a bible study on the story of Tamar. I divided them into 4 groups for them to read the text and answer questions. What came out in the workshop was that indeed sexual abuse does happen in family settings and that it hurts even more since no one talks about it. There was a great outcry when I suggested that they could talk to their 'Elders' (Gosa's) in the church about their problems. Apparently some of the women in the church take the hurt of other people and make it a business of drinking tea.

We also looked at the issue of disclosure. It was witnessed that many of the group have disclosed in theirs families but not in their churches. The chairman shared that when he went to the church to teach about HIV and Aids, he overheard women in the church talking bad about infected people not knowing it was him who was going to give a talk.

It was noted that in most times males are unable to respond positively, help or be sensitive to the abused. It was however added that in other times it is the women who perpetuate abuse. One woman shared that because she is in a wheel chair the mother of her boyfriend convinced him not to accept her but accept the child, as she was pregnant. Though this woman was a Christian however she told his son that she

was not going to fit in, as they are rich and she is a cripple.

The group was very appreciative of being able to talk about the issue of abuse in the family. A few were very emotional about it and one spoke to me privately about her case.

C) Nseleni Support Group

The support group consists of about 35 people. 29 Females and 6 males. I divided them into four groups to answer the questions on the Tamar Campaign. The group was very dynamic and really engaged with the topic. It was however still frightening how children are still being abused and the mother or a legal guardian says nothing about it and pretends it does not happen. What was also alarming is the fact that it is no longer a taboo for girls to have children of their own, it is almost like fashion. This situation is so in the township however in semi rural areas one expect stricter and better behaviour but it is not happening.

The church is still being criticized for not playing a positive role in assisting the affected and the infected people. Although one member testified that she was help by her church member to resolve an issue they had in the support group. The women were encouraged to speak out just like Tamar spoke out. Though at times nobody pays attention but do not keep quite about any abuse, at home or in the community.

2. WORKSHOPS

a) Ngwelezane Support Group Positive Living Workshop

The resource document for the workshop was book 1, Living with HIV guide from Soul City. This looks, among other things, at basic knowledge about aids, healthy living, memory box, sexuality, and Disclosure of HIV status. There were +/- 30 participants and the content was well received. However the group expressed a need to learn more about when and how to use antiretroviral drugs. They were advised not to go and demand ARV's even if their CD count is more than 200. Some testified that they still have problems at work because of their health conditions.

b) Nseleni Support group Leadership training

The aim of this training workshop is to equip participants with the skills to facilitate and co-ordinate their own support group meetings. In other words this is capacity building training. The content was on minute taking at meetings and the role of the committee. This is very essential for the smooth running and management of the support group.

3. Presentations

Support groups and Churches

I presented the programmes of the Ujamaa Centre to the group. We agreed that I start with the Tamar campaign on the 10th of June. The pressing topic, they requested was the "procedure at meeting and role of the committee. I also went to the eSikhawini clinic and met with two Doctors. They were very thrilled since they do not have support groups so did not know how to help their HIV positive patients further than medication.

The Assemblies' of God Manyano was a group of about 20 matured women. The group was interested that I help to establish a HIV and Aids desk in the church. Which was a surprise since I thought they would be more interested in women and Gender programme. They also asked for some sort of leadership or skills development courses for their children. The Ngwelezane group was a group of 22 mostly young women and one man! They were very excited that Ujama center is going to work with them. They wanted to start with the women and gender programme.

One other interesting thing I found here was the testimony of one lady. She is a 'Sangoma' and a Christian and was living with her partner (he had started to pay lobola). The interesting thing was that she says it is the ancestors that told her that her body and "blood was sick" and that she must go to the white doctors they are the ones who can help her. They emphasized this so much that when she was sick and her family took her to another sangoma she got so sick when they arrived there that she could not get out of the car. The family was then forced to take to the hospital. So this sangoma was dismantling the myth that songaomas have a cure. The ancestors also told her to get rid of her soon to be husband because it was he who infected her. She was very inspirational to the group encouraging them to disclose first to their families and that it is also part of healing.

Pastor J.J. Zondi who is in the leadership of the biggest charismatic churches in eSikhawini, showed interest and we discussed on how we could work together. He introduced me to their youth pastor. He was very interested that I work with

their youth. I made an appointment to meet their HIV and Aids coordinator and their pastor. I met with Rev. Mkhwanazi of the Assemblies of God and presented our work. He was impressed and Invited me to do a presentation to the elders of the church and promised to invite me to eSikhawini Ministers fraternal.

I had an appointment with Rev. Biyela who is an Inkatha Freedom Party organizer. He was keen to work with us on the issues of HIV and Aids in the area. I did a presentation in the African Evangelical Church at Esikhawini. The pastor was very supportive and welcomed our initiative within his church community. I also met with Esikhawini priest and the Empangeni priests from the Roman Catholic Church.

4. Networking

I made contact with Africa center, which deals with nutrition for people living with HIV and Aids. Africa Center is based at Mtubatuba and is a University of Kwazulu Natal Center. Ngwelezane Center deals with terminally ill infected people. I visited the Department of Health, and we were listed in their database. I spoke to Sr. Ngxengxe of the eMpangeni prison and introduced our organization and what it can offer her clients.

I visited the Department of labor to get more information on Leaderships. I was then invited to their Imbizo meeting to discuss with all service provincial and national application of providers. This meeting went very well and I got to network with more local organization.

5. PERSONAL REFLECTION

Overall I have found the people in this region very keen and interested in working with me. I cannot help it but feel a sense of calling as if I am finally where I need to be. The adjustment has been pretty much painless. The only regret I have is that we do not have a relocation policy to help families with unforeseen financial implications. In that score it has been very difficult. The other challenge was forming base groups, this did not happen due to insufficient resources yet there is a possibility as there are a lot of young people wondering about.

Though eSikhawini is a very vibrant township however there is lot of crime. Towards the last part of my stay I had a painful experience. Our car was hijacked when my husband was closing the gate. They assaulted him and took the car in the garage. I heard and quickly closed the door and they could have killed him in the garage with me and our baby girl hearing. However he is now well and the car was recovered

the following day. After this experience my life was turned upside down. For the first time I think I know how it feels like to be house arrested. Only this might be worse because you are afraid to sleep in your own house, not to mention to go outside, even to take the washing out. We fought a lot because I went and I cancelled the deal for the house. I wanted to move to somewhere safe. I was absolutely paranoid.

For the first time in my life I hated not to be rich. The houses here are so expensive. We could not qualify for a more expensive house, which might be in a more secure area. Since I am the only breadwinner in the house I wondered if I should take the expensive house and not eat, since there will be no money to buy food! It was tough and all I wanted was a place where I could feel safe to take a walk with my baby girl, a place where I could feel safe when I work at night, a place I could call home for me and my family. Otherwise I got a prison and the system imprisoned me more. Crime in this place is unbelievable. The week before that, they had taken furniture from my next-door neighbor. In the same week they took furniture from my pastor's house!

6. In conclusion

I managed to do Gender work, Leadership training and Solidarity with PHWA's in the six months I was at Empangeni. I enjoyed meeting the entire support group and the churches though personally the area was not good for me. This office has since been closed due to financial constraints and I moved back to Pietermaritzburg again. The Empangeni area though still needs a lot of work and support.

Theology of Work Programme: Co-ordinator Mzwandile Nunes

Unemployment continues to be an important problem within the world of work. Every year young people leave school and the majority of them do not find work. What can religion, faith, Jesus Christ, hope, the Kingdom of God mean for a young unemployed person who will probably never get paid employment? At the beginning of December just as we were completing the year one of my ex-students, a devout Christian and pastor of a local church committed suicide. The last time I spoke to him about a month before he died, he spoke of his sadness at being unemployed for such a longtime (two years) and his inability to help his family. We had once employed him as a part-time field-worker.

Our program is all about faith in a new society of justice, equality and love. It has become very difficult to keep faith alive in a context where materially everything is just falling apart. While economists debate whether only 30% of our society is condemned to live in the dustbin rather than

40%; people continue to try to wake-up, to be noticed, to be alive and to fight for their right to participate equally in the sharing of the resources of God's creation.

Essentially our programme is all about how to encourage industrial mission practitioners (lay people, pastors, priests and local church leaders) to keep the faith and to continue fighting for the alternative society, the new society. (That one of sisterhood and love that the economic world seems to ignore and to deny the potential existence of.)

It is within this context that our programme works and has achieved what is reported below:

1. Networking and advocacy:

Joining Hands Against Hunger South Africa (JHAHSA)

An initiative of the Presbyterian Church in the USA brought this programme to South Africa in 2001. Its intention was to understand the origins of poverty in the world in the face of economic globalization. At the founding workshop held in June 2001 our project was represented by Mzwandile and Sibusiso (Rev Sibusiso Gwala).

We decided that this initiative was an important one and so invested a lot of our time in it. For the last four years we have been an important part of the thinking and activities of this network.

The co-ordinator of theology of work (mzwandile) was re-elected as chairperson of JHAHSA at the end of 2003 for the year 2004. This has involved attending many planning and think-tank sessions throughout the year. The main intervention of the Theology of work programme has been (together with the SAYCW which is also a member of the network) to constantly put forward the needs of unemployed youth so that these remain a priority for the network. We have insisted that the response to unemployment must be multi-faceted. The early emphasis of the network has been to support the Basic Income Grant coalition. We have insisted that fighting for a universal unemployment grant (a dole system) is not broad enough. Ultimately what we want in the words of the YCW is "just work for all".

That is why we have insisted that it is also important to support our government's skills development initiatives around "learnerships". Ultimately welfare grants are not good enough! We need a change of priorities in the economic policy to favour not only redistribution of

resources but to ensure increased access for the unemployed youth to jobs.

A very strong moment in the JHAH network was the international consultation held in Tacoma/Seattle, Washington, USA at the end of July 2004. The co-ordinator of theology of work as chairperson of JHAHSA was present as well as the president of the SAYCW. This meeting gave us an opportunity to meet with similar networks from Lesotho, Cameroon, Egypt, Palestine, India, Bolivia and Peru as well as activists from the Presbyterian Church in the USA. This meeting helped us to see the commonality of unemployment and marginalization resulting from the worldwide implementation of neo-liberal economic restructuring. We also spent a week in Cleveland, Ohio meeting American unemployed in soup kitchens and other social initiatives initiated by churches. It was a great shock to discover people without dental care, medicine, food and adequate housing in the "land of plenty". The "macdonaldization" of work everywhere in the neo-liberal economy has meant continuing sacrifices for the poor and restricted access to basic services like health, water etc.

South African Young Christian Workers (SAYCW)

The theology of work programme has been working closely with the South African Young Christian Workers for a number of years. Our support is mainly in terms of training of trainers. A youth movement like the YCW has a need for adult support to help with economic analysis and theological understanding of why things are as they are.

For the past 2 years the co-ordinator of the theology of work programme has sat on the national executive of the YCW in the voluntary post of national chaplain (theological adviser). We have allocated an important part of our working time to supporting the training and intellectual and spiritual growth of working-class youth as they are organized into leadership cells at all levels within the YCW.

This is important for us because YCW is virtually the only model of industrial mission, which has survived in South Africa in the 21st century. It was established in South Africa in 1950 and is still provoking development among working-class youth as it did then.

Unfortunately most of the other models of industrial mission in South Africa have either died or merely become a memory. There was a time, after the Durban strikes in 1973, when trade-unions were being resurrected in South Africa when almost all ecumenical NGOs had a labour desk with industrial mission activities. All have now been closed. They are no longer the "flavour" of the month.

The serious problem of youth unemployment remains however. At this time our intellectual analysis is helped by debates that are going on among some economists cf.

Books that we are using in our training currently like: 1. Margaret Legum; It doesn't have to be like this! (A new economy for South Africa and the world.) 2. Patrick Bond; Talk left, walk right. (South Africa's Frustrated Global Reforms.) 3. Sampie Terreblanche; A History of Inequality in South Africa 1652-2002. (Part 4: An incomplete transformation: What's to be done? [...Working towards a social democratic version of democratic capitalism...])

The crisis of faith among working-class unemployed youth needs to be taken very seriously. What does a belief in Jesus Christ have to offer poor, hungry and unemployed youth. This is the challenge, which we put before ourselves. How can we help leaders in the YCW at all levels, engage in actions that will ensure a society where there is hope for sustainable development that is yet to come!

Our support to the YCW comes in two forms. Firstly we assist YCW officials to plan training activities and if necessary do some of the training ourselves. A number of our own personnel do training for the YCW when requested. This includes Rev Sibusiso Gwala who is co-ordinator of the economic justice programme but also serving as a volunteer in the YCW as KZN provincial chaplain. Rev. Sthembiso Zwane is involved in the YCW through "learnership" workshops, which he is running in Ladysmith as well as being a volunteer YCW regional chaplain.

Secondly in our teaching programme we try to encourage pastors and theologians in seminaries and training institutions to get to an understanding of the YCW as a model of Industrial Mission and to get involved themselves as chaplains of YCW base groups at local level.

Industrial Mission South Africa (IMSA)

Apart from the YCW and our own Ujamaa research centre the only other group involved in Industrial Mission has been Industrial Ministry South Africa where the co-ordinator of theology of work is a director on the board. While a lot of time has been spent with tele-conferences and meetings unfortunately it has been a difficult year in this network. We have not managed to run much training and the very valuable annual vocational training for industrial mission practitioners has had to be postponed until next year. The CEO is being retrenched and this means that next year we will relaunch training activities but will have to rely on volunteers from regions and members of the network. As

Ujamaa Research Centre it is in our own interest to foster as much Industrial Ministry activity as possible. We therefore feel that it is important not to let this structure die. We will invest some time here in the New Year.

Pioneers of Industrial Mission like the late Rev Willie Cilliers, the present bishop of Pretoria (CPSA) Bishop Jo Seoka, Fr Gerard De Fleuriot (SACBC), Bishop Norman Hudson (MCSA) and overseas friends like Rev Jochen Riess from Marburg and Rev Horst Symanowski from Gossner Mission in Mainz all helped in the establishment of the Interdenominational Committee for Industrial Mission (ICIM) where Mzwandile was chairperson until it merged with other IM organizations to form IMSA.

It is important that this organization continues and so we will do what we can.

Other Ecumenical Non-Governmental Organisations (NGO's)

The health of Mzwandile the co-ordinator has dictated that there should be a reduction of networking activities. In addition the situation of unemployed youth is very, very fragile and it has been necessary to give more time to the YCW than other networks. The co-ordinator has stepped down from the board of Pacsa and also as treasurer of the KZNCC. We encourage networking with KZNCC, PACSA, DiakoniaCC, TMCC and KRCC. In the year ahead this networking role will either be taken over in the economic justice desk or the regional office of Ujamaa situated in Ladysmith.

Workshops and training:

Teaching in Seminaries:

Formation was given in the Moravian Seminary in Cape Town. The Industrial Mission course of the Joint Board in theology was taught to 20 students from a variety of churches. (Including Moravians, Dutch Reformed, Anglican (CPSA) and Congregationalists) 15 students were in the full-time day class and five students who work during the day were taught in the evening classes. The class is taught as a block release with lectures for one week every 7 weeks up until June.

We teach this class in a cycle once every 3 years.

The Anglican church (CPSA) has its southern African seminary in Grahamstown. We teach the industrial mission course at the college of the Transfiguration every second year. We had a total of 15 students in the class in 2004 with one student each from the Sudan and Mozambique, 3 from Swaziland and the remaining 10 from South Africa. As with the

Moravian seminary the course was taught in block release with one week of teaching every 7 weeks up until June.

University teaching:

This programme offers a one semester undergraduate course in Industrial Mission at the second year level. Rev Sibusiso Gwala taught this course in 2004.

Post-graduate training in Industrial Mission was not offered in 2004. As there is only one full-time staff member of the programme we felt that it is better to rotate post-graduate training with networking activities, workshops and undergraduate teaching in seminaries. The Bth Honours in Industrial Mission will be offered again in 2005.

Workshops:

An important workshop of Industrial Mission practitioners was held in Johannesburg during the month of June. Regional training structures were set up for Pretoria, Limpopo and Gauteng. Each structure has a co-ordinator and secretary. These six people will facilitate the training of trainers and local workshops in 2005.

For KZN a separate co-ordinating structure was set-up for training in the province under the leadership of Rev Sthembiso Zwane.

Cape Town: There is no structure at present. There have been numerous contacts with former students who are now working in local congregations with the hope that this will lead up to the formation of a local structure in 2005.

Administration and management:

The burden of management and administration was considerably lightened by the fact that the Rev Sibusiso Gwala took over as Finance Director from the co-ordinator of theology of work. (Mzwandile). Similarly Ms Bongzi Zengele took over the post of Programmes director. This meant that for the first time since the launch of the theology of work programme there was much less time devoted to management and administration of Ujamaa as a whole. Time spent was limited to management meetings, staff meetings and a few personal advisory meetings.

Research and Staff Development:

We have been severely handicapped by a lack of finance, which in turn has led to a lack of staff. Only the co-ordinator of the programme is full-time. However reading has continued in the area of youth unemployment. The exchange visit to the USA through JHAHSA allowed for many discussions on the state of the world economy. A

continuing worry in a project like ours is the inability of Christianity to have anything to say to the poor and marginalized of our country.

The "prosperity gospel" is preached successfully to "bumpies" ("black" upwardly mobile professionals - contextual zed version of "yuppies") who fill many of the new "Pentecostal" style churches in our country. The impression is given that church is more and more for the employed (especially the new middle-class) and their children.

One notable exception has been the decision of the KwaZulu-Natal Church leaders group to publish a pastoral letter at the end of 2004 endorsing the call for a basic income grant for the unemployed.

It is hoped that somewhere we might be able to find funding for bursaries to allow our Industrial Mission practitioners to do research for higher degrees in the years ahead.

Conclusion:

When looking back over the year we are pleased to realize the amount and diversity of the work that has been done. And all this within the context of only one full-time employee who has had a very difficult year from a health point of view.

We could not have achieved all this were it not for the fact that so much of our work is done in collaboration with other groups.

It must also be mentioned that most Industrial Mission practitioners are usually pastors working full-time in congregations and the work that they do is done in-between a cycle of funerals, marriages, services etc. Let us pray for better health in the year ahead.

Activities plan for 2005: (to be read together with the notes to the budget of Theology of work 2005.)

Post-graduate training:

This program has a vast human capital in the more than 200 Industrial Mission Practitioners that have been trained in seminaries over the last 8 years.

A specialized programme will operate in 2005 to train 8 of these pastors to be able to analyze the economy and make the links between our faith project of a new society (the Kingdom of God) and the reality of mass unemployment in South Africa.

This post-graduate training programme will run at the University in Pietermaritzburg using a block release system for the years 2005-2006.

Health of co-ordinator and activities plan:

The priority for the next 3 years is to train trainers that will be able to run workshops at local level. The co-ordinator will no longer be involved in local training but rather concentrate on building capacity in trainers at regional level.

Training of trainers:

In the meeting of the project held at St Peters in June 2004, co-ordinating teams were established for local areas. I.e. Limpopo, Pretoria, Gauteng, Ladysmith and Pietermaritzburg. One monthly training workshop will be held in Johannesburg for all the northern areas and one in Pinetown for Kzn. These sessions are designed to build capacity so that trainers will be able to run local training throughout the year.

Two workshops will be held in Cape Town to attempt to set up a similar network in Cape Town.

Absolute priority is given to the training in Johannesburg and Pinetown.

Networking:

The governments' initiative through the skills development act will be supported through the programmes currently run by the YCW employment project, JHAH Gauteng and Kzn in collaboration with the KZNCC and PACSA.

Learnerships can be an important area of work to make sure that poor working-class youth do get access to job opportunities as planned for in the Skills development act. Our programme will support the initiatives of these other projects and try to get local churches involved. The training of trainer's workshops will include a component, which will equip local pastors to assist in these initiatives and to seek support from the local church.

Leadreship and Development Programme: Co-ordinator Solomuzi Mabuza and Sibonelo Zuma

Systematic Theology 320.

As for ST 320 there were five themes i.e. HIV and AIDS, African Traditional Religion, Reconciliation, Democracy and Gender. My work was to co-ordinate placement for students and take them into an appropriate organisations. For each and every theme they have chosen.

1. HIV and AIDS Theme:

Meeting - 01 April 2004:

On the above mentioned date we met Bongzi Zengele who is the co-ordinator for Ujamaa Centre's Solidarity Programme for People Living with HIV and Aids, three students who choose to focus on HIV and AIDS were also part of this meeting. Bongzi gave a broad outline on the programme, and what students should expect from the field. Students also got a chance to ask questions. This was followed by a field trip to the community. Students got a chance to interview people; one member of the support group who is also HIV positive accompanied them. They spent the whole day in the field.

African Traditional Religion (ATR) Theme:

Meeting with Nomagugu - 26 April 2004

Nomagugu Ngobese is a sangoma (traditional healer), reviver for Unomkhubulwano (princess of rain) and virginity testing, interested more to African Religion, she is non Christian, she also running programmes with national television: South African Broadcasting Co-operation (SABC), local radio station: Ukhozi FM and Radio Maritzburg where she talks about UBUNTU and moral regeneration.

I invited her to come to class and share what she does as it was going help students in their African Traditional Religion (ATR) theme. We arranged with her to meet three (ATR) students separately from the class and to take them with her to the field where she works.

Democracy and Reconciliation Theme:

Meeting Thabani Nyoka and pastor Ngema - 27 April 2004:

Nyoka is working for PACSA and he is a field worker for Citizen Participation Programme. Nyoka and Ngema are working with Trust Feed community where there was a Trust Feed Massacre. Nyoka was born in Trust Feed and he was there when the massacre took place, unfortunately his mother died in that gruesome incident. Trust Feed had two Reconciliation events about that Massacre; there is also Masibuyisane (Let us Reconcile) Ward Committee, which is formed of different people (ANC & IFP members, ministers from different denominations, youth, etc.) from that community. Therefore we agreed with Nyoka and Ngema to take Democracy and Reconciliation groups to this community for their placement.

The students had a meeting with Brian Mitchell in Eshowe - 09 May 2004. Brian Mitchell was the perpetrator for Trust Feed Massacre, who was arrested for that and later got amnesty through Truth and Reconciliation Commission (TRC). Students had to interview him about his involvement and how he has established a new relationship with this community, the survivors of political violence. This was an exposure to real life situations involving peace and reconciliation in communities within Kwa-Zulu Natal.

Gender group placement

Sibonelo Zuma took three students who were part of Gender group to PACSA to meet Mpumi Mncwabe. Mpumi is a field worker for Gender Desk, they talked about what PACSA Gender Desk does in the community and later they all (Mpumi and three students) went to KwaShange Primary School, which is part of the field where Mpumi works. This was followed by a meeting with Thobekile Maphumulo. Thobekile is the co-ordinator for Midlands Women's Group, I met her and asked how possible can her desk accommodate three students who were under Gender group. She agreed to take them even for three months. We also establish a good working relationship with her for the future.

Biblical Studies 210

I was invited by Gerald West to his class to come and talk about the Theme for the Worker Sunday 2004 (Faces of Hunger in Search of Social Grants), so that students can use the same theme in their Bible Study. This was followed by a meeting with Biblical Studies' students. We arranged that we had to meet with each of them to explain more on the method and facilitation of the Worker Sunday Event, as well as on how to use See, Judge and Act methodology in community

I helped students to facilitate Bible Studies with Unemployed Youth. I was asked by three students to get a place whether they can run their Bible Study because they did not know anyone around. Then I organised more than ten unemployed youth from different townships (Oribi, Imbali, Dambuza, Pata and Edendale) around Pietermaritzburg. Later I was asked by Gerald to facilitate the report review on the Bible Study. There was a very enriching experience and gave an opportunity for students to embark on practical Contextual Bible Studies

Biblical Studies 220:

In the second semester I was working with 20 students from Biblical Studies 220. The other part of this module requires that students to do Tamar Campaign as the Bible Study in

different communities, churches, with different people of any age. After that bible study students were expected to write a report and do presentations in the class, through this they were given marks.

My work in order to assist students was, one, I had to give students relevant resources (posters, leaflets, flipcharts, permanent markers etc.) for the Bible Study. Two, advice them about the right ways or approaches to use when you run the Bible study, the approach for old people might not be the same with young people.

Three students were not from Pietermaritzburg and they did not know of any churches and other people either than students they were studying with. And my work was to place them in churches and connect them with people whom they can run the Bible Study with. Other students facilitated their Bible studies with students from the University; others did theirs in congregations, and in different communities.

It was also my responsibility claim (taxi fare and subsistence fee for the students) and processes the claims for students during their Bible Studies. I also had to make sure that they get their money.

Bible Studies:

I facilitated two Bible Studies in different churches locally. In the year 2002 we ran a Worker Sunday Campaign as the group from BS 210 in the United Congregational Church of Southern Africa in Sobantu Township. In 2004 I was invited to run a Bible Study for youth in the same church. I did that Bible study on the 29 August 2004. And on the 03rd October 2004 I was invited by Trust Feed YCW group to run Tamar Campaign workshop for the Zion Church. These Bible Studies went very well.

The third Bible study I could not run with Lutheran church ministers because of commitments and I asked one of my colleagues to do it for me.

3. Travel allowances and Subsistence fee for Students:

For both students who are doing ST 320 and BS 210 I had to make sure that I have claimed their subsistence fee and travel allowance before they go to the field because if there is no money for transport their placement cannot be successful.

I had to make sure that I get students to sign their claim form wherever they were.

Planned activities for 2005:

1. I will be working with Systematic Theology 310 student, where I will be assisting them in their community placement.
2. I will also be working with Biblical Studies 210 student, assist them in terms churches, give them relevant resources, claims, etc.
3. I will be running Bible studies for churches and communities and I will take invitations as they come.
4. I will be doing general assistance within Ujamaa Centre Programmes.

**Solidarity Programme for People Living with HIV and AIDS:
Co-ordinator Bongzi Zengele**

Main Aims

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

Objectives:

- To facilitate the establishment of Community Based Support Groups for people living with HIV and AIDS.
- To facilitate community based basic education and training in HIV and AIDS using vernacular language and personal testimonies or real life stories.
- To facilitate the formation of peer-counselors to provide needed support from the group itself.
- To facilitate train the trainer course in positive living, to enable the implementation of the well-ness programme and basic home-base care.
- To facilitate life-skills programme to assist and support people living with HIV/AIDS in their daily living as they struggle to come into grips with their status.
- To facilitate update workshops on treatment campaigns and passing on of new information to the support group members.
- To run Bible Study programme with the support groups as means of nurturing them with spiritual fulfillment.
- To enhance legal knowledge on issues pertaining HIV and AIDS thus empowering the support groups to know and safeguard their basic human rights, which are normally violated.
- To assist support groups to identify at least one potential project they would like to embark on at community level or as a support group.
- To identify existing talents of People Living with HIV and AIDS, and promote them through networking with relevant urgencies and referrals to other organizations of common interest.

KEY PERFORMANCE AREAS:

OUTREACH, CARE AND SUPPORT

At present there are twenty-six support groups that receive training and mentoring from the Solidarity Programme. This is one of the arms of the programme to do outreach, care and support in the community. They are as follows:

1. **Siyaphila** Support Group in the City Centre of **Pietermaritzburg** there are 30 members and they meet once a week.
2. **Mpumuza** Support Group in Kwa-Mpumuza area, there are 10 members and they meet once a week.
3. **Thokozani** Support Group in **Richmond**, there are 18 members and they meet once a week.

4. **Howick** Clinic Support in Howick and Merrivale areas. There are 13 members that meet once a week.
5. **Khululeka** Support in **Embalenhle** Clinic, servicing Imbali area. There are 20 members and they meet once a week.
6. **Izandla zothando** Support Group in **Mbali stage 1 and 2**, there are 20 members that meet once a week.
7. **Sinothando** Support Group in **Ashdown**, there are 30 members that meet once a week.
8. **Ilanga** Support Group in **Mpophomeni** and there are 10 members that meet once a week.
9. **Thandukuphila** Support Group in **Nseleni** and there are 25 members that meet once a month.
10. **Sinenhlanhla** Support Group in **Mt.Elias (kwa-Njengabantu)** there are 7 members that meet once a month.
11. **Mpilonde** Support Group in **Willowfontein**, there are 20 members and they meet once a week.
13. **Ixopo** Support Group in **Buddhist Centre** and **Christ the King** hospital. There are 15 members and they meet twice a month.
14. **Zimele** Support group **kwa-Dambuza**, there are 15 members and they meet once a week.
15. **Sukumani** Support group in **Willowfontein**, with 12 members and they meet once a week.
16. **Peace Makers** Support group in **Edendale Hospital VCT** and they meet twice a month.
17. **(WAWi) Wathinta Abafazi Wathint'imbokodo** Support group at Section **13 eMbali**, they meet once a week.
18. **St Martins' Church** support group in **Edendale valley** with 12 members, they meet once a week.
19. **New Prison Male Section** Support Group, there are +/- 20 members and they meet twice a month.
20. **Sibambiseni** Support Group in **Howick** and they meet once a week.
21. **Hlelongomusa** Support Group in **KwaMpumuza** there are +/- 15 members and they meet once a week.
22. **Kwa-Pata** Support Group there are +/- 12 members and they meet once a week.
23. **Esigodini** Support Group there are +/- 10 members and they meet once a week.
24. **Masibambisane** Support Group in **East Street Clinic** in the City of Pietermaritzburg, there are +/- 25 members and they meet once a week.
25. **VCT** Support Group in **Edendale Hospital**, there are +/- 20 members and they meet once a week.
26. **Philani** Support Group in **Sweetwaters area**, there are +/- 16 members and they meet once a week.

HIV/AIDS Basic Information Training Workshops

Three day training workshops were facilitated in the following areas: Woza Moya Support Group in Ixopo, Dambuza Support Group, Thokozani Support Group in Richmond, S'nenhlanhla Support Group in M't Elias, Siyaphila Support Group in Pietermaritzburg, Sukumani Support Group in Willowfontein, Sibambiseni Support Group in Howick Clinic, Mbalenhle Support Group in Embali Clinic and KwaMpumuza Support Group. The themes were as follows: In-depth information on HIV/AIDS, Transmission, re-infection, Treatment of Opportunistic infections, and basic counseling skills. The participants were ranging from 10 to 30 per group. So +/- 450 people received this training in twelve workshops done.

Training Workshop in Positive Living

This is one of the most important training workshops to People Living with the Virus. The themes cover the following: Immune System, Stages of HIV in the body, Basic information on Nutrition, tips on cooking nutritious food, Attitude test on HIV/AIDS, Learning to live positively with the virus, Planning for the future - how to write a will, how to make a memory box, and Basic information on Anti-retroviral Treatment. The following support groups received this training: Impilo yama PWA's in Dambuza, Mpophomeni, Howick, Thandukuphila Support Group in Nseleni, Sinenhlanhla Support Group in Mt Elias, Woza Moya Support Group in Exobho, Thokozani Support Group in Richmond, Izandla zothando Support Group in Ashdown and six different areas in Thukela Mzinyathi Region. The participants were ranging from 20 to 30 in a group. Approximately 1000 People Living with HIV and AIDS received our training from fifteen three-day workshops.

Bible Study Sessions

This forms a component that deals with spiritual support to all PWA's. This is one of the means of striking a balance in on ongoing care and support to PWA's. We had eighteen sessions in our offices and attendance was from 12 to thirty participants for each, so in all there were +/- 450 people living with HIV and AIDS attended Bible Studies throughout the year. Themes that were dealt with in these sessions address issues of poverty, Gender inequality, Domestic Violence, Rape, unemployment, HIV and AIDS.

Wellness Programme

This section deals with mental health, searching together for peace of mind and identifying things that can help to decrease levels of stress in a person's life. It is obvious that being HIV positive is a very stressful life that needs

to be supported in a tremendous way in an ongoing way for the body and to boost immune system. Physical exercise has been introduced in these sessions and participants are responding positively. We had twenty sessions and +/- 20 participants in each group, which sum up to +/-400 participants through out the year.

Mobilizing, Lobbying and Advocacy

Our main priority in 2004 was to strengthen mobilization, advocacy and lobbying through already existing initiatives, thus enhancing the spirit of activism within the support groups as they are directly affected. In 2005 we carry over this vision as these are stepping stones towards reaching our ideal goal in the life of the project. These are underlying values that influenced the following:

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

Planned Activities for 2005

- Healing of Memories Programme.
- Trauma Counseling and training for Support Groups.
- Community Motivators Support Programme: Caring for the carer Programme.
- Retreats for People Living with HIV and AIDS (PWAS).
- HIV Positive Couple's support group.
- HIV Positive Gay and Lesbian support group per invitation.
- Children of HIV Positive Parents' support group
- Recording of all Bible Studies with PWAS in community
- Bereavement Support (integrating family members).
- Ongoing mentoring of Community Based Organisations (CBO'S).
- Providing support for service learnership programme.