

**UJAMAA**

## **Evaluation of the Theological Research and Community Development Programme**

**Evaluation Report**

**August 2015**

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## ACKNOWLEDGMENTS

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# ACRONYMS

AIC	African Initiated / independent Church
AIDS	Acquired Immune Deficiency Syndrome
ARA	African Research Associate
CBS	Contextual Bible study
GBV	Gender Based Violence
HIV	Human Immunodeficiency Virus
KZN	KwaZulu-Natal
LGBTI	Lesbian, gay, bisexual, transsexual and intersex people
M&E	Monitoring and evaluation
MEC	Msunduzi Evaluation Consortium
NGO	Non-governmental organisation
SA	South Africa
SRPC	School of Religion, Philosophy and Classics
TOR	Terms of Reference
UKZN	University of KwaZulu-Natal

# EXECUTIVE SUMMARY

The Ujamaa Centre is located in the School of Religion, Philosophy and Classics at the University of KwaZulu-Natal (UKZN) in Pietermaritzburg, KwaZulu-Natal (KZN). Ujamaa recently undertook an evaluation of their Theological Research and Community Development. The evaluation was carried out between June and August of 2015.

**The Ujamaa Centre:** Ujamaa works at the interface between 3 groups: Socially engaged biblical and theological scholars, organic intellectuals and local communities of poor working-class and marginalised people. Central to the work of Ujamaa is the Contextual Bible Study (CBS) process, which has developed as a way of reading the Bible which can lead to social transformation.

**Vision of Ujamaa:** *'We envision a religious community that empowers its membership and the rest of society to participate in the building of a democratic society, which upholds the supremacy of human rights and enables all to reach their fullest potential especially the poor and the oppressed.'*

**Mission of Ujamaa:** *To inculcate a culture of democracy, development and human dignity through work on five theologies:*

- **Body Theology:** *Focuses on gender related issues such as human sexuality, HIV and AIDS, gender violence, violence against children, and issues around lesbian, gay, bisexual, transgender and intersex (LGBTI) people*
- **Bread Theology:** *Concerned with creating spaces for dialogue through biblical reflection on economic issues, for example, Bible and the creation and distribution of wealth, engaging with the triple challenge of unemployment, poverty and inequality*
- **Earth Theology:** *Engages religious and other communities on issues around climate change and taking care of the environment*
- **People's Theology:** *Engages with churches, ministries and communities (Including African initiated churches and social movements), in order to develop a new understanding of the Bible and rescue the Bible from those using it to justify oppressive agendas*
- **Public Theology:** *Works at the interface between churches and politics, discovering the church's prophetic voice, which can be spread through the pulpits, prayers and public gatherings.*

**Purpose of the evaluation:** This was as follows:

- To inform management, staff, funding partners and beneficiaries about the achievements of the Programme (in terms of relevance, efficiency, effectiveness, perceived impact and sustainability).
- To ascertain and record outputs, outcomes (and impact) of the Programme
- To identify challenges and gaps (failures) for the Programme
- To generate a set of recommendations for the Programme to improve Programme implementation and relationships among organisations partnering, networking or co-operating with the Programme.

**Evaluation methodology:** A participatory approach was taken. A total of 129 people were interviewed or took part in discussions, and they included staff members, facilitators and research associates, programme beneficiaries, collaborating organisations, and donors. Two observations were carried out and a theory of change workshop was held.

## **Evaluation findings:**

**Outputs:** A review of activities for 2011-2013 was undertaken, and an overview of the findings presented. The evaluation focussed on the 2014-2015 time frame. A review of the outputs achieved in 2014, scored against the planned outputs for the 5 programmes, showed that, for most programmes, more participants were reached than planned, even by the end of 2014. A significant number of people participated in the Ujamaa programmes, totalling almost 3000 participants aggregated from the different activities in 2014. More women than men participated in the bigger and more community-based of the Ujamaa programmes, while more men participated in the church leadership programmes.

**Outcomes of the five programmes:** Key outcomes observed during the evaluation were:

- **Body Theology:** Strengthened understanding of the concept of dignity among women refugees in Durban, increased understanding among men and women about the impact of gender based violence (GBV) among women, increased understanding of LGBTI issues amongst students and church leaders, reduction of stigma and discrimination among communities for people living with HIV.
- **Bread Theology:** Increased understanding by unemployed youth about structural and systemic unemployment, strengthened understanding of the role of trained religious leaders in organizing Worker Sunday service campaigns, increased understanding by church leaders and youth about the relationship between theology and work.
- **People's Theology:** Trained leaders within social movements challenging oppressive institutions, increased understanding among African initiated churches and theology students about emerging indigenous theologies, and increased understanding among church leaders about the contribution of Isaiah Shembe to indigenous theologies in Africa.
- **Public Theology:** Increased understanding among church leaders about their role in strengthening democracy and governance, increased understanding among church leaders and community members about JL Dube's contribution to Church and State discourse.
- **Earth Theology:** Increased awareness among church leaders as citizens and steward of the earth, increased understanding among church leaders, activists and academics about the relationship between religion and the environment, increased awareness of and commitment to addressing environmental issues within communities.

## **Outcomes for religious leaders**

There were many positive outcomes for religious leaders. However, a number of pastors recorded their experiences of congregations not (initially) accepting ideas about social transformation.

**Other crosscutting outcomes which were observed across the programmes were:**

- An increase in solidarity and cooperation
- People being connected and linked to each other, and to external resources
- Emotional healing
- Increased individual agency
- Increased spiritual practice
- Community action from mobilized marginalised people
- Marginalised people becoming community resource people

These outcomes all indicate that marginalised people benefit greatly from Ujamaa's activities, and experience fundamental changes in themselves and in how they view the world.

Ujamaa was found to be effective in bridging the gap between the University and communities, and research produced through the centre arose out of community engagement through CBS, with the resulting issues surfaced by community members being topics of research.

**Relevance:** Ujamaa's work was found to be relevant, in that it addresses some contextual factors needing to change for social transformation to happen, reaches the most marginalised of people, builds solidarity and promotes self-acceptance amongst them. The use of the Bible for people who have been rejected by the church is an empowering and relevant approach. Furthermore, Ujamaa's activities with church leaders addresses problems within the church, through helping church leaders read the Bible in a new way, breaking down preconceived and prejudicial ideas. The use of the CBS process as a way of re-reading the Bible is highly relevant, in that both clergy and community members find it liberating to hear each other's views and plan actions together.

**Efficiency:** Various systems of the organisation were reviewed, with a view to making recommendations for future improvements.

**Effectiveness:** Ujamaa's activities in smaller groups were found to be effective in achieving the objectives of the programmes, as outcomes were relatively easily identified within a limited group of beneficiaries. The effectiveness of the programmes using larger group activities such as seminars and social movements was more difficult to assess, but it is likely that these activities are playing a role in consciousness raising of the general public about the issues they address.

**Sustainability:** Two aspects of sustainability were examined, namely the sustainability of the organisation (including financial sustainability), and the sustainability of the outcomes.

**Recommendations:** A series of possibilities and recommendations for change were discussed:

- Review of strategic objectives
- Critically reflect on the broad scope of work, which could be reduced or contained
- Provide more follow up support for activities at community level, considering:
  - More community-based mentorship
  - A community facilitation model
  - Greater networking and referral to other specialized partners
  - Facilitating more exchange visits between community groups
- Schedule community work so that it takes place regularly and according to a planned schedule which is shared with beneficiaries in advance
- Clarify and track the objectives of the African Research Associates Programme
- Discuss the balance between community and research work
- Discuss and research the location of the organization, whether it should stay in the university or become more independent
- Continue to develop the monitoring and evaluation system of the organisation
- Seek alternative sources of funding
- Strengthen governance by aligning the priorities of the various support structures of Ujamaa

**Conclusion:** Ujamaa is to be commended on the excellence of its work at community level, and in churches, which contributes to social transformation, and for its unique role in bridging the gap between academia and the community.

# INTRODUCTION

The Ujamaa Centre is located in the School of Religion, Philosophy and Classics (SRPC), at the University of KwaZulu-Natal (UKZN) in Pietermaritzburg, KwaZulu-Natal (KZN), in South Africa (SA). Ujamaa put out a Terms of Reference (TOR) for an evaluation of their Theological Research and Community Development Programme (see Appendix 1 for TOR). The Msunduzi Evaluation Consortium (MEC) was contracted to carry out the evaluation. The evaluation was carried out between June and August of 2015. This report summarises the findings of the evaluation.

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## THE UJAMAA CENTRE

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Ujamaa is a Swahili word which has been translated in various ways such as ‘socialism’, ‘familyhood’, ‘brotherhood’, and ‘extended family’. The Ujamaa Centre, which was initiated in 1985, was formed by the merger of the Institute for the Study of the Bible, and the House of Studies for Worker Ministry, and is the product of various strands of liberation theology. The Centre is committed to working with communities of the poor, the working class and the marginalised, using biblical and theological resources for social and individual transformation. It is a non-partisan, non-denominational Centre, which supports capacity building for development and good governance with churches and civil society. Ujamaa locates itself at the interface between biblical studies at an academic institution, and ordinary readers (whether literate or not) of the Bible in local communities of faith. The Ujamaa Centre is thus at the interface between 3 groups: socially engaged biblical and theological scholars, organic intellectuals, and local communities of poor, working-class, and marginalised people. Biblical and theological resources are used for individual and social transformation.

The vision of Ujamaa is that of the religious community participating on social transformation, particularly for people on the margins on the society. The way they strive to achieve this, is through the promotion of five theologies, as laid out in their mission.

**Vision of Ujamaa:** *‘We envision a religious community that empowers its membership and the rest of society to participate in the building of a democratic society, which upholds the supremacy of human rights and enables all to reach their fullest potential especially the poor and the oppressed.’<sup>1</sup>*

**Mission of Ujamaa:** *To inculcate a culture of democracy, development and human dignity through work on five theologies:*

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<sup>1</sup> This vision has emerged out of Ujamaa’s restructuring project. Previously Ujamaa’s work has been framed by its Core Purpose: *Our core purpose is to mobilise, train, support and empower the poor, the working-class, and the marginalized. We prioritise work with women, youth, people living with HIV/AIDS, and the unemployed. We work for the values of the kingdom of God and for a society in which all have abundant life (John 10:10). Where these values and commitments are shared by other religious communities, government, and civil society we collaborate and work together for social transformation. Our primary resources for this work are biblical and theological, making particular use of Contextual Bible Studies and the See, Judge and Act method. We work, wherever possible, in the languages of the local communities with whom we collaborate.*

Ujamaa is committed to the ongoing cycle of action and reflection known as praxis. On an organisational organogram, the work was summarized as: **Contextual Bible Study, Pedagogy, and Praxis: Enabling Social Transformation through Prophetic Theological Praxis.**



- **Body Theology:** *Focuses on gender related issues such as human sexuality, HIV and AIDS, gender violence, violence against children, and issues around lesbian, gay, bisexual, transgender and intersex (LGBTI) people*
- **Bread Theology:** *Concerned with creating spaces for dialogue through biblical reflection on economic issues, for example, Bible and the creation and distribution of wealth, engaging with the triple challenge of unemployment, poverty and inequality*
- **Earth Theology:** *Engages religious and other communities on issues around climate change and taking care of the environment*
- **People's Theology:** *Engages with churches, ministries and communities (Including African initiated churches and social movements), in order to develop a new understanding of the Bible and rescue the Bible from those using it to justify oppressive agendas*
- **Public Theology:** *Works at the interface between churches and politics, discovering the church's prophetic voice, which can be spread through the pulpits, prayers and public gatherings.*

**Programme beneficiaries:** The beneficiaries of Ujamaa's work include those affected by poverty and unemployment, groups such as women and children, refugees, those affected by HIV and AIDS, and LGBTI people. In addition, church leaders and members, members of other faith groups, communities and their leaders are all engaged in reflecting on biblical and societal issues. The location of Ujamaa at UKZN enables course work and research projects to be offered to undergraduate and postgraduate students.

**Ujamaa organisational objectives:** The overarching organisational objectives<sup>2</sup> are:

1. To enable social transformation through religious resources
2. To identify, articulate and work with existing local religious resources
3. To share critical biblical and theological resources with local communities, adding to their capacity for social transformation.

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<sup>2</sup> Terms of reference 2015: Ujamaa Evaluation

# BACKGROUND TO THE EVALUATION

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## PURPOSE OF THE EVALUATION

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The purpose of the evaluation was:

- To inform management, staff, funding partners and beneficiaries about the achievements of the Programme (in terms of relevance, efficiency, effectiveness, perceived impact and sustainability)
- To ascertain and record outputs, outcomes (and impact) of the Programme
- To identify challenges and gaps (failures) for the Programme
- To generate a set of recommendations for the Programme to improve Programme implementation and relationships among organisations partnering, networking or co-operating with the Programme

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## EVALUATION QUESTIONS

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The overarching questions framing this evaluation were:

1. How relevant is the work of the Ujamaa Centre (including the Contextual Bible Study (CBS) methodology) to the contexts in which it works?
2. What makes Ujamaa different from other development organisations?
3. What was achieved in the period 2011-2013?
4. Is Ujamaa on track in implementing what was proposed to Bread for the World for the period 2014-2015? What is the efficiency and effectiveness of the Centre's work?
5. What are the outcomes (both short term and longer term) of Ujamaa's work?
6. How sustainable is the work? How sustainable are the outcomes?

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## SCOPE OF WORK

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The scope of the work was to examine the work of the Centre for the 5 year period ending in 2015, (i.e. 2010-2015) with a view to informing the activities of the next 5 year period. The work involved gathering and collating information from all the Ujamaa networks, partners and beneficiaries of the Programme in KZN, sites in other provinces, and from international groups and organisations working with Ujamaa, as well as a document review.

# EVALUATION METHODOLOGY

## EVALUATION APPROACH

The evaluation was facilitated using a participatory approach, with collaboration and inclusion of staff, stakeholders and beneficiaries as follows:

- The Ujamaa staff participated in the design of the evaluation.
- They shared information with the evaluation team and gave their views and opinions.
- Ujamaa partner organisations and stakeholders were interviewed about their experiences of working with Ujamaa.
- Beneficiaries of the project shared their experiences of their work with Ujamaa.

## SAMPLING, DATA COLLECTION, AND DATA ANALYSIS

### Sampling

Sampling of staff, partner organisations and beneficiaries included in this study was as follows:

- All staff of Ujamaa were interviewed.
- One or more facilitator for each of the projects (Bread, Body, Earth, People's and Public Theology) was interviewed.
- Sampling of beneficiaries ensured that beneficiaries from each of the projects (Bread, Body, Earth, People's and Public Theology) were interviewed. Beneficiaries from different geographic areas were interviewed, with some from both urban and rural areas.

### Data collection

**Desktop review:** A desktop review of the Ujamaa's documents was undertaken, including funding proposals, annual reports, products of Ujamaa such as the Contextual Bible Study (CBS) Manual and scholarly articles.

**Theory of change workshop:** A consultative workshop was held with the Ujamaa staff in order to understand their theory of change.

**Fieldwork:** Table 1 shows a summary of the participants included in this study:

Table 1: Participants in the evaluation

Type of participant	Number of participants
Ujamaa staff members, Board and cooperants	10
Ujamaa facilitators and African Research Associates (ARAs)	8
Programme beneficiaries	103
Ujamaa partners and collaborators	6
Donor partners	2

More details of the participants are provided in Appendix 3. 76% of the beneficiary participants were female, with the remaining 24% being male. 52% of the staff, facilitators and partners interviewed were female.

Data was collected through face to face individual interviews and discussions, telephone interviews and focus group discussions. Two observations of CBS workshops were undertaken. Interviews were conducted in isiZulu where this was preferred by the participants. E-mails were also sent out to some international and other partners.

#### Data capture

All interviews and discussions were audio recorded, following the participants giving their permission. During the discussions and fieldwork, fieldwork notes were made. Discussions in isiZulu were translated and transcribed.

#### Data analysis

A thematic analysis of the data was undertaken.

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### ETHICS

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All participants will be asked to give informed consent to their participation.

No people younger than 18 years participated in the evaluation activities, because of issues of ethical clearance and consent. (Children of youth under 18 years are often required to have consent from their parents/ guardians/ caregivers for participation in research activities, as well as giving assent themselves.)

# UJAMAA: THE ORGANISATION

In 2015, Ujamaa undertook a strategic review, where its existing programmes and activities were grouped into 5 ‘theologies’, which are described in more detail below. A monitoring and evaluation (M&E) framework for these programmes was designed, and this log frame<sup>3</sup> for the whole organisation was used as a basis for this evaluation.

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## PROGRAMMES OF UJAMAA

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Ujamaa strives to meet its objectives through 5 programmes or 5 theologies, each with several specific projects. The programmes and projects<sup>4</sup> of Ujamaa, which (encompass the work done for all donors) are summarised in the table below:

Table 2: Programmes and projects of Ujamaa

Programme	Projects
<b>Public Theology</b>	Project 1: Church and State Project 2: Theologies of Transformation Project 3: Public lecture: Allan Boesak Project 4: Public Lecture: JL Dube
<b>Bread Theology</b>	Project 1: Economic Justice Project 2: Theology of Work Project 3: Public Lecture: Mzwandile R Nunes
<b>Body Theology</b>	Project 1: Refugees Project 2: Lesbian, Gay, Bisexual, Transgendered and Intersex Persons (LGBTI) Project 3: Gender based violence (GBV) & HIV and AIDS Project 4: Disability Project 5: Public Lecture: Eudy Simelane
<b>Earth Theology</b>	Project 1: Religion and Ecology Project 2: Environment and Religion Project 3: Public Lecture: Gunther Wittenberg
<b>People’s Theology</b>	Project 1: Social Movements Project 2: Religious Movements Project 3: Public Lecture: Isaiah Shembe

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<sup>3</sup>Document entitled: ‘Monitoring and evaluation’ (undated), encompassing a log frame for each of the 5 theologies: Public, bread, body, earth and people’s theologies.

<sup>4</sup>Document entitled: ‘Monitoring and evaluation’ (undated), encompassing a log frame for each of the 5 theologies: Public, bread, body, earth and people’s theologies.

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## ACTIVITIES OF UJAMAA

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**Activities:** Ujamaa is involved in critical reading of the Bible, social analysis and praxis, capacitating churches, supporting civil society institutions, and promoting dialogue between those in government and the governed<sup>5</sup>.

The general activities of Ujamaa include:

- Conducting Contextual Biblical and Theological Studies (CBS) in communities, on topics related to its programmes of body, bread, earth, people's and public theologies.
- Raising awareness of people's constitutional rights and obligations from a theological perspective
- Monitoring, analysing and responding to government policy and legislation through research and publication
- Facilitating the Tamar campaign
- Facilitating the Sixteen Days of Activism against women abuse
- Facilitating the Worker Sunday campaign
- Accompanying communities in their lobby and advocacy initiatives as they engage with government
- Hosting speakers and experts through a series of Public Lectures
- Teaching undergraduate and postgraduate students at UKZN

### Process of Engagement

How does Ujamaa engage with the people it works with? Ujamaa has a wide network of people from many countries it has worked with through the years, and is a well-known theological resource organisation. Undergraduate and post graduate students at UKZN are exposed to the teachings of Ujamaa through their course work. They often go on to work with congregations and community groups, who then approach Ujamaa to come and work with them directly. The series of public lectures are a means for engaging very broadly with society at large. An important way of reaching out is through the resources on the web, where manuals, bible studies and more formal academic works are available. Ujamaa has a policy of not approaching groups in order to work with them, rather of working with groups which approach them. Ujamaa also does not set up community groups in order to share Contextual Bible Studies (CBSs), rather the organisation works with existing groups and organisations.

### The Contextual Bible Study (CBS) Process

The primary process used by Ujamaa across all of its programmes is the CBS. CBS is not a fixed formula or a set method, rather it is a process. The Bible is seen as a resource for social and individual transformation, and the process is a product of praxis: a cycle of action and reflection. A CBS consists of 2 related kinds of questions: community consciousness questions which draw on particular local communities' resources, both experiential and interpretive, and critical consciousness questions, which draw on the structured and systematic resources of biblical

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<sup>5</sup>Pamphlet: Ujamaa Centre for Biblical and Theological Community Development and Research: Contextual Bible study, pedagogy and praxis, enabling social transformation through prophetic theological praxis

scholarship<sup>6</sup>. The point of the CBS is not to offer a final answer of difficult issues, rather it is to offer a space to discuss things. All people are given a voice, and what they say is respected, written down and reflected on.

The CBS is constructed in 3 sections: See, Judge, Act.

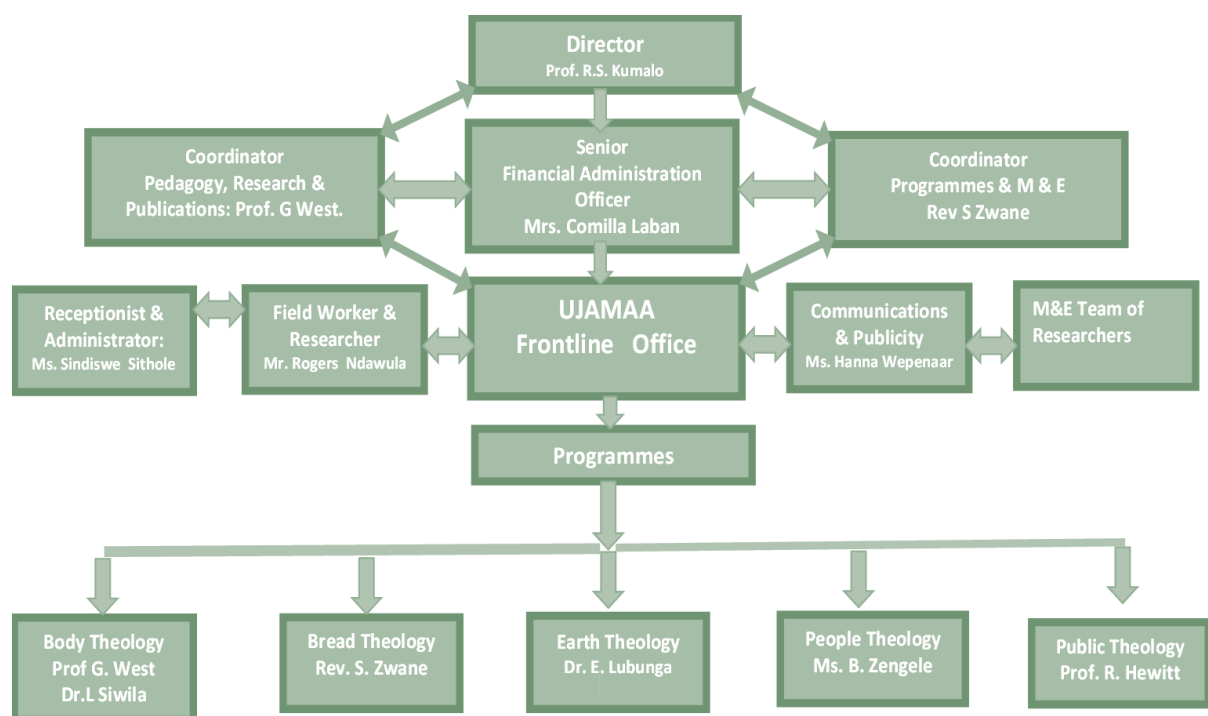
- See: What does your church say about this passage? What do you think this text is about? (starting with community)
- Judge: What does the Bible actually say in the passage? Is the current reality as God wants it? (moving to criticality, reading what the Bible says slowly and carefully, with everyone giving input to a series of questions)
- Act: What will you do? (moving back to community, formulating of a plan of action)

CBS is a collaborative process and therefore requires leadership that facilitated. The facilitator enables the group process to take place, rather than giving answers. The facilitator also needs to be sensitive to the emotions of the participants, as the themes may be painful and difficult for many people.

## UJAMAA ORGANISATIONAL STRUCTURE

The current organisational structure for Ujamaa is shown in the organogram in Figure 1:

Figure 1: Organogram of Ujamaa's structure



(Note: Currently there is only 1 person involved with doing M&E)

<sup>6</sup>West, G. 2010. The contribution of Tamar's story to the construction of alternative African Masculinities: In: Kamionkowski, ST and Kim, W (editors) Bodies, embodiment, and theology of the Hebrew Bible. T&T Clark, New York, London.

Thus there are currently 6 full time staff members, who are also staff of the UKZN School of Religion, Philosophy and Classics, 3 part time administration staff, 17 part time community staff (staff who work with communities throughout the country), and 6 African Research Associates (ARAs), located in a number of African countries.

**Provincial and African Research Associates:** Ujamaa has recently formalised its part time workers into provincial associates (currently represented in Eastern Cape, Free State, Mpumalanga, North West province, KwaZulu-Natal and Limpopo), and African Research Associates (currently in Namibia, Botswana, Mozambique, Swaziland, Tanzania, Zambia and Zimbabwe). These part time workers organise CBS workshops with communities where they live according to demand, and are also involved in generating research arising out of the CBS work with communities.

**Advisory Board:** Ujamaa has an Advisory Board, which meets three times a year, and gives Ujamaa strategic direction, and advises on issues facing the Centre.

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## BREAD FOR THE WORLD: OBJECTIVES

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This evaluation was funded by Bread for the World. Ujamaa submitted a revised proposal for funding to Bread for the World, for 2014-2015, which contained the following objectives and indicators<sup>7</sup>:

1. To identify local religious and biblical resources and prepare CBS sets and training manuals for specific contextual themes of the planned programme
2. To re-envision and restructure the curriculum of theological education at the University of KwaZulu-Natal to include CBS methodology as a tool for development/social transformation
3. To enable participating representatives of Churches, academic- and NGO-circles to use their discussion results and the materials of the Ujamaa Centre in to the benefit of the target group

Results (outputs and outcomes) for these specific objectives were also examined during the course of the evaluation.

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<sup>7</sup> Ujamaa Centre for Biblical and Theological Community Development and Research: Proposal 2014-2015



# EVALUATION FINDINGS

The findings of the evaluation are presented in this section, in order to answer the evaluation questions. Firstly, the theory of change as described by Ujamaa staff is presented. Thereafter a brief review of the work of 2011-2013 is laid out, followed by a review of work in 2014-2015, with an analysis of whether the organisation will meet its objectives for that reporting period. Outcomes of the various programmes are described, followed by an analysis of the relevance, efficiency and effectiveness of the work of the organisation. Finally the sustainability of the organisation and its outcomes are discussed, leading to a set of recommendations.

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## THEORY OF CHANGE

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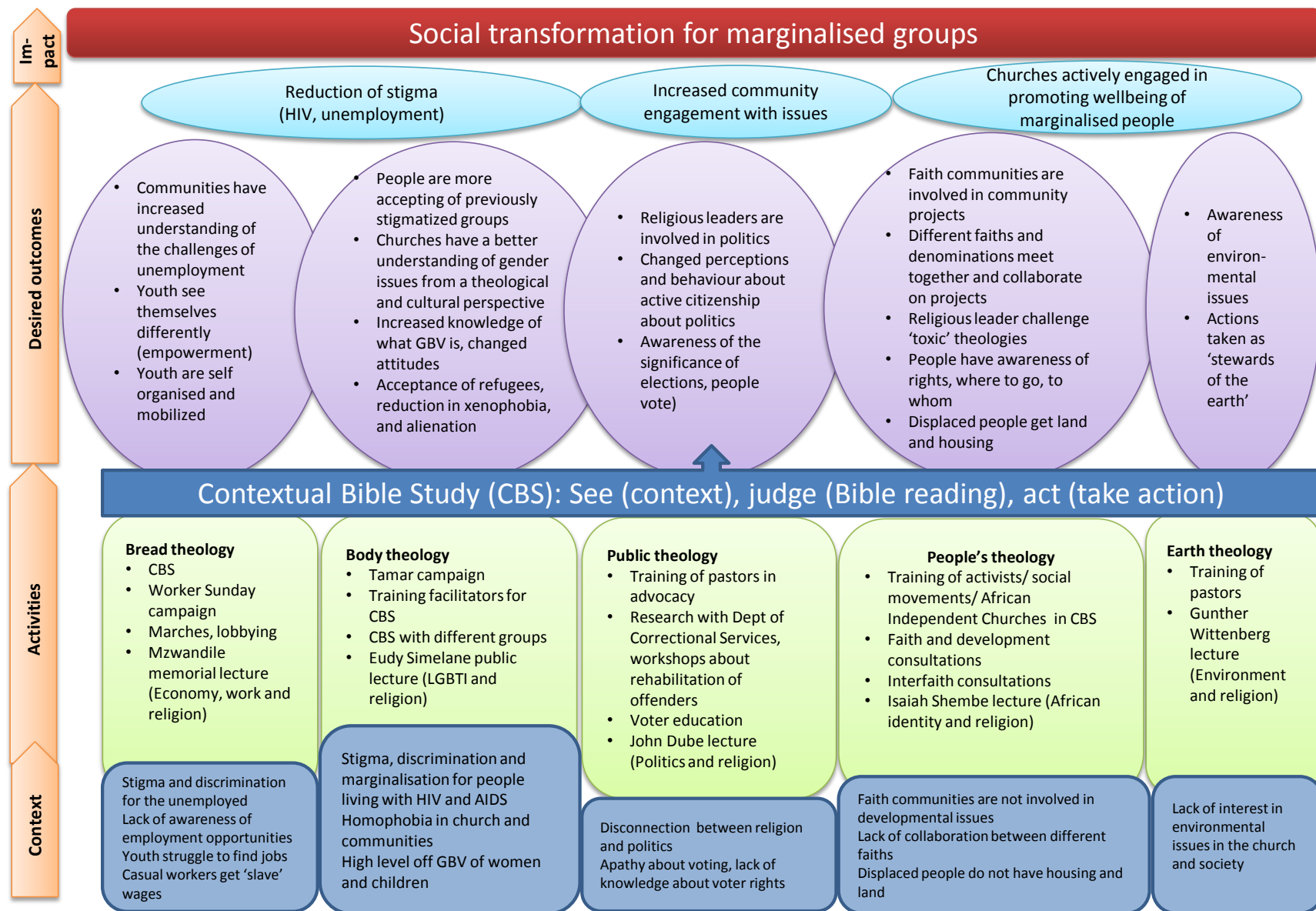
The theory of change for Ujamaa was drawn up in a workshop with staff, and shows the contextual factors which each of the programmes aims to address, the activities each programme undertakes, and the desired outcomes for these programmes. There are overarching higher level outcomes also represented. All these outcomes would contribute to the impact of the work, which is conceptualised as 'Social transformation for marginalised groups'.

The theory of change is shown in Figure 2, and represents a summary of what Ujamaa is aiming to achieve through its work.

South Africa faces many contextual challenges, some of which Ujamaa is aiming to address. The challenges of poverty and unemployment face many communities, most of them rural. As a background to the **Bread Theology** programme, the scale of the problem is evident in the statistics that SA has an unemployment rate of almost a quarter of people of working age being unemployed, with this rising to a third for youth. There is stigma for unemployed people, which is particularly problematic for men, where notions of what it is to be a man are tied up (and thus eroded for unemployed men) with being able to provide financially for one's family. In addition to the high rates of unemployment, informal and formally employed marginalised workers, such as domestic workers, continue to receive unjust and unequal compensation for their work, including limited payment, sporadic employment schedules without contracts, long working hours and poor working conditions. With regard to **Body Theology**, the context is one where there are homophobic tendencies in church and community (with the Bible being used to justify these attitudes), high levels of gender based violence (GBV) towards women and children, stigma, discrimination and marginalisation of people living with HIV and AIDS, violence, of refugees, and of those living with disabilities.

The context of the **People's Theology** is that of different faith communities not collaborating together, indigenous churches coming into existence without a background in theology, and a lack of theological insights for social movements such as those for land and development. **Public Theology** works in a context where many churches do not involve themselves with political issues and governance, and church members feel apathetic rather than being active citizens. With regard to **Earth Theology**, most churches and their members do not see the need for them to involve themselves in issues of climate change and conservation.

Figure 2: Ujamaa theory of change



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## REVIEW OF ACTIVITIES 2011-2013

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The key events of 2011, 2012 and 2013 are briefly reviewed, as the focus of this evaluation is on work done in 2014 and the first half of 2015. The review mentions some of the diverse activities which were embarked on, and quantifies the activities in a series of graphs.

**2011:** The evaluations of 2010 led to a realisation that the work of Ujamaa was recognised throughout SA, Africa and internationally, that the (unique) core business of Ujamaa is to offer Biblical and theological resources for social transformation, and that the work had to be focussed more, that is, doing less but more deeply.

Key events 2011: Live online conference with Trinity College in USA, work with the Palestine Kairos group, working with youth (bringing middle and working class youth together), work with casual workers, (including cleaners at UKZN, helped them to meet with UKZN management), working with LGBTI people, which for many presented an opportunity for the first time to discuss sexuality and sexual orientation in an open way and explore Biblical texts in this regard, a number of Worker Sunday events foregrounding workers and those who are unemployed, working with those living with HIV and AIDS, including children, working on GBV and redemptive masculinities through the Tamar campaign, and participating in COP17, the international climate change event held in Durban.

Students: Practical Theology 290: Students saw a film about Abahlali baseMjondolo, visited a squatter camp, which was a moving experience. Biblical studies 210: Opportunities for interacting with casual workers.

**2012:** The critical challenge facing the church was identified as a lack of biblical and theological analysis. The focus of the work had been an exploration of contending voices in local cultures, theological traditions and how the different voices shape the context in the areas of gender, sexuality, HIV, unemployment or disability. There was a realisation that the work needed to be more focussed, and Ujamaa could no longer be able to take up all opportunities and invitations as they arise.

Key events 2012: Two symposia about religion and governance, including an analysis of the removal of Thabo Mbeki from the office of president, continuing work with casual workers (the cleaners at UKZN), Worker Sunday services in churches, youth work around governance, gender issues being top of the agenda in much of the women's and HIV and AIDS work, and a new component, namely working with people with disabilities. Internationally, working as far afield as Nicaragua, Cameroon, Mozambique and Zambia, also with visitors to KZN from many African and Latin American countries.

Pedagogy: Training of ministers from England, Netherlands and Canada. Biblical studies 210: A changing profile of students was noted, with increasing numbers of students from non-theological degrees taking the course.

**2013:** The annual report mentions that Ujamaa was increasingly trying to find ways of trying to work with provincial and national structures, in terms of both advocacy and direct work, on collaborative projects. During a restructuring process, the number of staff was decreased, and the work was streamlined in to the 5 theologies which have been mentioned.

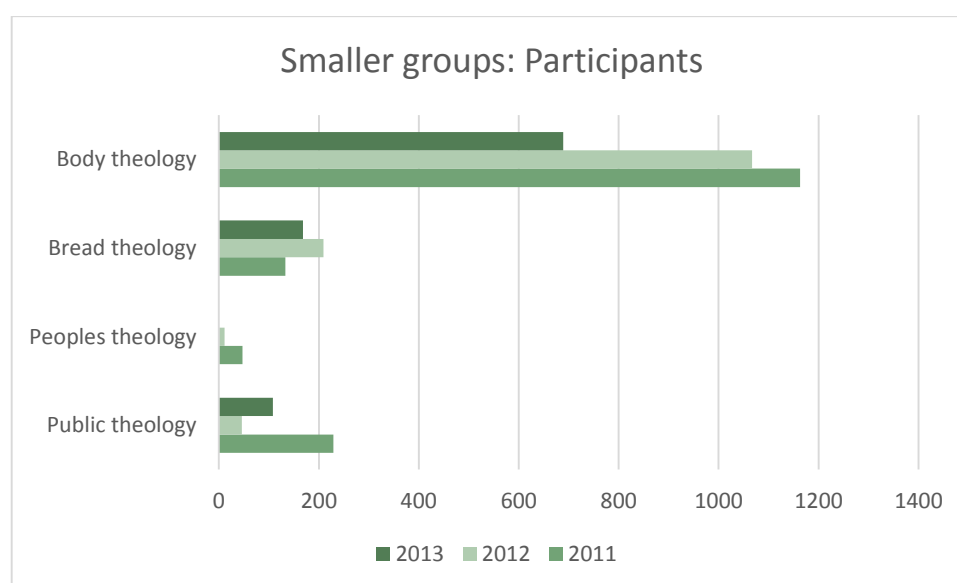
Key events 2013: The John Dube lecture was delivered in isiZulu for the first time, the work with unemployed youth and people living HIV and AIDS continued, Worker Sundays services continued although with less resources from Ujamaa, the Tamar campaign continued as a way of addressing gender issues, pioneering work was done with regard to children's theology in a context of HIV and AIDS, including work at schools, and post workshop evaluations were introduced to strengthen the monitoring and evaluation system of Ujamaa.

Pedagogy and praxis: Work in the Netherlands, Norway, Brazil, Zambia, consultations with faith based organisations (FBOs) including Islamic partners, training for clergy in Kenya, Zimbabwe, training of students in Biblical studies 210.

Overview: These reviews have emphasized the reach of Ujamaa's work, both locally and internationally. The following graphs demonstrate the numbers of people reached in the years 2011-2013<sup>8</sup>. Events were scored as smaller groups (under 50 people, more intensive training and interaction) and larger groups (over 50 people, events such as symposia, conferences and public lectures).

### Number of people participating in Ujamaa events in 2011-2013

Figure 3: Number of people participating in smaller group activities in 2011-2013

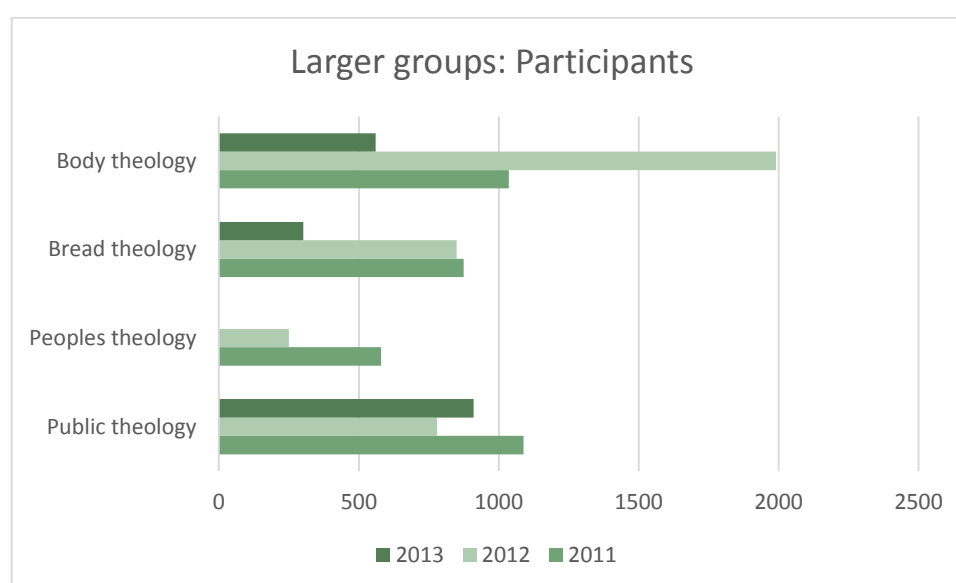


Note: The beginnings of the Earth Theology programme was noted in the 55 people attending activities around COP17, the international climate change conference held in 2011 (data not shown on graph).

Note: For 2013: No events or activities, and thus no participants were recorded in the Annual Report for People's Theology.

<sup>8</sup>Activities for 2011-2013 were not yet classified according to the 5 theologies. However, the activities fell into similar categories, and were thus scored into the theologies for ease of comparison. The Earth Theology work had not yet been initiated, although Ujamaa participate in COP17 at the end of 2011.

Figure 4: Number of people participating in larger group activities in 2011-2013



These graphs show the following:

- The decrease in number of people reached between 2011 and 2013, for all categories except Public Theology, where more people were reached through lectures and conferences in 2013.
- Body Theology has been the focus of Ujamaa's work in terms of numbers of people. Body Theology did much work with small groups, although they did reach significant numbers of people through larger group activities.
- People's Theology and Public Theology have more of an emphasis on larger group work.

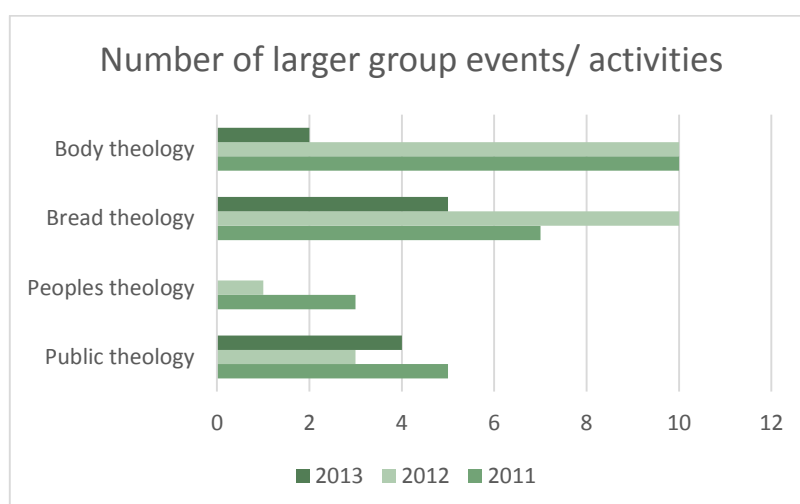
*Note: For both the review of 2011-2013 work, and the 2014-2015 review, it was not possible to establish the actual number of people with whom Ujamaa worked, due to the lack of a database of people's names who attended activities even for smaller groups. Thus the figures are for number of people participating per event, aggregated per year, rather than the actual number of people reached.*

#### Number of events/ activities in 2011-2013:

Figure 5: Number of smaller group events/ activities carried out in 2011-2013



Figure 6: Number of larger group events/ activities carried out in 2011-2013



These figures demonstrate that Ujamaa has been relatively constant in providing the number of events and activities they have organised in the different programmes, although there was a reduction during 2013.

#### Training of students and CBS pedagogy and praxis:

- Training of students: 64 students were trained during 2011-2013, in practical theology and Biblical studies.
- CBS pedagogy and praxis<sup>9</sup> reached 350, 433 and 443 people in 2011, 2012 and 2013 respectively.

## REVIEW OF ACTIVITIES 2014-2015

The records of the activities of Ujamaa for 2014 were reviewed to compare implemented activities with those planned as laid out in the new M&E logical framework. The results are tabulated in Table 3.

Table 3: Planned activities and outputs for 2014

Body Theology	
Planned Outputs <sup>10</sup>	Achieved Outputs (2014)
<b>Output 1</b> Training of 100 women refugees about the right to 'dignity' in Durban, JHB and Namibia. 12 workshops in Durban and 12 workshops in Johannesburg. 4 workshops	<b>Output 1</b> Training of at least 104 refugees about the right to 'dignity' in Durban, JHB and Namibia (35 men, 69 women). 16 workshops have already been facilitated in Durban and 6 workshops have been facilitated in JHB.
<b>Output 2</b> Training of 30 women affected by Gender Based Violence (GBV). 6 workshops.	<b>Output 2</b> Training of 45 women affected by Gender Based Violence (GBV). Additional training was facilitated with

<sup>9</sup>This group of activities includes work with church members in CBS as well as other activities such as research and consultations.

<sup>10</sup>The planned outputs laid out in this table are from the M&E log frames for each Programme

	67 church leaders, women and men (29 of which were women and 38 of which were men). 3 workshops have been facilitated in GBV in 2014.
<b>Output 3</b> Training of 40 Church leaders on LGBTI issues in RSA, Nigeria and Botswana. 10 LGBTI workshops. 1 Theological Course.	<b>Output 3</b> 10 workshops on all the Body Theology topics have been facilitated with 72 Church and government leaders in RSA, Nigeria and Botswana. 4 workshops were done directly with 25 members of the LGBTI community and 93 members of the public.
<b>Output 4</b> Training of 60 members of HIV and AIDS support groups on positive living and Contextual Bible Study (CBS)	<b>Output 4</b> Training of 106 members of HIV and AIDS support groups on positive living and Contextual Bible Study (CBS). Awareness raising with 450 community members through HIV campaigns.
<b>Bread Theology</b>	
<b>Planned Outputs</b>	<b>Achieved Outputs (2014)</b>
<b>Output 1: Mt Elias</b> Training of 30 unemployed youth on structural and systemic unemployment in Mt Elias: 8 workshops.	<b>Output 1: Mt Elias</b> Training of 60 unemployed youth on structural and systemic unemployment in Mt Elias, of which 45 were female (75%). 1 workshop was facilitated with the Mt Elias youth in 2014 (None in 2015, however, 2 in Estcourt in 2015)
<b>Output 2: KwaNxamalala</b> Training of 30 unemployed youth on structural and systemic unemployment in KwaNxamalala: 8 workshops	<b>Output 2: KwaNxamalala</b> Training of 20 unemployed youth on structural and systemic unemployment in KwaNxamalala, of which 20 were female (75%). 1 workshop was facilitated with the KwaNxamalala youth in 2014 (3 done in 2015)
<b>Output 3: Maputo</b> Training of 20 Religious Leaders in Maputo, Mozambique on the Theology of Work. 5 Worker Sunday Campaigns in Mozambique.	<b>Output 3: Maputo</b> Training of 23 Religious Leaders in Maputo, Mozambique on the Theology of Work, of which 19 (82%) were female. 1 workshop has been facilitated in 2014 in Mozambique and 1 workshop in Kenya. (Worker Sunday Campaigns launched in 2015, 1 Worker Sunday done in 2015)
<b>Output 4: KwaZulu-Natal</b> Training of 20 Religious Leaders and 40 Church leaders in KwaZulu-Natal, South Africa on the Theology of Work. 5 Worker Sunday Campaigns in South Africa.	<b>Output 4: KwaZulu-Natal</b> Training of 137 Religious and Church Leaders in KwaZulu-Natal, South Africa on the Theology of Work. 6 workshops have been facilitated in 2014.
<b>People's Theology</b>	
<b>Planned Outputs</b>	<b>Achieved Outputs (2014)</b>
<b>Output 1</b> Training of 'New Religious Movement' on the challenges of 'Toxic theologies' in PMB, Midlands Region. 4 workshops.	<b>Output 1</b> Data not available
<b>Output 2</b> Training of 'New Religious Movement' on the challenges of 'Toxic theologies' in Thukela Region. 4 workshops.	<b>Output 2</b> Data not available
	Postdoctoral work on how the bible is used in an African Independent Church. 2 meetings with Abahlali Basemjondolo a social movement 40 members (60% female), network consultation for People's Theology: 25

	participants (48% female)
<b>Earth Theology</b>	
<b>Planned Outputs</b>	<b>Achieved Outputs (2014)</b>
<b>Output 1</b> Training of 60 church leaders on the relationship between theology and the environment. 4 workshops.	<b>Output 1</b> Training of 26 church leaders on the relationship between theology and the environment, of which 11 (42%) were female. 2 workshops have been facilitated in KZN and 1 in Cape Town.
<b>Output 2</b> Training of 20 theology students on the relationship between theology and the environment.	<b>Output 2</b> Training of 35 theology students on the relationship between theology and the environment, of which 18 (52%) were female.
<b>Output 3</b> The Gunther Wittenberg Lecture on Religion and Environment targeting 50 Church leaders, activists and academics	<b>Output 3</b> The Gunther Wittenberg Lecture on Religion and Environment planned for 2015
<b>Public Theology</b>	
<b>Planned Outputs</b>	<b>Achieved Outputs (2014)</b>
<b>Output 1</b> Training of 40 Church leaders on issues of democracy and governance: 21 workshops	<b>Output 1 Results</b> 50 Church leaders were trained on democracy and good governance, of which 15 were female (30%). 3 workshops have been facilitated with church leaders.
<b>Output 2</b> Training of 50 church leaders, academics and youth on JL Dube's Church-State relationship	<b>Output 2 Results</b> 280 Church leaders participated in the JL Dube Public lectures on Church-State relationship, of which 100 (36%) were female
<b>Output 3</b> Training of 20 theology students on theologies of transformation	<b>Output 3 Results</b> 37 theology students were trained on theologies of transformation, of which 20 were female (34%)
<b>Output 4</b> 1 publication of theologies of transformation	<b>Output 4 Results</b> 5 publications on the theologies of transformation. In addition, the Ujamaa centre staff produced the following (not specifically about the theologies of transformation) in 2014: 4 (journal) articles, 7 conference papers, and 3 contributions to books.
Allan Boesak Lectures	260 academics, church leaders and students attended the Allan Boesak lectures, of which 100 (38%) were female

The following can be noted from the tables above:

- In most cases, more **participants** were reached than planned, even at the end of 2014.
- Most programmes have completed at least 50% of the planned **activities**, with some programmes completing more than this already by the end of 2014. Earth Theology, a new programme had already reached more than 50% of its targeted **participants** in 2014. 50 % of the **activities** have been completed as planned at this mid-way programme point.



- The People's Theology programme has confined its focus, to working with a social movement (Abahlali Basemjondolo), rather than working with New Religious Movements (although a study was undertaken by a postdoctoral study in this field).
- A significant number of people participated in the Ujamaa programmes, totalling almost 3000 participants aggregated from the different activities. Some double counting would have occurred with some participants attending the same small group activities regularly. There was no way of establishing the number of individuals who were involved.
- More women than men participated in the bigger and more community-based of the Ujamaa programmes, while more men participated in the church leadership programmes. This is appropriate in terms of representing the target populations.
- Even amongst the marginalised, community based beneficiaries, there were a higher proportion of men than is often found in similar interventions, which is a significant achievement in itself.

Table 4 show the total number of participants and the gender balance for the various programmes in 2014.

Table 4: Number of people participating in Ujamaa activities in 2014

Programme	Total Number of Participants	Gender Balance (% female)
Body Theology	1600	69
Bread Theology	565	52
Public Theology	677	39
Earth Theology	61	48
People's Theology	65	55
<b>All Programmes</b>	<b>2 968</b>	<b>53</b>

In summary it has been shown that, on the whole, the programmes are progressing toward their targets in terms of number of participants and number of activities for the time frame 2014-2015. The new Earth Theology programme has started slowly. There was a deviation from what was planned with People's Theology, but the work done is in line with the overall aim of this Programme. There is an overall balance of men and women participating. The diversity of work undertaken by Ujamaa is remarkable.

## OUTCOMES OBSERVED FOR THE FIVE PROGRAMMES OF UJAMAA

This section deals with the outcomes which were observed during the evaluation activities, when a large number of beneficiaries gave their insights, as well as staff members, facilitators and other role players.

### Body Theology programme:

The following outcomes were observed:

- Strengthened understanding of the concept of dignity among women refugees in Durban, Johannesburg and Namibia**

Many participants spontaneously commented on the experience of being respected, when they are used to being judged, blamed and ridiculed for their different conditions. They spoke of feeling

rejected by the church and finding it valuable to find acceptance from a church-based position. This led to a restored sense of dignity and self-worth as reported by participants. This included the group of refugee women who were interviewed during this evaluation, for example:

*“The other impact or the aim of the group is benefiting us, is that as women we are underestimated, we are minimized in the community. We have that feature that women’s value is low. So this group has boosted our self-esteem and then it’s also helping us to see our position in our family, and in the community ... Basically we were feeling we are low, we are down, but now we are feeling that we have a value in our homes and community and the church through the Word of God.”* (Durban Refugee Women’s Group)

**b) Increased understanding among men and women about the impact of gender based violence (GBV) among the women**

The participants who had engaged in CBS were able to meaningfully apply the Bible stories used to discuss GBV, to their own life experiences, which brought about hope and confidence to activate change. Four of the groups spontaneously referenced Bible stories which challenged their understanding of GBV during the focus group discussions. The examples were raised by both male and female participants of the groups. It was striking to see the extent to which the Bible was considered as a powerful and respected tool for social transformation in relation to gender and power relations. This is reflected in the comments below from community participants

*“For me it’s the issue of Tamar the daughter of the king David. If I take her and relate her to the current times, you find that the issue of rape is not new to society. It started in the Bible and it was in the family and we know David, he even wrote a few books in the Bible. But he did not show leadership or being a father because when Tamar was raped he was supposed to show leadership but what he did was perpetrate what happened ... Even though these things are not read in churches, they are being hidden because that was my first time hearing this. So that stood out for me and I realized there are many men like this in the world and they didn’t start now.”* (Sakhingomuso Youth Group)

*“She told us about the law that when a man beats you up and says they hit because they love you. No, if a person loves you, they must not hit you, you must sit down with them and talk. You should report if someone hurts you, you shouldn’t keep quiet ... They spoke a lot about matters of the law, the South African laws that we need to go by. And also gays and lesbians get abused, men also get abused ... All cases should be reported in the appropriate way, you see?”* (LGBTI Group)

Several stories were told of community members speaking out against GBV which had taken place in their own lives, for example:

*“For example, there is this lady who was raped and just kept quiet. And she was being abused by the stepfather and just kept quiet. She just kept quiet. But she was part of the CBS that we did on rape and sexual abuse which encourages people to come out. She saw that many in the group were sharing their experiences openly and how they managed to get help. She saw that this was a space for her to come out, and that is how she came out. She reported it to the authorities and the man was arrested. She may never have come out with this.”* (Ujamaa staff member)

**c) Increased understanding of LGBTI issues among students and church leaders**

A key event in the work on LGBTI issues was the Round Table Discussion where church members and members of other faiths, civil society, politicians and other community members came together to discuss LGBTI issues. The event was observed by one of the evaluators and was seen to be remarkably successful in the scope of participants present, attendance figures, which exceeded all expectations, quality of presentations and audience response. It was described by several participants as 'phenomenal'. This platform created a space for questions to be asked, with people present who could answer the questions, thus increasing knowledge of LGBTI issues, and shifting attitudes.

During the evaluation, a CBS training workshop was observed, with church leaders from Nigeria. They stated at the beginning of the study how the passage being studied in the workshop was used to promote homophobia. After studying the passages intently during the workshop, there was unanimous feedback that they now understood that the passage did not express what they had thought it did. This seems to be an important starting point in terms of church leaders accepting that some of the Biblical texts used to justify homophobia are not actually about that.

The work done directly with the LGBTI community promoted acceptance and equipped them with tools to challenge the stigma that they were facing in the community, as shown by the following comments from participants:

*"What I noticed in this project which helped us a lot, was acceptance. People have been accepted not shamed. There's a better understanding of what is a gay person. Before you wouldn't have said that I am gay - you would be a laughing stock of the area, and just stay home because you are useless. But since this project arrived it has become easy to say "Hey there's a meeting for gay people" and it is easy for someone to go there and not be criticized. We are grateful, that's what I will say." (LGBTI group)*

*"We learned that if you are gay or lesbian you must accept yourself the way you are. You must not be scared of what other people are going to say." (LGBTI group)*

*"Even the councillor of this area is happy with the arrival of Ujamaa. He often says he doesn't know how his child will grow up to be gay or maybe his grandchildren. Even in his family, he needs to learn and know this. So there has been a lot of happiness, we have achieved a lot, we are very grateful to Ujamaa and we wish they don't abandon us and we wish they give us more information to pass on to the community." (LGBTI group)*

#### **d) Reduction of stigma and discrimination among communities**

Several staff, facilitators and participants spoke of the importance of the value of CBS in helping people to overcome denial, for example in accepting their HIV status.

*"They are open, even when we have called meetings to talk about HIV, there is no longer that thing when we would say let us have a meeting and talk about HIV and AIDS, people would say "Oh you going to talk about this thing, leave us alone", and they would talk amongst themselves, people would laugh at you, you would even end up looking down on yourself. It's no longer a joke now because of Ujamaa, it has had a big influence, and making us aware that HIV is not something we should hate each other for or look down on each other." (Zinakekele Support Group)*

The participants interviewed in this study expressed confidence in using the stories and messages to challenge stigma and discrimination in their lives. They gave specific examples of where they were able to use the Bible to stand up against discrimination and speak openly about HIV with their children.

*“With our children too, we are able to talk to our children at home now, say my child if you go anywhere, protect yourself, and the children would accept that you are talking about HIV. There was this thing of saying, oh we are so tired of you and this HIV, and it’s acceptable now. Even when you see someone, you meet up with someone and they say they are sick, and then you will say you should go and get tested first. The community accepts you now.”* (Zinakekele Support Group)

### **Bread Theology programme**

The following outcomes were observed:

#### **a) Increased understanding by the unemployed youth about structural and systemic unemployment**

Ujamaa has an explicit desired outcome of increasing marginalised people’s awareness about their own situation and the factors contributing to their vulnerability, in order to move participants beyond self-blame and helplessness to a sense of agency. This outcome was spontaneously expressed in all participant groups interviewed in this study, including the youth groups focusing on youth unemployment in both Mount Elias and KwaNxamalala. Participants showed a sophisticated contextual understanding of their situation and explicitly referenced their journey from self-blame to agency.

*“Some of it is alcohol use by the youth, unemployment; the youth are also facing a problem of early exposure to unprotected sex, leading to unplanned pregnancies. Which may be caused by the living conditions in the community such as poverty and inequality and so all of this contributes to the youth engaging in risky behaviours as they have sex, not only with their peers but also with sugar daddies. This is because these sugar daddies use their power or money and other things to use young people because they know that, if they give you this Blackberry phone, you will surely have sex with him because you need this phone and you are also under peer pressure and so you also want to maintain a standard. You end up being affected, as you will also end up dating this sugar daddy who may be married or is in a serious relationship with someone else and is just using you to sleep with you without a condom. And you end up facing issues of contracting HIV AIDS and when you’re sick or have a baby the sugar daddy disappears. All in all we meet and discuss with the youth and help the youth in overcoming these issues, because also in these things we try to encourage the youth in that they need to be educated.”* (Sakhingomuso Youth Group)

#### **b) Strengthened understanding of the role of trained Religious Leaders in organizing Worker Sunday Services Campaigns**

Pastors interviewed in the evaluation described how Worker Sunday has become an important event for them, and that their congregations look forward to the event. They are able to organise the events with little input from Ujamaa now. There were descriptions of how unemployed people spoke movingly about their plight during these services.

*“(Worker Sunday) simply says the church must be supportive of the unemployed, and the church must be seen to be in solidarity with the poor, the casual workers, the unemployed. They must then preach it in the pulpit, challenging the business that sits in our church every Sunday.” (Ujamaa staff member)*

*“One time we organised a workshop on Public Theology on chaplaincy. We invited the director, main chaplain from the South African Defence Force and one from the South African Police Services and one from the prisons and one from the hospital. Four of them came and it was a panel and we invited different people from different communities. Most of these people are unemployed. There was an input from each of these individuals and right there they directed the people – they said this is my address and these are the opportunities and if you can give me your application I can do something for you. The people were so happy and they had no idea. Many were pastors and wanted to do something.” (Ujamaa staff member)*

**c) Increased understanding by church leaders and youth about the relationship between theology and work**

The unemployed youth group members were able to give several examples where they challenged the church to address their issues.

*“What is the church doing to address this issue? Not to speak of the Holy Spirit that he must come down and bring us the Holy Spirit. How do we talk about these things that are affecting us as social issues like this one of unemployment? Being in a church, does it mean that the church should only address the spiritual side of things? Yes but what are the pastors doing and what have they done and what are they yet to do? What plans do they have to help the unemployed youth in their churches? We are not saying they must hire them, but engaging about these things that affect young people.” (Sakhingomuso Youth Group)*

The approach taught by Ujamaa appears to be one of constructive engagement, as shown by the comments below:

*“Ujamaa was teaching us how Capitalists do things, so that we can know how to fight them as they are fighting us from the top. We learnt proper ways that are not aggressive and unlawful. They were giving us tips and steps on how to move forward ... They used the Bible to teach us these lessons. Before, we would just head to the streets and burn tyres, and we didn’t focus on the Bible. But they taught us the proper channels on what to do to succeed.” (Abahlali Basemjondolo Group)*

**People’s Theology programme**

This programme works in two directions, influencing and providing teaching for both new religious movements (often with African Independent/ Initiated Churches (AIC)), which may not have theological underpinnings, and social movements, which often do not have a theological background. Outcomes were observed mainly for the social movements’ subprogram.

**a) Trained leaders within ‘Social Movement’ challenging oppressive institutions**

There were a number of examples discussed during the evaluation of where leaders with how Ujamaa had worked, had formulated action plans to address their situations, such as lack of electricity and landlessness.

*“What I learnt from the workshop is that as people, we live different lives. As we are in this community as leaders, some people may respond to you harshly. You have to be able to hold your peace and maintain your anger, and be able to handle conflict. I also learnt that we need to make things happen, and not just wait for people in higher positions to do things for us.”* (Abahlali Basemjondolo Group)

*“The biggest achievement was a march, and that march was very successful, and there’s never been a more powerful march.... We marched to the municipality and voice our concern. Before Ujamaa, in our minds we were blank, we thought it was a mistake to march in the streets.”* (Mount Elias Youth Group)

**b) An increased understanding among AIC and theology students about the emerging ‘indigenous theologies’ in Africa**

The work of Ujamaa has improved the theological capacity of church leadership of mainline, Pentecostal and African Independent churches. As someone in a partner organisation remarked: *“People in the AICs overnight find themselves a pastor in a pulpit, they don’t have capacity. The work with Ujamaa has provided a platform to strengthen the capacity of clergy. The clergy comes together and engages in theological discussions.”* (Partner organisation)

**c) Increased understanding among church leaders about the contribution of Isaiah Shembe to ‘indigenous theologies’ in Africa**

During the evaluation, the first Isaiah Shembe lecture was held, and was well supported by over 400 people, many of whom were Shembe church members. The lecture was requested by one section of the Shembe church, which is currently divided. The work of Ujamaa in the future will possibly bring an understanding of the issues dividing the church, which might be helpful to both parties. It is noteworthy that this church is reaching out to Ujamaa and sees this university based organisation as having something positive to offer.

**Public Theology programme**

The following outcomes were observed for the Public Theology programme:

**a) Increased understanding among church leaders about their role in strengthening democracy and governance**

One partner organisation of Ujamaa remarked that Ujamaa is assisting with developing the prophetic voice of the church, which will lead to pastoral action. There have been conventions with theologians who have worked with the state, such as Frank Chikane and Kenneth Meshoe, to learn how they influence government. There are discussions about government bills such as those which don’t support the poor. Ujamaa makes a space to engage with these issues, to ask deep questions, and to articulate the church’s voice. They have done this at provincial and national level.

With regard to democracy and governance, the following remarks were noted during the evaluation:

*“Other people give social reasons (why things must change), we give theological reasons”* (Partner organisation)

*“The clergy themselves, how they preach has changed, the gospel has shifted because of the training.”* (Partner organisation)

Ujamaa staff have been called on to comment on various issues regarding politicians and the state from a theological point of view in the public sphere, for example, the African National Congress’s conflict with the South African Council of Churches<sup>11</sup>.

**b) An increased understanding among church leaders and community members about JL Dube’s contribution to Church and State discourse**

The JL Dube lectures are well attended every year. A significant outcome is the recognition accorded the event by UKZN, who has now taken over the event from Ujamaa. The hosting of the first ever public lecture at UKZN in isiZulu is also another significant outcome, making the work of this leader available to many community people in their home language.

**c) Increased understanding among theology students about the theologies of transformation**

As noted in the previous section, theology and other students undertake Biblical Studies and Practical Theology courses through UKZN. Two outcomes were noted during this evaluation:

- Many of the students continue working in the field, often as facilitators and researchers for Ujamaa. During the evaluation interviews it was apparent that these past students understood the theologies of transformation being promoted by Ujamaa, and many of them passionately endorsed them.
- The opportunity for Practical Theology students to engage with some of the groups Ujamaa works with, was invaluable in exposing them to the contexts of suffering many people endure, and also how a shift is possible through CBS and other methodologies which Ujamaa uses.

## **Earth Theology Programme**

The following outcomes were observed for the Earth Theology Programme:

**a) Increased awareness among church leaders as citizens and stewards of the Earth**

During the evaluation, an observation was done of an Earth Theology training of pastors from Nigeria and students from the USA. Both groups of participants from such different backgrounds, and levels of education, were fully engaged with the topic, and levels of awareness were much higher after the session. There was a comment from one pastor that although he has preached for 30 years, he has never preached on an Earth Theology related topic, and now he feels that it is necessary. Actions which were planned ranged from reflections on the individual’s role in ‘ecological sin’ to plans to preach about these issues and to engage with organisations working in the conservation field when returning home.

**b) Increased understanding among church leaders, activist and academics about the relationship between religion and the environment**

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<sup>11</sup><http://www.dailymaverick.co.za/article/2012-12-13-ancs-conflict-with-the-south-african-council-of-churches-the-origin/#.VdXvAvmqqko>



The facilitator of the Earth Programme has embarked on a PhD which is likely to lead to an increased understanding for church leaders, environmental activities and academics, about the understanding of Biblical texts from a climate change and conservation point of view.

**c) Increased awareness of and commitment to addressing environmental issues within communities**

All CBS sessions create a space for discussing the challenges of climate change and conservation, and also for deciding what actions can be taken on individual and group level to address the problems particularly at local level.

*"I heard some of the young people talking about the councillors who side with the government to dispossess people from land or do some activities without even referring to people. And people said "We have nothing to do with the land" Now they are saying "As a Christian we cannot let our land be destroyed – it belongs to us." In the near future I think they will ask for more accountability about what is being done with the land. I hope that we will be there soon because that can be an impact on what we are doing in Earth Theology."* (Ujamaa facilitator, reporting on a conversation in a Youth Group)

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## **ADDITIONAL OUTCOMES OBSERVED**

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In addition to these direct outcomes of the five theology programmes, the following overarching outcomes were observed during this evaluation:

**a) Increase in solidarity and cooperation:**

A sense of solidarity was noted amongst the participants, who described themselves as having been formerly disconnected and isolated on the basis of feeling judged by others. There was a strong sense of discovery that "I am not alone in my situation", as shown in the following quotations:

*"Another aim of our group is to assist each other. Although as we were sharing earlier on, we are not financially sufficient; but the little we can have, no one amongst us can sleep with empty stomach. So we are open to each other, and in case of a need we assist each other from what we can have of a little as it can be. So it's also one of the aims, to help each other to be together, to understand each other and support each other."* (Durban Women's Refugee Group)

*"Since we know that unemployment rate is high among us, so when we're together as an organization and you find that there are posts that are out and one of us qualifies, but does not have money to go and print their CV, since it far and we don't have money, you need money for transport first before you print the CV. So if there's one person going, you can ask them to do it for you, a person who is in the organization instead of borrowing money, so we can save through helping each other."* (Mount Elias Youth Organisation)

**b) Connecting and linking people, and linking them to external resources:**

Ujamaa was able to connect group members to external resources, for example:

*"Also as an individual staying at home and doing nothing is not helpful, you need to go out and meet new people and new challenges and see other things outside ... By meeting new people you get to get*



*new information. I can go somewhere else and again meet new people and conceptualize the information that I got from the new people and bring it back to the organization ... So Ujamaa has somewhere somehow opened our minds, the way we do things as a group and the way we do things as individuals.”* (Sakhingomuso Youth Group)

**c) Emotional Healing:**

Many of the refugees and HIV positive women spoke of emotional healing received through sharing of their past painful experiences.

*“For myself, emotionally I receive healing if we have come together and spoken about the Bible. I feel alive and sister Bongi is a friendly person, whom you wouldn’t be scared to talk to, because you know that whatever you have spoken about, will remain between the two of you if it is personal, you will not hear someone else speaking about it. On my side, emotionally I am getting healed.”*  
(Zinakekele Support Group)

**d) Individual agency:**

A further outcome reported was an increase in individual agency, resulting in a decrease of hopelessness and apathy, for example leading to an increase in:

- Job-seeking behaviour by unemployed youth
- Unemployed youth attending skills development courses (like building)
- Youth registering at local colleges and universities to study further
- One youth group mentioned that several of them have gone for HIV testing after having a workshop with an Ujamaa facilitator on this topic.
- The same group mentioned using gloves to take care of sick people in order to protect themselves from HIV infection.

*“I was able to be an active member in the young Christian workers and I ended up being a Regional and then a national secretary. Because of the constant support we received from Ujamaa we ended up leading as KZN – they gave us a good analysis. Many of us have gone on to getting jobs in NGOs since then. In 2003 I became the National Secretary as a paid official for 5 years.”* (Ujamaa facilitator, previously a group participant)

*“We need these people to get work and we achieved something. We encourage people not to sit home and relax – we say you must read newspapers and drop off your CVs. They get back to us and they say I have a temporary job, eg someone got a 3 month job with Duzi Electrical. Our role is to transform people’s lives on an individual basis and on a group basis. We have to make sure that something changes in their lives.”* (Ujamaa staff member)

**e) Increase in spiritual practise:**

A number of participants reported an increase in their faith and spiritual practise, as discussed by this member from Mount Elias Youth Organisation:

*“Yeah I would add that there are brothers who didn’t go to church, I was one of them but now I do go to church. When Ujamaa arrived, it taught me about the importance of the Bible and I didn’t pray before sleeping but when Ujamaa came, it made me have self-development. There are now things*

*that I'm able to do which were far from me, like praying. Praying was far from me but now I pray before I go to sleep so it a self-development."* (Mount Elias Youth Organisation)

**f) Mobilising community action from marginalised people:**

One of the most powerful outcomes repeatedly observed during the field visits was a sense of community action from participants who had engaged in the CBS workshops. They had developed action plans and spontaneously continued action planning together during the focus group discussions. There was a sense of solidarity amongst the participants and motivation to work for the betterment of their communities. Their descriptions show a strong movement from isolation and apathy to connectedness, motivation, cooperation and collective action.

The following specific actions were undertaken or planned by the participants interviewed in this study:

- Facilitating their own support groups (for example for people living with HIV or unemployed youth)
- Linking with community councillors and local municipalities
- Visiting local government departments to find out about resources and stipends available
- Doing presentations on their group and the purpose of their group in community meetings
- Doing presentations in church, for example on the plight of unemployed youth
- Providing information on health issues to the community, such as HIV prevention and treatment
- Providing home based care support for sick people (including youth who started doing this for others in their community)
- Raising awareness on environmental issues with the community
- Planning to start vegetable gardens (having identified the area where to start this project)
- Planning to develop an internet café with a photocopying machine for use by unemployed youth

**g) Marginalised people become community resource people:**

An unexpected outcome which was observed in several groups was the way in which formerly marginalised people became so empowered that they naturally became resource people for their community. For example the Sibahla support group has become a well-respected source of health information and advice in Mpumuza. An Ujamaa facilitator describes this about an HIV support group:

*"There is a high level of self-confidence that comes out of this process ... Now, if you need something in the communities, they are the first people that community members will go to. Take Mama X for example – she is a frail lady but even councillors will go to her for advice. We say "How do we keep her around forever?" There is a lot of wisdom and insight and spirit of altruism."* (Ujamaa facilitator)

There is already a sharing of information taking place in the groups, as describe by Mount Elias Youth Organisation:

*"We often attended workshop, maybe for four or five days and return with a feedback and brief our colleagues. If five people attended we sit down and brief each other about the information we got*

*when we left because what you got when you left you need to put it into a program of action.”*  
(Mount Elias Youth Organisation)

#### **h) Capacity building for groups**

One youth group described in detail how they had received help with how to structure and run their committee, practical assistance which would otherwise have been difficult for them to access.

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## **OUTCOMES FOR OTHER GROUPS**

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### **Outcomes for religious leaders**

Although there were mainly positive outcomes for marginalised people from the Ujamaa activities, some pastors reported the following:

- An intern pastor reported that she was not going to introduce the CBS process with her congregation, as she did not feel that they knew her and accepted her well enough to introduce Bible studies about the sensitive topics covered by the CBS materials, despite having carried out CBS studies elsewhere with positive results.
- Another pastor reported how he used to preach about ‘hope and love’ before he worked with Ujamaa. After having experienced CBS and the Bread Theology programme, he tried to introduce these transformative ideas into his church. However, his congregation were resistant to the ideas introduced, and many left his church as a result, saying that he was not ‘looking after them’. Some of them have subsequently returned. This is a church which embraces Worker Sunday.
- A pastor reported that he had to leave his church when he introduced ideas of liberation theology to his congregants.

These examples show that notions of social transformation may not be embraced by all church members, that the introduction of ideas deviating from the ‘normal church ideas’ must be done thoughtfully and carefully, and that change takes time.

### **Strengthening interfaith collaboration**

Ujamaa succeeded in bringing together many role players of different faiths and church affiliations for many events, which is a noteworthy outcome, and contributes to shifting the context in the religious space so that social transformation can occur more cohesively.

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## **RESEARCH**

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**Dispelling the ‘ivory tower’ conceptions about the University:** Ujamaa has been responsible for a shift in the communities’ understanding of the University (UKZN), as community members visit the University, and their input is used for research purposes. The intellectual analysis which results from the research deals with practical issues which affect communities, rather than abstract ideas. One organisation noted that research may be ‘extractive’. However, Ujamaa staff emphasised that the CBS process comes with no hidden or directive agenda, and the community knowledge and ideas which surface during the process are used for research material (rather than research topics being decided on, and then community engagement around those topics being sought).

**Research topics:** One evaluation participant noted the broad range of topics for which research is needed, with research already being conducted on some of these topics.

*“One of the achievements of Ujamaa is research, for example into homosexuality, church- state relations, and HIV. These are topics the church is grappling with. There are cultural challenges and challenges of governance, with corruption amongst leadership. The church needs information, and they need the theology. For example, churches find the issue of the use of condoms very tricky, as they know the old Bible stories. However, with the help of Ujamaa a theological organisations, they are able to re -read the texts and learn about theologies. Xenophobia is another issue that they want Ujamaa to deal with: What scriptures are there about that? Also, human trafficking, domestic violence and gender injustice. Ujamaa can challenge the cultural mythologies that exist in culturally patriarchal societies. For young men joining the clergy, it takes the workshops to undo the ideas of masculinities.”* (Partner organisation)

## BREAD FOR THE WORLD: OUTPUTS AND OUTCOMES

During the evaluation, the following was found:

Table 5: Objectives, indicators and results from the Ujamaa 2014-2015 proposal

Objective number	Objective	Indicator	Outputs and outcomes
1	To identify local religious and biblical resources and prepare CBS sets and training manuals for specific contextual themes of the planned programme	The development and production of CBS series on <ul style="list-style-type: none"> <li>• Children and HIV</li> <li>• Religion and Ecology</li> <li>• Social Movements, Religion and Dignity</li> <li>• Sexuality</li> </ul> Training materials on <ul style="list-style-type: none"> <li>• Religion and Governance</li> </ul>	These have not been produced as stand along documents. However, the following was done: <ul style="list-style-type: none"> <li>• Production of the <i>Church Resource Manual against sexual Violence and promoting gender justice</i>: This includes a chapter on children</li> <li>• Articles of HIV and Sexuality are published<sup>12</sup></li> </ul>
2	To re-envision and restructure the curriculum of theological education at the University of KwaZulu-Natal to include CBS methodology as a tool for development/social transformation	Students of the Postgraduate Programme “Theology and Development” and Undergraduate Biblical Studies Programme of the University of KwaZulu-Natal have learned to use CBS as a tool for development/social transformation	<ul style="list-style-type: none"> <li>• Joint training implemented between Theology and Development Programme of UKZN and Ujamaa on the Bible and Social Transformation</li> <li>• Increased understanding of See-Judge-Act methodology among the students of Theology and Development, as demonstrated by their presentations.</li> </ul>
3	To enable participating representatives of Churches, academic- and NGO-circles to use their discussion results and the materials of the Ujamaa Centre in to the benefit of the target group	Positive feed-back from representatives of connected Churches, academic- and NGO-circles verifying the practical use of results that the resources and discussions have provided	<ul style="list-style-type: none"> <li>• Invitations to collaborate with churches and NGOs (eg Gay and Lesbian Network and KwaZulu-Natal Christian Council (KZNCC))</li> <li>• Ujamaa materials used in workshops with churches and NGOs</li> <li>• Pastors and NGOs (eg KZNCC) regularly use the materials, and give positive feedback, although some theologies (eg Bread Theology), may not be accepted initially by</li> </ul>

<sup>12</sup>See <https://ukzn.academia.edu/GeraldWest>

Objective number	Objective	Indicator	Outputs and outcomes
			congregations

## RELEVANCE OF THE WORK

All the programmes of Ujamaa and the processes it uses are considered relevant for the contextual problems Ujamaa is aiming to address:

- **Reaching the most marginalised of people:**

Ujamaa is well connected in the communities it serves and has a positive reputation. It has already been noted that the Ujamaa workshops are reaching the most marginalised and vulnerable of people, including people living with HIV, victims of GBV, unemployed youth, LGBTI communities, people abusing substances and refugees. This is a significant achievement in itself – to engage such vulnerable and excluded people in community-based support groups. In this sense, Ujamaa is not ‘preaching to the converted’ – a criticism that is often levelled at development organisations which tend to work with the already responsible, active and confident members of a community. Ujamaa is considered by the evaluators to be visionary and ahead of the sector in relation to targeting the most vulnerable people as different needs arise in various communities.

The methods of bringing together marginalised people, building solidarity between them, promoting self-acceptance and culminating in community outreach where the formerly marginalised people become resource persons for others in their community is highly relevant. The use of the Bible in addressing people who have been rejected by the church seems a particularly powerful and empowering approach.

- **Working with church and community leaders:**

Church leaders from mainline, Pentecostal and African initiated churches all find the processes and content of what Ujamaa shares with them highly relevant, although challenging at the same time. The explosion of new and African initiated churches in South Africa also creates relevance for the work of Ujamaa, as these churches seek to develop theologies, and to be relevant in the day to day lives of their congregants. Community leaders find the Ujamaa approach effective in finding positive ways to deal with their problems, through collective action.

- **Relevance of using the CBS methodology**

It is estimated that 80% of South Africans consider themselves Christian, with many people actively attending church and other Christian ceremonies and rituals. The Bible is considered a powerful message and has been used for judgement and discrimination, as well as social transformation. This makes the Bible a valuable means of reaching a large proportion of the population, including highly conservative and moralistic sectors of the population which may not be involved in progressive development activities.

*"CBS brings a new, innovative way of re-reading the Bible. The Bible has been used differently in the past, making people feel judged and ostracized. CBS has redeemed the Bible because it has allowed people to re-read the Bible and find solutions or even enlightenment in their own context. You read a story that happened centuries ago, for example the story of Tamar – these things are happening in our own life (GBV and rape). How can we use this as a tool for advocacy and change today? Groups find a lot of similarities in how they are being treated today. But then when we follow Jesus' response to these people, for them, it reminds people how they are being judged differently because of their status and moves differently to find their soul and to move to acceptance and how to move on. The Bible has really been misused. We need to allow the voices of people to look at it in a way that empowers them and gives them a second chance – the God of second chances is who we are worshipping. We need to bring theologies of life and empowerment, not death and stigma." (Ujamaa facilitator)*

*"In the midst of passivity, the See Judge Act method is the opposite of that ... It takes power away from the educated and gives it to those who are less respected and understood in our churches. They are also equally able to read those texts. Contrary to the usual in church where you have a preacher that preaches – this says "No, we are all equal". A mine worker in the mine and a capitalist boss will come to different perspectives, from the oppressed and the oppressor. Usually the dominant text will be taken in church and this does not challenge the dominant voice." (Ujamaa facilitator)*

An academic describes how using the CBS has enabled her to work at grassroots level, allowing the gap between academia and community to be bridged in a relevant way.

*"The approach of Ujamaa helped me a lot because I used the Biblical text to help people discover themselves and read themselves. It is from our context. We take one of the texts in the Bible like the Samaritan woman and the questions we asked from Ujamaa just opened their minds. They were amazed and said "Oh what can we also do as women". It is a very good tool for me ... I did my doctorate but I needed this kind of thing – my perspective was very high, with people who are much educated. But this helped me to go to the grass roots – to people who don't even know how to read the Bible. Some of them are not even Christian but it brings about discussion. It helps me and gave me the way to communicate and work with the grassroots people."*

Comments from an international donor partner emphasise the relevance of Ujamaa's work

*"It is a faith-based and ecumenical organization and in the African context, one of the very few organisations that take a political stand, work on social and economic injustice and governance issues (work on structural and behaviour change). Further, their courage to work on sexual identities and masculinity. And the way they use the Bible as a media for socio-economic transformation."* (Donor organisation)

*"As an organization that spans across community engagement, tertiary level teaching and academic research, it has the potential to shape future thought leaders and bring the 'classroom' or 'reader' to connect with the issues of the poor and powerless. From a social justice perspective they could play an important role in conscientisation."* (Donor organisation)

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## EFFICIENCY

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In this section, comments are made about Ujamaa's efficiency in terms of:

- Organisational systems and financial management
- Programme and project management
- Monitoring and evaluation systems

### Organisational systems and financial management

The organisation has both the advantages and challenges of being a small development organisation within a large university. The benefits appear to be high levels of financial control, well developed systems of procurement and substantiation of expenses, and well developed systems of human resource management. Ujamaa further benefits from staff access to university education, rental space, electricity, telephone systems and internet which is provided by the university. The disadvantages are the lengthy time it takes to make payments to service providers, cumbersome administrative procedures which are not always suitable to a small scale, flexible organisation, and staff salaries not always being aligned to professional standards of remuneration.

Because of the challenges of slow payments and the nature of the work with impoverished communities with limited financial infrastructure, significant amounts of payments take place by cash, for example payment of participant's transport and catering items. The cash payments are supported by receipts and signatures of taxi drivers and participants. Where possible it is recommended that these systems be further standardised, for example with signatures from participants attending the workshops to corroborate the amounts paid to taxi drivers.

### Programme and project management

Programme and project management does not always seem to start with integrated longer term work plans for the various programmes, which makes the coordinated management of the programmes inefficient. Regular planning by all staff members, coordinated by the M&E and Programme Coordinator with related budgeting processes, would increase the efficiency of Ujamaa's work, and allow community partners to be able to plan for joint activities. Project management training for relevant staff could be considered.

### Monitoring and evaluation

The simple monitoring system consists of a data collection system from activities in the form of attendance registers and standardised reporting systems about the activities: these data collection systems are efficient. There is also a system of collecting pre and post intervention data, to reflect short term changes in people's knowledge and attitudes to the topics under study. However, there are inefficiencies in the data capture systems, and data is not used systematically. Evaluations are carried out when requested by donors or when funds are available. The efficiency of the M&E system could be improved through a review process to align objectives, outputs and outcomes across multiple donor projects and implementation of a simple data capture system to enhance the monitoring of activities. Another important aspect of M&E which could be improved is that of reporting for individual donors against donor specific objectives and plans, with explanations of changes in activities proposed in funding proposals.

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## EFFECTIVENESS

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The effectiveness of Ujamaa's work and specifically of its individual programmes has been demonstrated in the section on outcomes. Programmes focussing on change at individual level, such as the Body and Bread Theologies, have been shown to be highly effective. Other programmes such as the Public Theology are more difficult to comment on in terms of effectiveness, as they work at a higher level with general public consciousness-raising. A long term view will show whether there is any change in what is being addressed.

The effectiveness of the central process used by Ujamaa, namely, CBS, is undoubted, and is able to effect change at the level of the individual and communities, and possibly more broadly.

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## SUSTAINABILITY

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Two aspects of sustainability were examined, namely, the sustainability of the organisation, and the sustainability of the outcomes. The sustainability of Ujamaa is discussed here in terms of:

- Sustainability of the organisational human resources
- Sustainability of the scope of work
- Sustainability of the outcomes of the work
- Financial sustainability

### Sustainability of the organisational human resources

The work of Ujamaa is made possible through a core group of dedicated, professional staff members and a charismatic group of highly educated consultants who are specialists in their fields of focus. This broad network of committed individuals contributes towards the sustainability of the organisation. The following was observed about the quality of Ujamaa staff and facilitators:

- They show great passion for development, wishing to improve the conditions of the poorest and most rejected community members
- Many of the staff and facilitators are respected and qualified church pastors and theologians, which adds to power of their interactions with marginalised people and other church leaders and academics
- Many of the staff and facilitators travel internationally and several are from other African countries, which seems to bring a broad-minded perspective to their work and consolidates the key messages of cooperation and unity
- In comparison with other development organisations, it was considered that the Ujamaa staff and facilitators have a high level of professional education
- This high level of education is combined with a strong spiritual focus and progressive approach to development and religion
- The staff and facilitators of Ujamaa embody and model the theological and developmental principles of the organisation, with a non-judgemental, approachable and compassionate approach towards the beneficiaries of the programmes, which was both demonstrated (observed) and expressed during this study
- Several of the staff and facilitators attribute their own personal and professional development to Ujamaa



There was a request for a review of staff salaries to become more commensurate with their workload. There is a feeling that they are overburdened and under-appreciated.

### Sustainability of the current scope of work

The amount of work being done by a limited core pool of staff was raised as a concern for sustainability. Ujamaa covers a wide range of local, national and international communities with a wide range of programmes and projects.

### Sustainability of the outcomes of the work at community level

Some issues were raised about the sustainability of the outcomes of the community level work. Beneficiaries and Ujamaa staff and facilitators all unanimously agreed that there needs to be a much stronger focus on follow up of action planning, especially in relation to addressing extreme poverty and unemployment. Several of the groups expressed that they would appreciate more sustained support from Ujamaa in terms of the following, which have a strong development focus, and move away from a theological focus:

- Ujamaa visiting more regularly and more often (some requested once a month and others twice a month)
- More follow through on concrete issues, like organising electricity for a community or municipal support for a group
- A stronger focus on job opportunities
- Support with income generating opportunities and small business development
- More networking with other organisations
- Providing limited funding to start small businesses or assist in applying for available study, employment and government resource opportunities (which often require some initial investment)

These ideas are reflected in the following comments from Ujamaa staff and facilitators:

*“Yes we use the CBS which is good but we need to link it up with developmental issues. Like alongside each Bible study group have an IGP or savings club. So people can learn how to hold onto cash instead of spending outside of the community. Helping individuals emotionally, spiritually and economically. Poverty is our big enemy. The hunger we see is like a slap in my face. If they can start to look, not only at the Bible but you cannot read the Bible on an empty stomach. It means acting and praying.”* (Ujamaa Facilitator)

*“The method is good ... People like it and they want more. If we had the resources we go out there and do a CBS with them. They understand but what we give them is theory. They want hands-on.”* (Ujamaa staff member)

A key aspect of the lack of follow up was identified as the way in which the work is so diverse and covers so many different target groups and communities:

*“One of our problems is that we don’t make much follow up because we have got a lot of things to do. Today you are in this community and it is very rare that you go back to the same community soon because there are too many. By the time you get back, people are complaining that we have forgotten them.”* (Ujamaa staff member)

Thus sustainability of outcomes could be strengthened by finding creative ways to engage with development activities. Suggestions and recommendations about how to address these issues of sustainability are discussed in the section on Recommendations.

### Financial Sustainability

The Ujamaa Finance Manager explains that the organisation currently has sufficient funding to cover their core costs for the remainder of 2015 and 2016.

The figure and table below shows the income and expenditure of Ujamaa for the past 4 years.

Figure 7: Income and Expenditure of Ujamaa from 2011 - 2014

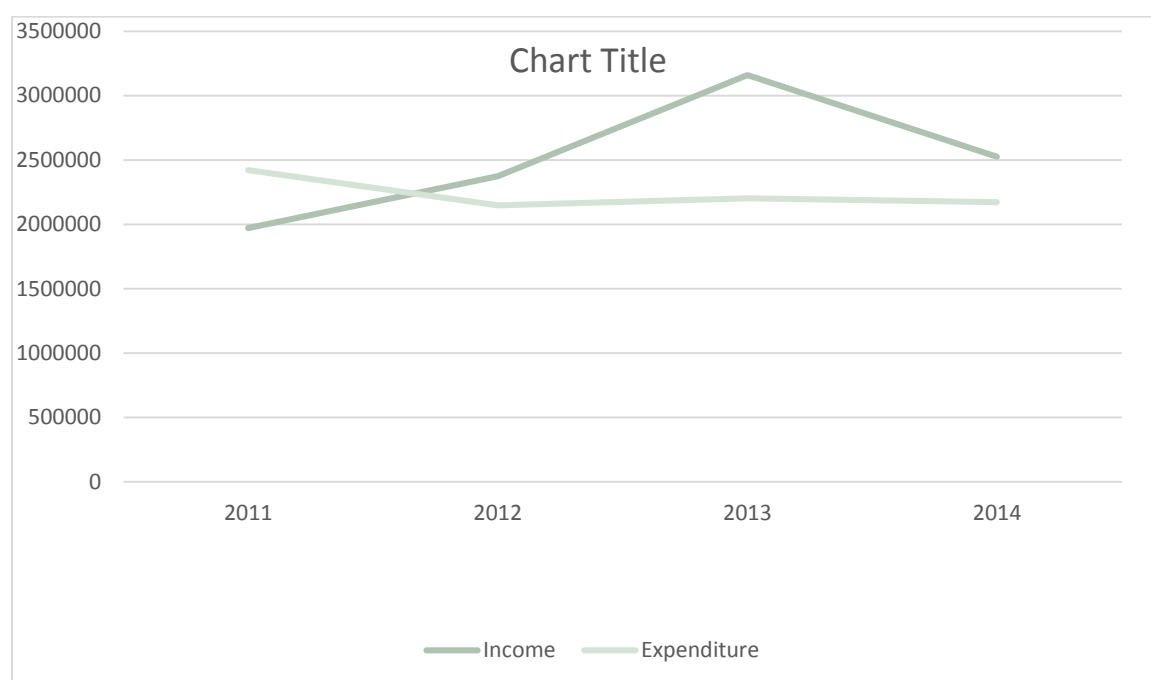


Table 6: Income and expenditure for 2011-2014

Year	Income	Expenditure	Surplus
2011	1971802	2421109	-449307
2012	2375014	2147296	227718
2013	3158807	2201880	956927
2014	2525117	2171748	353369

The figure does not reflect committed income at the end of each year, in that some of the surplus from each year includes unpaid expenses from the current year and committed donor funding for the start of the following year.

The trend shows a relatively stable income and expenditure over the past 4 years, peaking in 2013. The organisation was able to bring in some of its own income through facilitation fees and was able to set aside some of this funding for a retrenchment fund.

The management of the organisation is concerned about the future financial health of the organisation, given the reduction of international funding to development organisations in South Africa, and since Ujamaa has relied in the past on international support. This is a real concern and Ujamaa has identified the need to source more local support for their work, considering government, local churches and local development agencies.

Ujamaa occupies a specialised niche in the sector - that of using a theological approach to development with especially marginalised people. This will hopefully secure their support for the future from likeminded progressive religious institutions. However their approach does mean that less tangible outcomes are evidenced from their work, which belies the significance of their impact.

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## COLLABORATION AND NETWORKING

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Ujamaa is well connected to a wide range of local and international non-profit organisations, churches and faith based collectives. Their public platforms are well attended by their partner organisations and interested members of the public.

Ujamaa is generous with their materials, which seem to be available as open source resources freely available on the internet.

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## DISCUSSION ABOUT FINDINGS

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The CBS methodology is excellent and is appreciated widely and being applied relevantly to a range of most marginalised people. It is also a means which provides an acceptable entry point for conservative people and pastors to address the issues of the marginalised and those discriminated against.

Some remarkable outcomes were noted in the course of the evaluation, however, these are changes in perceptions and attitudes towards self, others, life and hope, and are thus not open to easy monitoring and evaluation. Ujamaa is taking the most marginalised, stigmatised groups and 'removing their marginalisation', which is a huge achievement. This type of profound outcome is often worth more and is more sustainable than development outcomes (such as increased resources) which are easier to track. Ujamaa's outcomes involve a reconceptualization of self and connecting with the idea of possibilities for one's life. Ujamaa's specialization is tackling stigmatization and discrimination, to promote co-operation and cohesion. Where there are other more concrete outcomes (like youth studying, finding employment and being elected into leadership positions) and systems could be set up to measure some of these.

In considering what has been achieved through the work of Ujamaa in its quest for social transformation, it is helpful to turn to the work of Rao and Kelleher<sup>13</sup>, embodied in their integral framework.

Figure 8: Adapted from the Integral framework of Rao and Kelleher (2005)

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<sup>13</sup> Rao, A., & Kelleher, S. (2005). Is there life after gender mainstreaming? *Gender and Development*, 13(2), 57-69. doi: 10.1080/13552070512331332287



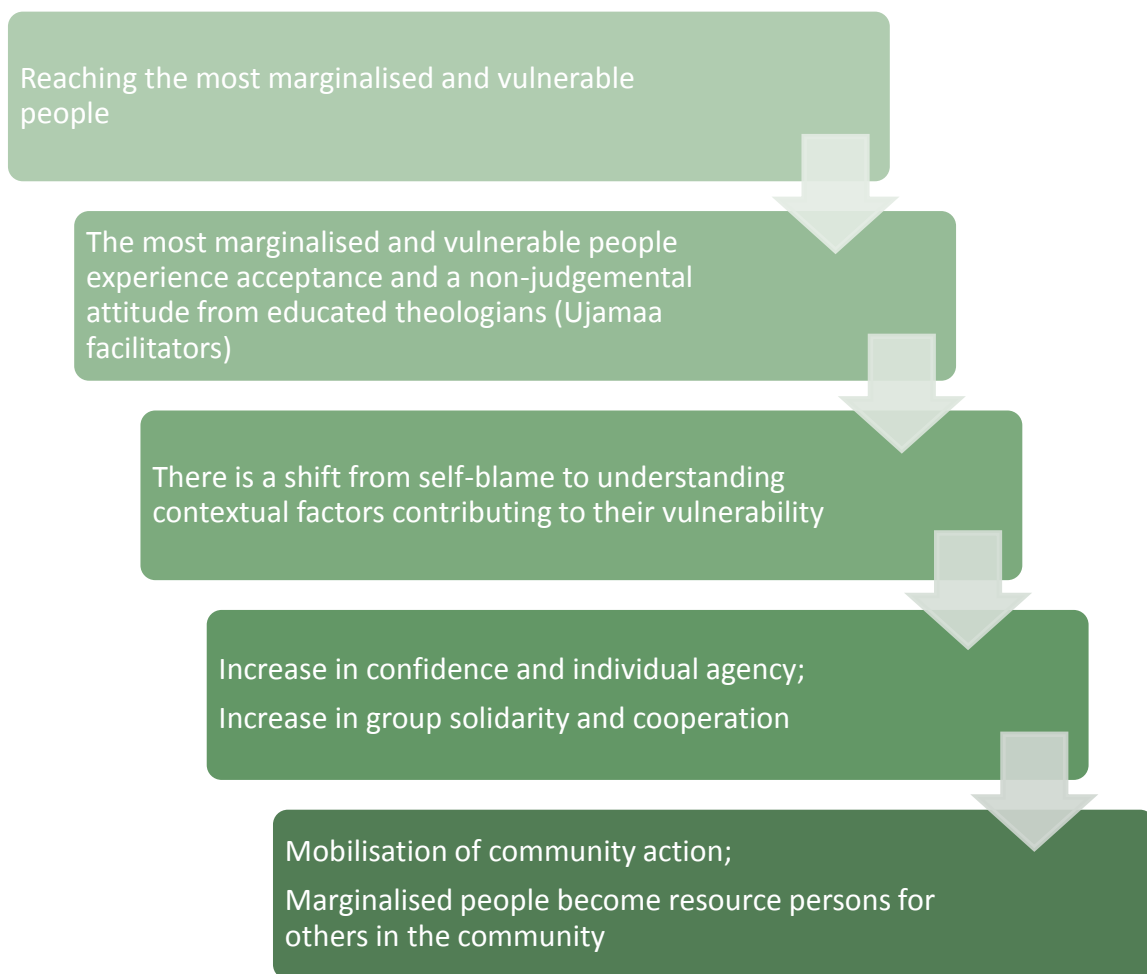
Rao and Kelleher's "integral framework"<sup>14</sup> (see Figure 8) has been used by development organisations like Oxfam Australia in South Africa to understand a shift at multiple levels during development work. The model suggests that in order to effect long term, sustainable change in the lives of vulnerable people, transformation must take place at each of the above-mentioned quadrants, and that this change should take place both at individual and collective levels, both formally and informally. Ujamaa focuses much of its work through CBS on the top left corner of this sphere (people's beliefs, attitudes and consciousness), which is arguably one of the most difficult aspects to change and subsequently leads to changes in the neighbouring 2 spheres. They achieve this both individually and working with groups on collective action.

In relation to the outcomes observed across all programmes, it was noted that these took place in a sequential pattern, as summarised in the diagram below:

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<sup>14</sup>Rao, A., & Kelleher, S. (2005). Is there life after gender mainstreaming? *Gender and Development*, 13(2), 57-69. doi: 10.1080/13552070512331332287

Figure 9: Outcomes across all programmes



The significance of these outcomes is once again emphasised here, as developmental processes with potentially sustainable contribution to ongoing development at community level. This is significant social transformation and community mobilisation and these are outcomes that could be measured in future.

Similarly significant changes are taking place with church leaders, though some described a push back from the congregation, because not everyone wants social transformation.

# RECOMMENDATIONS

Within Ujamaa and between Ujamaa and its partner organisations there are different approaches to theology and development. This is both a source of tension and a potential strength, if there can be an appreciation that there is benefit in multiple approaches and ideologies.

A strategic reflection is recommended around the following issues:

## Strategic objectives

Overarching objectives for the organisation, covering all the work of the organisation, and aligned with the work with various funders, are required. These will bring clarity about how the core business of Ujamaa is to be carried out.

## Scope of work: Programming

Ujamaa may need to critically reflect on the scope of its work. It is recommended that Ujamaa considers working in fewer communities and on less projects. The scope of the 5 programmes is vast and the number of specific projects within them are too extensive for the small staff complement. There are part time facilitators running some of the peripheral projects, but this means that they are not well always integrated into the organisation.

## Activities at community level

Working at community level is a strength of Ujamaa. However, to further strengthen this work, there needs to be more community-based follow up and mentorship, not just occasional workshopping according to a sometimes random schedule. This could be addressed (if a strategic decision was taken about this), through a number of possibilities, such as the training of community volunteers/facilitators, and purposeful linking and partnering with development organisations working in relevant sectors.

**Mentorship:** All partners and beneficiaries were extremely positive about the CBS methodology in terms of changing attitudes of the most vulnerable members of society. A recommendation which came from all Ujamaa staff and beneficiaries and some partners was the idea of investing more in the 'Action' aspect of 'See, Judge and Act'. It was suggested that the outcomes of the programme could be enhanced through more follow up and mentorship of the action plans emerging from beneficiaries after their initial engagement with CBS. This does not mean that Ujamaa needs to become specialists in the emerging needs (such as business development and agriculture). Rather, Ujamaa could network with a range of specialist organisations and create links between the specific requests of their beneficiaries and ongoing development initiatives. Ujamaa would be able to play the role of mentor to ensure that the links are fruitful. Many of the groups also wished for ongoing theological support from Ujamaa themselves, on a more regular basis.

**Community Volunteers:** To engage in more extensive mentoring and ongoing support of community projects, Ujamaa would need to increase its person-power. There is a sense from the staff of Ujamaa that they are under-resourced and spreading themselves too thinly across multiple projects and communities. Each staff member is taking on various functions beyond their designated role, especially facilitation of community work. There are no dedicated staff members functioning as community facilitators and this could be a way of expanding community support in future.

A specific suggestion made by both staff and beneficiaries was to train community volunteers/facilitators in the CBS methodology. In this type of 'train the trainers/facilitators' approach, selected beneficiaries who have been motivated by the CBS workshops to lead community action in their area could be trained to maintain the community support groups, provide a link with Ujamaa and facilitate CBS workshops with others. The volunteer facilitators would require stipends for the work they do. The CBS approach is highly structured, based on questions which are asked of participants in order to encourage them to apply the Bible stories to their own lives, therefore it does not require highly skilled facilitators. However the CBS method rests heavily on non-judgemental facilitation and this is likely to affect the quality of engagement. A further observation is that the messages of non-judgemental respect were especially powerful coming from qualified religious leaders. However staff of Ujamaa suggest that some of the early work may still be done by their experienced facilitators, with the community action being sustained by trained volunteers.

**Networking and referrals:** The idea of networking and referral with other development organisations was also raised as a suggestion to offer more follow up support: A discussion around this is recommended.

**Exchange visits:** A further suggestion was to organize joint platforms where different community groups may support one another in an ongoing manner.

**African Research Associates:** The objectives for these programmes need to be decided on, and outcomes tracked to see whether this new and promising programme is having the desired effect. A system to manage the associates must be put in place.

### Balance between community work and research

The tension about university and community probably reflects a tension of limited resources, and the tension between breadth and depth. Some Ujamaa associates seem to want to spread the methodology far and wide, to every new and deserving marginalised group, and with an extensive international reach. There is a high demand for this reach, which is positive. Others, who are faced more directly with the community suffering, experience the burden of facing this suffering and want to do more in-depth local work. This tension between breadth and depth is a healthy tension, and the balance needs to be purposefully planned at the level of each of the five programmes. A strong recommendation from Ujamaa staff was to ensure the investment of 80% the organisational resources on community work. This is in line with donor requirements and the proportion going to each aspect should be tracked through the financial system.

### Location of the organisation

The idea of cutting some ties with the University and becoming a more independent NGO was mooted by a number of people during the evaluation. Given the current funding climate and the benefits which Ujamaa accrues through being in the University, it is probable that the current situation is more advantageous for now. If it is decided that could be a possibility for the future, the next 3 years could be spent:

- Strengthening the M&E system
- Strengthening the community follow up / mentorship / training of community facilitators
- Strengthening their funding base
- Strengthening their programme management capacity

- Researching the outcomes and gaining the advice of other partners which have moved from the University (for example Sinomlando)

### Monitoring, evaluation and reporting

The monitoring and evaluation system which has been in place since the beginning of 2015 is a good foundation for further development of the M&E system. Donors are requesting more information on outcomes, and plans for how and how often this type of data is to be collected should be made. Decisions about the extent of (feasible) data capture and use should be made, bearing in mind donor requirements. All proposals for funding should include funds specifically for M&E activities.

### Fundraising

The sustainability of Ujamaa rests on its ability to attract and maintain a solid funding base. New sources of funding should be sought. It was noted that religious individuals and organisations are well resourced in SA, and may engage with Ujamaa to share human resources, funding, and influence.

### Governance

There is a sense that at times the recommendations from the Advisory Board are not always taken and there may be differences in priorities from each of the Ujamaa structures which could be discussed.

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## IN CONCLUSION:

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Ujamaa is to be commended on the excellence of its work at community level, and in churches, and for its unique role in bridging the gap between academia and the community. Their work is highly relevant in addressing marginalised people in a way that reduces stigma and strengthens their integration in their communities.

# APPENDICES

Appendix 1: Terms of Reference

Appendix 2: Workplan for the Evaluation

Appendix 3: Participants Consulted in the Evaluation

Appendix 4: Tools Developed and Used in the Evaluation