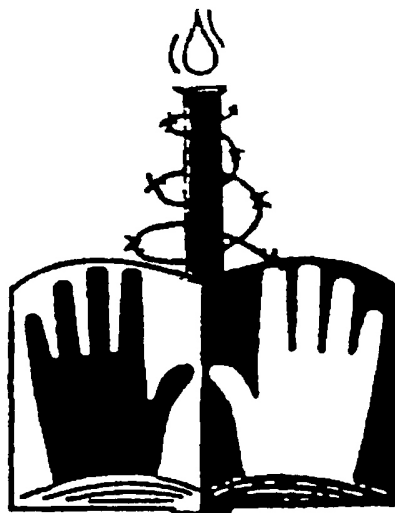


IMPACT EVALUATION

*THE UJAMAA CENTRE
FOR BIBLICAL AND THEOLOGICAL
COMMUNITY DEVELOPMENT &
RESEARCH*



21 YEARS

AUGUST 2010

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1. INTRODUCTION

In 2010, the Ujamaa Centre will have been in existence for 21 years. Celebrations are planned to honor the passion and dedication of all those who have contributed in so many ways to making the Centre what it is today. The purpose of this evaluation document is to reflect on the impact of the Centre's work since inception, but with a particular focus on the past five years. In line with traditional Ujamaa methodology, this process has allowed both the voices of programme participants and the voices of leaders to be heard. The strengths and successes of the programmes have been clearly presented but space has also been created for constructive suggestions for improvement. As the overwhelming sense from participants is that the programmes are transformational and must continue, the intention behind the suggestions and recommendations is to help pave the way for the Ujamaa Centre to remain socially engaged and contextually relevant for another 21 years.

2. METHODOLOGY

2.1 FIELDWORK

Generic questionnaires were designed for all stakeholders to facilitate comparison and analysis of information (see Appendix A). The fieldwork was undertaken by a team of three evaluators - Mbali Cossa, Musa Mkhize and Lisa Strydom - working as a team of independent consultants. Information was gathered from 147 people by means of 110 face-to-face interviews, 7 telephonic interviews, 20 written questionnaires and one focus group with 24 members. Those consulted included Board members, past and present staff of Ujamaa and the School of Religion and Theology at the University of KZN (SoRAT), fieldworkers, student workers, donors, partner organizations and community members (see Appendix B).

A number of documents were also reviewed to gather more detailed information about the history and activities of the Centre. A list of these is attached as Appendix C.

2.2 ANALYSIS

The information gathered is presented in 3 distinct sections:

Voices of programme participants: Information gathered has been analysed in relation to the stated objectives of each of the six programmes that make up the Ujamaa Centre in order to assess the extent to which objectives have been met. Unless otherwise stated, the objectives used for analysis are those outlined in the 2009-2011 Ujamaa Centre Narrative Proposal document. Where impact-related information provided by respondents does not fit neatly under any particular objective, it is reported under the heading of 'Unplanned Impacts.' The challenges experienced by programme participants, as well as their suggested changes for the improvement of each programme, are also documented.

The voices of Ujamaa Centre funders and leaders: Some opinions of staff, Board members and donors are relevant to particular programmes and have thus been included in the analysis of specific programme objectives. However, more general comments that relate to the organization as a whole are presented in a separate section.

Reflection on changes in the programme over time: A brief comparison is made between responses of those who have encountered the programmes of the Ujamaa Centre (in any capacity) within the past five years and those who have been involved for longer than five years, or more than five years ago.

2.3 LIMITATIONS

The assessment of some programmes, or objectives within programmes, is based on very limited information and may not present a true picture of the views of all participants. There are two main reasons for this:

- The record-keeping within some programmes in terms of activity reports, attendance registers and contact details of participants is extremely poor. A significant amount of time was spent identifying appropriate people to speak to and then tracking them down. In addition, unnecessary time and travel costs were incurred because a number of repeat trips had to be made when we belatedly discovered that other groups or individuals were located in areas we had already visited. Ultimately, we would have preferred to contact a wider range of respondents but this was not possible with the available information and without incurring significant additional costs.
- Where we relied on email to communicate with people, particularly those overseas or for whom we had no telephonic contact details, we only had a 30% response rate, despite numerous attempts at follow up.

3. A BRIEF HISTORY OF THE UJAMAA CENTRE

3.1 THE INSTITUTE FOR THE STUDY OF THE BIBLE (ISB)

In the mid 1980s, Prof Gunther Wittenberg, the founder and then Head of Department of the School of Theology at the University of Natal (now University of KwaZulu-Natal), was frustrated. The school had initially been conceived as a training ground for Lutheran pastors, but each year only a handful actually enrolled for the course and the absence of black Lutheran ministers was particularly striking. Prof Wittenberg had begun feeling that the training they were offering was not relevant to the communities it was targeting. At the same time, he had developed an interest in Latin American Liberation Theology and the work of Carlos Mesters and his Bible Movement. In September 1988, when he was invited to attend a conference for theological educators in Brazil, and to spend an additional week in the country prior to the conference, he did not have to think twice. He saw this as his opportunity to explore the relationship between Liberation Theology and grassroots communities.

As it happened, the insight he gained in Brazil was so profound that he returned determined to resign from his University position and establish an institute that focused on studying the Bible *contextually*. Fortunately, his colleagues managed to persuade him that the university was in fact the most appropriate location for such an institute. Although he resigned as Head of School, therefore, he stayed on at the University as Director of the new Institute for the Study of the Bible (ISB) which was funded by Evangelische Missionswerk.

At around the same time, a young theology student by the name of Gerald West was working on his doctorate, which investigated the Bible as a tool of liberation. He, too, was frustrated, as he saw a glaring gap in the Liberation Theology he had been researching – the voices of the poor and marginalized were missing. Instead, academics and theologians spoke about their perceptions of the relevance of the Bible to oppressed people. Gerald West felt very strongly that this approach was flawed.

The timing was perfect. The ISB had a Director, but needed a manager to arrange the day-to-day operations of the Institute. Gerald West was passionate about finding a more meaningful way to study the Bible. He was appointed manager of the ISB in 1989.

In the first year, Gerald West travelled around South Africa consulting with various people and organizations involved in contextual Bible study to establish what resources were already available. He also had the opportunity to visit Brazil where he discovered some ways of reading the Bible where academic interpretation was subordinate to the understanding that ordinary people had of the Bible. This idea excited him as it addressed the gap in Liberation Theology that he had previously identified.

Working with small groups of community members in Pietermaritzburg during a terrible time of political unrest in the area, Gerald West and others began trying to understand what message the Bible, which had been used to justify the oppressive Apartheid system, could possibly be saying to oppressed black people who were fearful and angry. It became clear that academic interpretations had limitations and that the true power of the Biblical text was only revealed when both academics and ordinary people sought understanding together. This methodology has remained at the heart of the work of the ISB.

3.2 THE HOUSE OF STUDIES FOR WORKER MINISTRY (HWM)

After working on projects which exposed him to the frustrations and challenges experienced by working class people, Jim Cochrane was looking to change the way ministers were taught in universities and seminaries. He raised the idea in a workshop facilitated by Archbishop Hurley who encouraged him and others to act on it. The House of Studies for Worker Ministry (HWM) was initially established as an independent NGO but then became incorporated into the School of Theology. Part of its aim was to provide churches with a theological and Biblical imperative for involvement in (economic) issues affecting the working class, as historically churches had been detached from this central aspect of the lives of the very people who made up the largest proportion

of their congregations. Churches needed to understand the oppressive, neo-liberal economic system that inevitably caused and maintained high levels of unemployment and accept that this system did not reflect the values of the Kingdom of God. The next step would be for churches act on this realization through lobbying for systems that would improve the lives of unemployed people. Two desirable outcomes were government creation of mass employment and introduction of a basic income grant as a safety net for those who, through no fault of their own, could not find employment.

This type of church involvement was in accordance with the prophetic theology that had recently been outlined in the *Kairos Document* of 1985.

The manager of the HWM was Mzwandile Rodriguez Nunes, a passionate, committed and uncompromising advocate of the rights of those exploited and oppressed by a profit-driven neo-liberal economic system. Sadly, Mzwandile passed away in 2009, but he left an amazing legacy that will continue to inspire and motivate staff, partners and community members for many years to come.

3.3 THE INSTITUTE FOR THE STUDY OF THE BIBLE AND WORKER MINISTRY PROJECT (ISB&WM)

In 1996, a decision was taken to bring the House of Studies for Worker Ministry and the Institute for the Study of the Bible together under one umbrella, which was renamed the Institute for the Study of the Bible and Worker Ministry Project (ISB&WM). In effect, the Worker Ministry Project (WM) became one of the programmes of the ISB along with the Research & Pedagogy, Women & Gender and Community Development & Leadership Training Programmes. This was not an easy transition and the WM struggled for several years between retaining its individuality and uniqueness and finding its place within the ISB.

3.4 THE UJAMAA CENTRE FOR BIBLICAL AND THEOLOGICAL COMMUNITY DEVELOPMENT AND RESEARCH

By 2003, the integration of the two organizations had been successfully completed. As a sign of this new unity, and in order to capture the purpose of the organization as a whole, it was renamed the Ujamaa Centre for Biblical and Theological Community Development and Research. The word “jamaa” comes from the Kiswahili word for “family”, a reference to the sense of belonging that all programmes now experienced within the organization. “Ujamaa” is best understood in western terms as “socialism”, which is appropriate given the conviction of the organization that African socialism is the best way forward for South Africa, and its commitment to shifting mindsets in that direction. However, Ujamaa is not only an economic concept; it is also political, theological and cultural in accordance with the work of the Ujamaa Centre.

The Ujamaa Centre currently defines its purpose as follows:

“...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).

Our primary concern is those sinful structures which trap and keep people oppressed and marginalized, including: economic systems which maintain a rich elite and leave the masses in poverty; patriarchal systems which sustain male privilege and power and keep women subservient and subject to various forms of gendered abuse; residual racial systems which maintain white privilege, particularly in the private sector; hierarchical systems which enable a few to exercise control over the many, especially in the churches; cultural systems which stigmatise and discriminate against those who are HIV-positive and those who are striving to live positively with HIV and AIDS; governmental systems that fail to deliver our country's resources to those in need; and ecclesial systems that fail to engage prophetically with the systems mentioned above.

The Ujamaa Centre is committed to analyzing and dismantling these systems and the power relations that undergird them.”

The primary methods of the Ujamaa Centre - Contextual Bible Study (CBS) and the See-Judge-Act method - are unashamedly Biblical and theological, although this does not preclude work with like-minded groups or organizations that are not overtly Christian. There is also a commitment to implementing these methods in the mother-tongue of communities or groups. But the work of the Ujamaa Centre is not just about implementation, however. There is a conscious effort to reflect on a regular basis such that the next cycle of action is appropriately modified. This cyclical practice is known as praxis. The purpose of this evaluation is, in part, a continuation of this praxis cycle.

4. THE VOICES OF PROGRAMME PARTICIPANTS

4.1 RESEARCH AND PEDAGOGY

4.1.1 Overview

The Research and Pedagogy Programme continues the original work of the ISB in terms of developing and disseminating the CBS method both locally and internationally. CBS is a foundational tool in all programmes of the Ujamaa Centre, as well as in teaching students of the School of Religion and Theology at the University of KZN.

4.1.2 Analysis by Objective

Objective 1:

Developing the capacity in others, particularly leaders, to use the Contextual Bible Study methodology (*Indicator: the ability of those who have received training to replicate the CBS process*)

The CBS methodology has had, and continues to have, an enormous impact both locally and internationally. Some of the words used to describe the method by fellow academics are 'pioneering' and 'groundbreaking'. Reading the Bible contextually brings new life to the text, emphasizes its relevance for the current circumstances of the reader and inevitably leads to a deeper individual faith in conjunction with more regular Bible reading, prayer and commitment to becoming socially engaged in various ways. This seems to be the case across the whole spectrum of readers, from very ordinary readers to very academic ones. To use the analogy by Malika Sibeko, who worked for the ISB and now serves on the Board, the methodology spreads 'like fire'. Those who are exposed to it become excited and passionate about it very quickly, and look for opportunities to share it with others.

"To be honest, when first time I heard about Gerald [West] coming and conducting CBS at Gurukul, India, I was not at all eager to join it thinking of yet another white-fella coming and telling us how to read my Bible. I just went to hear him so that I can criticize him, and make fun of it as it was my field of studies (Biblical). But it was not so, within first fifteen minutes I was glued to it so much that I missed my compulsory German language classes for doctoral studies."

Naveen Rao, India

Naveen Rao, who is now Dean of Theology Students and the Registrar at Leonard Theological College, has since personally facilitated over 50 contextual Bible studies for different groups including women, men, youth, home cells, theological students and Ashram fellowships.

Tertiary Educational Context

CBS is also now extensively taught in Universities and Seminaries both locally in South Africa and internationally, for example:

- exposure to CBS convinced staff at the United Seminary of Ricatla in Mozambique that their education should "be thoroughly contextual, and that the approach to the Bible proposed by Ujamaa and CEBI has to be an integral part of our way of teaching Bible and theology."
- the Abetifi Lay Training Centre in Ghana includes CBS in its Training of Trainers programme.
- the Candler School of Theology at Emory University in Atlanta runs a module called "Reading Job from the Margins" which uses two of the Coordinator, Gerald West's, CBS publications as key texts.
- The Gurukul Lutheran Theological College in Chennai, India, has invited the Coordinator several times to conduct CBS workshops for students. According to a Professor at the

college, “(m)ost students who have attended these workshops do remember the method and are employing it in their work.”

Some academic and seminary staff are using CBS outside the formal teaching context in their own work with churches and communities, for example, in the Presbyterian Church in Mozambique:

“I have learned a lot and have been stimulated further to be involved in Bible studies with local communities. Each encounter with a community around a biblical text has meant a rich experience and has had in a way a healing effect on myself. I have discovered the need to conduct these Bible studies with grassroots communities in order to balance my work as a lecturer.”

Hette Doorndomburg, Mozambique

Community Members

CBS forms the foundation of all programmes of the Ujamaa Centre and, as will be reported consistently in the following sections, the methodology has a profoundly transformational impact on the majority of those who are exposed to it. However, it does not seem that trained community members and leaders are able to replicate the method to the same extent as those in tertiary institutions, although their personal capacities to read the Bible contextually do seem to increase. One partner organization suggested that CBS training should be made more practical so that people can learn by ‘doing’ rather than just hearing about it in theory.

Ujamaa Training Weeks

The Ujamaa Training Weeks are organized several times per year to provide training on CBS and specific contextual themes such as unemployment and HIV/AIDS. Those who attend seem to experience a deepening of their faith, greater appreciation for the Bible and commitment to social activism or community involvement. However, attendance of the training does not necessarily equip them sufficiently to facilitate CBS on their own.

Past Members of Staff

Most past staff members of the Ujamaa Centre continue to use the CBS methodology in church, organisational and community contexts, both locally and internationally, regardless of where their work takes them. They appreciate the enormous value of this type of reading and continue to see its positive, transformational power.

CBS and Disability

The CBS methodology has been used to address the needs of people with disabilities – another group that is often marginalized - in Kinshasa, Democratic Republic of Congo. Contextual Bible Studies, constructed according to the Ujamaa guidelines, have been conducted with members of a ministry to disabled people called IMAN'ENDA as well as Presbyterian Church leaders and lecturers of religion. Many of the disabled people have been overwhelmed when they realized that their conditions were not a consequence of sin, as they had been led to believe, but rather an opportunity for God to demonstrate His power through their weakness. The aim of using the CBS

process in this context is for disabled people to speak for themselves and teach society about life from their perspective.

Objective 2: Continuing to develop and reflect on the Contextual Bible Study process, and to publish on this work, both in academic and popular forms (Indicator: Sustained development of CBS work and sustained publication in academic and popular sites)

An enormous amount of literature has been published on the Contextual Bible Study process over the past 21 years. This includes articles in over 20 different journals (a total of 37 articles), 4 published conference proceedings, 7 books and 29 contributions to books. These are available in libraries and bookshops (both online and physically) and some have been published on the internet. Publication has been sustained over the years – at least one, but generally more, publication has been produced each year since 1990. A comprehensive list is attached as Appendix D.

Some academics and students who have learned about CBS are conducting their own research and writing their own articles on the method, thus increasing the pool of literature available on the subject. A list containing some examples is included as Appendix E .

Objective 3: Establishing an interface between the work of the Ujamaa Centre and African biblical scholarship, as well as biblical scholarship more generally (Indicator: Sustained reflection on and the academic publication of such reflections on the interface)

A total of 9 journal articles have been published by the Coordinator in 5 different journals on various aspects of African Biblical Scholarship as well as 1 book and 12 contributions to books. The proceedings of 2 conferences, where papers on this subject were presented, have been published. A list of these is attached as Appendix F.

Objective 4: Building the capacity within the Ujamaa Centre for formal reflection and research (Indicator: Collaboration with Ujamaa staff in other programmes around their work, resulting in both research and publication)

While a few publications have been undertaken by the Coordinator in conjunction with Ujamaa Centre staff, particularly in the Solidarity Programme, the fact remains that the other Coordinators (with the exception of Simanga Kumalo) are community workers, whose focus is on working alongside people, rather than reflecting on their work academically. The need for greater internal capacity for academic review and publication was noted by some respondents. However, this is symptomatic of a greater tension referred to by Ujamaa Centre staff and several others, namely, whether the Centre should focus primarily on research, community work or a combination of the two. Given its location within a University, especially one which is exerting pressure for research output to be scaled up, more research is appropriate. On the other hand, there is a concern about 'using' people as research objects rather than working alongside them simply for the sake of their healing and liberation.

Objective 5: Building the capacity of the Ujamaa Centre to provide accessible resources for community-based work (Indicator: The production of a Manual, CBS resources, and the Ujamaa website)

The Ujamaa Centre website is easily accessible and contains a downloadable CBS Manual and other resources.

“The Ujamaa Centre has an extensive website with resources and I often refer people to it for additional information.”

Cheryl Anderson, USA

Unfortunately it is not possible to track how many people have accessed the website or downloaded the resource material because including this feature would have made the site more difficult to access in remote areas. In designing the website, therefore, a choice had to be made between resource accessibility and ability to monitor where the resources were being used. In accordance with the programme objective, accessibility was a greater priority.

In collaboration with the Church Land Programme (CLP) in Pietermaritzburg, the Ujamaa Centre was able to develop a manual on land issues that has been extremely helpful in the work of the CLP with local communities.

FECCLAHA has developed a CBS Gender Manual in conjunction with the Coordinator and others. This has now been translated into French, Amharic, Kiswahili and Portuguese and Malagasy versions are in progress.

Objective 6: Developing community-based service learning interface in Biblical Studies 210 and 220 (Indicator: The capacity among theology students to work with local communities, recognising the importance of both local and academic resources)

Ironically, given the location of Ujamaa, we had a very low response rate from students, despite various attempts to secure interviews. However, the few students we did speak to were all positive about the CBS method and its power for transformation. Some had already begun using it in their churches, although most of those we spoke to were not ministers, and some also worked as student workers, which means their exposure to the methodologies was greater than it would be for the average Biblical Studies student.

4.1.3 Unplanned Impacts

Some of the responses we received could not be easily categorized under the listed objectives but needed to be mentioned in order to give a holistic understanding of the impact of the programme. We have therefore included these as ‘unplanned impacts’.

Transformational power of CBS

The Coordinator was asked by the Archbishop of Canterbury to conduct 3 weeks of morning devotions at the Lambeth Conference (an international conference for all Anglican Bishops which

meets every 10 years). According to Rev Richard Burrige, who also attended the conference, “it really is no exaggeration to say that these studies played a major role in the success of the 2008 Conference, and in holding together the Anglican Communion.”

Naveen Rao (in India, as previously mentioned) has found CBS enormously powerful in changing his perception of the discriminatory ‘caste’ system that still operates informally in India, even though it has legally been abolished. He now makes a conscious effort to touch, socialise and share meals with those of a lower caste, including the lady who cleans his house.

A local CBS trainee in Northdale, Pietermaritzburg, uses CBS to assist homosexual women who are trapped in marriages. She feels that most of them find the sessions helpful and ultimately choose to remain married.

4.1.4 Challenges

Not many challenges were raised in relation to this programme, and none were mentioned by more than one participant. Those that were mentioned include:

- The struggle for students of leaving the confines of academic institutions and engaging with the real world
- The difficulty of reading the Bible with illiterate people
- Building sufficient capacity for CBS to continue independently of Ujamaa

4.1.5 The Future of the Research and Pedagogy Programme

Sustainability

The foundational work on CBS has been so widely and thoroughly shared that even if the Ujamaa Centre were to move out of the University, research and publication could continue through academics in other institutions worldwide. One partner suggested the formation of a CBS network that would include a number of tertiary educational institutions, the purpose of which would be to motivate each other and create new CBS resources.

Suggested changes

Some suggestions made during this study for possible developments in the CBS programme include:

- looking at ways for illiterate people to read and study the Bible as a large number of people within poor communities do have low or no literacy
- addressing the language difficulties experienced by facilitators in South Africa when attempting to translate CBS and other academic-type concepts into local languages
- exploring how to read the Bible with those who were the poor and oppressed under the old apartheid regime, but are now members of a new, black middle class

4.2 LEADERSHIP AND ADVOCACY

It has been extremely difficult to research the impact of this programme. It took months to receive contact details of people who had participated, by which time we had actually completed the fieldwork and were already working on the report. Nevertheless, we made every effort to set up the necessary meetings, but we then met with two further challenges. Firstly, the majority of South African contacts provided were involved in the programme over 5 years ago and many were involved 10 years ago, so very little information could be collected regarding work done within the country in the recent past. Secondly, neither the Coordinator nor the fieldworkers nor the majority of contacts were able to provide lists or attendance registers of congregation members, community members or members of clergy who had been trained through this programme. We have therefore only spoken with 7 South African participants, besides staff and fieldworkers.

4.2.1 Overview

The Advocacy and Leadership Programme began as the Community Development Desk of the ISB. In 2001 it was renamed the Community Development and Leadership Training Programme, but this name caused confusion, especially for funders, as one of the programmes run by the then School of Theology was called Theology and Development. In 2006, the programme was given its current name, which not only removed the confusion, but also seemed more appropriate in line with the increasing need for Biblically-based advocacy and leadership in several sectors of contemporary society.

The projects within this programme have changed and developed over time, but for the last few years, the focus has been on 4 main projects:

1. Church leader's training
2. Advocacy literacy with respect to Palestine and Zimbabwe
3. Social movements network in South Africa and abroad
4. Student development and community-based service learning

4.2.2 Analysis by Objective

Objective 1: To transform the leadership style of young, ordained ministers of the Lutheran Church at the South Eastern Diocese.

This involves training in Biblically-based leadership skills, often in response to invitations from various church groups. There is an ongoing, informal arrangement with the Lutheran parish in Christianenberg, Claremont, which started in 2005, to assist the Youth League with leadership skills and various other types of support. When the Minister of Christianenberg was appointed Dean of Umngeni Circuit, the focus shifted to supporting the Youth, Men's and Women's Leagues within the Umngeni Circuit.

The only participants we were able to contact were those from the Umngeni Youth League. However, they do appear to have developed in terms of their leadership skills. They report a better understanding of their roles as leaders and a greater feeling of confidence to carry out these roles. They were recently able to arrange their July conference without assistance, which they had not done in the past.

Objective 2: To create awareness of the current situations in Zimbabwe and Palestine and create opportunities for links and dialogue with South Africa where possible.

The Advocacy Literacy programme was initially designed to focus on the leadership crisis in Zimbabwe. However, the Zimbabwe component has now shifted to the Religion and Governance programme and been replaced by a focus on Palestine. In 2004/5, the Coordinator took a year's unpaid leave to work for the East Jerusalem Young Men's Christian Association (YMCA) and the Young Women's Christian Association (YWCA) of Palestine Joint Advocacy Initiative in Palestine, where he co-ordinated the Communication Desk. This experience sensitized him to the oppression and injustice that was being perpetrated in Palestine and raised his awareness of the similarities between the situations in contemporary Palestine and apartheid South Africa. When he returned, he was convinced that ongoing linkages between the two countries were necessary. A decision was therefore taken to allow him to continue developing the relationships and contributing to the work he had been involved in during his year in Palestine.

The work between South Africa and Palestine is still exploratory and informal at present, but the Coordinator appears to have developed good relationships with some key organizations. Up until now, Palestinian NGOs have worked largely with European and North American partners, but this relationship offers an opportunity for Palestine to partner with a country in the south, a country which has experienced and emerged from a situation of oppression and conflict itself.

Some of the activities undertaken by the Coordinator as part of this relationship-building process, including during the year he worked in Palestine, are as follows:

- assisted the YMCA/YWCA Joint Advocacy Initiative in developing an ecumenical language for their work.
- coordinated the attendance of the Palestinian team at the World Social Forum in 2005.
- participated in an international seminar on Pilgrimages for Transformation in Jordan in 2007. The purpose of these pilgrimages would be to expose regular pilgrims who visit Israel and Palestine to the realities of conflict and oppression in those countries in addition to visiting the regular Holy Sites. The purpose of the seminar was to develop a code of ethics for the pilgrimages and begin to form a network for the distribution of relevant material.
- attended a follow-up meeting in 2010 of theologians, church and ecumenical leaders, tourism activists and political analysts who worked on a study guide for pilgrims visiting Palestine and Israel.

- participated in compiling a South African response to the 2009 Palestinian Kairos document
- spent time sharing about the South African experience of struggle and the parallels between the two situations as he sees them.
- arranged talks for some groups in South Africa on the situation in Palestine

Objective 3: To develop amongst both church leaders and lay members an awareness of the importance of deepening democratic processes in the country and of using Biblical and theological tools to facilitate social engagement.

According to the Coordinator, the purpose behind this programme was “to add an ideological component to the theological and Biblical resources already being used”. There used to be a partnership with the Centre for Civil Society but the work was inconsistent and has been discontinued.

Objective 4: To give students of the School of Religion and Theology practical experience in how to use Biblical and theological tools to interact with ‘ordinary’ people in communities in order to facilitate social transformation.

All the student workers we spoke to were very excited about the work of Ujamaa. To a large extent, their opinions are incorporated under the heading of the specific programme where they worked, but although the administration of the programme has been difficult and time-consuming for the Coordinator, it has impacted deeply on the students that we met. They are passionate about the CBS methodology and its potential for social transformation. Some of them have spread the CBS methodology to their churches, both inviting Ujamaa staff to present to their church congregations and driving local initiatives themselves. The students who have worked in the Solidarity and Women & Gender Programmes have been particularly active in implementing practical solutions through their churches to address problems in their communities.

4.2.3 Unplanned Impacts

Faith

The youth in the Umngeni Circuit reported that their faith had been positively affected, although in different ways. One spoke about seeing a new link between the social and the spiritual and thus being able to incorporate God in all he does, another said he had learned to see God differently and a third simply said that his faith had increased.

One partner from Palestine reports that the Coordinator helped them develop deep insight into God and their faith and that this feeling was shared by all who participated in the programme during his time there.

Gender and HIV

The input that the Umngeni Circuit youth had through the Women & Gender and Solidarity programmes has influenced them significantly. They report that they are now more responsible and are able to help other young people speak out on issues affecting them, especially HIV. They also arrange voluntary counselling and testing services (VCT) at all their youth conferences.

One person explained how his uncle had died and left his HIV positive son, who they were now looking after. After the CBS, he was able to help his family understand about HIV and how to care for their nephew.

4.2.4 The Future of the Leadership and Advocacy Programme

Programme changes

A range of suggestions for possible programme changes were received, but there were no obvious trends among these. We have highlighted only those points that were mentioned by more than one person (usually two).

Some feel that the programme is not clearly defined and that it needs to have a clearer vision and focus which is in line with the overall purpose of Ujamaa. Projects could then be developed that speak clearly to the programme objectives.

A few respondents commented that the programme team needed to be more proactive in terms of finding sites for training, rather than waiting for invitations. Work in these sites should then be ongoing with regular follow-up and monitoring to allow for an evaluation of the impact of the work.

Some people expressed the need for more training and attention to communities and local congregation members as there seems to be too much of a focus on clergy.

4.3 WOMEN AND GENDER

4.3.1 Overview

In 1996, a Women's Conference was hosted by the ISB. After this conference, women challenged the ISB to develop a programme that focused specifically on women as they were struggling to make their voices heard in the patriarchal structures of the church. They were looking for a programme that specifically focused on texts promoting the liberation of women in order to formalise and facilitate the validity of their work in churches. In response to this request, the Women & Gender Programme was established in 1999 as one of the programmes of the ISB.

There are four main projects that make up the work of this programme:

1. The Tamar Campaign, based on the Biblical story of the rape of Tamar, deals with a number of issues including the vulnerability of women, especially due to the failure of family

and government structures to protect them, and issues of male socialization and conceptions of masculinity.

2. Redemptive Masculinities, which aims to deconstruct traditional notions of masculinity and identify new, Biblical models and practices of masculinity
3. Gender Literacy, which looks at the traditional or stereotypical roles of men and women in family and society and provides an alternative, Biblically based understanding of men, women and their relationships.
4. Counselling and Referral Skills. This is a pilot project that grew out of a need voiced by women who had participated in the Tamar campaign. Many found that the story of Tamar evoked many buried memories and hurts that could not be sufficiently addressed within the usual structure of the Tamar campaign and required longer-term support. The idea behind this programme was to train two people within each church/community in basic counselling and referral skills to provide support once the campaign had ended.

Most of the groups that work with the programme participate in all projects, but the exact timing and sequence in which this happens depends upon the specific needs of each group.

4.3.2 Analysis by Objective

Objective 1: Transform churches (and other faith-based institutions) into safe sites wherein gender violence can be overtly addressed and resources provided for support to survivors.

It is clear that the workshops run by Ujamaa staff and fieldworkers provide an opportunity for healing and support for women who have been abused. Almost half those interviewed had either experienced healing themselves or knew another woman who had. However, it is less clear whether churches and faith-based institutions are transformed to continue providing safe sites and support long-term. Although there were some, relatively few people interviewed talked about gender-related information being shared with congregations or projects being initiated by churches to support abused women.

About one quarter of the participants said they had assisted other people as a result of the information they had received during training. This would suggest that, at present, individual members of churches or faith-based organizations are reaching out to help others but that the churches and institutions themselves have not been transformed as intended.

This type of work, especially in the form of the Tamar campaign, has been significantly extended into the rest of Africa through work in partnership with Ecumenical Theological Education (ETE) and Ecumenical HIV and AIDS Initiative in Africa (EHAIA). In 2005, training on sexual and gender based violence in Kenya was held and all 55 participants from countries across Africa pledged to launch Tamar in their respective countries. According to a representative from EHAIA, this has happened in around 49 African countries including Tanzania, Zambia, Rwanda, Burundi and Togo.

St Paul's Theological College and FECCLAHA now arrange activities every year to observe 16 Days of Activism. Numerous staff of EHAIA, speaking English, French and Portuguese are currently using CBS in their workshops.

Objective 2: Build leadership capacity in women participants, both by modeling facilitative leadership and by providing opportunities for participants to develop their own skills.

A number of participants spoke about a new sense of self-confidence and inner strength, for example, "I'm free and I know what I'm doing", "This programme has helped me be a bold person" and "I've gained confidence and self-worth. I know who I am through the teachings."

While many women who have participated in the training are now helping others in abusive situations, there was no evidence that these women were developing into leaders. In fact, (only) one person commented that she felt the programme Coordinator was stunting her growth and preventing her development as a programme leader during workshops that were being held within her local church. It is difficult to know what the dynamics were in this particular situation without hearing from both parties in more detail, but similar problems were not reported by others.

Objective 3: Train someone from each participating community to be a counselling and referral resource person.

Those we spoke to who participated in the training had enjoyed it and learned valuable skills but they were unhappy about the fact that the course had not been completed, that there had been no follow up from Ujamaa and that certificates had not been issued as promised.

The intention of having a church-based resource person to counsel and refer does not seem to have been realized in all cases. Trainees generally use their skills in their individual contexts – one to assist family members and to relate better to her children, another other in her ministry visiting hospital patients and in her involvement with friends and neighbours where she has actually referred some cases to police and social workers. Only one of the three was specifically using her skills within her church.

Objective 4: Transform dominant male socializations and provide role models of different masculinities.

The majority of people we were able to contact in relation to the Women and Gender Programme were female. However, the few men we did speak to all indicated that their understandings of abuse and masculinity had shifted in some way and that this had impacted their behaviour.

"I'm a total different person now, the way I conduct myself when situations come. I'm not an abuser."

Long-term participant from France township

Another man from France, who recently joined the programme to learn how to become a “*better man*”, reported, “*I can say my family is proud of me. They see me as a real man*”. This man went on to say that he wanted to spread this knowledge as much as possible because “*imagine if all of men and women can be educated as I am in just a few months, South Africa will never be the same.*”

A concern was raised by the previous Coordinator that although men, especially church leaders, may indicate their understanding of the need to change while they are in workshops, they do not necessarily shift their preaching accordingly as it is easier to maintain the status quo regarding gender roles in churches. We only spoke to two church leaders, but their attitudes seem to contradict this concern. A male pastor from Northdale had actually invited the current programme Coordinator to conduct a Bible Study on Tamar in one of his Sunday Services and reports that he also uses the CBS material for the church Bible Study programmes. The other church leader spoke about how he is trusted by members of his church because he now speaks words of wisdom on this subject. Moreover, about one-third of those who have participated in the programme actually heard about it through their churches, namely Maritzburg Christian Church, Entabeni Christian Church and Christian Believers’ Fellowship. The leaders of all these churches are male, which indicates openness to sharing the message about gender roles with their congregations.

4.3.3 Unplanned Impacts

Spiritual change

Many reported that their faith had been strengthened or that they had learned something new about God through their participation in the programme, while a few reported that they had come to know God through the process.

Ripple effects on families

Most common response was that families have more knowledge and understanding about abuse through the involvement of participants. In some cases this has had a direct impact on family relationships. As one respondent explained, “In my family we are aware of such things and we are careful.” Another stated that “(b)ecause of me, the family is at peace. I’m like a problem solver.”

4.3.4 Challenges

Limited resources

Although staff have made it clear to communities that resources are limited and that Ujamaa is not able to provide material support, half the respondents indicated the need for various types of resources to facilitate their work in their communities. These included offices, vehicles, promotional/marketing material and food parcels to feed people physically before they can be fed spiritually.

Both the Coordinator of the programme and EHAIA spoke about their inability to cope with the demand for training and workshops from all levels of society including communities, churches and other organizations.

4.3.5 The Future of the Women and Gender Programme

Sustainability

Half those consulted about this programme felt that they and their communities/ churches would be able to sustain the work without the ongoing involvement of Ujamaa staff, but were also quick to clarify that Ujamaa could not withdraw immediately as there was still a need for them to run workshops in their communities. This contradiction seems to indicate a need and desire for the programme but a lack of skill and confidence to maintain it independently, particularly in terms of workshop facilitation. Several others specified a need for ongoing follow-up and support from Ujamaa staff, even if direct training involvement were to end.

Focus on Men

The need for the additional assistance for men was raised. This included more of the existing masculinity and gender identity workshops as well as looking at resources for men who are victims of abuse.

4.4 THEOLOGY AND ECONOMIC JUSTICE

4.4.1 Overview

As discussed in the introduction, this programme has its origins in the House of Studies for Worker Ministry. It began as two separate programmes, namely the Theology of Work Programme and the Economic Justice Programme. Both of these aimed to give young, particularly unemployed, people an understanding of economic systems so that they could make sense of the situation in which they found themselves, develop their feelings of self-worth and self-confidence (which are so often eroded through prolonged unemployment) and be equipped and motivated to advocate for realization of their rights.

A key partner in all this work was the Young Christian Workers organization (YCW) initiated by Father Joseph Cardijn in Belgium in the 1930s. The YCW and the HWM made use of the See-Judge-Act model, developed by Cardijn, to teach young people to assess their socio-economic context (See), analyse it Biblically (Judge) and select an appropriate transformational response (Act). The partnership between YCW and the then ISB HWM was very strong and effective until around 2004, when a less competent YCW leadership failed to account properly for donor funds that had been secured by the ISB HWM. The YCW ultimately collapsed, thus ending the partnership.

In 2006, staff began to discuss the possibility of merging the Theology of Work and Economic Justice programmes in order to make better use of limited resources. This was formalized in 2008 and the merged programme was named "Theology and Economic Justice".

The current projects of the programme are:

1. Training for Transformation (TFT) which involves developing skills to facilitate social change

2. Heroes of Labour which involves assisting members of the working class to develop awareness, knowledge and skills to challenge and change injustices in the workplace
3. Prophets of God which involves the development of prophetic leadership within the church
4. Worker Sunday Campaign which cuts across the other projects to develop an awareness within churches of the issues facing ordinary workers and to identify appropriate responses from the Church.

4.4.2 Analysis by Objective

Note: The objectives used in this section are from the Theology and Economic Justice brochure 2009 and the anticipated changes from the Narrative Proposal 2009-2011.

Objective 1: To organize and train Unemployed Youth on socio-economic analysis using biblical and theological resources

(Indicator: The unemployed youth and Job Seekers would use their analytical tools to challenge their situation without blaming themselves or God. They are expected to join organized structures or organize themselves and continue to engage about unemployment.)

The biblical and theological analysis of socio-economic conditions appears to have been effectively conveyed to participants, regardless of their length of involvement in the programme. All those interviewed expressed understanding about the structural reasons for unemployment, the fact that unemployment is not due to any individual failing on their part and the need for the church to be actively involved in social issues.

“The programme is to understand more about the Word of God, how to live with unemployment, what we can do to live despite unemployment, to understand why we are unemployed. They taught us the importance of reading newspapers, surfing the web to have more information on the country we live in.”

TFT participant for 11 months

“We understand that the economic and political structures have influence on the unemployment issue. When we understood more, we began to understand that it was not our fault that we were unemployed.”

YCW/TFT participant for 11 years

There is, however, less evidence that this understanding has translated into action. Some spoke about joining an existing community structure, Masibuyisane Reconciliation Association, which apparently seeks to reconcile members of opposing political parties. One person spoke about attending local community meetings. Some participants have taken small steps to become practically involved in addressing the problems, but not in the coordinated manner expected in the project indicator.

Objective 2: To organize and train Working Class Workers on socio-economic analysis and Labour Relations Act using biblical and theological resources

(Indicator: The project seeks to create a conducive and an enabling environment for workers to articulate their struggles and experiences of exploitation in the workplace. The project hopes that the working class will lobby and advocate for justice in the workplace using biblical and theological resources at their disposal.)

This project, known as Heroes of Labour, has focused on the Supercare workers who provide a cleaning service to UKZN. This group has experienced difficulties with their employers, who treated them unfairly and with disrespect. These problems at work had made them very stressed and frustrated and that these feelings had been displaced onto their families, particularly their children

Two members of the team began holding prayer meetings at lunch time. It was during one of these meetings that they were noticed by Ujamaa staff members who invited them and their colleagues to attend CBS workshops.

Through these workshops, the Supercare workers developed an awareness of their value to God and their right to be treated fairly within the workplace. They were taught the correct channels and procedures for voicing their complaints and the importance of doing this respectfully. All this gave them confidence to challenge their employers on unfair labour practices. For example, one worker told us how she resisted when her supervisor insisted she do the work of 4 people. As a result she was suspended for a month, but ultimately the case was dropped and she returned to work. She is very proud of having defended her rights.

Participation in this programme has had positive impacts on their families as well. Their new sense of mastery of their work situation decreased their frustration and increased their capacity for patience, which improved family relationships dramatically.

“There is peace because I have learned to control my temper. Now there is an understanding between myself and my husband...Even with my children there is a change. I used to shout at them and hit them sometimes taking out all my frustrations on them but now that has changed. When you have grown spiritually even if you quarrel with people it is in a more controlled manner.”

Heroes of Labour participant

Although the confidence of the Supercare workers has improved, they are still not completely comfortable in dealing with all situations they face. Going forward, they feel it would be helpful if their employers were included in the programme so they could understand it better. Up until now, employers have opposed the programme which makes it difficult for the workers to attend meetings.

Objective 3: To organize and train Theology Students at the University on socio-economic analysis and theology of work using biblical and theological resources

(Indicator: The project hopes to instill a sense of activism among the students it produces. It also hopes to give students a socio-economic and theological understanding of work. It wants to empower students to be able to eloquently voice out injustices against the poor and the marginalized.)

The students we spoke to participated in the Industrial Mission course in different years but both were positive about the experience. Both have used the tools of Contextual Bible Study and See-Judge-Act outside the context of their studies, within their churches, workplaces and local communities. A sense of activism, in terms of advocating for and participating in the realization of rights of the poor and marginalized, is evident within the students and both shared some of the socio-economic and theological insights they had gained.

The only suggestion made in terms of future improvement is that the economic and political views of the Coordinator should not be presented as gospel but rather that different points of view should be discussed, debated and challenged.

Objective 4: To mobilize and advocate for socio-economic justice at local, national and international platforms through Worker Sunday Campaign informed by our biblical and theological resources

(Indicator: The project seeks to encourage and motivate workers; unemployed youth and job seekers to unite against all forms of discrimination and exploitation. The project anticipates witnessing a renewed momentum among workers. We expect workers to speak with the church against their oppressors.)

The Worker Sunday campaign has clearly been discussed with the majority of groups who have participated in this programme as there was a general awareness of what it entailed. However, very few of those that we spoke to had actually implemented the campaign (although several who had recently been trained said they did still intend to) and there certainly does not seem to be the type of momentum created amongst workers that is anticipated as a result of this campaign.

Objective 5: To organize and train Ministers of Religion and African Initiated Churches (AIC's) on socio-economic analysis and prophetic leadership using biblical and theological resources

(Indicator: This will result in mass support for the poor and the working class and would lead to social and economic justice. In the project we hope to see on-going engagement in local and national forums by the Ministers of religion on macro-economic challenges.)

The socio-economic training and focus on prophetic leadership has had a profound effect on the ministers who have participated. They all spoke to some extent about the following:

- a new theological awareness of social and economic issues
- a desire to share with their congregations the imperative for church involvement in social issues and some have already started doing this

- practical ways that they had personally become involved in addressing issues of injustice. These included participating in protest marches, involvement in community meetings, coordinating community campaigns (though strangely enough, not the Worker Sunday campaign), advising individual community members and networking with various government departments. One minister also shared that he had learned to tolerate members of other political parties, when previously he was so opposed to them that he was unable to communicate with them.

“I have learned not to ill-treat the members from different political structures which I was previously against and did not want to communicate with them...I was able to give understanding to the church that despite our status on earth but we are all equal before God. The community is further talking amongst themselves about this.

Prophets of God participant, 1 year

I now involve the people in the discussions of factors affecting them...I also involve the unbelievers in discussion which is what Jesus did. I've begun house to house evangelism...What you learn you apply it in your life and thus we have applied it in our church...It is our call as ministers to apply this in our churches.”

Prophets of God participant, 1 year

The programme appears to have been successful in transforming the mindsets of most ministers who have had exposure to the methodologies. The importance of prioritizing church-based social justice interventions seems to have been widely accepted, in theory. However, practical efforts tend to be fairly small and localized, so there is little evidence at present of the type of mass support for the poor that would ultimately lead to social change, as envisioned by programme staff, although this could still happen over time as more churches become involved.

Objective 6: To organize and train Christian Businesses on socio-economic analysis and business ethics using biblical and theological resources

No workshops have been facilitated in this sector yet.

4.4.3 Unplanned Impacts

Spirituality

The development of people's faith and spirituality are not specifically mentioned in any of the objectives but this has been reported by almost all those we spoke to across all activities of the Theology and Economic Justice Programme. Changes such as a closer relationship with God, deeper faith and trust in God, increased interest in Bible Study and an understanding of the relevance of scripture to contemporary situations were typically mentioned by respondents. One minister explained his realization that he had been interpreting scripture to suit his own needs and that his sermons needed to become more balanced.

“I’m maintaining constant dialogue with God. I have reached a level where I am able to internalize the Word of God...I began to see God as a father to whom I can go anytime I need to and who does not want us to live in isolation of Him but to constantly engage with Him throughout our lives.”

YCW/TFT participant

“I have a deeper understanding of the Word and now read it often. My prayer life has changed and I am now praying whenever I get time.”

Heroes of Labour participant

“My faith has grown. I am now able to serve God in all aspects of life. I have constant dialogue with God and before I do anything (meeting, sermon) I communicate with God.”

Prophets of God participant

Family relationships

There are some wonderful stories of how family relationships have been impacted by various projects of the Theology and Economic Justice Programme.

The impacts on the families of the Supercare workers has already been discussed.

Two unemployed young people spoke about receiving new respect from their families because of the ideas they were sharing from workshops and their involvement in community activities.

One Minister from the Prophets of God programme spoke about the economic impact of the programme on his family. He said that his family had learned to work together to adhere to the family budget and also that they were looking at ways to run a business in a way that was pleasing to God.

Another Prophets of God participant reported a new openness in terms of his relationship with his family.

“I have been able to discuss deeper things with my family that I have been unable to do before...I have begun to involve my family more often.”

Prophets of God participant

A YCW member shared how the skills he had gained through the programme enabled him to resolve a problem in his brother’s marriage to the extent that divorce was averted. As a result of this and other skills he has displayed, he had gained new respect within his family.

Skills development

Many YCW members spoke about how involvement in the programme had equipped them with skills, particularly networking, listening, reading, writing and presentation skills. Several people attributed their subsequent employment in various fields directly to the skills and confidence they had gained through the YCW/ Ujamaa programme.

4.4.4 Challenges

Challenges have been experienced by roleplayers at various levels within the programme. These are discussed briefly below, from most commonly mentioned to least commonly mentioned:

- Almost half the community and church participants named lack of resources as a challenge which prevented them from arranging training for others and thus spreading the messages they have learned through the Theology and Economic Justice Programme.
- All the YCW members we spoke to referred to the historical challenges experienced with the previous YCW leadership including mismanagement of funds and the ultimate breakdown of the organization.
- Almost all YCW members expressed the difficulty in managing the expectations of the youth that they would receive employment through the programme. One also mentioned discontinuity within groups because people would come and go as piece work became available and this made any coordinated implementation difficult.
- Conflict with local power structures, who felt threatened by the activism of YCW members, was mentioned a few times.

4.4.5 The Future of the Theology of Work and Economic Justice Programme

Sustainability

Participants were split on the issue of whether the programme would be sustainable without ongoing support from Ujamaa. While about half felt that the work could continue, the other half were either not certain or didn't think it would. A few mentioned that the work would continue through the efforts of motivated individuals, but not on any large scale.

Suggested changes

The changes suggested by participants in this study are discussed below, in order from most commonly mentioned to least commonly mentioned:

- Staff, fieldworkers and about half the community/church participants felt strongly that more regular evaluation of the programme should be conducted in order to monitor and record the impact of the work, identify gaps and make appropriate changes.
- Some community and church participants would like workshops to be held on a more regular basis.
- Various participants felt that training would be more useful if it were run as a "train-the-trainer" programme to equip them with skills to transfer the information to their churches and communities. Others felt the training should take place over a longer period of time as they

found it difficult to absorb so much information at once. A few felt that the materials should be translated into Zulu

- A few ministers felt they needed regular, ongoing support and contact with programme staff/fieldworkers.
- There were a couple of requests for more regular newsletters or information from the Ujamaa Centre.

4.5 SOLIDARITY PROGRAMME FOR PEOPLE LIVING WITH HIV/AIDS

4.5.1 Overview

Work in solidarity with people with HIV/AIDS (hereinafter referred to as the “Solidarity Programme”) started in 1997 as part of the HWM. Initially, the focus was on supporting and equipping existing or newly formed community-based support groups in and around Pietermaritzburg and more widely within the KwaZulu-Natal province. This work later came to be known as the ‘Agape’ project. The support groups, or ‘life groups’ as they are called by the Coordinator, target people who have been diagnosed as HIV positive and aim to provide them with support, instill hope, restore a sense of dignity and teach them how to live positively, despite their diagnosis. The Contextual Bible Study method is extensively used as a tool to facilitate spiritual healing and growth and to afford participants the opportunity to express their own experiences of living with HIV. Key ideas discussed in the groups are that all people are valuable because they are made in the image of God and that they are part of the larger suffering Body of Christ, and need to maintain a strong faith.

Group members are trained to look beyond their own, individual situations to the broader context. The “See, Judge, Act” model was used in conjunction with CBS to facilitate this. From 2003 a concerted effort was made to strengthen the advocacy and lobbying activities of groups, particularly in relation to their rights to affordable treatment and to live their lives free of discrimination. Campaigns, especially related to STI/Condom Week and Candlelight Memorial Day (to remember those who have died of AIDS), were held to educate communities about HIV/AIDS, encourage discussion and reduce stigma. Group members were also encouraged to initiate or participate in at least one project within their own communities that focused on the needs of others in similar situations.

Promoting the role of local churches in forming and supporting groups of this nature is another essential aspect of this programme. Churches are encouraged to contribute to long-term alleviation of both hunger and stigma which are daily realities for HIV positive people in these communities.

Early on in the project there were attempts to assist group members with job creation initiatives, but these were not sustainable as staff had neither the specialised knowledge nor the necessary resources. The job creation aspect of the project was thus ultimately abandoned. However, efforts

were made to empower them with macro-economic understanding in order to inform their lobbying around economic policies that discriminate against them.

The Solidarity Programme, often in conjunction with the Women and Gender Programme, has also extended into other countries in southern Africa such as Angola, Zimbabwe, Mozambique and Togo through international partnerships such as with the Ecumenical HIV and AIDS initiative in Africa (EHAIA).

The 'Lazarus' project, involving Anti-Retroviral (ARV) treatment literacy, began in 2006. People were educated extensively on the use of ARVs, including the pharmacological functioning of the drugs, their side effects and how to cope with these, and the importance of treatment literacy. A system of 'treatment buddies' was introduced, which encouraged people to support and monitor each other in taking their treatment properly.

The 'Talitha Cum' project started in 2006 and aims to provide psychosocial and spiritual support to HIV positive children and children with HIV positive parents. Both children and their parents are assisted to share their feelings and fears in relation to HIV and to prepare for the future together.

4.5.2 Analysis by Objective

'AGAPE' project

Agape Objective 1: Capacity building and mentoring project for Community-Based Support Groups for People Living with HIV and AIDS

This training has been conducted with all support groups that have connected with the Solidarity Programme but according to the Coordinator, only four groups have applied for registration from the Department of Social Development, and only one – Siyaphila - actually met the required criteria and was formally registered as a Community Based Organisation (CBO). We were not able to find out what factors prevented registration, but one group that we did ask indicated that they were in the process of collecting the necessary documents and did still intend to register.

Agape Objective 2: Life-skills and Positive Living training for People Living with HIV and AIDS

The very fact that we were able to find so many HIV positive people who were willing to speak to us about their experience without shame or fear is testament to the enormous impact the Solidarity Programme is having on their lives. People have come to accept that they are HIV positive and no longer believe that it is a death sentence. They have found purpose and meaning in their lives beyond HIV. Almost every member who participated in this evaluation, regardless of which group they belonged to, demonstrated and/or spoke about the changes in attitude they had experienced through this programme. Not only were their attitudes positive, but they were enthusiastic and excited about the difference that this programme had made to their lives.

"I'm alive, I was supposed to die. People were counting down to my death. But this programme helped me. They told me how to live."

Thubalethu support group member

"After I knew my status I decided to join this programme. I hoped to be healed spiritually because I couldn't accept the fact that I was HIV positive. They helped me a lot, they told me it's not the end of the road, I can still live and I accepted the situation."

Edendale support group member

"(The group) has made me realize that I can live a positive life with HIV"

Zinakekele support group member

The Coordinator tells how group members who have disclosed their HIV status often become important resource people in their communities because they are role models of positive living and are seen to have relevant knowledge. They therefore experience a transformation from being isolated and fearful prior to disclosure to receiving regular visitors who respect their advice and counsel.

Agape Objective 3: Spiritual support through doing Contextual Bible Studies on HIV and AIDS in community

The process of Contextual Bible Study has been an extremely effective and powerful tool in the support groups. The majority of group members have had some type of spiritual experience which has brought them closer to God. Approximately one-third of the group members, who did not consider themselves Christians prior to their involvement in this programme, learned that God exists, that he loves them and cares about them, and have come to accept and return that love to varying degrees. Most of those who already had faith prior to their group membership report that their faith has been strengthened.

"You see, the God who created us truly exists. Participating made me see and love God. People are surprised to see that I now believe in God."

Thubalethu support group member

"My situation made me think there was no God. I learned there is a God and He cares. I'm so strong in my faith, I trust in God."

Siyaphila support group member

"Before I wasn't a believer, now I'm a strong one!"

Masamukele support group member

"Being positive made me a Christian, brought me close to God. That was how God called me - I thought it was the end of my life but it was just the beginning!"

Thubalethu support group member

Spiritual healing was a theme that was repeated several times. Some people had even started attending these groups with hopes of physical healing or a cure for AIDS, but had instead found God and been healed spiritually.

“I decided to participate here because I needed knowledge and I wanted to conquer my fears. I thought together we can find the cure. We did find the cure. God is the cure.”

Thubalethu support group member

“After finding out my status I saw that crying wouldn't help me. I decided to join because the programme empowered me. I thought I would gain food or money but I gained more than I expected - spiritually, physically and psychologically. I'm strong, healed spiritually.”

Siyaphila support group member

Only one member, who had been a member of her support group for 10 years, said that no “religion basics” or Bible Study had been taught in her group at all. Her experience is certainly the exception.

Agape Objective 4: Train the Trainer programme on basic information on HIV and AIDS

According to the Coordinator, all support groups go through the Train the Trainer (TTT) training because it has been discovered that, to a large extent, the ‘training’ group members give to others is informal, often through existing relationships, although some are involved in more formal community workshops. The TTT programme is important to ensure that members themselves understand the facts of the illness clearly and that they pass accurate information on to others. It is this better understanding that provides the foundation for the increased self-confidence that people often experience.

A number of people we spoke to confirmed that they had benefitted from the HIV-related knowledge they had received and some shared the facts they had learned, which indicated that they had indeed been well-trained. However, many more referred to the development of an increased sense of self-worth and personal confidence, particularly in terms of accepting their HIV positive status and being able to share this information with others.

“I've learned to stand on my own. I'm not shy to tell people that I'm HIV positive..”

Thubalethu support group member

“I'm so free from the stress. I'm bold. I no longer feel inferior to other people.”

Masamukele support group member

The vast majority of group members reported that the Solidarity Programme had had some impact on their communities but the most commonly reported impact was increased community knowledge about HIV and AIDS through the efforts of the programme and individual group members. Most explained that they had shared the information they gained with others in similar positions or with the community in general, either formally or informally. Some explained how this information-

sharing had led to increased acceptance and decreased stigma and to more people going for testing within their communities.

Agape Objective 5: Family intervention methods as a way of creating safer spaces of engaging, directly and indirectly, with HIV and AIDS for both affected and infected members of the community

Family intervention generally involves visits to the homes of support group members when specifically requested in order to provide information and advice to family members and caregivers. Some people we spoke to did report that they had been visited at home, although the question was not specifically asked to everybody. Reasons for home visits included support and prayer for bereaved families and visiting sick family members to encourage them to test for HIV. In all cases families seem to have appreciated the visits and benefitted from them in some way.

The majority of the group members we spoke to reported positive changes in their families as a result of this programme, although it was not always clear whether the changes occurred because of information shared with them by group members, family visits by fieldworkers/other group members or a combination of both. The most commonly reported impact was that families have come to accept group members and their status as a result of what they have learned. One spoke of a reconciliation with her mother after a period of separation. An increase in knowledge, particularly ARV-related knowledge, was also reported by several families. Less commonly reported were the family becoming believers and the whole family being tested.

Agape Objective 6: Planning for educational funerals on HIV prevention in church and community

Group members did not speak specifically of this aspect of the programme and in most interviews, the question was not directly asked because we only became aware of this objective after the majority of fieldwork had been completed. We did, however, discuss this issue in a focus group and participants confirmed that where the deceased person has disclosed their status, they will use the opportunity to teach mourners about HIV, appropriate behaviour to reduce its spread and how to live healthy lives. They reported that they had experienced some community members gossiping about them as a group after doing this, but fortunately, this did not discourage them; in fact, it motivated them to continue their work as there was obviously still a need. They also said that many community members had decided to test after her death and they as group members had assisted.

THE LAZARUS PROGRAMME

We only learned of the specific objectives of the Lazarus programme once most of the fieldwork had been completed. To try and get some more specific information, we arranged to meet with three support groups and developed relevant questions around the objectives. Unfortunately, two of these meetings were cancelled at the last minute, so we only managed to meet with one.

Lazarus Objective 1: To enhance ongoing learning and deepening knowledge about ARV treatment

Approximately one-third of the respondents volunteered that they were currently taking ARV treatment. There seems to be a culture of acceptance that treatment is necessary and beneficial and there exists a fairly good understanding about how the medication works and why it is important to take it properly.

Lazarus Objective 2: To accompany and in solidarity nurture appropriate intake of treatment to those receiving it and create a culture of 'positive adherence to treatment' to ensure long-term survival with HIV.

Those that did share about their ARV treatment are aware of the need to take treatment properly for the rest of their lives and are aware of the impact of failing to adhere to the treatment regime.

"I've got an understanding that I have to live and that even the people who are taking the diabetes and high cholesterol treatment have to take it for the rest of their lives as well."

Zinakekele support group member

A few respondents spoke about experiencing negative side effects when they initially started on ARVs but that they had persevered with the treatment and the side effects had subsided.

Lazarus Objective 3: To promote 'HIV prevention strategies' across different age groups

There was evidence that prevention strategies had been discussed in the group we met, but there was no indication of the extent to which behaviour had changed. In addition, two members from other groups – both male – volunteered that they had been challenged to change their sexual behaviour, particularly in terms of having only one sexual partner and using condoms. While none of the women volunteered this type of information, one of the Board members described observing women in a workshop stating very clearly that they would never again allow themselves to be forced into having unprotected sex.

Lazarus Objective 4: Psychosocial and spiritual support to people on ARV treatment for life

The support groups seem to provide a positive and supportive environment for those on ARV treatment and allow for sharing about side effects and longer-term results as people are ready and comfortable to share.

"I have a positive attitude now. I know I can live longer. ARVs helped me to get back to life."

Edendale support group member

"I've accepted that this is the life that I'm going to live, using treatment. And now I'm truly free. I'm okay."

Mpumuza support group member

Lazarus Objective 5: Raising awareness of TB, Malaria and HIV as common infections that pose a threat in communities

This issue was only discussed in the focus group, but members had clearly been well-educated on these illnesses, especially in terms of the interaction of Malaria and TB with HIV and the spread of the two former illnesses.

‘TALITHA CUM!’

Talitha Cum is still a new and exploratory initiative, but the potential for future work in this area is enormous. The Coordinator has already run one workshop in the Children’s Ward at Northdale Hospital and apparently staff have indicated they would like her to do this more regularly. She has also been invited to a number of schools.

Very little fieldwork was conducted in relation to this programme, largely because the Coordinator felt that the work was still too new to evaluate. We did try to contact some of the people that had been part of the initial work just to get some ideas about what was happening, but we were only able to speak to one mother whose son had been involved in an Eco-therapy weekend workshop. Her son had found it helpful to hear about the situations of other children that were similar to his, and her advice in terms of the future of the programme was to use empowered teenagers, who have attended such programmes, as ambassadors for the programme on the ground.

4.5.3 Unplanned Impacts

Personal healing

Some members of the fieldwork team have experienced personal healing through their involvement with this programme.

Impact on Partner Organisations

Most of the people we spoke to from partner organizations indicated that their involvement with the Solidarity Programme had impacted them personally. The nature of the impact varied from person to person, but the range of impacts was in line with those reported by support group members including increased knowledge, improved confidence or self-esteem and spiritual healing or growth.

4.5.4 Challenges

There was no obvious consensus amongst support group respondents regarding challenges that they have experienced in relation to this programme. A variety of different challenges were mentioned which largely related to experiences of individuals within their particular contexts, rather than to general trends that could be documented. The only challenges mentioned more than once were lack of church support and stigma.

Lack of Church Support

Although it was not mentioned often, negative treatment by churches is still a reality for some people. The Coordinator has also received some negative or even hostile responses from churches when approaching them to assist and a few group members have experienced discrimination from within their churches after they have disclosed their status. One person linked this problem to a lack of understanding.

Stigma

Stigma was mentioned only twice. Group members have generally indicated that stigma in communities is lessening, and this is corroborated by the fact that it was not identified as a significant problem. However, there is still work to be done in this area, as there are some support group members who are anxious about being associated with the group because they are not yet ready to disclose their status.

Partner Challenges

Partners have not experienced many challenges through this programme. Some of the individual comments made included struggling to convince the Director of the partner organization to commit to the programme, not always working closely with the Solidarity staff team and a scarcity of human and financial resources to facilitate the work.

4.5.5 The Future of the Solidarity Programme

Sustainability

There is not a lot of confidence amongst staff, fieldworkers and partners that communities would be able to sustain this programme on their own, at least not in its current form. Fieldworkers tend to feel that people who have been members of support groups for many years would cope fine on their own but that newer members and groups need input and support. The Coordinator is aware that people like to 'cling to the bond' they have with the programme as it gives them a sense of security.

Group members are split on the issue of sustainability, with just under half feeling that the work could continue in some form or other without the support of Solidarity staff. However, the rest expressed that staff were still needed in their communities and did not feel that the programme would continue, or at least not as effectively, if Solidarity withdrew.

Some suggestions were made by support groups that they felt would increase the chances of programme sustainability. Several felt that Solidarity staff should visit groups on a more regular basis to follow up and provide support. Others felt that ongoing workshops were important to keep them functioning adequately. Of course, the difficulty with these suggestions is that they still depend on staff for long-term sustainability, rather than considering how groups can be equipped to operate independently. On the one hand, therefore, groups are reluctant to break ties with staff. On the other hand, the reality is that many of them are already functioning with minimal input from staff.

Suggested programme changes

There was no consensus on changes that could improve the programme in future. A variety of different ideas were presented, most of which were mentioned by only one person, which would suggest that the program is working well as it is. The only suggestion mentioned more than once was that staff/fieldworkers should visit the groups more often, as discussed under sustainability. Other suggestions included providing more education about HIV/AIDS, making more regular information and updates available for groups located far from Pietermaritzburg, including children in the programme, running programmes for men, initiating school-based support groups, starting Bible Studies again, including community members in courses run at UKZN, informing government about the programme, sharing up-to-date policy information, helping groups to register as NPOs and auditing unreachable places to find out what people need.

4.6 RELIGION AND GOVERNANCE

4.6.1 Overview

After 1994, many churches who had been very active and vocal in the struggle for liberation suddenly fell silent. The prophetic role of the church in a post apartheid South Africa was not immediately clear. Over time, however, problems with the practice of governance and democracy under the new political dispensation started to become evident, but the voice of the churches remained largely absent from public discourse. The School of Religion and Theology at the University of KwaZulu-Natal (SoRAT), in partnership with the KwaZulu-Natal Council of Churches (KZNCC) launched a “Theology and Democracy” Programme in 2003, funded by the Finnish Embassy. This programme aimed to make churches aware of the need for a new prophetic role - the promotion of good governance, not only within government structures, but within churches, faith-based organizations and society as a whole so that the needs of the poor and marginalised remain a priority. Churches and religious leaders were provided with the necessary skills and knowledge to enable them to fulfil this role effectively.

In 2005, a decision was taken to relocate the programme to the Ujamaa Centre and to change its name to the “Religion and Governance Programme”. The new name spoke to the need to look at the roles of religions in general, rather than just the Christian religion, in relation to different forms of governance, not only democracy.

Currently, the programme focuses on 4 projects:

1. Training for theology and democracy, which targets religious leaders and NGO activists
2. Symposiums, which allow for deeper discussion of issues identified through work with communities. Symposiums are held four times per year.
3. The annual John Dube Memorial Lecture, which aims to commemorate the lives of religious leaders who have fought for justice and democracy in the past and to inspire and encourage Christian leaders, activists and educators who are, or who should be, continuing to work towards those objectives.
4. Research and publications

4.6.2 Analysis by Objective

Note: The objectives used in this section are taken from the 2009 Annual Report of the Religion and Governance Programme.

Objective 1: To promote participation of religious denominations through their leaders and structures in building democracy and good governance

The vast majority of respondents agree that the programme is achieving this objective. Those who have been trained are generally sufficiently motivated to become personally involved in improving their local communities in various ways, either through initiation of or involvement in local development projects or, more commonly, through participation in local efforts at advocacy and improving service delivery.

A representative from Diakonia explains how through community advocacy efforts, some clinics that were initially closing at 16h00 daily are now operating 24 hours. A member of YMCA tells of the involvement of a group of young people in reading and analyzing their local municipal budgets with the aim of promoting transparency. According to a student worker, members of Sweetwaters Community Church (outside Pietermaritzburg) lobbied their local council for tarred roads in the community after attending the Ujamaa programme.

One participant tells of his surprise at learning about the involvement of the church in the struggle against apartheid as well as the fact that many political leaders were groomed for their political work in churches. He had previously thought that it was only through the work of the ANC that liberation had eventually been achieved in South Africa. He is excited about the role of churches and Christians in the political realm and has since become an active member of the local Branch Executive Committee of the ANC. He has come to understand that people are called to different types of ministry, and that his political work is a legitimate calling. He explains that his political work is not for self-enrichment but that "everything I do, I do for God". He feels that his influence and vision assist local politicians to remain faithful to their mandate to serve communities.

A representative of KRCC tells of a participant who gained sufficient understanding, knowledge and skill from his Ujamaa training, that after a period of involvement in the political arena, he was ultimately appointed Mayor of Nongoma. According to KRCC, this person directly attributes his Mayoral position to the influence and training he received from Ujamaa.

Objective 2: To encourage and support democracy and participatory forms of leadership within and outside the church

If this object had been met, one would expect to hear numerous reports of church leaders and household heads inviting members, especially women and youth, to share their views and become involved in decision-making. This is, however, not the case. While staff mentioned that some churches have changed their leadership styles, particularly in terms of their attitudes towards women, none of the people we spoke to volunteered this information.

There is evidence that a few male participants have made changes to the way they relate to their wives.

“I am now able to listen to my wife and consider her views.”

Minister from Ugu District

“Today I am able to discuss issues with my wife, rather than impose.”

Another Minister from Ugu District

One minister admitted that he had previously been extremely negative about other religions, even within his sermons. However, participation in the Religion and Governance training helped him to improve his attitude and he has since changed the tone of his sermons to stop ‘badmouthing’ them.

The minister from Pinetown Lutheran Church shared that members of the Pinetown parish now meet on a regular basis to discuss important issues, including governance issues, within the church.

Objective 3: To facilitate a process of socio-ecclesial and political analysis

Almost all participants have a good understanding of the need for the church to be involved in politics in order to contribute to the process of creating God’s kingdom on earth. Approximately one-third of respondents spoke about a new awareness of the relevance of the Bible to the problems we face today. Others reported an increased awareness of and interest in news and current affairs. Some pastors believe that the programme has helped them become better preachers and theologians.

Another profound impact of the process of socio-ecclesial analysis, affecting almost two-thirds of participants, appears to be a deepening of faith.

Objective 4: To facilitate a dialogue between government structures, religious denominations and other faith-based organizations

Dialogue of this nature has been achieved to some extent through the participation of church members and leaders in political and community meetings and through liaison with ward committees, ward councillors and municipal officials. According to staff, dialogue has also been facilitated to some extent through seminars, symposiums and lectures, although none of the people we spoke to specifically mentioned these. There was only one non-staff respondent, a member of Thy Will Ministries International in the Ugu District of KwaZulu-Natal, who gave an example of increased inter-denominational dialogue and understanding as a result of the influence of this programme. He explained how the programme helped members of the organization to “strive to understand each other beyond our denominational doctrines. We are now able to accommodate one another despite our differences.”

Another example of dialogue between government structures and religion was provided by a staff member who told how the mediators in the Zimbabwe conflict had requested prayer and guidance from the programme before visiting that country.

Objective 5: To develop theological knowledge on issues of democracy and governance through research

This objective has largely been met through the academic research of Dr Simanga Kumalo, the Coordinator of the Religion and Governance Programme, as well as through papers presented at conferences and other meetings. A list containing some of these is attached as Appendix G.

Objective 6: To disseminate theological knowledge through seminars, symposiums and annual lectures

While we know from staff reports that these events have taken place, none of the respondents specifically mentioned participation in these events.

Objective 7: To provide follow up workshops to churches and communities on matters of good governance

This is an objective that does not seem to have been sufficiently met and is keenly felt by participants as an area of weakness in the programme. Just over half indicated the need for ongoing support and mentoring by programme staff through workshops and regular visits. Staff are not unaware of this need, but simply do not have the funds or capacity to address it. The 2009 Annual Report explains that, since Symposiums are designed to provide at least some form of ongoing support for trainees, two Symposiums in 2010 will be held outside the Pietermaritzburg area to make them more accessible to partners based in other regions.

In spite of this gap, almost all partners felt the work of Ujamaa would be sustainable in the long-term. Factors contributing to this perception were:

- Those who have been trained live locally and are known by community members so can easily be contacted when problems arise
- CBS resources are provided - these are powerful tools that are still used when issues arise
- Training is simple enough that those trained can train others
- Ujamaa works through local organizations who are able to provide permanent support
- Ujamaa works through the church which will always be there to provide support

4.6.3 Unplanned Impacts

Faith

Two-thirds of all who gave input testified that their faith, or the faith of people they knew, had been positively impacted by their participation in the Religion & Governance Programme.

“I have been able to uproot the misconceptions and myths that clouded my judgement and tampered with my faith. My relationship with God has been firmly established”

Minister from the Ugu District

“My faith has been strengthened. One doesn’t have to go around telling people about your faith but rather that will show people that you have faith. Now I constantly fellowship and don’t get bored as before.”

Past member of YMCA

Biblical Relevance

Approximately one-third reported a new awareness of the relevance of the Bible to contemporary situations.

Improved Preaching

A number of ministers/pastors, even some who have received prior theological training, reported that participation in this programme has improved their preaching and Bible study and made it more relevant.

Personal Development

A number of people reported that they, or people they knew, had experienced increased self-confidence and self-esteem and/or greater understanding of themselves. For example, the representative from the Church Land Programme explains how the CBS programme has helped women to realise they are important and valuable and have a legitimate role to play in terms of land issues.

4.6.4 Challenges

Lack of Resources

Issues around resources were the most commonly mentioned (by about one-third of those we spoke to) although the nature of this challenge was different for different people.

One partner explained that it was extremely expensive to send people to training, costing in the region of R30 000 for 10 people to be trained for a weekend. Another said that the investment in training was often lost to the organization as trained people have a greater chance of securing employment and thus fail to make an contribution to the ongoing implementation of the work. Some said that getting people together to implement the ideas once training has been completed is difficult. Communities perceive that there is funding available and they will not attend meetings

unless transport money is provided. One minister said that in order to facilitate action, he ultimately paid for people's transport himself. Some of those who attend meetings also expect refreshments.

Training

Several comments were made about the training received offered through the programme. The literacy levels of participants was experienced as a challenge. Some are illiterate while others have only basic levels of education and this makes it difficult for them to comprehend some of the concepts presented. A few people were concerned that using English as the medium of communication also makes understanding difficult. One of the fieldworkers who shared this concern also explained that the language issue is complicated because in some groups there are a number of different first languages spoken, and fieldworkers cannot facilitate in multiple languages simultaneously.

Some felt that the Ujamaa-led training needed to be longer as the amount of information provided could not be properly absorbed in the time available.

The selection of trainees was experienced as a problem by a few participants. One felt that recruiting trainees through partner organizations did not always lead to the correct type of people being selected. One of the ministers who had been trained agreed with this as it seemed to him that some of those who attended were actually not interested, which resulted in disruptive behaviour. Specification of, and adherence to, selection criteria for trainees was suggested a couple of times.

4.6.5 The Future of the Religion and Governance Programme

Sustainability

The majority of people were of the opinion that the Religion and Governance Programme would be sustainable even without Ujamaa staff. Reasons given for sustainability can be grouped into 3 main categories:

- The most common feeling was that individuals who have been trained are transformed and live in communities where they will continue to implement what they have learned and be a resource for others
- Some felt that since the training is implemented as part of existing community programmes and structures (like churches, for example) which will always be part of the community, the Religion & Governance work will also be sustained
- Some felt that since those trained have been left with resources (mainly CBS manuals), they will always have something to remind and guide them

Suggested changes

In addition to addressing the challenges already mentioned as well as identified need for ongoing support and mentorship, a few other suggestions were made for improvements to the programme.

Almost half those we spoke to indicated the desire for more regular monitoring and evaluation of the programme to assess the impact on the communities, provide guidance where necessary and facilitate the progress to implementation.

A number of people felt that more training should take place locally within communities rather than bringing participants to a central point, often in Pietermaritzburg.

Some felt that training should be modified into a Trainer-the-Trainer format to facilitate the ease with which information could be disseminated after the Ujamaa-led training.

There were a few suggestions that Ujamaa should assist groups with skills to access resources to continue their work locally, for example, providing training in raising funds from government and/or other sources.

5. VOICES OF UJAMAA CENTRE FUNDERS AND LEADERS

5.1 IMPACT

Since this report has focused on the *impact* of the Ujamaa Centre, it is appropriate to report some of the impacts of the relationship with Ujamaa on funding organizations:

- “The ecumenical work and the contextual bible reading tools/experience have influence our concepts on pastoral work and have fostered a sharing within our organization”
Fastenhopfer
- “Development of our programme ‘Contextual Bible Reading’. The Ujamaa programme and Gerald West contributed to our successful conference in February 2010, gave new insights and can be the trigger for the formation of an international network on this topic”
ICCO & Kerk in Actie
- “We have gained insights into quite a unique approach – academic work and development/community work close to people with less or little formal education.”
Church Development Service in Germany (EED)
- “It has enabled NCA to have a greater reach and opened avenues for NCA to achieve their core mandate.”
Norwegian Church Aid (NCA)

All donors who gave input into the evaluation process indicated that they are positive about and supportive of the work of Ujamaa. A clear indication of this is the length of time that they have continued to fund the work - 4 of them have been Ujamaa funders for over 10 years.

Another indicator of the powerful impact of the work of the Ujamaa Centre over many years is that staff turnover is relatively low. Staff who have left are usually still involved in some way, either as Board members or working in partnership with Ujamaa through their churches or organizations and are still passionate advocates of the vision and methods of the Centre.

5.2 CHALLENGES

Funding

Future funding for the programme was the most commonly mentioned concern by staff, Board and donors, especially in the context of the growing trend of international donors withdrawing from South Africa.

5.3 SUGGESTED CHANGES FOR THE UJAMAA CENTRE PROGRAMMES

Impact monitoring

The majority of donors, staff and Board members feel that there needs to be more structured and regular monitoring of the impact of the work across all programmes. Some donors commented that the reports they receive list numbers and activities but do not sufficiently explain the impact of the work on participants and communities

Regular follow-up

The majority of Board and staff say that there is not enough ongoing contact and follow up with their partners and trainees in the long-term. Some expressed dissatisfaction with the practice of holding once-off workshops with various groups and felt that the impacts would be more significant if relationships were built over a longer period of time.

Succession

There is a concern amongst some about the issue of succession when the current Director retires in 6 years' time. The suggestion was made that a successor should be identified fairly soon so that he/she could be trained into the position while the current Director is still available to provide support and mentorship.

6. REFLECTION ON CHANGES IN THE PROGRAMME OVER TIME

This evaluation, although looking at the work of Ujamaa over the past 21 years, also aimed to assess the impact of the work in the more recent past, specifically the past 5 years. One third of respondents consisted of those who have been involved for over 5 years (or who participated in one or more Ujamaa activities more than 5 years ago). The remaining two-thirds were respondents who only joined the programme within the last 5 years, that is, since 2005.

In order to assess possible changes in the work of Ujamaa over time, the responses of participants in the two groups have been categorized according to various themes, as presented and discussed below. (A more detailed breakdown of responses per programme is included as Appendix H.)

IMPACT	Up to 5 years	Over 5 years
Satisfaction with the programme	72%	64%
Personal impact	82%	77%
Impact on faith	70%	57%
Impact on Biblical understanding	54%	52%
Impact on families	57%	41%
Impact on organisations	16%	30%
Impact on communities	58%	66%
Challenges experienced in participation/implementation	54%	73%
Programme weaknesses identified	24%	39%

In general, respondents who have participated in the programme within the past 5 years report slightly higher levels of satisfaction with the programme and personal impact as a result of their participation. Positive impacts of the programme on faith and families is reported more often by newer participants than by those who became involved over 5 years ago.

Impact on organisations (including churches) is reported twice as often by those in the over 5 years group. This group also reports more challenges in participation and/or implementation of the programme and identifies programme weaknesses more often.

There are a number of possible explanations for these trends, and Ujamaa Centre staff and Board would need to determine which ring true based on their knowledge and experience. The simplest explanation is that the programme has improved over time, such that the impact is more significant and a number of weaknesses have been ironed out. Another possible scenario is that initial exposure to new methods and concepts of Bible reading and social analysis is exciting and transforms the way people relate to and understand God. However, over time some of the passion is lost as the complexities of life are confronted with the new knowledge and there is a lack of ongoing, direct exposure to the new ideas or mentorship by those experienced in implementing them.

The reports of organisational change are low across both groups, but those involved for over 5 years mention organisation change twice almost twice as often as those in the more recent group. This may reflect that impact on organisations takes longer to materialise given the various complexities involved, including bureaucracy, the number of people that need to be influenced, personalities involved and power dynamics with the organisation. Accordingly, experience in implementing the programme independently over time may lead to greater awareness of the challenges involved, resulting in higher levels of reporting of these.

The impact on Biblical understanding is surprisingly low within both groups compared to other impacts, especially given that CBS is, and has always been, the foundational tool used across all Ujamaa programmes. The implication of this outcome needs to be debated further. One possibility is that participants did not learn anything new through the CBS process but given the generally positive responses to the programme, as well as the number of respondents who reported a transformational impact on their lives, this explanation seems unlikely. A second possibility is that

participants were not provided with sufficient skills to continue replicating CBS on their own or with others, so instead of acquiring a new tool for Bible study and thus transforming their interaction with the text, they were simply left with a general understanding that the Bible is relevant to contemporary situations. Clearly further reflection and analysis is required to identify how the programme can achieve a greater impact in this area.

7. DISCUSSION AND RECOMMENDATIONS

7.1 ORGANISATIONAL FUNCTIONING

- 7.1.1 As those involved in the management of the organisation are already aware, a succession plan for the Director position needs to be developed. It may be too early to bring in a new person immediately, especially if the current Director will continue in the position until 2016, but the existence of a plan will help to alleviate people's concerns.
- 7.1.2 While there is a limited amount of inter-programme collaboration taking place, there is potential for significantly more. The reasons given several times for programmes working independently are "different personalities" and "different ways of working". These issues were not explored in more detail in this evaluation but suggest that there may be deeper inter-personal problems between staff members that need to be addressed.
- 7.1.3 As mentioned in the 2002 evaluation of the ISB WMP, documentation within the organisation needs to improve. This is especially critical if impact monitoring is to become a more regular activity as has been suggested by stakeholders. Specifically, easily accessible records of attendance at workshops (names and contact details) along with participant evaluations and facilitator reports would greatly increase the ease with which future evaluations are carried out.

7.2 PROGRAMME

- 7.2.1 Programme Coordinators need to have clearly defined objectives and an understanding of their desired outcomes to ensure that work is focused and to facilitate evaluation. Some of the Coordinators were unable to provide objectives for their programmes, others provided objectives which would be better defined as activities and in some cases, the objectives described by staff and fieldworkers did not correlate exactly. This may be linked to the documentation problem discussed above, but also may indicate that planning is not as detailed as it could be and/or that objectives are not communicated as clearly as they could be.
- 7.2.2 The process of defining objectives must be accompanied by some resolution of the tension between whether Ujamaa is essentially a research-focused organization that impacts on people and communities, or whether it is a community-development organization that produces research.

7.2.3 There may be a need to modify training such that participants are more specifically equipped to read and understand the Bible contextually on their own, as well as to plan and facilitate effective CBS with various groups within their churches or communities independently of Ujamaa.

7.2.4 If Ujamaa aims to equip people to continue with 'action' independently, after the CBS process and training have been completed, a more definite programme and exit strategy need to be developed and implemented every time a new group is encountered. It seems that staff and fieldworkers often dip in and out of groups/communities and then move on in order to expand their reach without consolidating what has already been started. The debate, which has probably already occurred within the Centre many times, is whether to work deeply with a small number of groups or more superficially with greater numbers. Conventional wisdom suggests that longer-term relationships lead to greater impact, which is true in part, but they may also lead to greater dependence on Ujamaa such that the work is ultimately unsustainable without staff presence.

A possible middle ground could be to assist participants to draw up action plans (which has already happened in some groups/programmes). Ongoing support could be provided at each stage of the action plan but only after certain pre-agreed tasks have been completed by the group, the onus being on them to contact Ujamaa each time they are ready to meet, thus minimizing dependence.

7.2.5 To provide some kind of ongoing support and motivation to groups after staff have withdrawn from a community, it may also be beneficial to have a regular newsletter or publication (perhaps with a subscription fee for those who can afford it) containing reports on the work of Ujamaa, successes achieved by Ujamaa-linked groups and new ideas for CBS material, particularly related to topical issues like Jacob Zuma's rape trial, the civil servants' strike, Xenophobic attacks, the proposed media tribunal and so on.

7.2.6 Where pilot projects are initiated, such as the Basic Counselling Skills project of the Women & Gender Programme, sufficient time and attention need to be devoted during the pilot period to monitor whether things are running according to plan and to assist people on the ground to iron out problems that arise, rather than waiting until the pilot has ended to discover that there were difficulties.

7.2.7 The need for more regular evaluation was expressed numerous times. People want to be held accountable and to be sure they are working effectively. Donors want to know that their money really is changing people's lives. Evaluation does not necessarily involve an externally-run exercise such as this one, but can easily become part of the normal course of the work. If clear objectives are set, along with indicators for the accomplishment of those objectives, relevant data can be collected and compiled on an ongoing basis. The possibilities are endless, but some examples of data that could be collected are:

- The number of labour issues brought by employees to the employer per year, what these issues were and how they were (or were not) resolved (Theology and Economic Justice)
- The number of abuse cases reported to church-based counselors, the number of these referred to other agencies, which referral agencies are used, and how many cases receive a satisfactory resolution in the eyes of the victim (Women & Gender)
- The number of new members visiting support groups each month and the number of these who continue to attend on a regular basis (Solidarity)
- The number of ministers who preach sermons on issues of democracy or governance after attending training, and copies of the sermons preached (Religion & Governance)

7.2.8 Providing training and materials in English, while efficient in terms of resources available, does contradict the commitment of the organization to working in people's mother-tongues. Some progress has already been made in translating the CBS manual and this needs to continue at least until it is available in the official South African languages. Facilitation in all languages is more complicated. As staff explain, even if interpreters are used, many concepts simply do not exist in indigenous languages, so interpretation is not straightforward. The ideal would be to cultivate multi-lingual interpreters who understand the concepts being taught and specifically seek to find ways to convey these as simply as possible. Once again, though, this depends almost entirely on being able to secure sufficient funding to employ additional staff.

7.2.9 A few suggestions were made about the need to address methods of Bible reading for the new (particularly black) middle class, those that were previously oppressed under apartheid and were the initial target of the work of the ISB and HWM. Some of these people now hold high positions in business and government, which shifts them into the general category of "oppressor". However, given their roots in the struggle for liberation and, in many cases, their commitment to the Bible, their explicit intentions are probably not to exploit or oppress others. But just as the church needs to rediscover its prophetic voice in a post-apartheid society, so the new leaders need to understand their role. Development of relevant contextual Bible studies targeting middle class church congregations, Christian business forums, the Black Management Forum and other such groups could have a huge impact on our new, democratic society.

7.2.10 Some concern was expressed that the Ujamaa Centre is not making sufficient impact on the public realm. Working with those who hold positions of power has the potential to address this concern directly. Of course, this should not be to the exclusion of poor and marginalised people. But addressing societal problems from both the top and bottom ends is likely to be significantly more effective than just working from the bottom, especially if it can contribute to a common understanding of what is required in society and a "walk together" scenario, where government and people work together for the good of the country, as outlined as the way forward for the country in the 2009 Dinokeng Scenarios¹ document.

¹ The full document, "3 Futures for South Africa", can be accessed online at www.dinokengscenarios.co.za

7.2.11 There is wonderful potential for Ujamaa to be creative in finding accessible methods of Bible study for illiterate people, especially in the African context of rich oral traditions. Unfortunately, devoting time and personnel to such a project has resource implications, and resources are limited, so the possibilities will have to be evaluated in light of what is available.

7.2.12 The problem of funding is a very real one which was raised repeatedly during this study. While there is no easy solution, there are some possibilities that could be explored:

- If people in successful businesses, who have been trained through the programme, become convinced of its value, they may be prepared to support it financially to some extent. The same goes for churches who have middle class congregations.
- A suggestion was also made by one of the current donors that Ujamaa could begin offering consulting services to donors and partners in order to generate some of its own income.
- The research and publication component of the programme has the potential to generate additional funds, partly through the University, but also through funding organizations who have a specific interest in social research.

8. CONCLUSION

No programme is ever perfect and it is never possible to satisfy all participants all of the time. In the case of the Ujamaa Centre, while some refinements could be made to improve the overall effectiveness and impact of the programmes, there is no doubt that the work that has already been done has profoundly affected many lives and that the potential exists to impact significantly more. The benefits of, and need for, this work were willingly acknowledged by almost every person interviewed. This is certainly a cause for celebration! As programme leaders wrestle with some of the suggestions put forward in this report and plan the way forward, they can rest assured that the foundations of the Ujamaa Centre are strong. This study has found clear and consistent evidence that the CBS methodology is effective and will provide a powerful basis for future developments.

APPENDICES

APPENDIX A: QUESTIONNAIRES

QUESTIONNAIRE FOR BOARD MEMBERS, STAFF AND FIELDWORKERS

Length of involvement: _____

1. What was the initial condition/need that was identified as the motivation for the start of this programme?
2. How was this need identified?
3. How does the programme aim to address this condition/need?
4. How effective has the programme been in addressing this condition/need?
5. What specific differences, if any, do you think this programme has made in the lives of participants?
 - a. What difference, if any, do you think this programme has made to the participants' perceptions of themselves and the situations in which they find themselves
 - b. What difference, if any, do you think this programme has made to the participants' faith, relationship with God or understanding of God?
 - c. What effect, if any, has the participation of participants in the programme had on their families?
 - d. What effect, if any, has this programme had on the communities where participants live?
 - e. What effect, if any, has this programme had on the wider public realm?
6. To what extent are these effects sustainable once programme staff have withdrawn from the community?
7. What challenges do you think participants have experienced as a result of participation in the programme?
8. What challenges have YOU experienced through your participation in this programme?
9. What are the weaknesses of the programme as it is implemented at the moment?
10. Does the initially identified condition/need still exist?
 - a. If yes, has it changed in any way over time?
 - b. If it has changed, how does the programme need to be adapted to meet these changing conditions?
11. What factors do you think threaten the success of this programme in future?

QUESTIONS FOR BENEFICIARIES/ TRAINEES/ PARTICIPANTS

Programme: _____

Group/event : _____

Length of time involved (years/months): _____

Interviewer: _____

1. How did you find out about this programme?
2. How long have you been involved?
3. What is this programme about?
4. What made you decide to participate?
5. What were you hoping to gain as a result of your participation?
6. To what extent were your hopes fulfilled?
7. What were your feelings when you joined the programme?
8. What difference, if any, has participation in this programme made to your life?
9. What difference, if any, has participation in this programme made to your faith or relationship with God?
10. What have you learned about the Bible from your participation in this programme?
11. What effect, if any, has your participation in this programme had on your family?
12. What effect do you think this programme has had on your community?
13. To what extent do you think these changes are/will be sustainable once the programme ends and programme staff have withdrawn from the community?
14. What could be done to ensure that the changes are sustainable?
15. What challenges have you experienced as a result of participation in the programme?
16. What changes could be made to make the programme more helpful and relevant to you?
17. What needs do you still have that you think this programme could assist with?
18. Are there still other people in the community who you think would benefit from the programme that you participated in?
19. Would you recommend this programme to them? Please give reasons?

QUESTIONS FOR PARTNERS/ PARTNER ORGANISATIONS

Programme: _____

Length of partnership: _____

1. How did you/ your organization get involved in this programme?
2. What made you decide that you were prepared to invest time and resources in a programme which focuses on biblical and theological community development?
3. What did you/ your organization initially hope to achieve through partnering in this programme?
4. To what extent have these achievements been realized?
5. What difference, if any, has involvement in this programme made to you/ your organization?
6. What difference, if any, do you think this programme has made to the children's perceptions of themselves and the situations in which they find themselves
7. What difference, if any, do you think this programme has made to the children's faith, relationship with God or understanding of God?
8. What effect, if any, has the participation of children in the programme had on their families?
9. What effect, if any, has this programme had on the communities where children live?
10. What challenges has your organisation experienced in relation to this programme?
11. What difference, if any, has involvement in this programme made to YOU PERSONALLY?
12. What do you particularly like about this programme?
13. What concerns do you have about the programme?
14. In your opinion, what changes could be made to make the programme more helpful and relevant to the target communities?
15. What factors do you think threaten the success of this programme in future?
16. Would you encourage other organizations to partner in this programme? Please give reasons.

QUESTIONS FOR UJAMAA TRAINING WEEK PARTICIPANTS

Programme: Research and pedagogy – Ujamaa Training Week

Date/s attended (month, year and number of days): _____

1. What (if any) other projects of Ujamaa are you involved in?
(Solidarity, Women/Gender, Theology of Work/Economic Justice, Religion and Governance, Leadership and Advocacy Development)
2. What is your involvement in that programme?
3. How long have you been involved?
4. How did you find out about the Ujamaa training week?
5. What made you decide to participate?
6. What were you hoping to gain as a result of your participation?
7. To what extent were your hopes fulfilled?
8. What difference, if any, has participation in this programme made to your life?
9. What difference, if any, has participation in this programme made to your faith or relationship with God?
10. What have you learned about the Bible from your participation in this programme?
11. What effect, if any, has your participation in this programme had on your family?
12. What effect do you think this programme has had on your community?
13. What changes could be made to make the Training Week more helpful and relevant to you?
14. Would you recommend the Training Week to other people? If so, who? Please give reasons.

QUESTIONS FOR BIBLICAL STUDIES STUDENTS

1. What made you decide to study theology?
2. Give a brief description of the Contextual Bible Study method that you have been taught.
3. What practical experience have you had of Contextual Bible Study?
4. What difference, if any, has Contextual Bible Study made to your faith or relationship with God?
5. What challenges, if any, have you experienced as a result of CBS?
6. How do you think CBS would impact on the community that you come from?
7. How, if at all, will you use CBS outside the Biblical Studies course?
8. What changes could be made to make the course more helpful and relevant to you?
9. Would you recommend this course to others? Please give reasons?

QUESTIONS FOR PALESTINIAN CONTACTS

1. Organisation name:
2. Please give a brief overview of the work of your organisation.
3. What was your initial contact with Rev Solomuzi Mabuza/ The Ujamaa Centre?
4. What contribution did Rev Solomuzi Mabuza/ The Ujamaa Centre make to furthering the work of your organisation?
5. In what ways, if any, do you think The Ujamaa Centre could work in partnership with your organisation in future?
6. What factors may threaten an ongoing partnership between the two organisations?
7. What difference, if any, has involvement with Rev Solomuzi Mabuza/ The Ujamaa Centre made to YOU PERSONALLY?

FOLLOW UP QUESTIONNAIRE FOR SOLIDARITY SUPPORT GROUPS

Group name: _____ Geographical location: _____

Year group started: _____ Number of members: _____

1. What is the purpose of this group?
2. What value has this group added to your life?
3. How, if at all, has this group affected your faith or relationship with God?
4. How, if at all, has this group affected how you see or understand the Bible? Please explain.
5. Have staff or fieldworkers from the Solidarity/ Agape programme ever visited your home?
 - a. If they have, what was the visit about?
 - b. How did you feel about the visit?
 - c. How did your family feel about it?
 - d. Did you or your family benefit in any way from this visit?
6. What have you learned about HIV and how to prevent it spreading?
7. What have you learned about Malaria or TB in this group?
8. What have you learned about ARV treatment from this group?

If not specifically stated, check whether they know:

- How ARV drugs work?
- How ARV drugs need to be taken?
- What happens if they are not taken as prescribed?

9. How do you feel about needing to take ARV treatment for the rest of your lives?
10. Has your support group been trained on how to register as a CBO?
If it has, have you thought about registering?
What has prevented you from registering?
11. This may be difficult to speak about. Have any of your group members passed away?
 - a. How was this experience for you?
 - b. Was there any mention of HIV at the funeral or prayer vigil?

If yes, what was said?

How did people respond?

If no, what prevented people from mentioning it?

12. How well do you think your group would continue to function if it had no more contact with Solidarity staff?

**APPENDIX B:
LIST OF PARTICIPANTS IN UJAMAA IMPACT EVALUATION 2010**

Note: Some respondents fall into more than one category

Category	Group/Organisation	Name
BOARD	Sonke Gender Justice Project School of Theology, University of Pretoria KZNCC School of Religion and Theology, UKZN TAC YMCA Marsh Memorial Homes	Bafana Khumalo McGlory Speckman Phumzile Zondi Rev Radikobo Ntsimane Prudence Ngwane Rev Sokhela Rev Malika Sibeko
DONORS	CCFD EED Church of Sweden ICCO & Kerk in Actie Norwegian Church Aid FASTENOPFER	Charlotte Kreder Marisa Kretzschmar Carina Bjornlund Sietske Renting Sixolile Ngcobo Claudia Fuhrer
PARTNERS/ PARTNER ORGANISATIONS	<p>Research and Pedagogy USA Leonard Theological College India United Seminary of Ricatla, Mozambique Theological Faculty, VU University, The Netherlands King's Colleg, London Gurukul Lutheran Theological College, India Church Land Programme, Pietermaritzburg</p> <p>Advocacy and Leadership Lutheran Church Lutheran Church Pinetown Lutheran Church Alternative Tourism Group (Palestine) Kairos Palestine Group</p> <p>Women and Gender Mngeni Paralegal PACSA YWCA Tanzania Theology student - Congo</p> <p>Theology of Work KZNCC</p> <p>Solidarity with PWHAs International Coordinator of EHAIA Eagle Training Healing of memories CHASU Campus HIV and Aids support unit Linked to PACSA</p>	<p>Dr Cheryl Anderson Rev. Dr. Naveen Rao Hette Doorndomburg</p> <p>Prof. Hans de Wit Rev. Prof. Richard BurrIDGE Monica Melanchthon Rev Ndlanzi</p> <p>Dean Dr. Mogomme Masoga Dean Nkosinathi Myaka Rev. Sandile Ngiba Rami Kassis Rifat Kassis</p> <p>Bonginkosi Thulani Mthlane Fortunata Soka Micheline Kamba</p> <p>Rev Phumzile Zondi- Mabizela</p> <p>Nyambura Njoronge John Mofokeng Mpendulo Nyembe Sibongile Ngema Sbusiso Zulu</p>

	Religion and Governance KRCC Diakonia Diakonia/YMCA PACSA Ugu Ministries, Thy Will Ministries International Ugu Ministries, Apostolic Faith Mission Ugu Ministries, Baptist Apostolic Church of SA Ugu Ministries, Holiness Union Church Ugu Ministries, African Orthodox	Rev Bheki Buthelezi Mr Cyril Mwandla Nonhlanhla Mabaso Vela Dlamini Rev Msimang Rev D Mchunu Bishop SBB Ngcamu Pastor LS Sithole Pastor N Nzama
STAFF	Previous Heads of Department School of Theology, University of Natal (now SoRat, UKZN) School of Theology, University of Natal (now SoRat, UKZN) Current Staff Director; Research/Pedagogy Coordinator Religion and Governance Coordinator Advocacy and Leadership Development Coord Theology of work/Economic Justice Coordinator Women and Gender Coord Solidarity with People with HIV/AIDS Coord	Gunther Wittenberg Neville Richardson Prof Gerald West Rev Dr Simanga Kumalo Rev Solomuzi Mabuza Rev Sithembiso Zwane Maria Makgamatle Bongi Zengele
STUDENT WORKERS/ FIELDWORKERS	Research and pedagogy Advocacy and Leadership Women and Gender Theology and Economic Justice Solidarity Religion and Governance	Nkosinathi Sithole (researcher) Skhumbuzo Zuma Sibonelo Zuma Rev Khawulani Ntuli Rev Mudau Fazilabanu Ganu Linda Naicker Skumbuzo Zuma Sibonelo Zuma Mbuyiseni (Torsh) Gwamanda Minenhle Khumalo Dumazile Zibula Nokuthula Biyela Xolani Khumalo Thandeka Majola Sindi Makhathini Bongekile Zwane Rev Herbert Moyo Mbongeleni Mlaba
COMMUNITY PARTICIPANTS	Research and Pedagogy <i>Ujamaa training week participants</i>	Mr Tembe Mdumiso Mfeka Phatokwakhe Khathi Johannes Punch Masenamela

		Mandla Mdebele
	<i>Biblical Studies students</i>	Linda Naicker Tracey Wright Minenhle Khumalo
	Advocacy and Leadership Umngeni Lutheran Youth Umngeni Lutheran Youth Umngeni Lutheran Youth	Nokuphila Thubalethu Sne
	Women and gender Ilovu Ilovu Ilovu Ilovu France Township, PMB France Township, PMB France Township, PMB AFM, Mafakathini Christian Believer's Fellowship, Northdale Christian Believer's Fellowship, Northdale Christian Believer's Fellowship, Northdale Entabeni Christian Fellowship, Northdale France, Imbali Maritzburg Christian Church	Badudu Msomi Mrs Msomi Dolly Zama Mr Mtshali Nomusa Zondi Nomusa Majola Khanyo Silindile Lailla Rosalind Sheila Pastor Adiel Chetty Xolani Khumalo Thandiswa Bongkosi Ntombifikile
	Theology of work and economic justice <i>Workshops for YCW chaplains</i> YCW Imbali	Thokozani Sithole
	<i>Prophets of God</i> Estcourt Estcourt Bantu Methodist Church, Ladysmith Bantu Methodist Church, Ladysmith Salvation Army, Imbali	Rev Khumalo Rev Thusi Rev Yeni Rev Tafa Rev Dlamini
	<i>Heroes of Labour</i> Supercare workers - UKZN Supercare workers - UKZN	Mathembi Bhengu Phyllis Magubane
	<i>Training for transformation</i> Youth groups in KwaMpumuza and Mt Elias Youth groups in KwaMpumuza and Mt Elias	Muzi Sokhela Bheki Magwaza
	<i>Studies in Industrial Mission</i> Past student Past student	Rev Dixie Mashegoane Rev Thulani Ngubane
	Solidarity with PLWHAs Zinakekele support group (Mt Elias) Masamukele support group (France) Masamukele support group (France) Thubalethu Support Group (Nseleni) Thubalethu Support Group (Nseleni)	24 members Mlindelwa Somhlola Shumi Khumalo Nero Zikhali

<p>Thubalethu Support Group (Nseleni) Thubalethu Support Group (Nseleni) Sibahle Support Group (Kwa-Mpumuza) Sibahle Support Group (Kwa-Mpumuza) Sibahle Support Group (Kwa-Mpumuza) Willow support group Faranani support group (Ndwedwe) Mbali support group Mbali support group Edendale support group Dambuza support group Siyaphila support group Springs of Hope support group Springs of Hope support group</p> <p>Religion and Governance YMCA, eSiKhaweni YMCA, Durban YMCA</p>	<p>Tholakele Xulu Sifiso Mkhathshwa Busi Mhlongo Buhle Zonke Thandiwe Sikakane Phindile Mgabadelo Lerato Maphela Molly Khubeka Thoko Mthlana Nomusa Mncwabe Sibongile Shezi Ann Ntombela Bonginkosi</p> <p>Nokulunga Masuku Sibonelo Mbokazi Dumisa Zondi</p>
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**APPENDIX C:
LIST OF DOCUMENTS CONSULTED**

1. Annual report 2003
2. Annual report 2004
3. Annual report 2005
4. Annual report 2006
5. Annual report 2007
6. Annual report 2008
7. Religion and Governance Annual report 2009
8. ISB WMP Evaluation May 2002
9. Proposal narrative revised April 2009
10. Proposal activity revised April 2009
11. Mzwandile Nunes Memorial Lecture by Jim Cochrane
12. Tenth Anniversary Report
13. Fastenhopfer Proposal 2008
14. Ujamaa CBS Manual
15. FECCLAHA manual on Gender Violence
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17. South African response to Palestinian Kairos Document

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20. West, G. (1998). Biblical Scholars Inventing Ancient Israel and 'Ordinary Readers' of the Bible Re-inventing Biblical Studies, *Old Testament Essays*, 11, 629-644.
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**APPENDIX F:
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**APPENDIX G:
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**APPENDIX H:
DETAILED BREAKDOWN OF RESPONSES BY PROGRAMME AND CATEGORY**

	Up to 5 years						Over 5 years					
SATISFACTION	72%						64%					
Satisfaction reports per programme	Pedagogy (10) 80%	Advocacy (8) 75%	Gender (22) 82%	Work (10) 70%	Solidarity (16) 75%	Governance (13) 62%	Pedagogy (6) 33%	Advocacy (3) 67%	Gender (5) 60%	Work (7) 86%	Solidarity (19) 68%	Governance (8) 63%
PERSONAL IMPACT	82%						77%					
Reported personal impact per programme	Pedagogy (10) 80%	Advocacy (8) 88%	Gender (22) 86%	Work (10) 70%	Solidarity (16) 88%	Governance (13) 92%	Pedagogy (6) 50%	Advocacy (3) 100%	Gender (5) 80%	Work (7) 86%	Solidarity (19) 79%	Governance (8) 63%
IMPACT ON FAITH	70%						57%					
Reported faith impact per programme	Pedagogy (10) 70%	Advocacy (8) 75%	Gender (22) 68%	Work (10) 70%	Solidarity (16) 75%	Governance (13) 77%	Pedagogy (6) 33%	Advocacy (3) 100%	Gender (5) 0%	Work (7) 71%	Solidarity (19) 63%	Governance (8) 63%
IMPACT ON BIBLICAL UNDERSTANDING	54%						52%					
Reported impact on Biblical understanding per programme	Pedagogy (10) 40%	Advocacy (8) 50%	Gender (22) 77%	Work (10) 70%	Solidarity (16) 38%	Governance (13) 54%	Pedagogy (6) 33%	Advocacy (3) 67%	Gender (5) 40%	Work (7) 71%	Solidarity (19) 58%	Governance (8) 25%
IMPACT ON FAMILIES	57%						41%					
Reported impact on families per programme	Pedagogy (10) 30%	Advocacy (8) 50%	Gender (22) 68%	Work (10) 60%	Solidarity (16) 50%	Governance (13) 85%	Pedagogy (6) 17%	Advocacy (3) 0%	Gender (5) 60%	Work (7) 57%	Solidarity (19) 53%	Governance (8) 38%
IMPACT ON ORGANISATIONS	16%						30%					
Reported impact on organisations per programme	Pedagogy (10) 30%	Advocacy (8) 25%	Gender (22) 14%	Work (10) 0%	Solidarity (16) 6%	Governance (13) 31%	Pedagogy (6) 50%	Advocacy (3) 33%	Gender (5) 60%	Work (7) 14%	Solidarity (19) 16%	Governance (8) 75%
IMPACT ON COMMUNITIES	58%						66%					
Reported impact on communities per programme	Pedagogy (10) 40%	Advocacy (8) 38%	Gender (22) 55%	Work (10) 60%	Solidarity (16) 63%	Governance (13) 92%	Pedagogy (6) 50%	Advocacy (3) 100%	Gender (5) 40%	Work (7) 57%	Solidarity (19) 79%	Governance (8) 63%
CHALLENGES EXPERIENCED (PARTICIPATION/IMPLEMENTATION)	54%						73%					
Percentage of respondents reporting challenges per programme	Pedagogy (10) 40%	Advocacy (8) 63%	Gender (22) 41%	Work (10) 80%	Solidarity (16) 50%	Governance (13) 69%	Pedagogy (6) 67%	Advocacy (3) 100%	Gender (5) 60%	Work (7) 57%	Solidarity (19) 84%	Governance (8) 100%
PROGRAMME WEAKNESSES MENTIONED	24%						39%					
Percentage of respondents reporting weaknesses per programme	Pedagogy (10) 30%	Advocacy (8) 38%	Gender (22) 23%	Work (10) 0%	Solidarity (16) 13%	Governance (13) 38%	Pedagogy (6) 33%	Advocacy (3) 100%	Gender (5) 40%	Work (7) 14%	Solidarity (19) 26%	Governance (8) 88%

Notes on detailed breakdown:

1. This analysis considers the responses of the 24 Solidarity focus group members as those of a single respondent as it was not possible to attribute answers to individuals
2. There are 7 respondents who are counted twice in the detailed breakdown as they participated in more than one programme
3. This table does excludes 5 respondents who are not linked to one specific programme (4 Board members and 1 donor)