

CONFERENCE

#LOVEINACTION

FROM RHETORIC TO ACTION

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Welcome

Chair: Bafana Khumalo

Bafana welcomed everyone and reflected on the situation in the country that is plagued by:

- Poverty in a country with many resources, and uncaring systems,
- Corruption - linked to poverty and linked to greed,
- The pandemic of GBV.

Scripture calls us to be the salt of the earth. Love is a verb, and so is about what we do. What did it mean for Jesus to go to the cross? What does love require of us in an unjust society?

The conference theme is *From Rhetoric to Action*. People of faith are often accused of enjoying to talk, when there is a need for action. The National GBV Conference in November was a key milestone in our collective journey of trying to move Government from talk to action, and the launch of special courts last week shows that our years of campaigning for firm action is beginning to bear fruit. So, spaces like this conference are important opportunities for us to grapple collectively with what is needed as our next step towards concrete action, not only by Government, but also by ourselves and our faith leaders. We need action NOW, as human lives at stake – while we deliberate here, several women will be raped as we speak...

Panel Discussion:

Bafana welcomed the panellists: Gretta Makhwenkwe, President, Methodist Church of Southern Africa (MCSA) Women's Manyano, Bishop Dino Gabriel, Diocese of Natal, Anglican Church of Southern Africa and Father Russell Pollitt, Director of the Jesuit Institute of the Catholic Church.

Gretta Makhwenkwe

Gretta Makhwenkwe explained the history and background of the Women's Manyano of the MCSA. They are trying to make the church a safe space for GBV survivors. Unfortunately, as others have said – the church has a bad reputation, because of the bad things that have happened in the church, even though it is supposed to be a safe place

Gretta explained the aims of the Women's Manyano are related to prayer and service, and some of the aims are anchored in the mission priorities of justice and service. Amongst them is the aim to take care of all, but especially the poor and the marginalized, and the Manyanos in different areas have a variety of programmes to do this, and to enable the Manyanos to have a voice in matters that affect them in the national discourse. This is what has linked them with We Will Speak Out, to form a partnership to journey together with WWSOSA. The aims of the Manyanos include promoting social cohesion, peace and social justice. During this period, the focus is to inspire, empower and mentor the girl child and women. And that focus area is focused in the following text:

Mark 16:7: "But go, tell what you have seen." If one unpacks these words, in reality word should be the last way of telling, and deeds should be the first way to tell the disciples. And when we tell, let us focus on what affects women most. That is the mandate we have.



The Manyano has partnered with Soul City, who provide staff to work with local girl clubs where girls can talk about the issues affecting them. They avoid imposing a curriculum on the girls, and work from what the girls

talk about to help them deal with their issues. They develop their gender pride and loving and accepting who they are.

But boys are not left out. “We invite life coaches and professionals who teach about body awareness and respect. Also how to use their bodies as girls and boys to protect their bodies from being invaded... We work with parents about different types of family models. We have many different households, single sex households, child-headed households, young parents and single parents – some are even children. We work with mums and daughters, fathers and sons – to enable them to be free in such settings. We also try to penetrate initiation schools, where some of the leaders allow us as mothers to speak to the boys before they go out, to counteract the negative influence from peers. We teach them how to be a real man, how to treat women. We have also adopted the Thursdays in Black campaign. We have noticed it has become a fashion, and has lost its meaning – so we try to raise the conscience of those in leadership – it is not just about words.”

She reflected on what they are doing as the Manyano to help the Methodist Church do to eliminate GBV:

The church has a sexual harassment policy – but it is about acting on it. For example, the team that deals with sexual harassment should include 2 women and 1 man. The policy is supposed to be visible for anyone coming into the church, but you have to ask for it. The policy still needs to be clearer in terms of steps for victims or complainants to follow. To advocate for greater clarity, the Manyano has formed a multi-disciplinary Wellness team, with doctors, social workers, etc. This means that people can be referred for professional help. They have set aside half a million rand in case there is a need for professional referrals.

“We also have an awareness programme for the women, many of whom are older and conservative, where we invite professionals to come and speak to them in lay man’s language about difficult issues, like LGBTI, to allay their fears and enable them to address these issues, and help them to deal with issues in their own “families.

When they do advocacy they use Hebrews 13: 3b.

“Continue to remember those who are ill-treated as if you yourselves were being ill-treated.” Hebrews 13: 3b

“When you put yourself in someone else’s shoes, it is then that you understand. For instance, the policy states that when a person has been abused, they should report immediately. But many victims are traumatized and not ready to report immediately. So in our advocacy we have tried to enable the policymakers to understand that this cannot be something imposed on victims, many of whom need time – and the fact that they take time should not weaken their case. So we are helping the leadership address the loopholes in the sexual harassment policy.”

“Unfortunately, most of the clergy are men, who are awkward to deal with GBV. That is why we promote that the clergy use women to address this issue and in particular specific cases – that is why we have the wellness team and these activities described above.”

“The various districts are implementing this programme at difference paces. Some are very active, others take their time or are not so active in dealing with GBV.”

Bishop Dino Gabriel

Bishop Dino began by quoting St Francis of Assisi to emphasise that the ministry of faith is more about our actions than our words.

"Preach the gospel. And if needs be, use words." Bishop Dino Gabriel quoting St Francis of Assisi

He said openly that "As the church, we cannot hide ourselves. We are part of the problem. GBV is often left unnoticed, unspoken and untouched. But we in the Anglican Diocese of Natal have said that we can't turn our face from what we can see is happening in our midst. Together with our Lay Canon for Gender and Gender based violence, we decided to admit that it is here amongst us, it is affecting us, it is here in our churches. I am speaking here not just as bishop, but as a father. One of my three girls has been through an abusive relationship. And so we are all affected and we cannot deny it."



Bishop Dino explained that the vision of the Diocese is "loving communities". If God loved us so much, we also are called to be loving communities. Being loving communities requires active steps, and the Anglican Church is doing things to improve prevention and care when it comes to GBV.

"We need to focus on those who are most directly affected - victims of GBV. We are on a learning curve, but we are trying to engage parishes, communities, church organisations, (especially those working with young girls and young boys). We need take action to tackle these issues, to listen, to be open to these issues – it is not enough to put on uniforms as organisations and to gather and pray, but to be awake to what happens after that, what happens in our parish- and wider, communities."

"We want to be a safe space, we want to be safe and inclusive churches. We have programmes in place at the level of the Anglican Church in Southern Africa, and some members of our diocesan gender ministry are actively involved in partnering with our wider church to respond practically and decisively to cases of gender-based violence. This involves having people who have been trained and are able to walk alongside people who are directly affected – survivors of GBV."

"But we have to admit to ourselves as clergy that often survivors don't want to talk with us, because they often feel we are not safe enough for them to feel able to open up. Sometimes we are the threat that they need protection from. Even if I personally am not an abuser, church leaders like me are not seen by survivors to be safe to come to. Possibly because of the way we have been brought up as men, we may seem to be listening but we are not listening. And we may become judgmental. Or we may go for the automatic choice and say 'let's pray about it'. Praying about it is not enough. As important as prayer is, action, and doing something concrete about it is very important. So, we must admit that we are guilty, we are not faithful, and people do not trust many of our clergy for this ministry.

The Anglican Church, has begun taking some serious steps to begin working on this, concretely- both at the level of the Diocese of Natal and the whole Southern African Church.

- We are taking action beyond prayer. We have developed procedures for all dioceses in the Anglican Church of Southern Africa to respond properly to cases of GBV. To do that, we have begun bringing in other organisations with expertise to help us.
- As a Diocese we are trying to raise awareness. Although there is general awareness, we need to make sure we have an organized programme to educate people at all levels, right down to parish level. So that people will be able to trust us as the church.
- But we cannot work alone as the Anglican Church. We need to work together and not in silos, so that we do not dissipate our energies by working in our little corners. We as the different churches are in every town and villages and rural areas, we are there, and so are other faiths – and we need to operate together. Because however we name God, we all serve one God.

- We need to interrogate the theology of submission. When the Omotoso case was in the media, we talked much about it. But one thing that someone mentioned that has made me think. As long as we, we the bishops and clergy, we don't stop teaching the theology of submission, we are opening up the avenue for abuse. The way we think theologically, the way we teach our children, boys and girls as they grow up in our Sunday School – we must be careful not to fall into fundamentalist approaches. If we do, we can easily see young people falling in what we don't want to see in terms of relationships – where abuse and violence is normalized and not recognised as gender-based violence.

“We are not there. You can learn from us, as we learn from you. We are taking first steps in dealing honestly, effectively and humbly with this pandemic of GBV. We need to do that more and more – to be focused and not be distracted by side issues, and we need to do so in partnership with other churches, and other faiths, so that we can say we have given our little contribution in our local communities to curb such an issue that is killing our nation and particularly our women and our girl-children. “

Father Russell Pollitt SJ

Father Pollitt started by saying that unfortunately we cannot say that it is us, as priests and bishops who have spoken about this issue - it is the victims themselves who have forced the church to face up to the global scourge. So, it is the victims and survivors who need to be honoured and not those in authority.



The presentation was in 2 parts:

- what has been taking place globally in the Catholic Church, and
- steps taken by the SA Catholic Bishops Conference (SACBC) to concretely address the issue of sexual and gender-based violence in the church.

Global Developments:

The Pope called the first Global meeting on abuse of minors only in 2019. It was only now that the church thought that this was an issue important enough to call a global meeting. There were still some country church leadership that said this was not an issue when they were asked to find out what is happening in their countries. The aim of the meeting was to have systems and structures in place locally, and to plan ways forward to ensure that local churches are accountable and have processes in place.

During the meeting something very important and unexpected emerged - the issue of abuse of women, especially nuns, came into the spotlight. A number of women addressed the meeting about the abuse of nuns. It was agreed that structures and systems need to be put in place for the abuse of both minors and women in the Roman part of the church – as well as on a global scale. Finally, it was agreed that local churches need to be accountable and review their internal processes and structures regularly. (Some already have some available, but in many countries, there was nothing to deal with abuse within the church itself).

As a result, a Vatican legislative document was published just 2 weeks ago. The main points are:

- Open mandatory reporting is now required for the Vatican;
- Extend the Statute of limitations – i.e. that cases older than 20 years can still be reported;
- Introducing a rulebook on best practices for bishops and priests worldwide,
- Victims must be offered support – spiritual, social, medical and psychological,
- New hires must be vetted before being allowed to serve in the church;

- All staff to be trained in the protection of minors or women as part of their formation and training;
- Those who don't report alleged cases of abuse can get fined quite severely – in the Vatican and more widely.

Overall - local churches need to use the above as a guide for developing their own legislation.

Measures put in place by the SA Catholic Bishops Conference

In 1994 a booklet of wide-ranging ethical standards for all catholic clergy, officials, religious etc. - called 'Integrity in Ministry' was developed and signed into Catholic Church Law in 1999. It covers preaching, financial issues, bullying, physical, sexual abuse, neglect. It goes beyond a rule book to an attempt to develop high standards and expected behaviours for multiple aspects of the ethics of ministry. These include theological competence, supervision, appropriate and inappropriate touch, forms of harassment, justice, power, self-care, and mechanisms to deal with transgressions. It has been revised in 2013 and is being revised again currently. All those working in any capacity for the church have to receive training on it and sign that they understand what is expected of them.

Importantly, it talks about internal justice in the church, as well as the use of power responsibly, as well as self-care and support for ministers in the church to enable them to do their work effectively.

It includes a procedure for responding to sexual misconduct, mostly restricted to minors, but the revised issue includes adults and GBV. It has very specific guidelines for steps to be taken, by whom and who they are accountable to – to correct the fuzziness of procedures we have seen in the past, and to ensure fairness and justice for all. The victim must be the focus – to avoid the protection of the good name of the church and whoever was implicated. Each diocese and parish need to have one well-known contact person that people can turn to. Each Diocese is to have a Professional Conduct Committee, including legal, psychological, church canon law experts and even the police where appropriate. There are three levels – National, diocese, and local parish committees. If there is strong evidence, there are sanctions imposed: people are removed from their jobs, and the case reported to civil authorities (police, child care services, etc), and church needs to cooperate with these authorities. Both victim and perpetrator need fair treatment, and internal procedures will have to be transparent. No church investigation may proceed until the civil case has been completed (although the accused is suspended). The church has internal processes, but this is not enough, and the internal investigations have to wait till the civil case is complete. This can lead to criticism of the church for not moving fast enough – but it has to depend on the civil case, and then the church can apply its own sanction.

Some Dioceses and Catholic schools have started producing their own documents based on the SACBC Integrity document.

Policies are very valuable – but alone they do not change anything. Implementation is still lagging, and there is a gap between the policies and action.

The second problem is that the policies fail to deal with the underlying issues, the question of sexuality, which has always been uncomfortable in the Christian Church. We need to re-examine our theology of sexuality. We also need to address the issue of power in the ministry. Thirdly, the issue of the hierarchical church often prevents us from breaking the silence on this scourge that is not only part of society but also part of the church.

Questions and Comments from the Floor:

QUESTION: You talked about the GBV Summit in Pretoria: I think it is going to help the NGOs. Why doesn't the summit lead to action? KZN was very poorly represented, as if there is nothing happening in KZN. What are we doing as churches in KZN to push our President to move also from policy to action?

Programme Director: We need to think globally but act locally.

QUESTION: Is there any incident that has happened in townships or informal settlements that the Manyano has got involved in?

QUESTION: I heard about the Manyano budget of half a million to respond to victims' needs. Could you also engage with rape cases in court - Attend so that you understand the challenges faced by complainants in court.

QUESTION: Could the Manyano go to other churches to educate them?

Gretta Makhwenkwe: We try to share good news across the board and ecumenically.

The Justice desk has dealt with cases of human trafficking, in JBN and Umtata. For example, there was a case of a girl who was abducted. Most churches forget that their mission is also in local communities.

QUESTION: I understand that the church waits for civil authorities, but often police don't take victims very seriously. So how can the church depend on the civil processes and expect justice?

Dino Gabriel: Do we have to wait for outcomes civil authorities? What often happens is that you get little joy at police stations. We still have our internal 'tribunal'. The message went out very clearly that there are consequences for church leaders. We cannot rely on civil authorities always to do their jobs quickly and efficiently. We are committed, whether civil authorities are moving or not.

At the same time, anyone who know of abuse against minors is legally obliged to report under the current Children's Act. If you don't report, you are complicit in the eyes of the law and can be prosecuted.

Father Pollitt: If there is an allegation of abuse, the person is put on suspension. When civil process is finished, the church will be taking it forward. Sometimes it takes a long time, it is true. It does need to be addressed.

COMMENT: (WWSOSA CHAIR) Please share things on FB. It is important for everyone to know when court cases happen and how we can support the cases

QUESTION: Shouldn't there be pressure from the church side for police to act. And pressure on judges.

COMMENT: Churches are becoming safe havens for perpetrators. There is a tension between focus on the victim and fair treatment for both perpetrator and victim. How to balance that?

QUESTION: Where we struggle is when we don't know processes as churches. We can often not follow through with police and courts, because we don't know processes.

Response Programme Director: There are lots of trainings that are offered by different service providers – we will try to make a list of those who do so in your areas available.

COMMENT: How do we manage women who are supporting perpetrators? We need to examine our behaviour as women.

Greeting: Nomabelu Mvambo-Dandala, Director of Diakonia Council of Churches

Nomabelu welcomed and thanked WWSOSA, as the director of Diakonia Council of Churches.

Nomabelu highlighted the post-1994 struggle. She reminded the Conference that each one of us has to take our part in transforming society. Her main message was that she hoped that this conference will prompt all of us to take action.

Greeting: Rev Msindisi Mbalo, Director of Population Development in the Department of Social Development

Rev Mbalo explained that he was wearing 2 hats:

He spoke first as a FAITH LEADER in a Pentecostal church and coordinator of a new initiative, called '5-Fold Ministry', which aims to address rising incidents of ill-discipline among pastors in the Pentecostal movement. Amongst these are sexual and other abuses of power taking place among Pentecostal church leaders. The movement is by and large quiet about this abuse. Rev Mbalo's hope is that WWSOSA will partner with 5-Fold Ministry, to help them surface some of these crucial issues within the Pentecostal movement, also by addressing some of the underlying theological teachings, such as that of submission of women, that accord undue power to men and render women vulnerable to abuses of all kinds, in the home and in the church. He emphasized the need to preach the gospel of inclusivity.

As DIRECTOR OF POPULATION DEVELOPMENT IN DSD, he also expressed hoped of continued partnership with WWSOSA, in particular to include faith leaders in addressing issues of GBV that have been emerging in recent research undertaken by his department. They have recently completed part 1 of a study on the socio-economic profile of sex offenders. Phase 2 will address psychological profiling of sex offenders, and he proposes possible partnership with WWSOSA in this research. He also indicated that they have budget for a variety of consultations and workshops on issues of common interest, and invited the WWSOSA Coordinator to a meeting to discuss possible collaboration. A date was made for Monday morning already, so this is moving towards action without delay.

Survivors respond:

Vanessa Chetty, Hope Foundation

Vanessa shared her testimony, which is shared below in full (with her permission):

"I was 6 years old when I was raped for the first time. I had always been told to beware of strangers. My parents were involved in the church, they were church leaders. They got divorced when I was five, but unfortunately when they divorced, the church failed them. At the age of 6, I was raped by someone whom I called my second dad. He lured me into his house for a packet of sweets, like he normally did, but this time he decided to rape me. The rapes continued for 5 years. I was repeatedly raped, abused, masturbated on, and exposed to pornographic material. As I grew older my brain began to unpack what was happening to me, and so I decided to tell someone. I decided to tell someone at my church, Someone I trusted and I thought could help me. But unfortunately, I have to say that the church failed me again. All she said to me was: what did you do to contribute to it! I was 6 years old. What could a 6-year old contribute to being raped? And that's when I experienced what I call secondary victimization.



At the age of 13 I attempted to commit suicide. I tried another 2 times to commit suicide. I mutilated my body with razor blades, to feel pain on the outside so that I did not have to feel the pain on the inside.

At the age of 12 I had decided to give my life to the Lord Jesus Christ as my personal Saviour. I was born into a Christian home, but I was not saved, and I wanted to meet this God, but I was still really angry with God. How could he let this happen to me? And I decided at that point that I was going to do anything so that I would not become a victim again. And I became a bit of a bully. I hated men, and I would be the one who was the abuser now, where I would beat other children, hit boys specifically, if they even so much as looked at me funny. Until I went for professional counselling and then only did I realise that I was actually an abuser and a broken person.

Fast forward my story...

A few years ago, 11 years ago to be exact, I was facing my perpetrator face to face for the first time after so many years. There he was asking me for money! He was a beggar on the street with crutches and on one leg. I opened my window and I felt like 'my cup runneth over' as I felt like I finally had the power to make him pay for what he had done. And in that very moment, there was a voice that said: give him 5 Rand. And I argued with that voice. I knew it was the Lord but I argued anyway. I eventually took out the money, and I gave it to him. And as I gave him the money, I said to him: "I forgive you". And two weeks later his body was found in a storm water drain. I believe justice was done. And God took me through the process of healing. Unfortunately, the church didn't take me through it. But God did. And I decided in that moment that I would start a ministry – I had always had the call of God upon my life- and I decided despite everything, to champion the cause of victims. That's why I am not standing here as a survivor. I am not standing here as a victim. I stand here as a champion. As a champion because, as a church leader myself, I decided that we are going to do things differently. Today's theme highlights that, as a church, we are good talkers. We are not good at action. I am going to challenge you today – how many of you have even one poster in your church about gender-based violence? How many of you have programmes that cater for victims? "

Vanessa went on to introduce her organisation, the Hope Foundation, where they deal with:

- Rape
- Abuse, neglect
- Human trafficking
- Gender based violence
- Addiction

She emphasized that, as long as we hold on to prejudices about women getting behind the pulpit, we cannot go on to thinking we can help victim of violence. We will be of no value to victims if we do not get rid of certain mindsets. She added that if we do not talk in church about the things that our members deal with from Monday to Saturday, then all we are doing is preaching sermons.

"I am a firm believer of: Don't pray about things that are in your power to change. All we are doing is, we are wasting time."

Some engagements of The Hope Centre include engaging in counselling of victims, but also sitting on a DSD Committee that has been drafting legislation for child protection, and was tasked to write a document about the role of the church and other faith organisations in GBV, and she has proposed the following aspects of an action plan for church involvement:

- Engage in early prevention and awareness.
- Early intervention – a crucial role, to avoid the church failing victims like she was, when as a child she was stigmatized as her story went viral in her church. It is important to know who to refer victims to, depending on their age and sex and what support they need – as well as their parents and others who may be indirectly involved.

- Aftercare intervention – we have the tools to disciple, we have the tools to love.
- Finally - the church should with both victims and perpetrators, because for real transformation to take place, we need to recognise that often perpetrators were previously victims that did not get help. And because of that, they have now become perpetrators. Let's work with the perpetrators, we can help more lives because there will be less victims.

She proposed that this work needs to be the core of a church's ministry.

"We cannot pretend we are the good Samaritan - sometimes we are the priest or the Levite, as we look, and we walk the other way. Do not pray, do not preach, but respond to the actual need. Those who don't know how to do these things, need to get hold of an organisation that does and receive training and support."

Phephisa Survivor Network

Three speakers from Phephisa shared the presentation time, so each made one or two powerful points in response to the presentations by the three church leaders in the morning:

Mandisa Mdunge

Mandisa stressed her wish that survivors be accompanied by pastors and church people, who will walk with survivors as allies. She said she comes from a community that doesn't have any churches that openly state they are allies of survivors like those that spoke in the morning.



Mbali Luthuli

Mbali thanked the speaker from the Methodist Women's Manyano, and expressed her excitement that things seem to be changing in the Methodist Church. This is because it was the Methodist Church that stigmatized her when she spoke about her gang rape. Some congregants called her a bitch when her story came out. She left that church, and does not feel comfortable in any church anymore, because of the way the church often treats rape survivors.



She expressed the desire that more churches become open to hear the stories of survivors, so they understand what it means to be a survivor, and she encouraged the church leaders attending to invite any of the survivors present to come and speak in their churches. Phephisa survivors are willing to come and share in other churches, and to help those who want to establish support groups and other ways to offer support to survivors.

Lihle Cwinya-Ai

Lihle reflected on how difficult it seems for churches to remove sex offenders in church leadership. She said it has been very challenging for churches to remove church persons, either because of their power in the church, or even because of the money they contribute. Clergy are often moved to another church, which is really just moving the problem to somewhere else. How do you deal with such things?



Questions and comments from the floor:

COMMENT: A message to the lady who was also called a bitch in the church – I knew another woman who experienced the same – and she is now a priest. Please don't give up, and think about the possibilities that are opening up because more and more people are speaking out.

COMMENT: I am doing a church research. Women and men are not treated equally when it comes to leadership. For example, although there are policies in the Lutheran church on women leadership, there is still no woman bishop.

COMMENT: In all these deliberations, please let us not forget the negative experiences of men under patriarchy too. The BBBEE and the educational system give preference to girls and women nowadays and many boys and men feel excluded and angry, and this makes the problem of GBV in society worse, with some parents even being afraid of their children.

Concluding remarks, WWSOSA Coordinator

"I sense amongst the survivors, feelings of anger and betrayal, but also courage at the same time. And amongst the faith leaders here I sense an openness and humility, and a desire to enable their churches to better fulfil God's call on their ministries. This gives me hope for the future – for future partnerships between survivors and faith leaders to really make a difference in all churches – as we work together and support one another's efforts in our different churches and other faith communities."

Call to Action:

The WWSOSA Coordinator explained that authentic public action has to be rooted in the transformative actions we take in our own lives and churches / faith communities.

So, the call to action was divided into 3 parts.

Personal actions in our own lives and relationships

The Coordinator invited participants to spend 1 minute in silence, considering one change they might make in their own personal interactions when leaving the conference to go home.

Committing one's church or faith organisation to specific concrete actions

Pledge Cards were circulated, and participants were asked to complete these, committing to concrete actions that they and their churches could offer. Their responses will be captured in a spreadsheet – and WWSOSA will send them their commitments on SMS to remind them in the next few weeks. It is important that we are all held to account to commitments made today.

Solidarity Actions amongst Coalition members

The following proposals and contributions were made by those present. This list will be taken forward by the WWSOSA Coordination Hub to turn them into action plans. Members should expect to receive notice of these and call for their involvement – as a coalition we do this work together.

- DSD is working on preparing legislation governing how churches prevent and address sexual violence against minors as well as Child Abuse, Neglect and Exploitation. Funding is to be made available to undertake awareness, early detection and aftercare, which one will be able to apply for using a Government VSP form 30. (Vanessa Chetty)
- This is the Social Media age – Please can WWSOSA set up a safe closed social media page, for advice, connection, referral amongst survivors. (Phephisa and WWSOSA are to take this up together.)
- What about developing a play to speak out against the culture of silence, using Scripture. A play around awareness.
 - Eg. The Tamar story, or other biblical stories and verses that are less well known. Possibly involve DUT Drama Department. (Coral Vinsen from Amnesty to make the link).
 - WWSOSA may also develop material on David and Bathsheba as another example of the abuse of power as an interactive reflection on David and Bathsheba for Facebook and website.
- Church women’s organisations pray on Thursdays – The organisations could consider including opportunities and safe spaces to explore SGBV and allow women to open up.
- In churches we often appoint people to be in charge of missions etc. But we need a specific person or a structure to deal with GBV - prevention, care, legislation etc. Also Monitoring and Evaluation of policy implementation in churches. The structure needs ‘teeth’.
- There is too much ignorance in the church. Education is needed. First educate within, before going out.
- Advocacy - We need more pastors to attend meetings like this one. We need help to bring this kind of conversation into our own religious institutions.
- We need more joint action with all pastors who are committed to ending SGBV and NGOs to advocate together in spaces like the Provincial Gender Machinery, other churches, and other relevant Government departments.
- Please can WWSOSA create a list of all institutions that that can help.
 - Response: WWSOSA has a database. The purpose of WWSOSA is to link members with others who can help, or to outside resources. A detailed database is being created. This is why completing the Membership forms is so crucial.
- Let us work together to step up awareness, by sharing WWSOSA posts, and each other’s posts, on social media.
- We need to find ways to create safe spaces in patriarchal institutions like our churches and faith institutions:
 - Psycho-emotional structures are often not available for clergy and clergy spouses – can some of us work together to develop guidelines for churches on this.
 - Consider creating safe spaces for clergy who have themselves been abused – and perhaps they can later become agents of change themselves.
- There is a need to strengthening survivor voices.

- Phephisa is calling on churches and other institutions to invite Phephisa to come and help women to talk about these things in their churches.
- Naledi Support group is calling on more survivors to speak up, especially when they deal with Government's efforts to legalise sex work. It is ex-prostitutes who need to be heard, as they will tell you that this work is not something chosen freely, but out of desperation.

Closing Prayer

Rev Nonhlanhla Irene Buthelezi offered a prayer of commitment and request for God to prosper the efforts of all who are involved.