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**INTERNSHIP REPORT ON THE CENTRE FOR CHRISTIAN SPIRITUALITY (CCS) AND THE
IMBADU PROJECT**



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PLAGIARISM DECLARATION

Declaration

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INTRODUCTION TO THE ORGANISATION

The **Centre for Christian Spirituality** (CCS) is a faith-based organisation that was established in 1986, by the then Archbishop of Cape Town and Nobel Peace Prize winner, Desmond Emeritus Mpilo Tutu (CCS, n.d.). Under the leadership of Dr Francis Cull, who served as Archbishop Tutu's personal spiritual director for many years, the Centre rapidly blossomed into a haven of healing for many ministers and lay people. The centre offers a range of spiritual services to the members and the community including meditations, different types of prayer services, quiet day sessions and spiritual directing. In addition, it runs a range of other community projects such as **Imbadu**, which is aimed at promoting positive behaviour amongst men through silence and self-reflection. The Centre relies on donor funding to cover its operational cost, especially in relation to its community projects.

IMBADU

Imbadu derives from the Xhosa tradition and refers to men gathering around the kraal, addressing issues that concern them. They see themselves as men in this way, addressing issues around men and masculinity (or masculinities) – not in an exclusive or domineering way, but with the aim of growing more and more into men who are compassionate, being able to relate, connect with other men, women, children, nature and God in a deep, meaningful, nonviolent and life-giving way. The subtitle is meant to indicate that they see themselves in the process of helping (other) men to get connected with themselves, others and God through compassion that they invoke and nurture in our various workshops and events.

Their approach is primarily experiential processes, informed by silence and prayer from the contemplative tradition: but also events with presentations and discussions. They meet men wherever they are on their spiritual journey and however that connects to specific faith traditions or no particular faith. The mission of Imbadu Men's Project is to offer an experiential journey for men to explore and improve ways of relating to self, others and God. This is done in different ways including the following: **Experiential** (men are encouraged to share their own experience, rather than discussing issues, defending positions from a "head space"), **Journey** (it is believed that men are all on the way, and that nobody has arrived), **Men** (this is a project for men. They are concerned for men. But while they are concerned for men, this concern is not an exclusive one but inclusive, including a concern for **women and children**, and embracing a diversity of masculinities), **Explore** (the aim is not to make assumptions about themselves and others, but rather explore, find out, ask questions, hold the tension of not having (immediate) answers, venture into the unknown), **Improve** (it is also about accepting that people are all on a journey, there is room for improvement, growth, development which we seek consciously), **Relating** (from their Christian background, they know that God is a relational God, three persons in one, constantly in loving relationship), **Relating to self** (the project also encourages getting to know oneself better, facing one's

own shadow, dark parts, sin, reconciling different parts of oneself, becoming more at ease with one's identity, becoming more real, more authentic), **Relating to others** (members get to learn to express themselves to other men during workshop sessions, gaining more confidence to relate to others outside the men's group: other men, women, and children), **Relating to God** (in times of prayer, quiet, devotions, rituals- but also in and through deeply relating to themselves and others).

WORK OR ACTIVITIES DONE DURING INTERNSHIP: IMBADU

There was an intense involvement in workshops, meetings and various activities at Pollsmoor Maximum Security Prison. Below is a summary of what some of the activities were about and who was responsible for my supervision in those sessions.

Brief Activity Summary
What the organisation is about (Centre for Christian Spirituality) and the role it plays in administering programmes such as Imbadu Men's Project.
Four Images of the Male Soul (Group 1: Matured inmates & Group 2: Juveniles) -Learn how men identify themselves in four images of a male soul namely: King, Warrior, Wise Man and Lover (Moore & Gillette, 1992!)
Affirmation/ Graduation -Graduation from the programme and issuing of certificates. Reflection on the programme in the past weeks and encouragement to use information and skills learned.
Gender Biography -Learning about some of the key events or experiences on one's journey to becoming a man.
Dealing with conflict -Learn about how men deal with conflict, whether in a positive and negative manner. Focus on experiences shared and the influence in how men deal with conflict.
Relating to men -Learn about how men relate to one another: men being competitors in different aspects of life (work, sports and relationships).
Mother/Father Influence (wound) -Learn about the influences of parents (mother and father or primary caregiver) on men: Love, support, care and challenges in relation to that.
Faith Journey/ Spirituality -Learn about ways in which men perceive and make sense of God or a higher being. And the influences by external factors (family, relatives, friends, and community or personal experiences).
Mentoring -Learn about how men see themselves as fathers or mentors and what they aim to pass on to their children or mentees. Provide a space for men to examine and reflect on their roles (mentors or fathers): challenges discussed.
Relating to Women -Learn about different ways in which men relate to women: the anxieties, insecurities and other challenges based on past experiences.
NB: Resource persons: Lesley, Arthur and/ Laurie

THEORIES/MODELS RELEVANT TO THE ORGANISATION (CCS) AND/ OR PROJECT (IMBADU)

The Capability Approach to Human Development

One of the most relevant theories to this organisation and project is that of Amartya Sen: the capability approach (Sen, 1999). Amartya Sen's capability approach proposes a framework to evaluate and assess social arrangements based on the "freedom" individuals have to achieve the functioning (doings and beings) that they value (Sen, 1992). In practice, the capability theory has two parts, namely freedom and the functionings and effort needs to be made to unite these concepts (Sen, 2009).

Freedom on the other hand can be defined as the 'real opportunities' individuals have to achieve the things that they value.

Amartya Sen (2000) on Social Exclusion

The growth in the literature around the concept of social exclusion has been very useful in understanding and analysing poverty and deprivation. Sen (2000) views social exclusion as a state whereby one is excluded from the common facilities or benefits that others have (e.g. being involved in the community). Sen also argues that the definition of poverty cannot be satisfactory if it does not take into consideration of the disadvantages that stem from being denied opportunities that were available for others. Sen (2000) placed social exclusion within a wider perspective of poverty as capability deprivation. Linking the two concepts helps in providing theory in assisting how to practically approach the concept of social exclusion.

Relative Deprivation Theory

Relative deprivation is defined by Tedd Gurr (1970) as the perception of discrepancy between value expectations and value capabilities. Value expectations are the conditions individuals believe they are entitled to and value capabilities are the conditions they think they are capable of achieving (Gurr, 1970).

Psycho-social Development theory

According to Erikson (1968, as cited in Weiton, 2007), adolescence falls under the fifth stage of psychosocial development and is identity formation versus role confusion. This stage consists of an exploration of character in a bid to find a role that best fits one's identity, including a career path to follow.

Ecological Systems Theory

In systems theory, human development is seen to take place in various ways, depending on the transactions between a developing person and an evolving or changing environment (Sigelman & Rider, 2009). According to Sigelman and Rider (2009), the individual and the physical and social contexts with which they interact are inseparable parts of a larger system. In essence, the interaction between factors in the inmate's maturing biology, his immediate family/community environment, and the societal landscape fuel and steer his development (Berk, 2000).

POLICIES RELEVANT TO THE ORGANISATION (CCS) AND/ OR PROJECT (IMBADU)

- **The non-profit organisations act no. 71 of 1997** is a policy framework on non-profit organisations law. It lays foundations on the role of non-government and/or “not for profit” organisations in South African communities.
- The Sonke Gender Justice is another organisation that drafted a guiding document on issues of: gender equality and human rights (2008), *“A Policy Discussion Paper on Men, Health and Gender Equity South Africa violence prevention model and action plan”* with major support from UNICE.
- The website of the Department of Correctional Services (DCS) outlines how the department was founded. It outlines how the DCS was derived from the following policy foundations:
 - Correctional Services Act, 1998 (Act 111 of 1998)
 - Criminal Procedure Act (CPA), 1977 (Act 51 of 1977)
 - The 2005 White Paper on Corrections
 - The 2014 White Paper on Remand Detention Management in South Africa

The roles of these policy documents that the DCS is derived from aim “to contribute to maintaining and promoting a just, peaceful and safe society by correcting offending behaviour in a safe, secure and humane environment, thus facilitating optimal rehabilitation and reduced repeat offending” (Department of Correctional Services). The documents also outline the goals of correctional service policies and programmes, as detailed Department of Correctional Service website.

MY GROWTH AS A STUDENT

My growth as a student improved phenomenally through my involvement with the organisation (CCS) and particularly, the Imbadu project. The facilitators and mentors assisted me in gaining further knowledge with regards to research, development, social issues and professional experience. I also learned a lot through the personal stories that were shared by the inmates throughout our group discussions. Their stories made me realise that we are all humans, who face challenges in our lives- some of which can get overwhelming, leading to positions where we never thought we would be. I learned more about inmates and their background, which may have had direct and/ or indirect impact on their current conditions, leading to their current state of imprisonment.

I also got to learn about support structures available for inmates, including the Imbadu project and the Alternative to Violence Program (AVP). It was a mind opening experience to realise that the Department of Correctional Services has a lot of behavioural change programs and education and training programs aimed at developing the inmates, so that when they come out of prison, they can be able to contribute positively to the community.

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