



2025 Annual Report



*Celebrating
10 years!*





Celebrating 10 years!

OF FAITH IN ACTION AGAINST GBV

PEOPLE & PROGRAMMES



50+

Faith leaders graduated through the FLGTP as change agents



700+

Faith leaders signed the Joint Interfaith Statement on GBV



1,000+

Subscribers in WWSOSA and the Faith Action Collective movement

REACH & REPRESENTATION



8

Faith and Strategy traditions united in the Joint Interfaith Statement



11

Side by Side national chapters supported globally



85%+

Of South Africans identify with a faith tradition – making this sector critical

HIGHLIGHTS



5

Court convictions resulting from the Ikhwele Healers Collective campaign against spiritual violence



10

Years of sustained interfaith mobilisation against GBV in South Africa



3HRS

Historic live interfaith broadcast on Lotus FM – reaching millions across 7 faith traditions

FIRSTS

2022

First time the faith sector was recognised as a critical stakeholder at the Presidential GBVF Summit



2023

First joint statement on GBV signed across 8 diverse faith traditions in one voice



2024

First Interfaith GBV Prevention & Mitigation Strategy in South Africa – and the world





**ENDING GENDER-BASED
VIOLENCE** BEGINS WITH
CHANGING THE STORIES WE TELL.

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Chairperson's Report

As we gather for our Annual General Meeting under the theme 'Review, Rebrand, Renew,' we do so at a significant moment in the journey of We Will Speak Out South Africa (WWSOSA). **This year marks 10 years since our formal registration as an organisation in 2016**, while also reminding us of the courageous conversations and collaborations that began in 2013 and gave birth to this movement. It is therefore fitting that we pause to celebrate how far we have come, critically reflect on our journey, and renew our commitment to the work that still lies ahead.

The year 2025 was characterised by both opportunity and uncertainty. Across the world, civil society organisations working for social justice have faced shrinking funding spaces, growing resistance to gender justice work, and rapidly changing social and political realities. Yet even in this challenging environment, WWSOSA demonstrated resilience, adaptability and relevance. As a Board, we are particularly proud that the organisation not only survived a difficult period but continued to strengthen its influence, partnerships and contribution to the national response to gender-based violence and femicide (GBVF).

This report also marks the conclusion of the term of the first substantive Board elected to serve from mid-2023 to mid-2026. When this Board assumed office, it inherited an organisation that had already undergone a significant governance transition.

Over the past three years, we have intentionally focused on strengthening governance systems, clarifying roles and responsibilities, improving accountability mechanisms, establishing and supporting Board sub-committees, reviewing policies and building a stronger foundation for organisational sustainability. These efforts may not always be visible externally, but they are essential to ensuring that WWSOSA remains credible, accountable and fit for purpose.

One of the most encouraging developments during this period has been the growing recognition of WWSOSA as a trusted convenor, coordinator and secretariat partner. Our role as Secretariat to the Faith Action Collective to End GBV has continued to position the faith sector as a credible stakeholder within the National Strategic Plan on GBVF (NSP-GBVF). Through this work, WWSOSA has helped create spaces where diverse faith traditions, survivors, activists, academics and community leaders can engage in courageous dialogue and collective action.

Similarly, our hosting of the international Side by Side Interfaith Movement for Gender Justice Secretariat over the past five years has demonstrated that South African leadership can make a meaningful contribution to global conversations on gender justice. As that chapter draws to a close in 2026, we celebrate the legacy of collaboration, learning and solidarity that has been built across continents.

The Board is equally encouraged by the growing recognition of the importance of faith communities in addressing GBVF. The acknowledgement received through the Presidency's Five-Year Review of the NSP-GBVF affirms what many of us have long believed: that faith actors have a critical role to play in transforming harmful norms, supporting survivors, strengthening accountability and contributing to social healing.

None of these achievements would have been possible without the dedication of many people. I extend my deepest appreciation to my fellow Board members and sub-committee members who have served faithfully and generously over the past three years. You have offered your expertise, wisdom, time and leadership in service of this mission. I also wish to thank our Coordinator, staff, consultants, volunteers, members and partners who continue to carry this work with commitment and courage.

Our gratitude extends to our donors and development partners whose support has enabled WWSOSA to remain responsive, innovative and impactful during a particularly challenging period. We are also deeply grateful to the survivors who continue to trust us with their stories and whose courage remains at the centre of our work.

As one Board term concludes and another begins, we do so with hope. **The theme 'Review, Rebrand, Renew' is not merely a slogan.** It is an invitation to imagine the next decade of WWSOSA. It challenges us to remain rooted in our values while adapting to changing realities; to review honestly what has worked and what must evolve; and to renew our commitment to building faith communities that are safe, inclusive, accountable and actively engaged in ending GBVF.

The work is far from complete. Yet as we look to the future, we do so with confidence that the foundations laid over the past decade – and strengthened during the past three years – position WWSOSA for even greater impact in the years ahead.



Pontsho Segwai
Chairperson

Coordinator's Report

I remember attending a 'Movement for Change' workshop hosted by WWSOSA partners Sonke Gender Justice, UJAMAA Centre and Tear Fund SA in 2015. I felt I had finally come home! A few months later, I was invited to facilitate a review meeting, which agreed to formally launch the coalition. I was invited to act as part-time coordinator, and the rest is history.

WWSOSA began in 2013 as the South African Chapter of a global network, We Will Speak Out (WWSO). As far as I know, only the South African WWSOSA still exists. Despite many odds and by God's grace, we became a registered NPO and started the journey of becoming 'a legal person' in 2016.

2020 was a crucial turning point: the national Faith Action Collective to End GBV was born in response to horrendous abuses that emerged during COVID-19. It has been an honour to act as its coordinating secretariat as it has grown into a vital vehicle for our joint movement-building, strategy implementation and ongoing capacity strengthening of the faith sector.

Looking back, I see that every partner who has contributed towards building a harmonious, peaceful South Africa where all people can thrive, knows the hand of God is in this work. This interfaith dream to end gender-based violence has often been hard to sell. But over time, governments and NPOs globally have begun to realise that the societal norm-shift needed to end this National (and global) Disaster will never succeed without harnessing the influence and leadership of the (inter) faith sector.

The journey has been both exciting and challenging as we have grown from a small, almost invisible band of 46 founding members in 2016 to a collective interfaith body of over 1000 subscribers and members that is recognised as a dynamic contributor to the National Strategic Plan on GBVF, as seen in the NSP 5-Year Review ([Click here](#)).

We continue to journey in critical solidarity with the Department of Women, Youth and People with Disabilities as well as the Commission for Cultural, Religious and Linguistic Rights, to ensure accountability and commitment of all sectors to bring an end to the scourge of GBVF and work towards building a society in which ubuntu is embodied in all our relationships and institutions.

As I've said before, the WWSOSA Coalition is nothing without you – our partners, members and fellow travellers. I am deeply grateful for every single one:

- the visionaries and practitioners who laid the groundwork in 2016–2017;
- those from diverse faiths who took risks in engaging, sometimes fiercely, to understand one another and work towards the 2023 Joint Interfaith Statement of Commitment;
- those who continue to remind us all that statements mean nothing if there is no action, and unity is only a word unless we truly collaborate; and
- those who have led many diverse contributions grounded in embodied practice in local contexts that promote our shared life-giving values of justice, healing, love and ubuntu.

Our first statutory Board members – thank you for taking WWSOSA to the next level in governance. Special thanks go to our powerful and compassionate core team of specialists that currently form the secretariat, the visionary Faith Action Collective Steering Group and the Working Groups, the KZN Collective and others working at local level to bring the strategy to life – and of course, the survivors who continue to guide us and keep us humble. Deep gratitude to the teams who, over the past seven years, have shaped the Faith Leaders Gender Transformation Programme, key research partners at UNISA and of course, our donors and development partners, as well as the Government officials who remain committed to the interfaith work. It has been an honour and a learning curve to act as Host to the International Secretariat of Side by Side, led by the Global Steering Group and our very own Dr Nontando Hadebe as International Coordinator.

WWSOSA is a living organism – many partners at work in diverse spaces, collaborating as needed, and teaching and learning from each other. Reverend Des Lesejane, WWSOSA's first Chairperson, said in our first formal annual report in 2017: The coalition can only grow from here.

I invite you to enjoy reading WWSOSA's 10-year story, the reflections of past founders and members and our story of learning to swim in the turbulent waters of 2025. And join me, as we face the uncertain future together, and say: With our continued shared vision, hard work, and resilience – THE COALITION CAN ONLY GROW FROM HERE!



Daniela Gennrich,
Coordinator

Celebrating our 10-year story:

2013: THE JOURNEY STARTED

Listening, Speaking Out and Acting

2016: Survivors Speak, Leaders Listen



In a country where over 85% of the population identifies with a faith tradition, the journey toward a unified interfaith movement against gender-based violence (GBV) began with a sobering realisation. In 2013, research conducted by Tear Fund South Africa revealed a painful truth: while faith leaders are often the first people survivors turn to for help, they are frequently the last place where survivors actually receive the support they need. In response

to this gap, a group of individuals formed a branch of then-global We Will Speak Out, and began working with survivors, learning and networking informally from November 2013. The We Will Speak Out South Africa (WWSOSA) Coalition was formally established in 2016. Its shared purpose was to conscientise and equip faith leaders to effectively respond to survivors and address the religio-cultural drivers of gender-based violence.

2017: Laying the Foundations

While undertaking foundational work to build WWSOSA's governance systems, we undertook many advocacy and training activities amongst faith leaders with the emerging Phephisa Survivors' Network and other key partners. We published a joint dialogue booklet guiding conversations between faith leaders and GBV survivors: **Asikhulume, Sizwane- Open Faith-Based Conversations about Sexual and Gender-Based Violence: ([click for PDF](#))**



Facing the Truth

As the Coalition grew, a profound realisation took hold: to truly dismantle the root causes of violence, the faith sector had to look inward. We adopted a profound statement by Methodist Presiding Bishop Purity Malinga as our watchword: "We need to do faith differently." Faith leaders

began to admit a painful truth: religious institutions had not infrequently been complicit through silence, inaction, or the misuse of sacred texts. There was a strong need for faith leaders who could act as change agents in their religious institutions.

"We need to do faith differently."

Bishop Purity Malinga



2019: Beyond Training to Change Agents

To ground these reflections in reality, WWSOSA partners agreed in 2019 to pilot a year-long Faith Leaders' Gender Transformation Programme (FLGTP), which has run three pilot cohorts to equip over 50 graduates to act as change

agents within their local institutions. This is now offered in partnership with the University of South Africa (UNISA). While currently offered within the Christian context, discussions are taking place towards a complementary interfaith programme.



Pilot 2 Faith Leaders' Gender Transformation Programme (OR FLGTP) Graduates receive their certificates of achievement.

COVID-19 Shake-Up

The coalition reached a turning point in 2020, as the dual crises of the COVID-19 pandemic and a surge in femicide cases gripped the nation. During this time, the **Faith Action Collective to End GBV was born** out of an online forum of 50 faith leaders who sensed a 'higher calling' to respond to GBV and were also motivated by the launch of South Africa's National Strategic Plan to End GBV and Femicide (NSP-GBVF)



Faith Action Collective - Uniting Changemakers Across Faith Traditions

While early partners were almost exclusively Christian, the movement began a deliberate and sometimes challenging process of expansion to include a truly diverse range of perspectives.

During 2020-23 we hosted several transformative interfaith engagements in South Africa with faith leaders, survivors, activists, scholars and faith practitioners that proved that our common values of love, justice, and dignity far outweigh our doctrinal differences.



In 2021, WWSOSA was appointed as Host to the International Secretariat of Side by Side, an international interfaith movement for gender justice with 11 national chapters, mostly across Africa. Our term

ends on 31 May 2026. WWSOSA is recognised as the South African chapter. The Faith Action Collective, hosted by WWSOSA, is recognised as the South African Chapter.

Despite WWSOSA's collaborative work with diverse faith partner to break the silence surrounding sexual and other forms of gender-based violence, the crisis in South Africa – often called the "rape capital of the world" – has continued to escalate. This led us to engage in some difficult reflections as to how this was continuing on our watch, and what might be required of us as the faith sector to contribute more effectively.

Bringing together:

Faith Leaders
Survivors
Activists
Scholars
Faith Practitioners

WHAT WE DISCOVERED

Love
Justice
Human Dignity

Our shared values are stronger than our doctrinal differences.

FAITH ACTION COLLECTIVE

A growing movement of changemakers across faith traditions, united by a shared commitment to gender justice, dignity and safety for all.

This led to a historic breakthrough at the 2nd Presidential Summit on GBVF in 2022, where the faith sector, once invisible (or blamed) in such spaces, was recognised as a critical stakeholder and a 10-person faith sector delegation was invited to attend. WWSOSA's Coordinator was invited to a plenary Accountability Panel, at which she was bombarded with profound anger and hurt amongst many survivors of church-based abuse in particular. The leadership of WWSOSA and the Faith Action Collective were asked to facilitate a Faith Sector Action Caucus, which resulted in a set of key faith sector Resolutions.

The resolutions committed the interfaith sector to dismantling patriarchy and eradicating spiritual abuse, as well as offering effective, safe and non-judgemental healing initiatives for survivors.

One of the most challenging Resolutions committed us to work towards credible accountability mechanisms for the faith sector broadly. **These were later adopted by the National GBVF Collective, which was established to achieve the NSP-GBVF. We were invited to contribute to the President's 5-year Review of the NSP, and we continue to submit monthly progress reports and participate in key multi-sectoral working groups.**



The journey toward interfaith collaboration culminated in August 2023 at a consultation in Benoni. There, leaders from eight diverse faith traditions – African Traditional Religion, Baha'i, Buddhism, Brahma Kumaris, Christianity, Hinduism, Islam, and Judaism – engaged in 'courageous conversations' about how GBV played out in their faith communities, and also shared about positive initiatives to address GBV.



Together, we crafted a collaborative Joint Interfaith Statement of Commitment on GBV.

It was launched in November 2023, where leaders publicly confessed to diverse ways that faith institutions are complicit in GBV, and pledged to take proactive prevention action and to make their places of worship safe sanctuaries.

2024: A First National Interfaith Strategy



It is easy to make public statements, but not so easy to take decisive action. A joint progress assessment was undertaken during 2024, and those involved agreed that a high-level multi-year strategy was needed to guide the growing interfaith movement. In October 2024, the movement reached its most significant milestone with the launch of the Interfaith GBV Prevention and Mitigation Strategy 2024-2030 –

the first of its kind in South Africa, and the world as far as we know. This serves as a roadmap for interfaith actors to collaborate or work locally in their own spaces, towards common outcomes, including the transformation of harmful religio-cultural norms and the creation of accountable, gender-competent faith communities. The strategy is built around three key Pathways:

1.

Building an Interfaith Movement by continuing to mobilise in diverse members and partners engaged in work that is locally rooted and/or with a wide reach.
2.

Transforming Harmful Norms and Equipping Partners through programmes like the Faith Leaders' Gender Transformation Programme and an online Community of Praxis providing engagement space and diverse resource materials.
3.

Creating Safe, Inclusive, Accountable Faith Communities through intentionally modelling the kind of violence-free, harmonious ways of relating that promote healing and harmony in faith institutions and wider society.

[\(Click here\)](#)

for the Interfaith GBV Prevention and Mitigation Strategy 2024-2030

Scan QR Code



2025: Movement-Building: Enabling Action, Uniting in Purpose through Relational Advocacy and Capacity Support

One hundred and thirty-five faith leaders, practitioners, survivors, scholars and activists at the launch spent the afternoon identifying key priorities for action, and eight Working Groups were formed, four of which are currently: **GBV and Mental Health, Restorative Justice, Men, Masculinities and the Positive Presence of Fathers and Spiritual Abuse**, and two are in process of being revitalised: **GBV and Economic Power, and Children and Family Restoration**.

To implement the Strategy, a robust Business Plan was developed in 2025, with phased approaches depending on funding availability.

The plan builds on the achievements and lessons learnt over the past 9 years to frame its overall approach and activities, and to achieve the concrete outcomes that are defined in the Strategy's Theory of Change.

Mobilising faith sector actors into the broader movement (now with over 1000 subscribers from diverse backgrounds) is one thing. Good

intentions need to be supported with capacity strengthening and tools for their work to be truly transformative. WWSOSA's Secretariat Core Team offers ongoing Communications, Advocacy, , Safeguarding, Resource Mobilisation and M&E support – although these have recently been constrained by funding limitations.

An online Community of Praxis platform for engagement and sharing of resources offers ongoing support for those who want to align their practice with their understanding of the tasks and their theological grounding. We also have teams who respond to specific requests for training in person. We have developed simplified learning resources and practical skills modules, such as Trauma Response and GBV Counselling for the faith sector, Facilitating GBV Conversations in faith communities, and GBV, Faith and the Law, as well as some graphic practical guides for faith leaders on responding to rape and domestic violence – Do's and Don'ts.



135

Faith leaders, practitioners, survivors, scholars and activists



1,000+

Subscribers in the WWSOSA and Faith Action Collective movement

Our impact is strongest when grounded locally. The creation of a new emerging **KZN Interfaith GBVF Collective** that is aligned to the broader Faith Action Collective, began mobilising one of the country's hardest-hit provinces in November 2025, initiated by a landmark in-studio three-hour discussion on Lotus FM during the 16 Days of Activism, **co-hosted by the South African Hindu Maha Sabha, WWSOSA and the KZN Interreligious Council**. As an executive member of the KZN Interreligious Council, WWSOSA has

been asked to serve as the KZN GBVF Collective's secretariat.



[\(Click here\)](#)

to visit the site: www.interfaithendgbv.org.za

Scan QR Code



2026: Speaking Truth to Power

Joint advocacy is in our DNA. We understand that the faith sector can only become a truly credible stakeholder in the national ‘whole society effort’ of the NSP-GBVF if we ‘put our own house in order’.

Calling for internal accountability mechanisms and offering safeguarding training has been a theme throughout the past decade.

Sadly, instead of the faith sector becoming more responsive to this call, there has been a stand-off between some sections of, particularly the Christian faith sector and the Section 9 institution, the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL). This seems to indicate that this work is going to become harder as we move into 2026.

At the same time, it is becoming increasingly important to unite with other civil society

stakeholders to advocate for improved Government services to ensure they are driven by the needs and guidance of survivors themselves (as ‘experts’). And to collaborate more effectively – particularly since **GBVF has been recognised by the State as a National Disaster.**



Siyabulela Tonono, Daniela Gennrich, Nompilo Gcwensa, Nontando Hadebe, Merrishia Singh-Naicker, Ntsikelelo Colossa



Nompilo Gcwensa



Ntsikelelo Colossa



Siyabulela Tonono

“We are all equal. As soon as some of us are set up as superior, some sort of violence will occur.”

Ms Ela Gandhi
Trustee of the Mahatma Gandhi Trust

2026: WE ARE HERE

Our story continues...

We are the Work:
Collective Care

If the past 10 years have taught us anything, it is that our history as a colonised nation that has inherited persistent intersectional inequalities, has left a legacy of woundedness that cuts across all sectors of society. We cannot address GBV on its own, as it is merely a symptom of the broader social crisis in South Africa.

A core principle of our work is to try to model the kind of society and institution that we are striving to create through our work. Hence, we commit to ongoing institutional transformation internally, and also offer training and support to organisations and congregations (on request) to establish and maintain internal mechanisms for safety, inclusiveness and accountability, rooted in relational advocacy. We are guided by a Code of Conduct, which staff, participants and consultants need to sign, particularly in face-to-face activities.

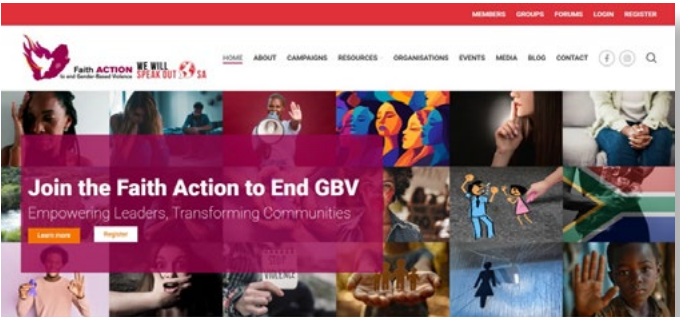
We recognise that **many women faith leaders and faith sector GBV activists are themselves GBV survivors.** An inaugural Women’s Faith Leaders Retreat was held in Gauteng in 2025, providing the space for courageous conversations, reflections and healing. A second is planned in KZN in 2026,

and we will continue to offer these and other healing spaces to faith communities on request.



As a coalition, we have recognised that the best value we can offer is to join, support and strengthen new and existing work, including offering secretariat or coordination services.

Today, supported by an online Community of Praxis and ongoing Advocacy and Communications, WWSOSA and the Faith Action Collective continue to mobilise over 1,000 subscribers, working toward a vision of a South Africa where faith institutions are not sites of silence or spiritual abuse, but centres of healing and justice and actively working towards a society free of GBVF where God’s peace, harmony and inclusiveness reign. [\(Click here for site\)](#)



Online Community of Praxis Platform

An interfaith transformative journey

“

The journey has been both exciting and challenging. Exciting because it created space for churches to unite and speak with one voice on a critical issue affecting half our population. WWSOSA became an important platform for prophetic witness at a time when a religious-fraternity response to GBV was largely absent. Initially, high-profile church leaders endorsed the work, but as often happens, many could not sustain ongoing involvement. This opened opportunities for lay leaders and clergy outside the highest echelons of leadership to carry the work forward.

Although WWSOSA began within the Christian faith, people of other faiths were drawn in to speak with a common voice on GBV. That interfaith approach is central to our uniqueness and strength. WWSOSA has consistently called for both public pronouncements and inward reflection, urging faith communities to examine their own contributions to the problem and to consider how we, as a coalition, can better support survivors.

Our work went beyond statements. We implemented GBV training within the faith sector to deepen understanding and build capacity for meaningful, affirming, survivor-focused engagement. In partnership with civil society, we contributed to the development of the National Strategic Plan on GBVF – a milestone we can be proud of. In implementing the NSP-GBVF, WWSOSA and the Faith Action Collective have led the faith sector’s efforts, helping ensure the sector lives up to its commitments under the plan.

Despite financial and capacity constraints,

committed volunteers sustain our work, and we are grateful for them. My hope is that WWSOSA will become well-resourced so we can expand our impact and help turn the tide against GBV nationally and across the continent. Our coalition’s model is already drawing interest from other African organisations; it is scalable and can have a multiplier effect. This resonates with the mission to take life-giving, justice-focused work outward. I believe in a God who denounces all abuse, who affirms that every person is created in God’s image and deserves dignity and respect. By scaling our model regionally, I believe people of faith can make a transformative difference.



Bafana Khumalo,
Co-founder and Co-Executive Director
of Sonke Gender Justice

“

From the outset, WWSOSA called on churches, faith leaders and partner organisations to work together in a coordinated, survivor-centred way. Since then, WWSOSA has developed into a stronger national movement with growing partnerships, programmes and provincial structures.

Key Progress Since Launch

Following its launch, WWSOSA focused on mobilising churches and faith-based organisations, developing a coalition approach, and promoting a clear framework for action against SGBV. Nationally, it expanded partnerships, strengthened advocacy, encouraged faith leaders to speak out publicly, and supported safer spaces for survivors. Over time, this has helped shift the conversation within faith communities from silence and stigma towards accountability, justice and coordinated action.

Progress in the Western Cape

In the Western Cape, where I am based, WWSOSA translated its national vision into provincial action by helping to build a local chapter, mobilising faith leaders, and supporting awareness-raising and survivor-centred advocacy. This provincial work, led by Hope Africa, strengthened local partnerships between churches, communities and survivors, and demonstrated how grassroots mobilisation can support the wider national coalition.

Organisational Growth and Challenges

WWSOSA has since matured into a more structured and sustainable coalition, with progress in governance, communications, partnership development and programme delivery. It has supported survivor networks, equipped faith leaders as advocates, and contributed to wider faith action to end GBV. However, serious

challenges remain, including the scale of SGBV, the need for deeper grassroots reach, stronger monitoring of outcomes, and sustained resources for survivor-centred and provincial work.

Conclusion

Since its inception, WWSOSA has made meaningful progress in building a faith-based movement against GBV in South Africa. The work in the Western Cape shows how national vision can be translated into provincial action through local ownership, partnerships and advocacy. While much remains to be done, WWSOSA has established a stronger platform for mobilising faith communities to address violence and support survivors.



Delene Mark,
CEO of Hope Africa

Messages of support

“

I didn't even know I had this voice in me, but now I'm using it to make sure churches are actually safe places for survivors to heal.

You can't have spiritual healing without actual safety. Being part of WWSOSA created that platform for me.

“

Celebrating 10 Years of Resilient Faith Action.

It is with immense joy and deep gratitude that I extend my warmest congratulations on this momentous occasion – your 10th anniversary!

Over the past decade, WWSOSA has stood as a beacon of hope, resilience, and compassionate action. From its inspiring beginnings, catalysed by Tearfund UK, into a ground-breaking interfaith coalition, you have championed the vital work of strengthening faith leaders and communities to end sexual and gender-based violence (SGBV) and femicide. This resilient journey is a powerful testament to the unwavering commitment of every leader and member who has dedicated themselves to this noble cause.

As you approach your Annual General Meeting for a time of 'Rebrand, Review, and Renew,' I celebrate the profound growth, diversity, and the vital survivor-centred principles that form the unique identity of this coalition. Your spirit of learning, commitment, and action in guiding survivors towards complete healing has created a vision of a world free from violence, a world we all dream of. Looking ahead, **I am filled with anticipation**



Nompilo Gcwensa
Co-Founder, Phephisa Survivors Network

and prayer that the next 10 years will continue to build upon this amazing legacy, strengthening and expanding your vital impact, and ultimately leading us closer to the vision of a just and peaceful future for all women and children.



Solange Mbonigaba
Gender-Based Violence and Psychosocial Support Specialist, Global Survivor Movement, Tear Fund UK

“

Congratulations WWSOSA on 10 years of faithful advocacy.

As someone who was part of the organisation's interim committee in its early days, I have had the privilege of seeing firsthand the commitment and courage it has taken to break the silence around SGBV.

Thank you for 10 years of standing strong with survivors and driving real change in South Africa. Thank you for the many hours spent with faith leaders. ***Your witness, your voice and your efforts are not in vain.***

“

I can't believe that it has been 10 years since the founding of WWSOSA. But the roots were even earlier. On the 25th November 2013, We Will Speak Out (WWSO) launched its campaign in South Africa, after successful campaigns in several other African countries, at the Cathedral Church of St Alban, chaired by the Anglican Archbishop Thabo Makgoba.

In June 2014, I attended an 'End Sexual Violence in Conflict Global Summit' in London. Several South Africans had an exhibition and several faith events organised by WWSO. We returned even more committed to expanding the faith-based work against gender violence in South Africa.

In the years following, there were many meetings, workshops, and conferences before we officially launched WWSOSA in 2016.

The immense challenges of gender-based violence are no less now than then. In fact, **increased worldwide militarisation and toxic masculinity**



Pastor Xana McCauley
Retired Pastor

have made the work of faith-based organisations challenging the norms that drive SGBV more essential than ever.

I wish WWSOSA a meaningful and impactful next 10 years.



Lyn van Rooyen
Communication Consultant

REFLECTION:

10 Years of Working Together with WWSOSA

2013: THE JOURNEY STARTED

PHEPHISA SURVIVORS' NETWORK

It has been a special journey – more than 10 years of working together to advocate for safe spaces for survivors.

In June 2013, for the first time, survivors had the opportunity to explore deeply painful, unspoken experiences and the gaps in the system that had left them wounded without practical care and support. WWSOSA was the first organisation that took the Phephisa Survivors Network by the hand and walked the journey with us in speaking out. Beyond their pain, survivors expressed a strong need for faith communities to be part of their support system.

When Phephisa decided to become an independent network of survivors, it was because we believed we could support each other better through solidarity rather than dependence on WWSOSA. At the same time, we knew our voices would be stronger if we spoke out together with WWSOSA.

In 2018, when Phephisa expressed the desire to become a registered organisation,



Thursdays in Black, Phephisa Survivor Champions Retreat, 2019

Phephisa has worked closely with WWSOSA to create safe spaces for survivors within faith institutions and at the community stakeholder level. This was especially done through WWSOSA's survivor-centred approach. In this multi-stakeholder model, church leaders play a key role in healing and accountability for survivors.

By involving churches in stakeholder networking, we've been able to connect with faith leaders in the communities, which has created a stronger sense of accountability.

WWSOSA was there for us and worked with us to develop our Constitution, which was approved.



Phephisa's AGM 2023 – The newly-elected Executive

We are now registered as an NPO and are taking all the steps needed to function effectively as a legal entity. Phephisa looks forward to growing from strength to strength and working together with WWSOSA as we support survivors from all walks of life to begin their own healing journey.

“

Through our strong partnership, Phephisa is no longer just a group of survivors – it is an independent organisation. We work in partnership with WWSOSA to advocate for safe spaces for survivors within churches, and Phephisa serves on the board of WWSOSA. Phephisa is proud to stand in solidarity with WWSOSA.

We look forward to continuing this work together to help end GBV in the world.



Esperande Bigirimana
Founding Member
and Administrator

REFLECTION:

Celebrating 5 years of Interfaith gender justice

2015: THE JOURNEY STARTED

SIDE BY SIDE Interfaith Movement for Gender Justice and WWSOSA

In March 2015, 54 faith leaders, theologians, and advocates from 18 countries met in London to explore a global interfaith movement for gender justice. From this emerged the Side by Side Interfaith Movement for Gender Justice (SbS): a faith-rooted movement mobilising communities from local to international levels to dismantle gender injustice, guided by love, dignity, and justice.

SbS is not a single campaign but a movement that brings faith actors together to pursue gender justice through coordinated advocacy at global, national and

local levels, prioritising grassroots voices.

SbS's structure is rooted in National Chapters – grassroots faith-based organisations – supported by International Partners, overseen by a Global Steering Group and administered by a Secretariat (International Coordinator and Hosting Organisation).

To enhance global representation, the Secretariat rotated from the global north (London) to the global south: We Will Speak Out South Africa (WWSOSA) hosted SbS for 2021–2026.



54

faith leaders, theologians, and advocates

+



18

countries met in London

=



SIDE BY SIDE

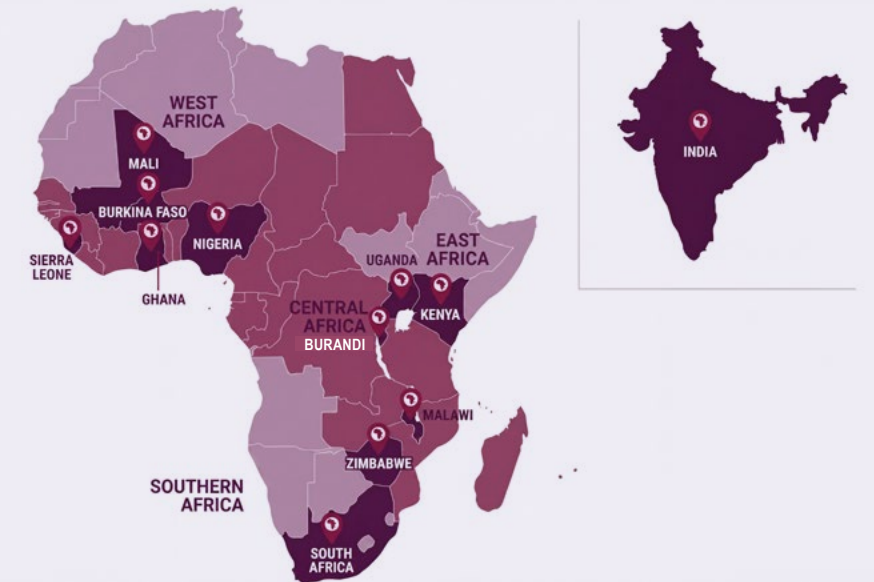
FAITH MOVEMENT FOR GENDER JUSTICE

“WHEN SPIDER WEBS UNITE, THEY CAN TIE DOWN A LION.”

– AFRICAN PROVERB

CHAPTERS:

Sub-Saharan Africa and India. West Africa (Mali, Burkina Faso, Ghana, Nigeria, Sierra Leone); East Africa (Kenya, Uganda); Central Africa (Burundi); Southern Africa (Zimbabwe, South Africa, Malawi).



PARTNERS:



Christian Aid, Dan Church Aid, Act Church of Sweden, Finn Church Aid, Sonke Gender Justice, World Council of Churches, Anglican Communion Mothers' Union, CAFOD and Soka Gakkai International.

Highlights of five years of collaboration

a. Interfaith campaigns against GBV

National interfaith campaigns, mutual learning, and webinars on Gender, Faith and Justice deepened theological grounding and linked academia with grassroots empowerment. WWSOSA's Interfaith Collective produced a joint statement against GBV that continues to inspire the SbS vision.

Chapters have produced practical resources: Burkina Faso compiled interfaith positive texts for gender justice; Zimbabwe published a series popularising feminist principles for gender justice, and South Africa has produced some practical skills modules on GBV.



b. Partnership with Bread for the World (BftW)

WWSOSA was invited by Bread for the World to co-host a pilot project, with Dr Hadebe as its coordinator. Entitled **Unity is Strength: Building Foundations for Gender Networks Across Africa**, this partnership supported key initiatives, including:

- Education workshops hosted in Burundi and Sierra Leone with BftW partners and SbS chapters on the regional Maputo Protocol, signed by several African countries' governments, as an important advocacy tool to promote ground-level and faith sector gender justice.
- Participation by SbS chapter representatives in the Sankofa Conference of The Circle of Concerned African Women Theologians in Ghana.
- Advocacy for widows and women with disabilities grounded in the Maputo Protocol.
- Field visits in Burkina Faso, Brazil and Mozambique.
- Retreats for GBV survivors and support for chapter attendance at the UN Commission on the Status of Women (CSW).



c. Global networking and advocacy

SbS and WWSOSA facilitated diverse advocacy and capacity-building events:

- Freedom of Religion and Belief (FoRB) workshop in Cape Town with chapter representatives from Ghana, Sierra Leone, Burkina Faso, Kenya, Uganda, South Africa, Zimbabwe, and Mali.
- Workshops hosted with the World Council of Churches and G20 events on gender and positive masculinities in Johannesburg in 2025.
- Participation in online Commission on the Status of Women (CSW) workshops.
- Co-sponsorship of the UN multi-religious compendium on Positive Religious Texts Promoting Gender Equality.
- Engagements with the Sexual Violence Research Initiative (SVRI).



d. Pan-African Conference on Gender Justice

SbS co-hosted a Pan-African conference in Kenya with IFAGE (Institute for Faith and Empowerment) with over 200 representatives from churches, faith-based organisations, civil society and donors. The event revitalised an inclusive, continent-wide movement for gender justice, activating male allies and strengthening regional collaboration.



e. Internal review and renewal

In May 2023, SbS chapters and the Global Steering Group convened near Durban for a joint review and restructuring process hosted by WWSOSA. This reflection led to governance restructuring and the establishment of committees to strengthen organisational visibility and effectiveness.

Early in 2024, WWSOSA, as Host, and Dr Hadebe, as the International SBS Coordinator, undertook a deep review of SBS's Secretariat transition from the north to the south, also drawing on the resolutions made during the May 2023

review meeting, and made key proposals for the transition to a new Secretariat Host and International Coordinator. These were taken forward in 2024 into a further review of the roles of the Global Steering Group, and proposals were presented during 2025 for the transition.

It became clear towards the end of the year that the world had changed radically during 2025, and a small review and planning team has gone back to the drawing board.

Way forward



The future of SbS and plans for moving the Secretariat to a new host are happening in the global context of rising anti-rights movements, shrinking resources that threaten the gains and viability of faith-based and civil society organisations advocating for gender justice.

But this also galvanises the gender justice movement to collaborate more and strengthen networks for greater impact. Gender justice and the eradication of GBV is the proven foundation for the flourishing of communities and nations with global impact.

SbS extends its heartfelt thanks and appreciation for the sterling work and support by WWSOSA. We look forward to continuing this journey together, now with WWSOSA as a chapter and ordinary member of the Global Steering Group.



Nontando Hadebe
International Coordinator

10-Year timeline:

RECAP

●

WWSOSA
We Will Speak Out South Africa

●

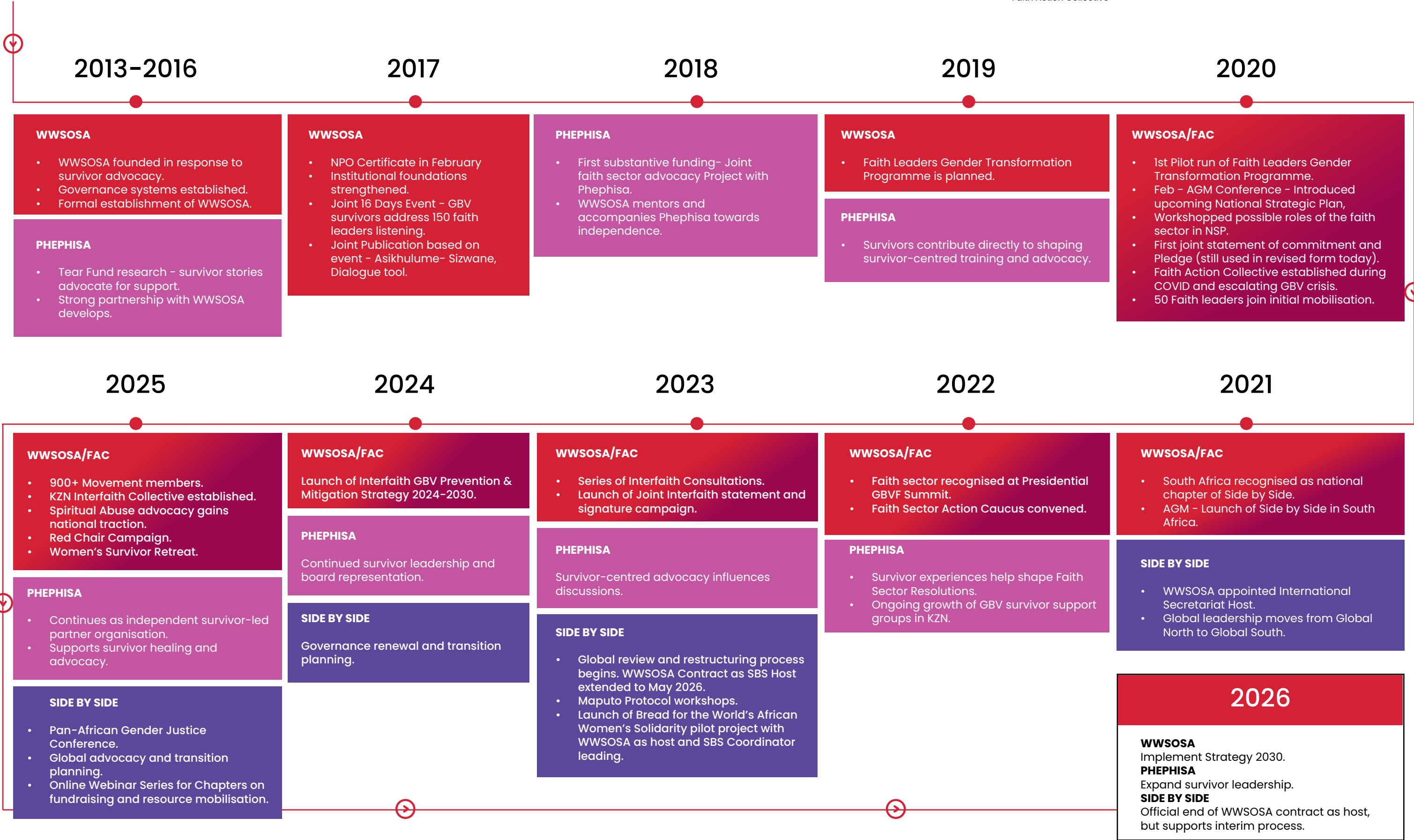
WWSOSA/FAC
We Will Speak Out South Africa/
Faith Action Collective

●

PHEPHISA

●

SIDE BY SIDE



2025: BUILDING RESILIENCE

Progress Review based on our Theory of Change

The year 2025 was profoundly challenging, with rapid changes in the global geopolitical situation and its implications for the local funding situation, reviewing our resource mobilisation and financial planning mechanisms and managing to continue working mostly online to continue functioning under austere financial conditions. This was largely thanks to the profound commitment of our various core and volunteer teams to continue in spite of the uncertainties WWSOSA was facing.

The year 2025 was a transformative pilgrimage for the Faith Action Collective, too. As the Secretariat, WWSOSA witnessed a ‘loose collective’ evolve into a resilient movement through relational activism and focusing on deep personal and institutional transformation. Our work continues to be grounded in the African value of Ubuntu – recognising that our healing is inextricably bound to the healing of our communities and strengthening partnerships is vital, not just to improve our work, but it is vital for the sustainability of our work.

WWSOSA’s 3-year Business Plan 2025–2027 is organised according to the three key Pathways or Objectives identified in the 2024 Interfaith GBV Prevention and Mitigation Strategy, and this report tracks progress accordingly:

1.

Building an interfaith movement – locally rooted with broad reach.
2.

Transforming harmful norms and equipping partners.
3.

Creating safe, caring, inclusive, accountable faith communities



Building an Interfaith Movement – locally rooted with broad reach

An Elective Steering Group for Coordination and Enabling Leadership

The ‘backroom’ of our movement has undergone a significant shift this year. We have worked diligently to transition from a Secretariat-led collective to a more representative Steering Group. This body, composed of elected representatives from our diverse Working Groups and Faith Teams, now provides the leadership needed to hold our collective together without stifling the creativity of our partners.

Our inaugural in-person onboarding workshop in Durban set the powerful tone for collaborative, values-driven leadership.



Working Groups

Our thematic Working Groups are the engine-rooms of our ground-level work.

This year, the Spiritual Abuse Working Group began developing a practical manual to help faith leaders recognise how misinterpretations of sacred texts can become weapons of exclusion and spiritual abuse. This has formed the basis of plans into 2026 on which to build a sustained advocacy and communication campaign on spiritual abuse and the need for improved faith sector accountability.

The Restorative Justice Working Group has been conceptualising training for faith leaders and is planning to host both a learning space and a Lunchtime Conversation on the subject during 2026.

The GBV and Mental Health Working Group has developed a robust concept document draft. These groups represent the multiplier effect of our work, as partners take shared concepts and implement them in their unique local contexts. A good example of this is in the evolution of the work on Men, Masculinities and the Active Positive Presence of Fathers.

CURRENTLY ACTIVE:

- ✓

Restorative Justice
- ✓

Men, Masculinities and the Active Positive Presence of Fathers
- ✓

Spiritual Abuse
- ✓

GBV and Mental Health

CURRENTLY ON HOLD or REGROUPING:

- ||

Children and Family Restoration
- ||

Youth and GBV
- ||

Inclusivity, Movement-Building and Relationships

Men, Masculinities and the Active Positive Presence of Fathers

In 2025, we led a strategic shift in how faith organisations and community leaders address masculinity and fatherhood, linking rigid patriarchal norms and widespread father-absence to GBV. Centred on nine values – courage, compassion, empowerment, justice, wisdom, resilience, humility, patience and accountability – our core philosophy, “Fathers are Bridges, Not Barriers,” reframes men from solely being financial providers to being active emotional, spiritual and caregiving pillars.

Key interventions

- **Global expansion and partnerships:** Scaled local efforts to international fora, including the G20 Ministerial Dialogue on Positive Masculinity, and partnered with Faith to Action Network in Machakos, Kenya, to engage men and boys.
- **Men Coaching for Gender Justice:** Scaled during the 2025 16 Days of Activism from national to global, training men as coaches/mentors to dismantle patriarchal entitlement and model non-violent conflict resolution.
- **Regional and grassroots programmes:** Northern Cape “Men, Let’s Talk” conferences addressing vulnerability and mental health; KwaZulu Natal Boys and Girls Camps with EPIC Youth Matters focused on breaking intergenerational trauma; Lehae, Johannesburg, six week ECD pilot shifting practitioners’ and fathers’ knowledge, attitude and practice around the first 1,000 days of child development.
- **Digital engagement:** Amplified dialogue through online platforms to reach diverse, global audiences.

Outcomes

- **Mentorship at scale:** Men shifted from passive bystanders to active change agents.
- Geographic and institutional reach: Impact across South Africa and Kenya, with influence on G20 dialogues.
- **Educational and cultural change:** Challenged the ‘women’s work’ parenting narrative, promoting fathers’ roles in play, emotional regulation and shared decision-making.
- **Cross sectoral solidarity:** Built resilient partnerships across faith, business, education and labour for sustained gender justice.



I am grateful for women leaders, mentors and coaches who have helped, challenged and encouraged me to level up and speak out against gender-based violence. In my personal journey, my covenant love, Merrishia, has courageously engaged with me in fierce conversations and called me to counter the harmful norms of toxic masculinity, and to use my influence for social and gender justice. I am learning to adapt my ways of sharing decision-making with my children, having conversations versus telling them and expecting ‘my way or the highway’.

– Seth Naicker



Monthly Online Forum Meetings

Our Monthly Forums remain the heartbeat of the Collective, serving as a vital space for accountability and courageous conversations. During 2025, these forums tackled themes ranging from the CRL Commission’s call for self-regulation to the nuances of spiritual abuse.

By integrating a dedicated ‘learning space’ directly into our forums, we have fostered deeper engagement and more organic partnerships among our 1,000+ subscribers.

Shared Learning Space themes:

- Exploring our innovative Online Platform
- Safe online spaces
- Structural arrangements for working groups and Community of Praxis
- Government engagements and update on the CRL
- Faith sector accountability: What can we learn from the Omotoso case?
- Faith sector accountability: Spiritual abuse and its impact
- Recap on the NSP-GBVF Plan and how we fit in as the faith sector
- Restorative justice and the faith sector
- Faith, mental health and GBV
- Men as allies to create a just society
- Turning the tide on GBV

Monthly Lunchtime Conversations

Designed as intentional links between faith work and the NSP-GBV, our Lunchtime Conversations have become sacred spaces for deep learning and vulnerability. One particularly impactful session on GBV and Mental Health saw members share their own journeys with trauma, precipitating a ripple effect of healing across the network. Other themes included:

1. Joint Interfaith GBV Strategy and synergies with the NSP
2. Spiritual abuse – How do we prevent and address it?
3. Transformative masculinities – the faith perspective

These sessions remind us that ‘we do this work because we are the work,’ emphasising that institutional and social change must begin with personal healing.



KZN Interreligious Council Summit

WWSOSA's Coalition Coordinator has been a member of the KZN Interreligious Council for several years now. In November, WWSOSA contributed to organising a highly successful Interfaith Summit that brought together almost 200 diverse faith leaders to discuss key social justice issues, under the title: The KZN We Want. Participants agreed on priority steps to address key issues, with vulnerable groups and gender-based violence being one of the main priorities.

One of the key outcomes of this summit was an agreement to work towards forming an interfaith collaboration to address GBV and femicide in the province. The groundwork for this has already begun, as described below.



KZN Interfaith Collective

Our impact is most visible when it is locally rooted. The formation of the KZN Interfaith GBVF Collective in the latter part of the year allowed us to equip local leaders to respond to flashpoints in one of the country's most affected provinces. This local mobilisation was initiated by a groundbreaking three-hour discussion on Lotus FM during the 16 Days of Activism Against GBV, which brought interfaith perspectives on gender justice into the living rooms of millions, proving that our message can transcend the walls of our religious institutions.



Transforming Harmful Norms and Equipping Partners

Communications and Advocacy

Our advocacy efforts reached a milestone this year by publicly naming 'spiritual abuse' as a form of GBV in a number of forums and publications.

We introduced this in the Interfaith GBV Prevention and Mitigation Strategy.

3	11	7
Media statements	Blogs	Media interviews
23	33	3hr
Website articles	Newsletters	Studio show

This breakthrough has enabled survivors to articulate their experiences and reinterpret faith traditions that previously silenced them. Through media statements and interviews on the Omotoso case, and a vibrant Online Community of Praxis, we have pushed the conversation on spiritual abuse beyond our circles, reaching millions through mainstream media.

Spiritual abuse is a vital concept for advocacy for improved faith sector accountability and will be systematically developed in our education and campaigns next year.

Spiritual abuse

“A distortion and exploitation of spiritual authority and sacred texts to manipulate, control, abuse or harm others, mostly through shame and fear. This may be deliberate or due to ignorance and unconscious bias.”

- Interfaith GBV Prevention and Mitigation Strategy



A vital commandment in my faith calls us to love our neighbours as ourselves. Jesus is asked: “Who is my neighbour?” Jesus’ story of the Good Samaritan reveals that our neighbour is not just someone similar to us, who we know and agree with, but also those who we consider outsiders and different. This is who we are called to love as ourselves!

- Merrishia Singh-Naicker, during World Interfaith Harmony Week

The Faith Leaders Gender Transformation Programme (FLGTP)

The FLGTP remains our most powerful tool for 'shifting the needle'. This transformative initiative equips faith leaders to become powerful agents of change in addressing gender inequality and GBV within their faith communities and institutions. More than a training programme, the FLGTP creates a journey of personal reflection, theoretical and theological engagement, and practical action. By combining personal transformation, gender theory, liberation approaches to theology, and hands-on institutional implementation, the one-year programme empowers faith leaders to challenge harmful norms and build safer, more inclusive faith spaces.

Unfortunately, we were unable to proceed with Cohort 4 in 2025, due to unexpected funding

challenges. Nevertheless, its impact on past participants was obvious throughout the year.

Participants consistently described profound shifts in their own attitudes, leadership, and ministry practices. Independent reviews also show tangible institutional impact, including the development and strengthening of gender-responsive and safeguarding policies, as well as more effective implementation within faith institutions.



FLGTP Success Story: Rev Mafungwase Mbili

“

I was once a silenced pastor in a church that barred women from leadership, but I utilised my FLGTP training to build a 'circle of theologians' and was eventually appointed as the **Provincial Gender Coordinator**. My journey from isolation to leadership underscores the FLGTP core lesson: sustained gender transformation takes time, relational support, and the courage to reclaim sacred spaces as sites of justice.

The impact of my work has reached far beyond my own pulpit:

- **Movement Building:** The circle of female pastors has grown to 45 members, focusing on theology and GBV.
- **Youth Empowerment:** My foundation empowers young women to report abuse and engage with reproductive health education.
- **Institutional Change:** In my church, women who were once barred from public speaking now serve as MCs, treasurers, and organisers.
- **Systemic Response:** After I authored a

humanitarian report on local exploitation, the Department of Justice responded, leading the SAPS to deploy more officers and open a new reporting unit in my area.



Rev Mafungwase Mbili
Provincial Gender Coordinator

Gender Transformation in my Church

“

I am a retired medical doctor and an ordained minister of the Uniting Presbyterian Church in Southern Africa, so I was blessed with the privilege to physically and spiritually heal people. I was also a Member of Parliament and therefore able to understand and interpret legislation.

In my denomination, I am a member of the Gender Desk, which drafts policies related to gender issues, child protection issues, sexual harassment and spiritual abuse. This has enabled me to assist in addressing gender issues in my congregation.

As a graduate of the Faith Leaders Gender Training Programme (FLGTP) and through my subsequent work with the Faith Action Collective, I have had a transformative impact on the church's gender ministry. Through training, reflection, and practical action, the church has become more intentional in promoting gender justice, equality, and the dignity of all people as created in the image of God. We have worked to enhance knowledge and awareness on gender equality and use every opportunity in the church to speak about GBV and safety, especially at home, school, and in the community. Gender issues are now discussed more openly within the congregation and integrated into church programmes.

The ministry also involves discussing the power dynamics that affect the leadership struggles in the congregation. Gender-sensitive messages have become part of worship services, Bible studies, youth programmes, and other ministries. It was very interesting that some youth started to question the wedding liturgy and how it stresses men are superior to women. They also questioned why the officiating minister instructs the husband to kiss the bride, instead of instructing the couple: "you may now kiss each other."

Women are increasingly recognised as valuable contributors to the life and ministry of the church. We have engaged boys successfully to promote

respect and equality in relationships, and to reject violence and discrimination. This has strengthened efforts to transform attitudes and behaviours that contribute to inequality, debunking the 'boys will be boys' scenario, which has sparked off transformative discussions, especially with children.

The FLGTP and Faith Action Collective work have strengthened the church's capacity to promote gender justice as an expression of Christian discipleship. The gender ministry has moved beyond theory to practical engagement, helping to create a congregation where women and men are valued equally, violence is challenged, and leadership is inclusive, creating the church as a safe space and the love and justice of God are reflected in both church and community life.



Rev Bukelwa Hans
Faith Action Collective Steering Group member

The Change Is Me

“

Growing up, I remember vividly being part of a family where both my father and mother were there for their children, and we lived in suburban areas. Then things changed when my father lost his brother while he was in custody. Later, my father was forced, as a reserve officer, to investigate what had happened to his brother. When I failed, I chose to go to Johannesburg so that I could be closer and continue my investigation.

As a result, we had to start working from an early age because the situation was affecting our family deeply. I remember when my father left for Johannesburg, it was difficult for him to visit us or send money home. This is where I started to witness and understand the love and support that a mother has for her children. My mother was always advising us on how to approach life, and those were lessons I needed to remember – charity begins at home.

That was also the time when I started working so that my siblings and I could eat. My mother was always there to make sure everything was well, especially when I got paid. I was hired by a woman, and with so much love, my mother's family, the Mashaba Clan, stood by us. My grandmother was also there for us. Be very careful when you are dealing with a mother – you are dealing with heaven.

I have seen the greatness of women throughout my life, especially through my mother's family. The spirit of women has been one of the greatest blessings in my life. With everything I am working on today, it would not be possible without the women around me – my wife, and my colleagues at the Faith Action Collective. From administration to advocacy, the love and support I receive is amazing.

When I was doing my traditional healing training, I was trained by women. Even within the LGBTQIA community, I was the only man. I have always been surrounded by women, and I feel blessed because of it.



As I continue to rise with the spirit of unity and equality between men and women – in communities, government, and private spaces – I never forget that caring always begins at home.

The Faith Action Collective has encouraged me even more to rise, speak out, and stand for nothing but the truth. To stand for accountability. Through this journey, I have not only grown personally, but Ikhwelo Healers Collective and our Foundation have also found a home where we appreciate shared resources, safe spaces, learning, and unlearning.

My father was there for us, but trust me, in growth, you need both parents living in harmony and building a safe environment. We were also blessed with uncles who helped take care of us while we were growing up, with no harm and no hate. May the God of our ancestors continue to bless you.

Ntsikilelo Colossa
Traditional healer and Faith Action Collective Steering Group member

Creating safe, caring, inclusive, accountable faith communities

16 Days Campaign – #mencoachingforgenderjustice

Our focus on transformative masculinity took a practical turn this year through the #mencoachingforgenderjustice initiative. In partnership with the #fathermattercoach programme, we used social media and WhatsApp to engage men and fathers in a journey of promoting a positive, active presence

in their families. Employing relational advocacy through encouraging men to step up as mentors challenged traditional patriarchal norms, encouraging men to see gender justice as central to their spiritual calling.

16 Days Campaign – Red Chair Campaign

During the 16 Days of Activism, the Red Chair Campaign transformed places of worship across South Africa and beyond. By draping empty chairs, pews, or prayer mats in red fabric, communities created a hauntingly visual testament to the women and girls lost to domestic violence. One church used a garden bench once donated by the family of a member who had been murdered by her husband, which really brought the message home.

This campaign did more than raise awareness: It reminded faith institutions that GBV and femicide are happening on our watch and challenged them to take proactive action as a core part of their pastoral ministry. It assured survivors that there was someone to talk to, ensuring that their voices are no longer silenced by religious gatekeepers.



A PLACE FOR THEM



23

faith institutions involved



5K+

congregants reached



9

infographics resources



30

social media posts, shared on various local faith platforms throughout SA and beyond



7.5K+

people reached

Showing up

“

When you show up with care, you shape what boys and girls see as possible. As men who choose to learn, listen, question harmful norms, and act with purpose, you show that change grows from daily choices.

This week, I shared my story during a leadership session with a corporate group. I spoke about growing up in a home marked by violence. I watched my mom face repeated attacks from my stepdad. We moved often. We tried to start again. Money ran out. Hunger grew. My brother sold what he could. My stepdad found us. He made promises. We returned. A short calm period followed. Then drinking. Then violence. We ran again. This cycle lasted close to eight years.

A participant asked how I broke the cycle. I hold this question with care because my path will differ from someone else's. Still, a few things shaped my direction.

- My faith helped me understand my worth. It grounded my healing and formed my sense of identity.
- I chose to surround myself with men who hold me accountable. They challenge me when my actions drift from my values. You grow into the habits of the people around you.
- I found positive role models. Even though my stepdad failed to guide me, I saw other men show steady kindness, responsibility, and respect. Their example showed me another way to live.

You can play this role too. Your choices can interrupt harm. Your presence can set a standard for boys and men who watch you. When you choose patience, honesty, and respect, you help build safe homes and strong families.

Can I invite you to ask yourself how you show up? Ask who you learn from. Ask what you model for others. Your daily actions create the culture your community carries into the future.



Quinton Pretorius
Campaign contributor



Archbishop Thabo Makgoba
Head of the Anglican Church of Southern Africa



Dr Leonora Alberts Vilikazi
Traditional healer and Faith Action Collective Steering Group member

The Red Campaign profoundly transformed my outlook, proving that true healing bridges physical medicine with spiritual restoration.

Serving on the Steering Committee under the leadership of the Faith Action Collective and WWSOSA showed me the power of diverse traditions uniting for a common cause. Witnessing these collaborative engagements broke down historical walls, replacing dogma with shared compassion.

This journey permanently reshaped my clinical practice, inspiring me to treat both the body and the soul. I now carry this experience as a blueprint for how interfaith unity can bring holistic health to a broken world.

Retreat for Women Faith Leaders Survivors of GBV



The Women Faith Leaders’ retreat proved to be an inspiring and healing engagement where a container of courage and safety was co-created. Using the Circle Keeping process, participants were taken on a journey of self-discovery, creative expression and healing. Using What’s Your Story, nature walk, art, somatic movements, a massage, prayer and connecting through food and fellowship allowed participants to engage deeply and share vulnerably. Awareness was gained, appreciation shown, and affirmation displayed.

Participants were all survivors of some type of GBV, with two disclosing for the very first time. Emotions and memories that emerged could be processed in this non-judgmental space. Painful stories were shared. So, we allowed for pauses, meditations and affirmations.

“The session went well because every time I looked at my past, I was blaming myself for what happened to me, I thought that maybe I didn’t respect my partner, but now I know he shouldn’t have beat me up... isn’t my fault ... It helps me a lot, because I know it is time to speak out and find help. I want my happiness back.”

Supporting a National Process to Promote Faith Sector Self-Regulation and Accountability

We held a special webinar, hosting the Cultural, Religious and Linguistic (CRL) Rights Commission Chair, on holding faith to account and to understand the consultation process and planned outcomes better. The meeting was difficult, as it became clear that not all of the 100 attendees were positive about this initiative as an acrimonious history between some Christian leaders and the CRL Chair emerged. After this meeting we began a consultative process with some key Christian leaders who were more positive, and spent time discerning how we might best engage, as we intended our contributions to help move the matter forward.

WWSOSA and the Faith Action Collective were invited to the Launch of the CRL’s Section 22 Committee to set up consultative processes with faith leaders to agree on mechanisms for self-regulation and accountability mechanisms.

While supporting the concept in general, WWSOSA and the Faith Action Collective were vocal at the launch about our unhappiness about the lack of representativity and transparency as to the selection of members, who were all men. Women, survivors, faith sector civil society and people living with disabilities were notably absent. This prompted us to write an Open Letter to the CRL, expressing our support but also our concerns:



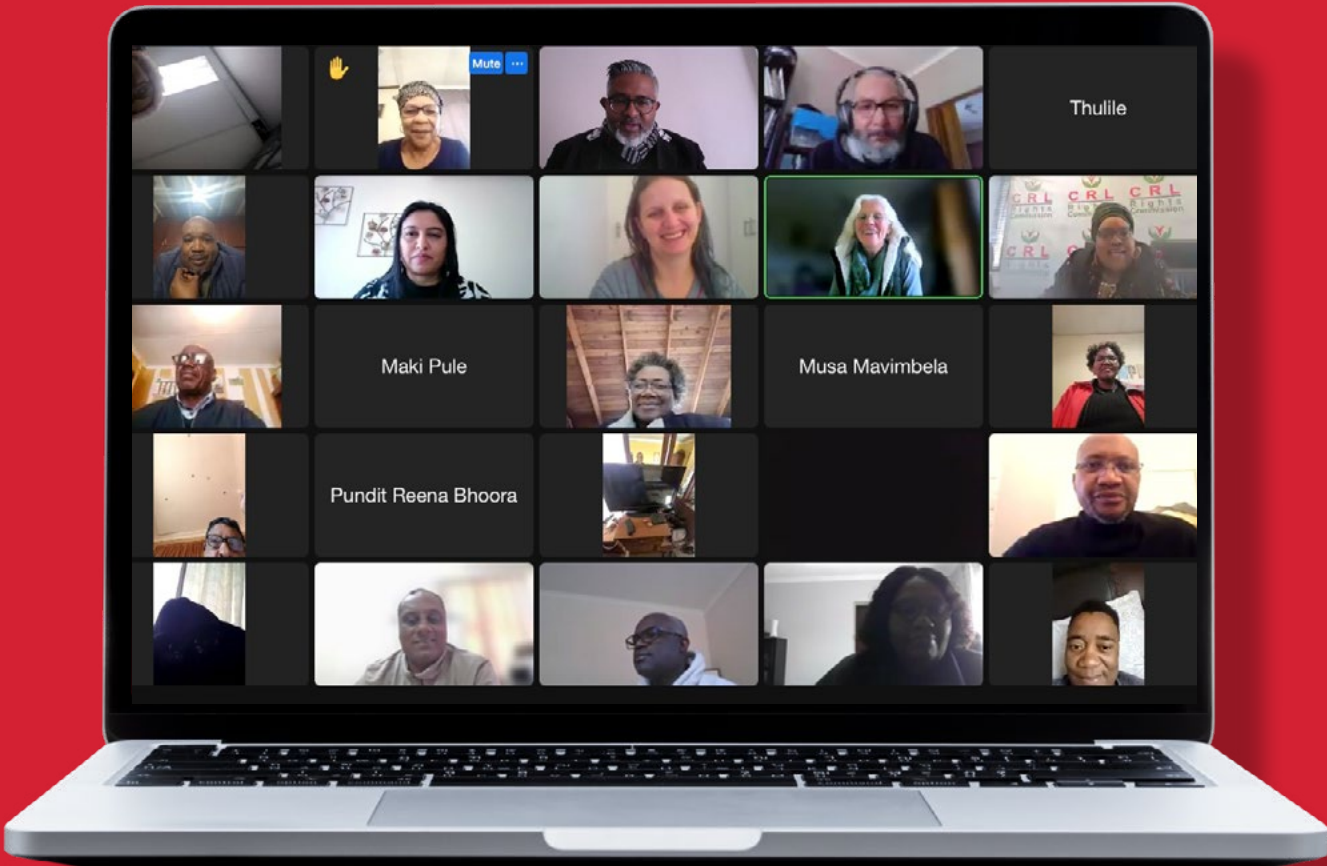
“We congratulate the CRL for initiating critical reforms in faith sector accountability. We are closely guided by survivors of spiritual abuse, and so we understand the deeply entrenched nature of the abuse of power in religious institutions. We acknowledge your courage in pursuing “a system that enables religious leaders to hold one another accountable, promoting a culture of transparency, responsibility and empathy.”

“We support prioritising the Christian sector and endorse a Section 22 Committee comprising faith representatives rather than direct government regulation, which risks curbing religious freedom and undermining the church’s prophetic role. The Committee’s mandate – facilitating consultative dialogues, registering faith practitioners, drafting a Charter and Code of Ethics, and proposing self-regulation mechanisms to Parliament – is vital.

“However, having engaged with the CRL and the parliamentary processes for some time, ever hopeful of a new era in church accountability, we must express serious reservations about implementation, which threatens to undermine this important initiative.”

The Open Letter, signed by eight partner organisations, not only offered critique but also expressed a willingness to assist the Committee to undertake the corrective measures needed to succeed in its mission.

Following this, the CRL invited the Faith Action Collective and partners to a meeting in December where those present heard our concerns, common ground was found and we expressed in-principle practical support, which laid a foundation for the work going into 2026.



Relationship with the End GBVF Collective and the Department of Women, Youth and People with Disabilities (DWYPD)

Our seat at the national table has been firmly established.

Over and above being included in the President's 5-year review of the roll-out of the NSP-GBVF, we were invited in March by the DWYPD to meet with their Deputy Director General at which we agreed on various ways to deepen our collaboration, based on their recognition of the Faith Action Collective as currently the only functioning sector-specific collective in the national multisectoral End GBVF Collective.

Unfortunately, due to the Department being over-committed with G20 activities, further engagement was postponed to 2026.



Pandita with a Passion

Arthi Shanand was pregnant when her husband first hit her. His broken promises not to repeat it led to 23 years of abuse witnessed by their two children. Counselling failed. Her son was driven from home, and Arthi adopted a veil of silence under community pressure not to "air its dirty linen." Her daughter persuaded her to end the marriage at 47, and returning to the Vedas gave her courage.

"It's not about rituals. It's about a way of life... righteousness, justice, empowering others."

Arthi belongs to the Arya Samaj, a reform movement founded in 1875 that advocates for equality and women's education and participation in society. Two women were pivotal in stabilising Arthi and her children. Her mother-in-law sheltered them, rejecting her son and ensuring they lacked nothing. Arthi's mother, leader of the Arya Samaj Women's Forum, encouraged her to volunteer at the Kenville ashram shelter in Durban, which hosted abused women and traumatised children and worked closely with police and support services.

"We received women who had run away during violent attacks... picked them up from police stations, housed them, assisted legally, and liaised with schools."

Arthi realised financial dependence traps many women. Though a qualified educator, she had been prevented from teaching and was unpaid while expected to work in her husband's business; she had no bank account until she left and returned to teaching. She funded her children's university education with student loans. Now President of the Arya Samaj in South Africa and active in the Faith Action Collective, Arthi has strengthened local anti-

GBVF efforts. She notes the South African chapter differs from more patriarchal branches in India and Mauritius – she believes she may be the only female country president globally. She is also a Board member of WWSOSA and helped establish the KZN Interfaith Collective. Arthi maintains the Vedas prescribe respect and dignity for every woman but acknowledges resistance within the wider Hindu community; many remain at odds with her gender-empowerment views and show limited interest in joining her anti-GBVF campaign.

And yet, there are signs that there may be changes coming in the Hindu community, given that some members of the Hindu Maha Sabha have proposed an interfaith KZN GBVF Collective.



Arthi Shanand
President of Arya Samaj and WWSOSA
Board member

**COMMITMENT BECOMES
CHANGE WHEN COMMUNITIES
CHOOSE ACCOUNTABILITY.**

Once-in-a-lifetime Experience

“

Noa Dichristin, a law student from Berlin, requested to intern with WWSOSA based on her passion for gender justice as a young woman of faith and joined the Coordinator's family in Durban.

In November 2025, I was able to volunteer at WWSOSA for almost six weeks. Those weeks gave me a once-in-a-lifetime experience that I will never forget.

I met amazing people, was able to work and live with them and have been blessed with trust from people to whom I was a stranger before.

I took part in organising the logistics of the KZNIRC Summit, and it amazed me how everything worked out. I got in touch with new dimensions of teamwork and was even able to take part in the summit afterwards. Even though I did miss hearing the voices of our younger generation, it was fascinating to see people from such diverse faith and life backgrounds gathering in the same room and talking about shared and diverse interests. It felt as if there was true movement happening. My favourite part of the journey was the Red Chair Campaign. I loved the idea of remembering those whom we have lost due to GBV. It was a painful reminder, but also a sign of light to see how awareness is growing and mindsets are starting to change.

Back in Germany, I continued organising the campaign.

In May 2026, we had a Red Chair standing in the middle of our Baptist Convention, where all Baptist churches in Germany gather. Raising awareness and remembering have become very important to me during my time in Durban.

I am very grateful to be able to carry on with it in my hometown, at least until I decide to come back.

I also learnt a lot in this short time. **The most important lesson for me was to keep on doing what I love and to let faith and love lead me on my chosen path.**

But I also learnt some traits just by being surrounded by South Africans, which give me strength for my busy days in Berlin. They taught me to be flexible with time. Plans can be adjusted, and life can happen. I learnt that conversations could run long, and structure should be mixed with ease. Life is more about love and last-minute plans, instead of tight structure.

I can't wait to come back and visit.



Noa Dichristin
Law student from Berlin

Message from development partner, Gender Links

“

Gender Links commends We Will Speak Out South Africa (WWSOSA) and the Faith Action Collective to End GBV for the significant progress achieved during the July – December 2025 reporting period.

Your work has demonstrated resilience, inclusivity, and principled leadership in mobilising the interfaith sector to become a credible stakeholder in South Africa's National Strategic Plan on GBVF.

We acknowledge the following key contributions:

- Establishment and onboarding of a diverse Steering Group for the Faith Action Collective, ensuring strong facilitation and strategic leadership.
- Launch of high-visibility campaigns such as the 16 Days Red Chair Campaign across multiple provinces and the #mencoachingforgenderjustice social media campaign, sparking vital conversations on positive masculinity and accountability.
- Collaborative successes including the emergence of the KZN Interfaith GBVF Collective and the historic three-hour interfaith broadcast on Lotus FM, uniting seven faith traditions in dialogue against GBVF.
- Development of a Communications Strategy, supported by professional PR expertise, which has broadened visibility and strengthened advocacy reach.
- Sustained organisational survival and enhanced sustainability through the WVL grant, alongside innovative steps toward financial independence via the Consultancy Unit model.

Your project has proven to be both an intervention tool for faith communities and a prevention tool for broader society. We encourage you to continue building on this strong foundation and further:

- Strengthen the Community of Praxis by increasing active engagement and resource sharing across diverse faith traditions.
- Support the growth of the KZN Interfaith GBVF Collective as a replicable model for other provinces.
- Institutionalise the MERLA framework to capture both quantitative outcomes and transformative journeys, ensuring evidence-based advocacy.
- Continue principled advocacy for credible accountability mechanisms within the faith sector, even in the face of resistance.
- Enhance visibility through storytelling and digital platforms, showcasing interfaith champions and community transformation.

WWSOSA has demonstrated that interfaith mobilisation, advocacy, and communications are powerful tools in breaking cycles of violence and fostering resilience.

 **GENDER LINKS**
FOR EQUALITY AND JUSTICE



 In partnership with
Canada

Acknowledgement by the Presidency

Arriving at the midpoint of the 10-year trajectory of the NSP-GBVF, the Presidency undertook a reflective review to provide an evidence-informed account of progress toward the plan’s set outcomes.

Together with a few other stakeholders, WWSOSA and the Faith Action Collective were invited to an NSP Review Meeting at the Union Buildings in March 2025, and we also prepared a detailed submission and made our core documents available for review. The resultant NSP 5-Year Review Report acknowledged the contributions of both the Faith Action Collective and WWSOSA and took on board several of our critiques, as summarised.

The faith sector has transitioned from a reactive stance to one of proactive “movement-building,” serving as a partner in the NSP’s implementation.

A notable reflection from the sector “traces these issues back to their historical roots, underscoring their ongoing role in influencing shifts towards societal transformation.”

By creating “spaces to influence narratives around gender justice and GBV” and ensuring “inclusivity through dialogic approaches,” faith leaders have become central to the nation-building project of restoring the social fabric.

[\(Click here\)](#) for the full NSP-GBVF report

PILLAR 1



ACCOUNTABILITY & SECTORAL COMMITMENT

Building collective commitment and accountability across faith communities.

700+

FAITH LEADERS SIGNED

too commit to the the Joint Interfaith Statement on GBVF in 2023.

KEY ACHIEVEMENT

Historic Joint Interfaith Statement of Commitment on GBVF signed by over 700 leaders online and at the Interfaith Summit (Nov 2023).

LOOKING FORWARD

A GBVF self-regulatory Framework for religious and cultural institutions remains a key priority - one of the Resolutions from the 2022 Presidential GBVF Conference.

PILLAR 2



PREVENTION & GENDER TRANSFORMATION

Challenging harmful norms and transforming mindsets for lasting prevention.

50+

CHANGE AGENTS GRADUATED

through the Faith Leaders Gender Transformation Programme (FLGTP).

KEY ACHIEVEMENT

Over 50 faith leaders graduated as change agents, actively addressing harmful gender norms, misuse of sacred texts and practices, and promoting gender justice in their churches.

IMPACT IN ACTION

Alumni are driving policy changes within institutions, awareness campaigns, and contextually-rooted sermons and workshops.

PILLAR 4



RESPONSE, CARE & SUPPORT

Providing compassionate care and critical support for survivors, especially in underserved areas.

7.8%

OF WOMEN

experiencing physical or sexual violence from partners seek help from religious leaders.

KEY ACHIEVEMENT

Faith-based organisations, through initiatives like the Phephisa Survivors’ Network, serve as vital first responders, provide survivor support ministries and resources. [\(Click here\)](#)

IMPACT IN ACTION

Faith communities are more frequently accessed for support than legal advice or women’s organisations.

Of the NSP-GBVF’s six strategic pillars, the Five-Year Review recognised the faith sector’s contributions across three key areas: Accountability and Sectoral Commitment (Pillar 1), Prevention and Gender Transformation (Pillar 2), and Response, Care and Support (Pillar 4).



OUR SHARED STRATEGY FOR IMPACT

Interfaith GBV Prevention & Mitigation Strategy 2024–2030

Integrating faith-sector action with national efforts across health, cultural, social and faith-based sectors for sustained prevention and impact. [\(Click here\)](#)



Cross-sector collaboration



Evidence-based prevention



Community-rooted solutions

OUR NEXT PRIORITY

Develop and implement GBVF Self-regulatory Framework

for Religious & Cultural Institutions to ensure enforceable codes and formal accountability.



Together, we build a safer, more just and compassionate society for all.

2025 ANNUAL REPORT WWSOSA _ 50

2025 ANNUAL REPORT WWSOSA _ 51

The Faith Action Collective: Addressing Emergent Tensions and Gaps

The Faith Action Collective has been instrumental in exposing and countering “**spiritual abuse**” and other emerging forms of violence.

Faith Action has raised the alarm regarding the “**normalisation’ of rape and other forms of abuse by healers or sangomas during traditional initiations.**”

Collective action has already seen results; for instance, “**a campaign by the Ikhwelo Healers Collective has led to five court cases resulting in convictions and mitigating spiritual violence in the church.**”



Strategic Recommendations for the Next Five Years

To enhance the faith sector’s impact toward 2030, the NSP–GBVF review recommends:

Finalising the GBVF Regulatory Framework for religious and cultural institutions to ensure formal, enforceable accountability.

Focusing on different leadership layers within traditional communities to “utilise GBV messaging to rebuild the social fabric” and raise a generation that reshapes society.

Scaling “Ubuntu Circles of Healing” by commissioning experts to develop community-based interventions that “foster healing and address historical trauma in a community-centred way.”

[\(Click here\)](#)

For the full NSP–GBVF report

Scan QR Code



Civil society submissions, to the NSP–GBVF review including the Faith Action Collective, are quoted as highlighting **the shrinking funding space, changing funding priorities, the rise of anti-gender movements, hate crimes, and routine denial of justice, rooted in right-wing churches globally and increasingly influencing local faith communities.** These movements demand a bold response from progressive faith activists.

Treasurer's Report

I am pleased to share that we had another unqualified audit report, as shown by the extract from the auditor's letter below. Sincere thanks to our Finance Officer, the Coordinator and the Board's Finance Sub-Committee for maintaining the highest standards of record-keeping and integrity.

The year 2025 was a profoundly challenging but also encouraging year, as the global and local funding sector changed and shrank dramatically.

A comparison between the 2024 income (R 6 086 951) with that of 2025 (R 1 817 996) shows this dramatic change. Another reason for the drop was that one important international project we were holding for Bread for the World had run its course by March 2025. The funding base for Side by Side, which is another external project we have served as host, also shrank in 2025.

A disappointing consequence of the lower income was that we were unable to proceed with all our work, or had to change our approach. We were unable to offer Cohort 4 of the Faith Leaders' Gender Transformation Programme – our flagship and highly-regarded transformative 1-year programme. This was a blow, but new income towards the end of the year enabled us to begin to prepare for FLGTP 4 early next year.

We shifted our interfaith work almost entirely to online meetings, which enabled us to continue our work within the funding constraints. This is not always ideal, however, as the digital divide limited participation amongst people in some township and rural areas.

We are extremely grateful for three lifelines that came in during 2025. **The Canadian funding through Genderlinks was a Godsend**, as it enabled us to continue working at a point when we had no other reliable funding source. **Special thanks also to the Constitutionalism Fund**, which stepped in just in time to offer vital bridging funding when

we needed it most. **Ford Foundation**, although delayed due to external factors, **helped get us to year-end with a solid carryover balance, which means 2026 is looking much better.**

An important lesson learnt the hard way has been that **NPOs can no longer rely on donor dependence**. We have completed a draft concept document for a Consultancy Unit to offer our diverse skills in an effort to earn more independent funding to improve our financial resilience during these challenging times. This is intended to build a network of consultants working together to strengthen their own as well as WWSOSA's sustainability. In the new year, a small team is to prepare an action plan and proposal for foundational funding to help get this initiative off the ground before the end of 2026.

The year was not only challenging but also encouraging. I would like to express my sincere gratitude to the core team who managed to keep working under extremely difficult and uncertain financial conditions, and did so with continued passion, dedication and professionalism. While other NPOs had to close their doors in 2025, I believe that the dedication of our people is what has kept our doors open.

While we are nowhere near out of the woods yet, we are hopeful that we will continue to resource the good work that WWSOSA and its highly-valued partners are able to do going forward.

Sthembiso Mpungose
Treasurer

Extracts from the WWSOSA 2025 Audited Financial Statement

Independent Auditor's Report

To the Managing Board of We Will Speak Out South Africa

Opinion

We have audited the annual financial statements of We Will Speak Out South Africa set out on pages 7 to 14, which comprise the statement of financial position as at 31 December 2025; and the statement of comprehensive income; the statement of changes in funds; and the statement of cash flows for the year then ended; and notes to the annual financial statements, including a summary of significant accounting policies.

In our opinion, the annual financial statements present fairly, in all material respects, the financial position of We Will Speak Out South Africa as at 31 December 2025, and its financial performance and cash flows for the year then ended, in accordance with the International Financial Reporting Standards for Small and Medium-sized Entities and the requirements of the Non-profit Organisations Act (No,71 of 1997).

Basis for Opinion

We conducted our audit in accordance with International Standards on Auditing. Our responsibilities under those standards are further described in the Auditor's Responsibilities for the Audit of the Annual Financial Statements section of our report.

We are independent of the organisation in accordance with the Independent Regulatory Board for Auditors' Code of Professional Conduct for Registered Auditors (IRBA Code) and other independence requirements applicable to performing audits of financial statements in South Africa. We have fulfilled our ethical responsibilities in accordance with the IRBA Code and in accordance with other ethical requirements applicable to performing audits in South Africa.

The IRBA Code is consistent with the corresponding sections of the International Ethics Standards Board for Accountants' International Code of Ethics for Professional Accountants (including International Independence Standards). We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

Other Information

The managing board is responsible for the other information. The other information comprises the detailed income statements, the Managing Board's Report as required by the Non-profit Organisations Act (No,71 of 1997) and the supplementary information as set out on pages 15 to 27. The other information does not include the annual financial statements and our auditor's report thereon.

Our opinion on the annual financial statements does not cover the other information and we do not express an audit opinion or any form of assurance conclusion thereon.

In connection with our audit of the annual financial statements, our responsibility is to read the other information and, in doing so, consider whether the other information is materially inconsistent with the annual financial statements or our knowledge obtained in the audit, or otherwise appears to be materially misstated. If, based on the work we have performed, we conclude that there is a material misstatement of this other information, we are required to report that fact. We have nothing to report in this regard.

Per : AJ Govender
Registered Auditor
Associate Director

C and S Chartered Accountants Incorporated

Extracted from the WWSOSA 2025 Audited Financial Statements:
Pg 4

Extracts from the WWSOSA 2025 Audited Financial Statement

We Will Speak Out South Africa

(Registration number: 184-700 NPO)
Annual Financial Statements for the year ended 31 December 2025

Statement of Financial Position as at 31 December 2025

Figures in Rand	Note(s)	2025	2024
Assets			
Non-Current Assets			
Property, plant and equipment	2	9 629	6 748
Current Assets			
Trade and other receivables	3	58 110	71 475
Cash and cash equivalents	4	3 254 601	1 355 334
		3 312 711	1 426 809
Total Assets		3 322 340	1 433 557
Funds and Liabilities			
Funds			
Retained income		152 413	1 257 817
Liabilities			
Current Liabilities			
Trade and other payables	6	23 628	175 740
Deferred income	5	3 146 299	-
		3 169 927	175 740
Total Funds and Liabilities		3 322 340	1 433 557

Extracted from the WWSOSA 2025 Audited Financial Statements: Pg 7

We Will Speak Out South Africa

(Registration number: 184-700 NPO)
Annual Financial Statements for the year ended 31 December 2025

Statement of Comprehensive Income

Figures in Rand	Note(s)	2025	2024
Revenue	7	1 817 996	6 086 951
Other income	8	-	300
Operating expenses		(2 463 096)	(6 989 215)
Operating (deficit) /surplus		(645 100)	(901 964)
Investment Income	9	47 420	92 303
(Deficit) /Surplus for the year		(597 680)	(809 661)
Other comprehensive income		-	-
Total comprehensive (deficit) / surplus for the year		(597 680)	(809 661)

Extracted from the WWSOSA 2025 Audited Financial Statements: Pg 8

We Will Speak Out South Africa

(Registration number: 184-700 NPO)
Annual Financial Statements for the year ended 31 December 2025

Detailed Income Statements

Figures in Rand	Note(s)	2025	2024
Operating expenses			
We Will Speak Out - Operational Costs		(262 088)	-
Project Expenses - Act Ubumbano		(19 573)	(634)
Bank charges		(8 191)	-
Depreciation		(16 236)	(8 874)
Project Expenses - DGMT		(5 100)	(120 501)
Project Expenses - TiB		-	(32 116)
Project Expenses - Global Affairs Canada (Gender Links)		(416 302)	-
Project Expenses - Solidarity Fund		-	(33 222)
Project Expenses - M Sport		-	(34 000)
Project Expenses - Side By Side		(626 898)	(545 967)
Project Expenses - Ford Foundation		(364 783)	-
Penalties and Interest - SARS		(7 427)	(14 272)
Project Expenses - Bread for the World		(549 325)	(3 401 029)
Project Expenses - GIZ		-	(1 983 984)
Act Ubumbano - Crisis Fund		-	(1 115)
Project Expenses - GBVF		(173)	(813 501)
Project Expenses - Constitutionalism Fund		(187 000)	-
		(2 463 096)	(6 989 215)

Extracted from the WWSOSA 2025 Audited Financial Statements: Pg 16

We Will Speak Out South Africa

(Registration number: 184-700 NPO)
Annual Financial Statements for the year ended 31 December 2025

Supplementary Information

1. Statement of Changes in Funds per Donor

December 2025	Opening balance as at January 2025	Income received for the year	Expenditure for the year	Balance as at 31 December 2025
Act Ubumbano	-	20 000	(19 573)	427
Global Affairs Canada (Gender Links)	-	605 293	(419 301)	185 992
Side by Side	518 465	492 523	(626 898)	384 090
Ford Foundation	-	2 930 726	(364 783)	2 565 943
UN Women	9 847	-	-	9 847
Constitutionalism Fund	-	187 000	(187 000)	-
	528 312	4 235 542	(1 617 555)	3 146 299

Extracted from the WWSOSA 2025 Audited Financial Statements: Pg 17

INTERFAITH PLEDGE

Gender based violence is unacceptable, inexcusable and intolerable in all its manifestations.

Yet, we confess that we have sometimes chosen not to see, or tolerated gender-based violence. We have been collaborators and co-conspirators against the very essence of our creation.

From our platform within local communities, people of faith potentially play a vital role in raising awareness, advocating for survivors' rights, and against impunity, holding perpetrators accountable and challenging harmful gender norms and gender injustices without fear of favour.

Yet, we confess that we have often been complicit by our silence, our inaction, our misuse of sacred texts and our rigid structures that silence or exclude diversity. Thus, we have undermined God's image in all people.

Therefore, we commit to standing up, speaking out and taking decisive action and to being accountable to survivors, to each other and to God.

We thank you!

With sincere gratitude to our development partners for your support, and to all our members and partners for your commitment and vision for building a strong interfaith movement that contributes effectively to all of society's efforts to end GBV and mitigate its impact. We see you and value your efforts.

Together we can *transform* the world!

PARTNERS

Ford
Foundation

ACT UBUMBANO

GENDER LINKS
FOR EQUALITY AND JUSTICE



in partnership with
Canada

CONSTITUTIONALISM
FUND

2025 Annual Report

Celebrating 10 years!



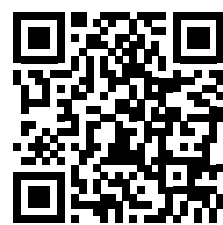
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WWSOSA PROMO VIDEO

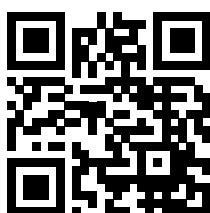
Want to find out more
about our work and impact?
([Click here to watch video](#))



Visit the Faith Action
Collective website:
www.interfaithendgbv.org.za



Visit the WWSOSA website:
www.wwsosa.org.za



Email us:
coordinator@wwsosa.org.za

