

**2024**  
**2025**

# Annual Report



*transforming hearts, minds and relationships'*



## *Vision*

To see individuals live their full potential in intimate relationships and families in a society that is free from gender-based violence.

## *Mission*

To advance a coordinated, multi-sectoral, culturally competent restorative justice response to violence against women and children by:

Being a resource to religious leaders, institutions and faith communities as they hold offenders accountable and ensure the safety and empowerment of victims/survivors by offering opportunity for truth-telling and healing of individuals and families; and

To challenge from a theological perspective patriarchal traditions and other root causes of intimate partner abuse and violence which destroys the dignity of women, children and men; and

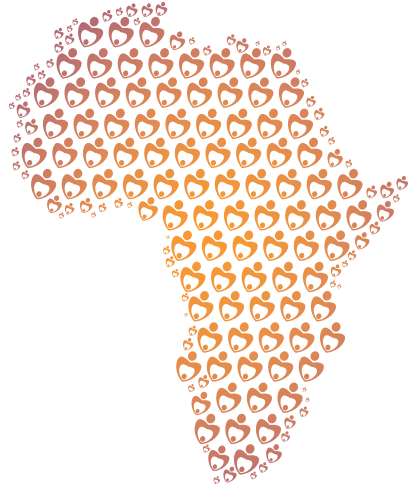
To encourage the promotion of scriptural and theological teachings that encourage intimate relationships that set people free to live to their full potential in supportive unions.



## *Our Values*

- Faith and Family
- Respect and Human Dignity
- Compassion and Ubuntu
- Collaboration and Partnership
- Conversation and Dialogue
- Listening and Learning
- Discernment and Courage

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# Who's who at SAFFI 2024-2025



## PATRONS



**Archbishop  
Dr Thabo Makgoba**



**Reverend  
Mpho Tutu-Van Furth**

## BOARD MEMBERS



**Reverend  
Zukisa Fumba  
Chairperson**



**Tawanda Mugari  
Vice-Chairperson**



**Bulelwa Ntshingwa  
Treasurer**



**Nita Makanjee  
Secretary**



**Sondra Bailey  
Member**



**Batool Haider  
Member**



**Dr Tahirih Matthee  
Member**

## PATRONS OF SPECIAL SAFFI INITIATIVES



**Archbishop  
Njongonkulu  
Ndungane  
SAFFI Theological  
Advisory Council  
on Gender-Based  
Violence**



**Dr Ruben  
Richards  
Men Affirming  
Dignity (MAD)**



**Prof Rev  
Allan Boesak**



**Prof Njoli Nokuzolo  
Mndende**

**Joint-Patrons for the Pan-African  
Program on Religion & GBV**

*Who's who at SAHFi 2024-2025*

## STAFF



**Dr Elizabeth Hoorn Petersen**  
Executive Director



**Katie Roman**  
Community Development Coordinator: Atlantis



**Xoliswa Mabumbulu**  
PA & Deaf Community Accessibility Program Coordinator



**Edward Adams**  
Community Development Facilitator



**Adama Koita**  
Social Worker & Pan-African Program Coordinator



**Nombulelo Joel Krutani**  
Office Management | Logistics & Special Projects



**Pastor Willie Coetsee**  
Interim Oudtshoorn Program Coordinator



**Nosisa Salman**  
Oudtshoorn Program Development Assistant

## CONSULTANTS

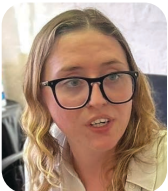


**Lynn-Joy Isaacs**



**Louise Samuels**

## STUDENTS



**Elizabeth (Libby) Heaney**  
Research Assistant Intern (Marquette University Global)

## SCHOLARS



**Dr Fungai Chirongoma**  
Research Affiliate

## FREELANCER



**Pumelele Msweli**  
Sign Language Interpreter & Deaf Accessibility Program

# Executive Director's Report



Addressing the faith dimensions of intimate partner abuse (IPA) and gender-based violence (GBV), is inherently messy and complex work. It requires long term commitment to deep intra- and inter-cultural/faith/personal work using multiple modalities to understand and address the problem. The juxtaposition of extensive efforts and promising strides made by many faith leaders in combatting GBV, against the backdrop of clergy sexual misconduct perpetrated by some of their colleagues, points to the paradoxical environment that SAFFI navigates. Persistent tensions between the feminist movement and the faith sector concerning IPA/GBV have often exacerbated the problem for individuals and families who are afflicted and affected by this human tragedy. SAFFI believes

that human beings entrapped in IPA/GBV should not have to choose between their faith/culture and their safety, sanity and ability to thrive in intimate relationships and families. The onus is on “the custodians” of the feminist and faith sectors to examine the systems of belief and practices that undergird IPA/GBV in the quest for restorative justice and healing.

Since our inception in 2008, SAFFI - as a catalyst, has devoted itself to engage these and other sectors emphasizing the need to not only address the root causes but also to excavate and amplify resources from within faith/culture to heal and transform IPA/GBV. We have developed and implemented the SAFFI Model to our primary target population – religious leaders and faith communities. We have also started to emphasize the need to engage men as critical stakeholders in the continuation and/or eradication of IPA/GBV through the SAFFI Men’s programme.

Notwithstanding that we are still reeling and re-orientating from the devastating effects of the covid 19 pandemic as an organization, this report provides an overview of the progress that we have made whilst navigating challenges during the 2024/2025 financial year.

## **Refining SAFFI’s Training Model and the Accreditation Process:**

The refining of the training programmes continued. Our research and consultation with experts in the accreditation field revealed a few possibilities for our consideration while we are exploring the best location for SAFFI’s accreditation with the Department of Higher Education in South Africa. One option is to offer training for Continuing Professional Development (CPD) purposes to Social Workers and other professionals including clergy. We successfully completed the necessary registration with the South African Council of Social Services Professions which included police clearance and Child Protection Register vetting. We will continue to explore other options including collaborating with existing colleges, seminaries and universities. The accreditation process is more complex than anticipated, requiring significant resourcing in the form of expertise and managing the detail of each part of the process through to completion. This is a work in progress.

## **SAFFI in the Academia**

SAFFI believes that theory must inform praxis and vice versa. We recognize the importance of growing our presence not only through our programme activities through training, workshops, sacred conversations, and conference, but also in the academic world.

In recent years, there has been a growing interest and openness to SAFFI’s approach to IPA/GBV from various sectors and colleagues within South Africa, and beyond our borders. This led

to a deeper self-understanding in our quest for a clearer ability to articulate SAFFI's theories, convictions, mission, values, approaches & strategies in a changing environment. In the light of our own self-examination as an organization and in our quest to embody our ethics, it has become evident that SAFFI's mission statement, our values, our praxis and posture resemble what scholars would refer to as an Afrocentric epistemology (ways of knowing) / paradigm / sense of the world. Bakari (1997) informs that "Afrocentric epistemology is rooted in spirituality, communalism, cooperation, ethics, and morality...[it] ...recognizes science as a primary way of knowing." (Bakari, 1997)<sup>1</sup>

SAFFI's work is being recognized in various academic journals. Here are a few examples of how our work is informing the academic knowledge base:

- Stiles-Ocran, E.A. and Leis-Peters, A.R., 2025. Christian communities and intimate partner violence in sub-Saharan Africa: A scoping review. *HTS Theologiese Studies/Theological Studies*, 81(1), p.10518.
- Istratii, R. and Ali, P., 2023. A scoping review on the role of religion in the experience of IPV and faith-based responses in community and counseling settings. *Journal of Psychology and Theology*, 51(2), pp.141-173.
- Chirongoma, F., 2022. Interfaith approaches to violence against women and development: The case of the South African faith and family institute. In *Interfaith networks and development: Case studies from Africa* (pp. 131-147). Cham: Springer International Publishing.
- Istratii, R. and Ali, P., 2022. A multi-sectoral evidence synthesis on religious beliefs, intimate partner violence and faith-based interventions.

We appreciate the opportunity to contribute to the academic knowledge base pertaining to addressing the faith dimensions of IPA/GBV in the quest to bring about hope, healing and human flourishing.

### **Human Resource Capacity and Changes**

During the period in review we have navigated various promising and challenging changes in the human resource department at SAFFI. Xoliswa Mabumbul - SAFFI's Deaf Community Accessibility Program Coordinator and Pumelele Msweli - the Freelance Sign Language Interpreter, expanded SAFFI's presence in the people with visible and invisible (deaf) disability sector. The consultation and collective discernment with the clergy in Oudtshoorn resulted in the short-term contract appointments of Pastor Willie Coetzee as the interim Oudtshoorn Program Coordinator and Nosisa Salman as the Oudtshoorn Program Development Assistant. These contracts ended in December 2024. We also saw the retirement of SAFFI's Atlantis Community Development Coordinator, Katie Roman, at the age of 70 in December 2024.

We were delighted to have had in residency, Ms Adama Koita from The Gambia in the capacity of Social Work Volunteer / Pan-African Program Coordinator. This residency came about a result of my presentation about SAFFI's work to EMW Africa Forum. Dr Gisela Schneider, Director of Deutsches Institut für Ärztliche Mission e.V. (Difäm) reached out requesting SAFFI's willingness to consider having Adama come and work with SAFFI as she had just graduated as a Social Worker. During her time at SAFFI Adama assisted within the Pan-African Program. With her initiative we reached colleagues through online meetings from within The Gambia, Uganda, and Rwanda. Adama also helped to revive and establish a SAFFI-St. Anne's Homes partnership which resulted in her facilitating SAFFI's GBV/IPA Education and Healing Program pilot with women resident in the shelter. In the capacity of Office Management, Logistics & Special

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1. Bakari, R. Sentwali, "Epistemology from an Afrocentric Perspective: Enhancing Black Students' Consciousness through an Afrocentric Way of Knowing" (1997). *Different Perspectives on Majority Rules* (1997). 20.

Projects, we had Nombulelo Joel Krutani. Nombulelo helped with the creation of the SAFFI YouTube channel and assisted with expanding our digital reach on social media.

Dr Fungai Chirongoma continues to volunteer as a post-doctoral Research Associate at SAFFI. Elizabeth (Libby) Heaney in the capacity of Research Assistant Intern. Libby was a third-year exchange student from Marquette University in Milwaukee, Wisconsin, where she was majoring in Sociology and Criminology. Libby conducted a pilot / baseline study that explored *The Role and Influence of Faith, Religious Leaders and Faith Communities in addressing White Women's experiences of IPA/GBV*.

We remain grateful for the team of existing consultants in the persons of Louise Samuels – Bookkeeping Services, and Lynn-Joy Isaacs – Program Development, Monitoring & Evaluation Services. We have also started to explore the use of visual / storytelling media for some aspects of our work.

Consistent with our commitment to staff development and support, staff training, selfcare & wellbeing sessions were conducted and staff members were also included to participate in activities such as conferences, stakeholder engagements and field visits outside of Cape Town. Some of these activities enabled members of staff to work closely with some board members including Rev Zukisa Fumba and Tawanda Mugari. One of the Board members, Nita Makanjee facilitated Staff Personal Growth/Self Care Development sessions during the year in review.

### **Navigating internal and external change / growth**

Whilst carefully facilitating internal challenges that come with organizational change, we kept abreast and connected in helping to shape the external environment. In this regard we deepened our Accessibility Programme to people with Visible and Invisible (Deaf) Disabilities; we collaborated with a women's shelter and piloted a 5-week SAFFI GBV/IPA Education and Healing Program with women; we deepened our partnership with Iziko Museums of South Africa and participated in the National Heritage Council's 11th Annual Golden Shield Heritage Awards ceremony. The Oudtshoorn Clergy Review & Planning Retreat in July 2024 focused on the theme: *Retreat, Review and Renew* to establish a concrete Program Plan for SAFFI's continued work with Clergy in the Oudtshoorn region. SAFFI's 2024 Pan-African Program Pilgrimage and Conference on the *Role and Influence of Faith in policing GBV* was a major success as it brought together South African and West African Religious Leaders together with SAPS and their senior police counter parts in Liberia and The Gambia, and Robben Island Museum. The plan is to have the next Pan-African Conference in West Africa.

Also during the year in review, SAFFI was invited by the African Gender Institute of the University of Cape Town to participate in a multi-faith reflective dialogue that brought together scholars from the Christian, Muslim and African Traditional traditions. We explored the theme "Resistance to Systems of Power in Culture, Tradition and Religion." We were also invited to offer a lecture with the theme: Teaching Resilience; Practicing Fearlessness as part of eBukhosini Solutions's Walimu for Black Education Masterclass Series 2024 – "A Curriculum for Power". We further participated and presented about SAFFI's work at the launch of the Pan-African Dialogue Institute at the University of Uyo in Akwa Ibom State, Nigeria. The conference explored the theme: *Pan-Africanism: Dialoguing the Past, Present and Future*.

### **Towards Strategic Review and Repositioning**

As the work of SAFFI has grown in depth and reach, the need for a thorough strategic review and potential re-positioning of SAFFI, has been on the minds of the Board and management for a while now. This need has grown stronger especially in the light of the life-altering impact of the Covid pandemic pertaining to digitalisation, innovative ways of working and intensifying IPA/GBV reality for non-profit organizations including SAFFI. It is suffice to say that the rapidly

changing global environment, together with internal growing pains within SAFFI as an evolving organization, confirmed the need to give ourselves permission to interrupt our own day-to-day “business as usual” activities and prepare ourselves psychologically to enter a period of deep strategic review and reconstruction.

Some of the internal growing pains related to learning to open ourselves up to the digital world, inviting new human resource approaches to our work, and learning how to pause to innovate, whilst building on new inroads that we have started to make pertaining to the Pan African Programme, the Men’s Work and our Accessibility Programme.

In search for the word or concept to describe SAFFI’s posture during the year in review, I was reminded of the concept known as the *law of inertia*. According to the ‘*Law of Inertia*’ an object/body/organization will stay in a state of rest or motion unless an external force acts on it. While some organizations become psychologically stuck and resist change, SAFFI’s *Listening and Learning* culture enabled us to welcome the opportunity to pause, reflect and discern how the organization might transform as we seek to be responsive to our constituencies. In her poem – *The Hill We Climb*, Amanda Gorman so aptly cautioned “...we know our inaction and inertia will be the inheritance of the next generation.” The best way for organisations to engage inertia, is to adapt. Consistent with SAFFI’s visionary and transformational leadership commitment, the organization decided to adapt.

### **Concluding Remarks**

It is said that a sign of dynamic leadership is evident in its willingness to read the signs of the time, be flexible and willing to adapt to the change that is needed to advance the organization’s vision, mission and ethos. We have not only been nurtured carefully by the dynamic leadership support of SAFFI’s Board, but we have also been encouraged by the donors who have shown extraordinary foresight, adaptability, encouragement and support. The Convening with theme: Embracing Pause for *Insightful Futures*, that was organized by Ford Foundation for its partner organizations / beneficiaries, came as a life line in June 2024.

In the book entitled “Leadership for an age of Higher Consciousness: Ancient Wisdom for Modern Times”, B.T. Swami notes:

Just as the destiny of an individual is determined by personal character, the destiny of an organization is determined by the character of the leadership...It is not enough for a leader to lead their own institution. But being loyal to their institution in its vision and progress they should be able to give healthy stimulation to the progress of the community or of the society in general, especially in the environments in which they are interacting. (2002:103)2.

We have appreciated the ways in which the Board has come alongside the management of SAFFI in carefully and responsibly navigating pausing whilst moving in the direction of progress not only for SAFFI as an organization but for the betterment of the quality of life for individuals and families afflicted by IPA/GBV and the broader society.

As we continue on the path of progress, we extend our heartfelt gratitude to the staff, volunteers, interns, the beneficiaries of our programmes, our partners and stakeholders for having journeyed alongside SAFFI throughout this past year. Thank You!

*Dr Elizabeth Hoorn Petersen*

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2. Swami, B.T., 2002. Leadership for an Age of Higher Consciousness: Ancient Wisdom for Modern Times. Volume 2. Hari-Nama Press, USA.

# Chairperson's Report



This year under review was laced with new forms of political themes in our country, region and globally. The formation of Government of National Unity (GNU) in South Africa post the national elections posed doubts to many people. Towards the end of year 2024, the entire world witnessed a shift in the philanthropic arena and not only with USAID but for many countries in the West. These shifts in the financial support of the non-profit-organisation sector, invoked a mind shift and strategy change. This is true for SAFFI as well.

Since our inception, SAFFI has always been mindful about its evolution as an organization with a particular concern that we stay true to the quest of women and their families who face intimate partner abuse. There has been a strengthening of work and resources for the Pan-African focus that SAFFI formalised in year 2022. Regarding an emerged relevant work on men that the board members affirms, through Men Affirming Dignity (MAD) - SAFFI executive leadership and all operations have demonstrated a clear understanding of what is needed in the gender justice and healing work to enable communities to flourish. Which is intentionality around men's work to advance SAFFI's gender work! Thus the budget spent by SAFFI in this year under review holds decently the current needed work to give meaning to the vision of SAFFI: "To see individuals live their full potential in intimate relationships and families in a society that is free from gender-based violence." The Pan-African program and the MAD initiative in continuous consultation with colleagues in the broader gender-based violence sector enabled SAFFI to trailblaze new frontiers in our quest to expand safety, accountability and human flourishing options.

During the year in review, the Board took a decision for the organisation to initiate a process of review and repositioning. We embarked on a search for a credible organisation that specialises in assisting organisations like SAFFI with such processes. This intended process of review and repositioning coincides with a rapidly changing global philanthropy environment.

As the leadership of SAFFI, we are mindful about how the changing foreign financial aid environment affects our work. Hence, we as SAFFI take the season of review and repositioning with the intentionality that it deserves for the existence and expansion/repositioning of the organisation. I wish to acknowledge the high level of visionary leadership in the organization which enables us to carefully examine the present as we co-create the future of an even more responsive SAFFI in a changing world.

It is proper that , I express gratitude to the entire SAFFI staff team for holding everything planned for the work of SAFFI with a sense of excellence and principles of Ubuntu. To the SAFFI Volunteers, Religious Leaders, SAFFI Board Members, you are seen for every effort you offered/offering to SAFFI so that SAFFI can realise her Vision. Thank you!

It's not real for any organisation, that it can ever claim to be immune from having gaps for improvement(s): this proposition of mine leads me to salute the Board Members for their leadership and our Executive Director, Dr. Elizabeth Hoorn Petersen for the meticulous and care that have been applied during difficult moments at SAFFI. These leaders have consistently embodied clean work integrity for the interest of SAFFI and her stakeholders.

Lastly, to Ford Foundation and Evangelische Mission Welweit – ENKOSI (Thank you!). Enkosi for believing in the Vision of SAFFI and for your generosity. To the leadership of Ford Foundation and EMW, thank you for how you have stretched your conviction in our work by funding our strategic objectives contrary to a traditional operational funding of specific projects. You have enabled a new and fresh space for SAFFI to think out of the box in our path of drawing on faith and culture as resources while strengthening and enabling religious leaders, key stakeholders and communities to live their full potential in intimate relationships and families, free from gender-based violence.

*Reverend Zukisa Fumba*



# Treasurer's Report



Dear Board Members and Partners,

We are pleased to present the Treasurer's Report for SAFFI for the year ended 28 February 2025.

## Summary of Financial Position

Our organisation remains committed to its mission to advance a coordinated, multi-sectoral, culturally competent restorative justice response to violence against women and children. During this period, our financial position remains stable, with prudent management of both income and expenditure.

## Income

Total income for the period: ZAR 2,008,020, relative to ZAR 2,157,624 in the previous financial year, representing a 6.9% decrease. Sources included donor funding of ZAR 1,507,700 from the Ford Foundation and ZAR 488,920 from EMW, as well as donations of ZAR 11,400 from individuals and organisations. The main contributor to the reduced income is a 14.6% reduction in donor funding from the Ford Foundation due to currency fluctuations.

## Expenditure

Total Expenditure for the period: ZAR 2,392,984, up from ZAR 2,027,955 in the previous financial year, representing an 18% increase in expenses. The primary areas of expenditure included operational costs (staff salaries, rent, and administrative expenses), the Pan-African Programme, and projects and exhibitions. The main areas with higher expenditure are the Pan-African Programme, the MAD Programme, and the Disability Accessibility Programme which is indicative of the growing reach of the organizations work.

## Key Observations

We remain grateful for the support we receive from our funders. As our mission expands across Africa, we recognise the need to enhance our fundraising efforts to attract more funders. The expenses were higher than the approved budget in some categories and lower in some categories. We continue to monitor our cash flow closely to ensure the sustainability of our programmes.

## Challenges and Recommendations

Fundraising for non-profit organisations (NPOs) and non-governmental organisations (NGOs) in South Africa is navigating a challenging but recovering landscape in 2024–2025, characterised by high competition, reliance on corporate social investment (CSI), and a shift toward digital innovation. While 65% of NPOs reported increased income in 2023, the sector faces increasing pressure with more NPOs reporting low or no financial reserves in 2024. The biggest challenge is the organisation's reliance on a few funders, which poses a risk to its sustainability. We will continue to look for the right talent to assist in the organisation's fundraising efforts.

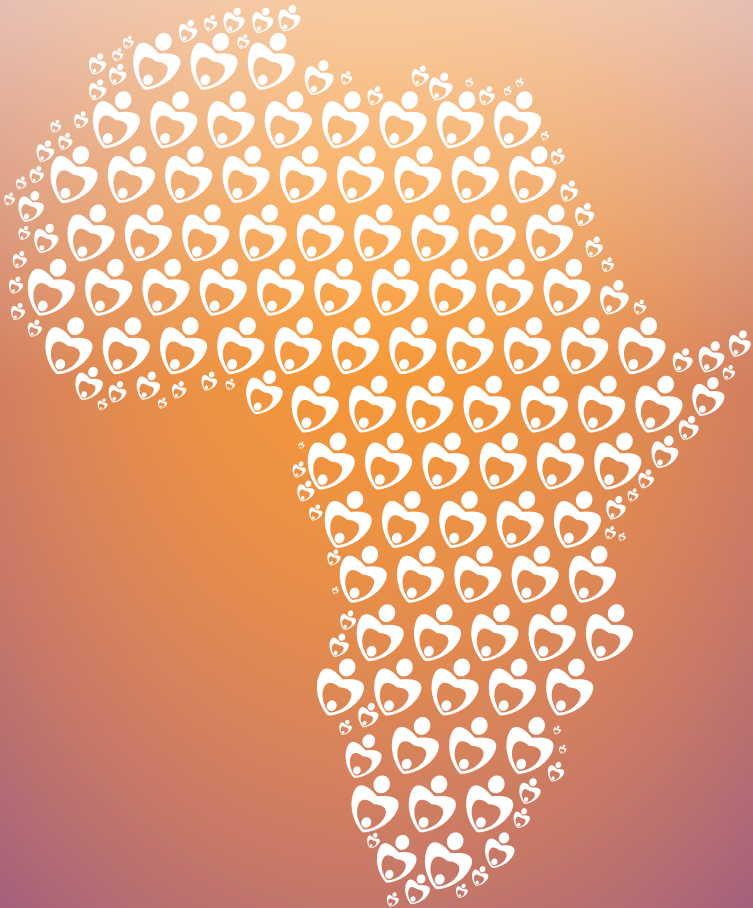
## Conclusion

On behalf of the finance team, we would like to thank all donors, partners, and staff for their ongoing support and dedication. We remain committed to transparent and accountable resource management to further our mission.

Respectfully Submitted,

*Bulelwa Ntshingwa*

# Programme Development, Implementation & Impact Report



## INTRODUCTION

This year marked a significant expansion in SAFFI's footprint across multiple geographies. In addition, the organisation has worked incredibly hard to increase programmatic integration. Programmes successfully transitioned from foundational awareness to *deep-dive* specialised training for faith leaders, sector practitioners and community members.

Mainstreaming visible and invisible disabilities enjoyed intentional prominence in most of SAFFI's programmes to ensure that its work continues to be accessible and inclusive.

SAFFI's long-term goal is to see that religious leaders and "secular" GBV/IPA service providers are transformed in their thinking about gender power relations, from hierarchical to relational & through praxis, to transform the way women and men relate to one another in intimate & trusted relationships with the practice of Ubuntu as a catalyst for such transformation and human flourishing.

This Programme Development and Implementation Report reflects the 2024/2025 financial year.

## SAFFI'S DOMESTIC VIOLENCE TRAINING & PASTORAL/ SPIRITUAL CARE CAPACITY-STRENGTHENING MODEL

The SAFFI Domestic Violence (DV) & Pastoral/Spiritual Care Capacity-Strengthening Model (hereafter referred to as the *SAFFI Model*) continued to guide SAFFI's programme implementation and development.

In the earlier years of SAFFI's programme implementation and development, it made sense that several review and refining sessions took place concerning the training and workshop components. There were many more Sensitizer Workshops, 5-Day Trainings, and 10-Theme Series in comparison to the programmes delineated further along the SAFFI Model. At this stage, many of those programme recipients have, through these capacity-strengthening services, established their core mission and ministry in serving and supporting their faith and wider communities to disrupt harmful religious and faith practices that perpetuate GBV/IPA/DV. A particular focus for the year in review was to Listen and Learn from Religious Leaders who have been programme beneficiaries about the impact and relevance of the SAFFI Model towards a whole community response to eradicating GBV and cultivating Ubuntu in intimate relationships, homes and communities. In this regard, we launched into a Listening Campaign which involved field visits and stakeholder engagements in communities such as Atlantis and Oudtshoorn.

### **SAFFI's Religious Leaders and GBV Stakeholder Engagement - Atlantis**

During the first quarter of the year we engaged in a 2-day field visit with 7 religious leaders and 5 police officials, 1 health care counsellor, and 4 civil society stakeholders involved in GBV work in Atlantis. The purpose of the field visit was to learn how the last 10 years of working together with religious leaders in Atlantis, have strengthened their pastoral & spiritual care capacity pertaining to GBV in intimate relationships and families. We were encouraged to learn about the amazing work that these faith leaders are engaged in. Some are volunteering and collaborating with South African Police Services

(SAPS), Thuthuzela Care Centre (TCC), Social Development and Correctional Services. Other religious leaders are working closely with Mosaic Training & Healing Centre for women survivors of GBV, and the Atlantis Day Hospital Clinical Counsellor assisting victim/survivors and perpetrators. Religious leaders also engage in counselling services in the church and others are using various community group activities as well as radio programs to help with GBV education, prevention and intervention.

The field visit, formed part of SAFFI's baseline study to ascertain the readiness for faith-based gender-based violence (GBV) intervention with men who abuse their intimate partners to expand safety for women GBV victim/survivors in Atlantis. SAFFI's Listening Campaign in Atlantis revealed important community-based insights and wisdoms about intimate partner abuse (IPA) policing and faith-based interventions as these key stakeholders work together to advance hope and healing.

### **SAFFI's Religious Leaders and GBV Stakeholder Engagement - Oudtshoorn**

The Oudtshoorn Clergy Program Review & Planning Retreat was held over three days with eleven (11) Oudtshoorn religious leaders to reflect on their journey with SAFFI in a changing pastoral care context in Oudtshoorn. The process was co-facilitated by the SAFFI team in the persons of Rev Zukisa Fumba (SAFFI's Board Chairperson), Katie Roman (SAFFI's Community Development Coordinator who led the 2023 field visit), and Dr Elizabeth Hoorn Petersen. We targeted faith leaders who have been part of the work since 2011 and therefore have a deep understanding and experience of SAFFI's programmes including the challenges. During the Oudtshoorn Clergy Program Review & Planning Retreat, each faith leader gave some insight into the history of their personal faith journeys; what brought them to SAFFI and why they still feel drawn to continue the journey with SAFFI. We also had the opportunity to visit to Cango Caves as an important aspect for faith leaders to understand the intersections of history, heritage and place in the context of the work of addressing the roots and faith dimensions of GBV in intimate relationships, families and communities in Oudtshoorn. The connection with history and heritage enabled faith leaders to have a deeper appreciation for the multi-layered complex dynamics that they have been struggling to navigate in Oudtshoorn.

Faith Leaders recounted how they were introduced to SAFFI's work by their colleagues and elders who believed that they might benefit from engaging in SAFFI's program activities for effective pastoral care intervention with families. The late Bishop Dyantyi's name was continually mentioned as a pastor who championed SAFFI's work in Oudtshoorn. One of the pastors recounted how the training sessions during 2011 have impacted him deeply in his personal life. He reported how delighted he was that he was introduced to SAFFI's training at the start of his ministry. This, he said, enabled him to introduce premarital pastoral care and counselling with deeper insight – something that he remains eternally grateful for.

The 3-day process resulted in consensus among Religious Leaders and the SAFFI Management team to attempt to reignite the work of SAFFI in Oudtshoorn for the last quarter of 2025 to help with discernment about the way forward. Taking into consideration the racial dynamics in the Oudtshoorn community, it was agreed that a particular focus would be on bringing together the faith leaders from the Bongolethu and Bridgton communities. Further follow up consultations resulted in the short-term appointments of

Pastor Willie Coetzee as interim SAFFI Oudtshoorn Program Coordinator and Nosisa Salman as Oudtshoorn Program Development Assistant.

Activities during the period of reigniting the work in Oudtshoorn included Religious Leaders Forum on GBV meetings, key GBV stakeholder engagement with SAPS, and Correctional Services. The exploration for collaboration with the Oudtshoorn library sector yielded positively. As a result of the commitment of Ms Deidre Carelse, the Manager: Libraries Oudtshoorn Municipalities, the Men Affirming Dignity (MAD) mobile exhibition opened in Oudtshoorn. The collaboration was set to start with the training of Oudtshoorn librarians on the MAD exhibition content and workshop materials which were scheduled for early in the new year. The training would be followed by having the exhibition travel to different libraries in the Oudtshoorn region where librarians would use it during their community education programs.

### **Introducing The SAFFI Model in Santo Domingo, Dominican Republic**

During the year in review we were privileged to introduce SAFFI's work to faith leaders from various Christian denominations in Santo Domingo, Dominican Republic. This collaboration with the Founder & President, Carmen del Rosario and her organization, Tree-Roots of Transformation International (aka Roots) came about as a result of SAFFI's ongoing Pan-African work with Dr Oliver Williams and the African American Domestic Abuse Project. Following several consultations, SAFFI was invited to participate in the launch of Roots in Dominican Republic. The conference focused on the Unique and Sacred Role of Faith Leaders in Challenging and Healing Domestic Violence in the church and society. Together with local and USA-based colleagues, SAFFI participated as panellists at 3 main events including the conference where between close to 50 Religious Leaders and key GBV stakeholders were reached. We appreciate the tireless commitment of Dr Oliver Williams, who is one of the leading scholars and practitioners on the importance of cultural competence in addressing gender-based violence in intimate relationships, families and communities. It was a profound honour for SAFFI to learn about the local cultural realities and to be in conversation with faith leaders from the Caribbean. Some pastors have shown a keen interest in further engagement with the SAFFI Model. SAFFI remain open for further engagement and we wish Carmen and Roots all the very best as they continue this important work in Dominican Republic.

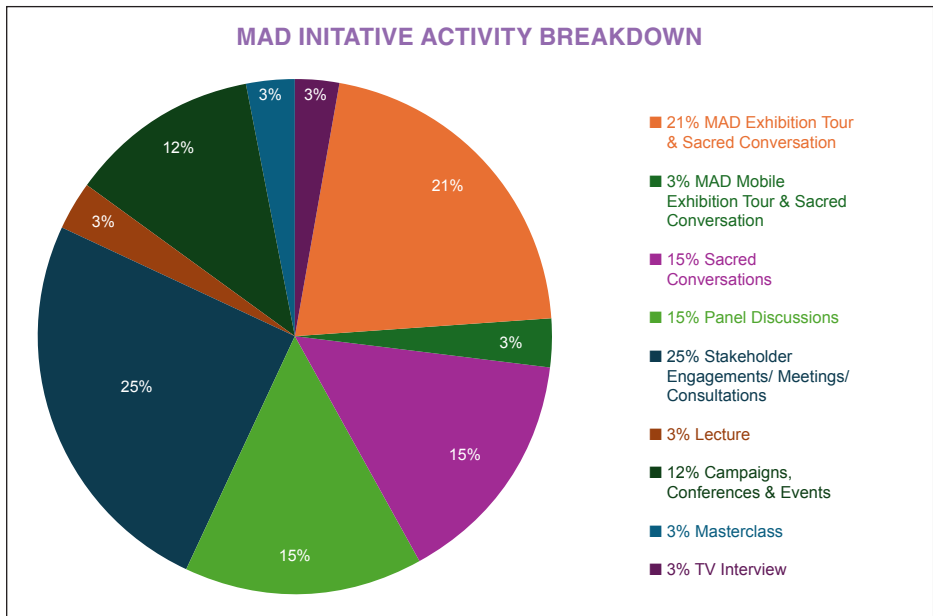
## **MEN'S WORK: THE MAD INITIATIVE AND GBV/IPA PERPETRATOR INTERVENTIONS**

The Men's Work strategy typically takes on two veins: The Men Affirming Dignity (MAD) initiative and the Intimate Partner Abuse (IPA) Perpetrator Intervention Programme. The MAD Initiative speaks directly to SAFFI's strategic objective to expand safety options for women by advocating for a MAD Sacred Conversations Campaign and advancing training and implementing culturally informed and theologically sound GBV/IPA Perpetrator Intervention Programmes.

Over 500 individuals participated in the MAD Initiative and Perpetrator Interventions during the 2024/2025 reporting year.

## Gender-based Violence (GBV)/Intimate Partner Abuse (IPA) Perpetrator Intervention Program

In order to advance the MAD Initiative, SAFFI activated stakeholders through collaboration and partnership strategies and stakeholder engagement/networking opportunities, public education and awareness drives, campaigns, conferences and events, as well as Pan-African exchanges. In this regard, SAFFI cast an invitation far and wide so that as many people as possible could experience the transformative power of the MAD Exhibition, including academics, sector practitioners and experts, women, mothers, youth, men, women, people with visible and invisible disabilities, religious leaders, community leaders, senior citizens, and members of the general public. In holding ourselves accountable, we have been intentional about inviting key women leaders in the feminist, women's shelter, and GBV/IPA sectors for their critical review and input in this programme.



### Exploring GBV/IPA Perpetrator Intervention Pilot

This drive to collaborate and partner with relevant stakeholders such as the South African Police Services (SAPS) at a local and provincial level, has proven effective in SAFFI's Listening and Learning campaign as we align SAFFI's perpetrator interventions with our strategic objectives and speaking to the real needs of both those who are victims/survivors to GBV/IPA and those who perpetrate the violence. To this end we were also intentional about engaging sector experts such as the National Prosecuting Agency (NPA), the Department of Health (DoH), the Mitchell's Plain Family, Children and Sexual Offences (FCS) Unit, Colleagues from the Thuthuzela Care Centre, Mosaic, and local day hospital clinical counsellors were part of discussions to understanding the existing

interventions with men who perpetrate GBV/IPA and to explore the referral pathways to expand safety options for GBV/IPA victims/survivors.

Themes of engagements to help expand safety for those who are victims/survivors of GBV/IPA included:

- Community-based insights and wisdom about GBV/IPA policing and faith-based interventions with the intent of advancing hope and healing was particularly evident in Atlantis and Mitchell's Plain,
- The role and influence of faith in policing GBV and IPA was another central theme that needs particular attention. The Listening and Learning campaign revealed that there may be hidden resources embedded in the ways in which some faith leaders and police work together to intervene in certain IPA/GBV cases
- Gender-Based Violence Referral Pathways – while this pilot programme provide important services for victim/survivors, it pointed to a glaring gap pertaining to perpetrator intervention. With the support of provincial SAPS, SAFFI started to engage with the NPA regarding the possibility of piloting a programme for male perpetrators on IPA to advance their current referral pathway programme.

## THE PAN-AFRICAN PROGRAMME ON GBV, CULTURE & RELIGION

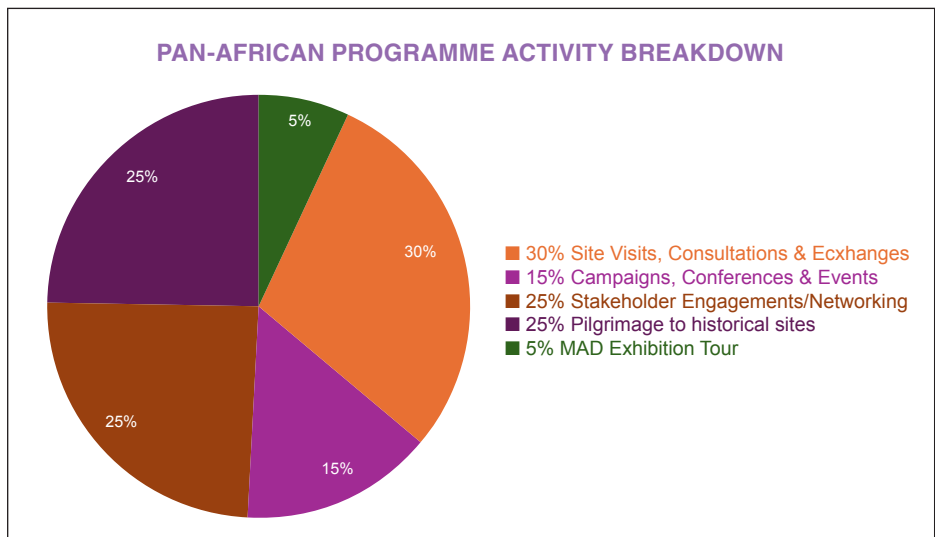
As part of advancing the Pan-African Programme on GBV, Culture and Religion on the African continent and the diaspora, SAFFI continues to strengthen its relationships with colleagues across the continent through deep and meaningful *Pan-African Exchanges*. Through the initiative of The Gambian social worker, Ms Adama Koita we expanded our reach by introducing SAFFI's work to colleagues from countries such as The Gambia, Rwanda and Uganda. We continued our engagements with the colleagues in Liberia and Ghana in West Africa through virtual meetings.

In collaboration with South African Police Services: Western Cape Provincial Office and Robben Island Museum, SAFFI's annual Pan-African Programme was hosted during the 16 Days of Activism campaign. The programme took the form of an 8-day pilgrimage and conference format with the overarching theme: *The Role and Influence of Faith in Policing GBV and Political Imprisonment*. The programme brought together faith leaders from South Africa, Liberia & Ghana, law enforcement officers of the South African Police Service – SAPS, and social workers from South Africa, Liberia & Gambia. Among the delegates we were especially honoured to have had the Assistant Chief of Police & Chief of Gender Affairs section of Liberia National Police (Ms Teta Wilson), and the Chief Superintendent of Police and Officer Commanding the Gender and Child Welfare Unit from The Gambia National Police Service (Ms Marie Tamba). The South African delegates comprised of religious leaders who SAFFI has journeyed alongside for several years from communities including Atlantis, Khayelitsha, Cape Flats and Oudtshoorn among others.

The programme included visits to heritage sites such as the South African Police Services (SAPS) Museum out in Muizenberg, SAPS Provincial Office, SAPS Harare Khayelitsha, Mitchells Plain Magistrate Court, Mitchells Plain Mosaic and St Anne's Homes, The Groote Kerk, Iziko Museum Slave Lodge, and Robben Island Museum. We are particularly grateful for the ongoing partnership with Iziko Museums of South Africa and the insightful tours that were guided by Annelize Kotze. The delegates were deeply encouraged by the leadership and commitment of Col Tasswell Palse (Provincial Commander: Social Crime Prevention and Section Head: Gender Based Violence & Victim Empowerment) in SAPS. He ensured that the West African and South African delegates were well received by the provincial SAPS leaders, and exposed to the GBV intervention programmes of SAPS in Mitchell's Plain and Khayelitsha. We were also deeply moved by the leadership and thoughtful co-facilitation of the pilgrimage on the island by Vanessa Mitchell who is the African Programme in Museums & Heritage Studies (APMHS) Coordinator at Robben Island Museum.

During the 2024/2025 reporting period, the Pan-African Programme often intersected with the MAD Initiative, the Listening and Learning Campaign, Advocacy, and Public Education and Awareness drives.

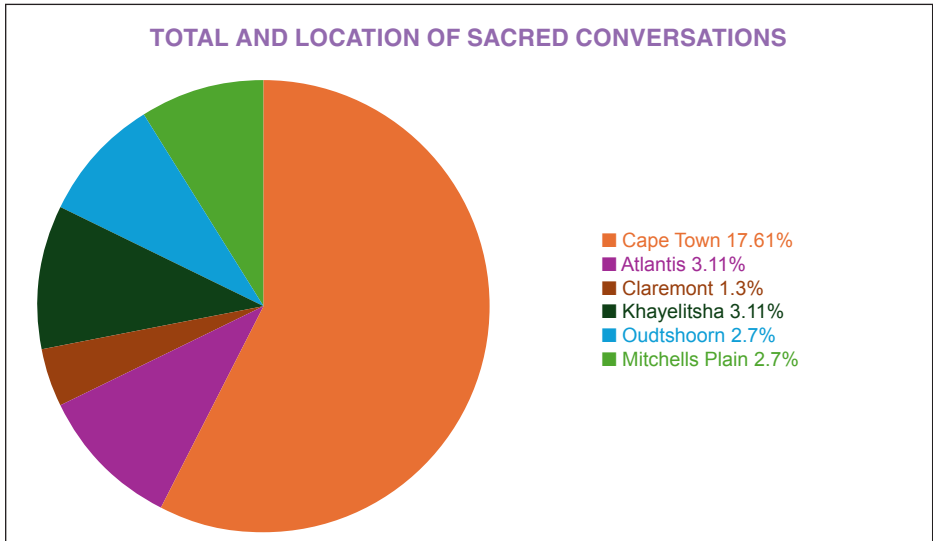
The following activities were implemented:



## SACRED CONVERSATIONS

Over 122 participants attended a SAFFI Sacred Conversation. Participants were comprised of local and West African religious leaders, civil society leaders, sports coaches, local men and youth, stroke survivors, GBV/IPA/DV victim-survivors, and sector stakeholders; ensuring that constituencies – especially those who are often

excluded in social activities – could participate. Sacred Conversations that took place within the Western Cape Province did so with the purpose of *Listening and Learning* to mothers, fathers, men and women who had experienced GBV/DV/IPA. This is the way SAFFI informs and refines its programmes to ensure they remain contextually relevant, culturally competent, aligned with the most recent legislative developments, and integrative of lived experiences.



Sacred Conversations included the Men Affirming Dignity (MAD) exhibition tours and heritage site visits evidencing SAFFI’s integrative and whole-system approach to its work. Programmes aren’t siloed. Instead, they are woven together where synergies and parallels exist or where connections can be made. This is indicative of SAFFI’s belief that we cannot remain living in a disconnected fashion. That, in fact, we bring our whole selves into the work and world.

Another method of involving SAFFI stakeholders in the evaluation and improvement of its programmes was through retreats. Having re-ignited the work in Oudtshoorn the previous year, based on the needs of the local religious leaders, SAFFI specifically spent time with them.

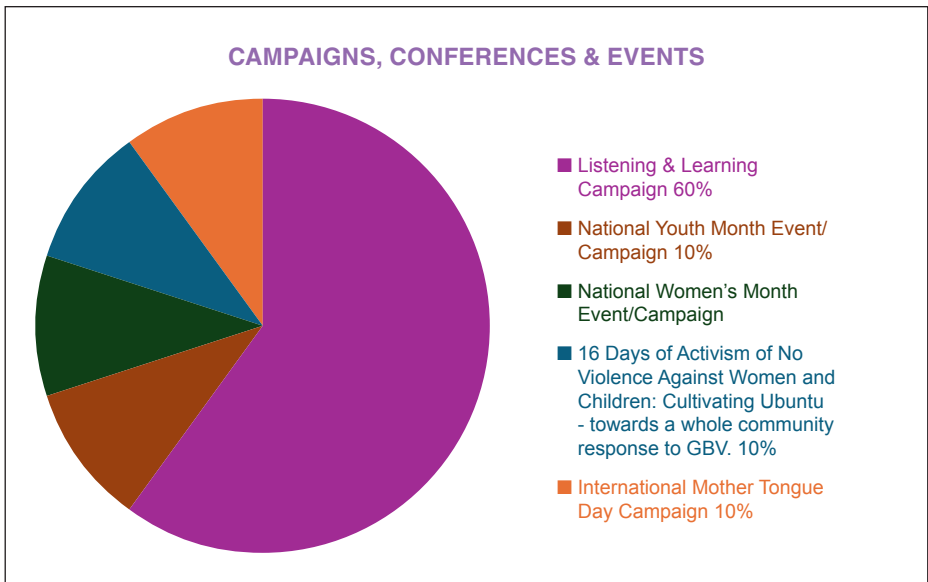
## **CAMPAIGNS, CONFERENCES AND EVENTS**

The campaigns, conferences, and events intersected with the MAD initiative and Pan-African programmes thus aligning beautifully with SAFFI’s strategic objective to expand safety options for women and accountability for abusive men that are culturally informed and theologically sound. SAFFI’s *Listening and Learning* Campaign served as a monitoring, evaluation, and learning mechanism.

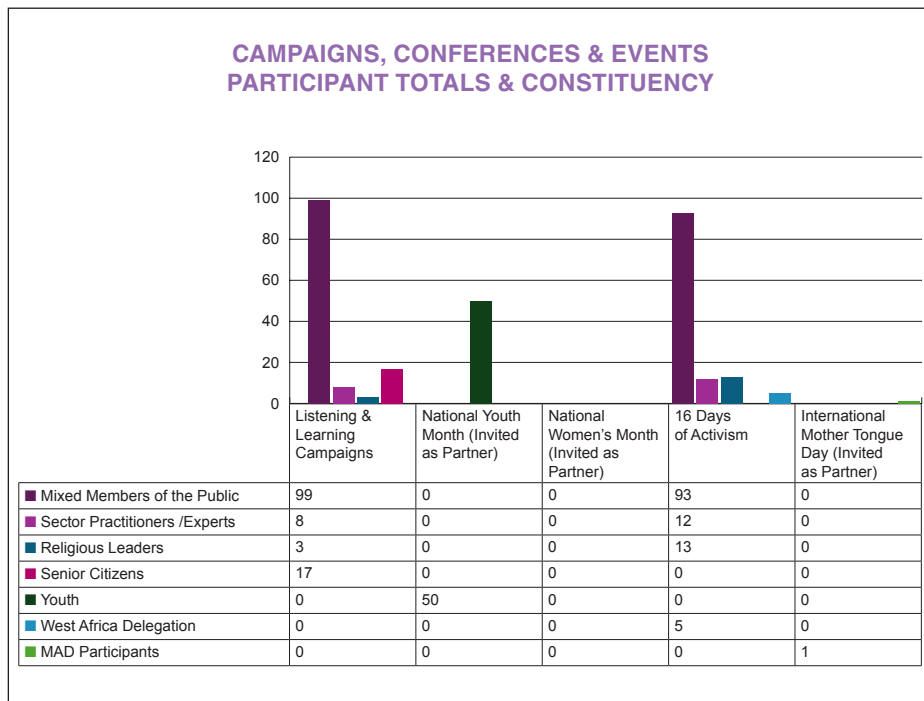
In partnership with the Iziko Museums of South Africa, SAFFI attended and participated

in the International Mother Tongue Day, a campaign highlighting the significance of Afrikaans, one of South Africa's many official languages within its multilingual landscape under the theme: 'Afrikaans is ONS! Rooted in history, flourishing in future'. One of the men who features in the MAD exhibition, Shawn George, participated in this event because of the work that he helped establish on the Cape Flats namely, *Alive in Kaaps*.

During National Women's Month and as part of the lead-up to the annual National Deaf Awareness Month in September, SAFFI partnered with community-based organizations and facilitated several activities as part of its commitment to mainstreaming visible and invisible disabilities into its programmes. During Youth Month/Father's Day in June 2024, we facilitated a Sacred Conversation with 16 Fathers with visible and invisible (deaf) disabilities in Khayelitsha. During the Women's month, SAFFI facilitated a Sacred Conversation for 22 women with theme: *Women with visible and invisible disabilities exploring the role of faith and men in addressing GBV in intimate relationships, families and communities* in Khayelitsha. We learned about the challenges and resilience of women who navigate various disabilities including blindness, deafness, physical and other mental challenges. We were moved as some women shared their experiences of rape compounded with difficulty of accessing help because of their disabilities. During Deaf Awareness month in September 2024, SAFFI joined DeafSA in the annual #SilentWalk to raise awareness about the plight of the deaf community. As we continue to invite communities on the Cape Flats to engage SAFFI's Men Affirming Dignity (MAD) initiative, SAFFI conducted follow through sessions with the Overcomers Community Support Group in Lenteguur, Mitchell's Plain where 16 persons who survived strokes participated. The leaders and members of the Overcomers actively participated in various events that SAFFI hosted including the MAD indaba where they together with deaf, blind and physically disabled colleagues were invited as panellists.



The graph below reveals the various constituency totals that participated in SAFFI's campaigns, conferences and events during the year in review:



## PUBLIC EDUCATION AND AWARENESS

Public education and awareness is a crucial strategy for the organisation; fostering support, helping to inform and educate the public, and enabling effective advocacy towards achieving SAFFI's mission. In all instances, SAFFI was invited as a guest by various local community and civil society organisation partners.

From panel discussions to speaking engagements, masterclass lectures, and site visits, SAFFI felt proud to collaborate with partners such as Mosaic, the Wesfleur Library in Atlantis, Ebukhosini Solutions and Ahlul Bait Mosque, the Mitchells Plain Thuthuzela Care Centre, Cape Town TV, and the Nigerian-based Pan-African Dialogue Institute's Youth Leaders initiative, a youth-led dialogue to equipping young Africans with the technical skills and leadership abilities necessary for the social, economic, and political advancement of the African continent.

While SAFFI's core work is exceptionally unique, the display of diverse constituents is perhaps indicative of the work and mission's universality.

## RESEARCH AND RESOURCE DEVELOPMENT

Engaging faith leaders from Atlantis, Khayelitsha and Oudtshoorn who have been on this journey for over a decade together with those who are fairly new to SAFFI's work at home and through the Pan-African program provided crucial insights as we continue to refine the SAFFI Model.

Our research and resource development efforts significantly focused on ways of engaging women who experienced IPA/GBV and key women-led IPA/GBV intervention programmes. Listening to and Learning from women who became destitute as a result of IPA/GBV residing in a women's shelter, directly speak to SAFFI's established commitment to be responsive to women as we engage religious leaders and men as key stakeholders in eradicating IPA/GBV.

**SAFFI's GBV/IPA Education and Healing Programme** was piloted with 11 women GBV/IPA survivors residing in a women's shelter in Cape Town. This 5-week programme was facilitated by Adama Koita, a young, qualified social worker from The Gambia who had a year-long residency at SAFFI. Sixteen participants participated in the certificate ceremony at the end of the programme. This programme enabled SAFFI to fuse aspects of our GBV & Faith IPA educational material with introducing the MAD initiative as a potential tool to help intervene with men who abuse. Not only did the women find the opportunity to engage the faith dimensions of IPA incredibly helpful, they also found the MAD exhibition helpful for themselves but also for their children. The women who participated in the programme appreciated the opportunity to visit the Iziko Museum's Slave Lodge where they engaged the MAD exhibition. Not only was it the first time to visit the museum, they found that learning about the historical context and intersections of IPA truly helped them in their personal healing journeys. Some of the women felt strongly about participating in SAFFI's inaugural MAD Indaba where they together with the women shelter leadership contributed as panellists.

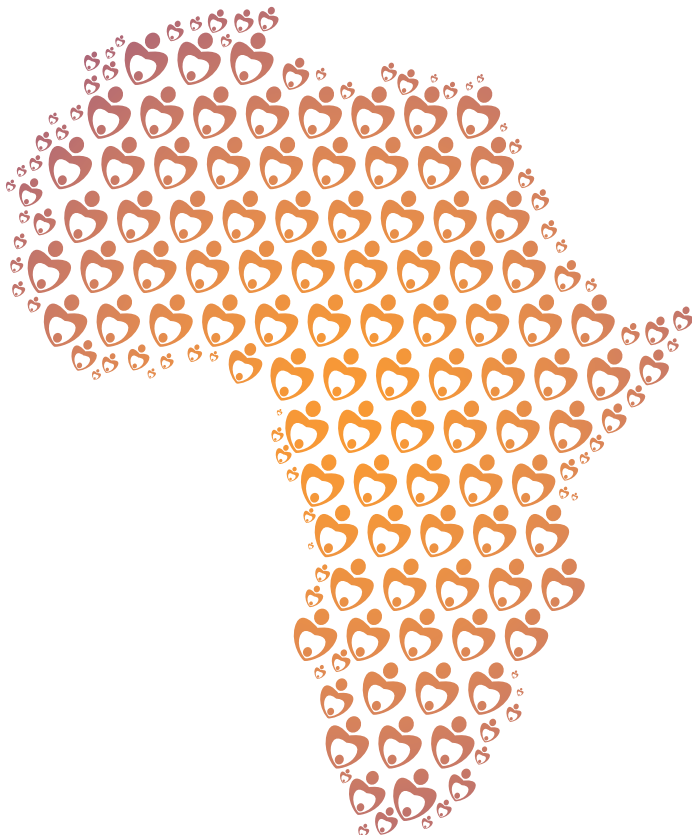
We aim to continue researching the efficacy and impact of this healing programme, simultaneously developing resources tailored to support the unique needs of these survivors, thereby translating our previous insights into tangible, life-affirming outcomes for those most affected by GBV. This introduction outlines our strategic approach to ensuring our programmes are robust, evidence-based, and sustainably resourced for the year ahead, with a strong emphasis on healing and empowerment for women IPA/GBV survivors.

## CONCLUSION

The 2024/2025 reporting period has demonstrated SAFFI's continued evolution and commitment to its mission, marked by a strategic shift towards deeper engagement and sustainable impact. The SAFFI Model successfully guided a year focused on qualitative capacity-strengthening through sacred conversations, piloted interventions, and extensive stakeholder collaborations, rather than a sole reliance on high-volume workshops. This approach has empowered programme participants to become integral partners, ensuring the enduring relevance and reach of SAFFI's work beyond its direct boundaries.

Crucially, SAFFI intensified its efforts to mainstream visible and invisible disabilities, enhancing the accessibility and inclusivity of all programmes. The Men Affirming Dignity (MAD) Initiative continued its vital support across strategic initiatives, including the Pan-African Programme, Research, Capacity-building, and Public Education. The successful piloting of a dedicated healing intervention for women GBV/IPA/DV survivors, rooted in robust research and resource development, exemplifies SAFFI's commitment to translating theoretical frameworks into tangible, life-affirming outcomes.

Furthermore, SAFFI's diverse range of public education and awareness activities, undertaken in collaboration with numerous community partners, underscored the universal resonance of its mission. The strategic expansion of the Pan-African Programme and sustained organisational development efforts, including staff development and funder engagements, have further solidified SAFFI's foundation for future growth and impact. Through these integrated and collaborative efforts, SAFFI has not only affirmed its unique contribution to disrupting harmful practices that perpetuate GBV/IPA/DV but has also laid a robust groundwork for fostering hope, healing, and lasting change within communities across Africa and beyond.



The organisation collaborated and partnered with a range of stakeholders and partners, including:

- ADAPT
- Africa Unite
- Ahlul Bait Mosque
- Alive in Kaaps
- Artscape
- Bonteheuwel Community Centre
- Bonteheuwel Men Empowerment Group
- Bonteheuwel Public Library
- Bonteheuwel Walking Ladies
- Bridgton Public Library, Oudtshoorn
- Cape Town TV
- City of Cape Town
- Community Policing Forum (CPF), Atlantis
- DeafSA, Western Cape
- Department of Health
- Department of Justice (Mitchells Plain Magistrates' Court: Children and Sexual Offences Unit)
- Department of Religion and Theology, University of the Western Cape
- Ebukhosini Solutions
- Friends of Wesfleur Library
- Glory Restoration Assembly Global
- Iziko Museums of South Africa
- Lavender Hill Athletics Academy
- Masizakhe Disability Forum and Deaf Community, Khayelitsha
- Mmabatho Foundation for Women Development
- NACOSA (Networking HIV, Aids Community of South Africa)
- National Prosecuting Authority of South Africa (logo available)
- Overcomers Stroke Survivors Community Support Group, Mitchells Plain
- Phambano Technology Development Centre
- Redeemed Pentecostal Assembly, Atlantis
- Robben Island Museum
- South African Police Services (SAPS), Atlantis, Oudtshoorn, Muizenberg, Harare-Khayelitsha, Provincial
- St. Anne's Homes
- The Brahma Kumaris, South Africa
- The Pan-African Dialogue Institute
- The Pan-African Youth Leadership Foundation
- Thuthuzela Care Centre, Atlantis & Mitchells Plain
- Roots of Transformation International
- Tusimame Wanawake [Stand Up Woman]
- United States Consulate General Cape Town
- Wesfleur Public Library, Atlantis
- Witsand Atlantis Pastors Fraternal

# Collaborations & Partnerships



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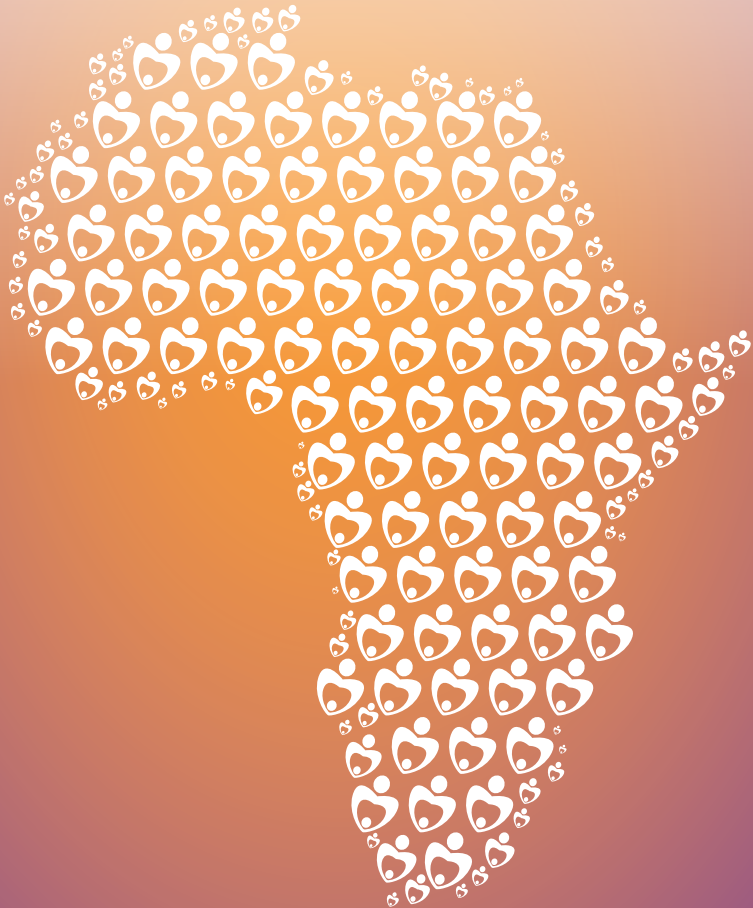
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# Audited Financials



## **South African Faith and Family Institute**

**(Registration Number 074-935-NPO)**

**Annual Financial Statements**

**for the year ended 28 February 2025**

**Audited Annual Financial Statements**

**in compliance with the Nonprofit Organisations Act of South Africa**

## South African Faith and Family Institute

(Registration Number 074-935-NPO)

Annual Financial Statements for the year ended 28 February 2025

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## South African Faith and Family Institute

(Registration Number 074-935-NPO)

Annual Financial Statements for the year ended 28 February 2025

### General Information

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<b>Country of Incorporation and Domicile</b>	South Africa
<b>Registration Number</b>	074-935-NPO
<b>Nature of Business and Principal Activities</b>	The nonprofit organisation is to advance a coordinated, multi sectoral, culturally competent restorative justice response to violence against women and children.
<b>Members</b>	Chairperson: Rev Zukisa Fumba Secretary: Nita Makanjee Treasurer: Bulelwa Ntshingwa Executive Director: Dr Elizabeth Hoorn Petersen Member: Sondra Bailey Member: Batool Haider Member: Dr Tahirih Matthee Member: Tawanda Mugari
<b>Registered Office</b>	4th Floor Wale Street Chambers 38 Wale Street Cape Town 8001
<b>Business Address</b>	73 Burns Road Salt River 7915
<b>Bankers</b>	ABSA and First National Bank
<b>Tax Number</b>	9211110185
<b>Value Added Tax Number</b>	4080261904
<b>Auditor</b>	Valentine Sargeant 4th Floor Wale Street Chambers 38 Wale Street Cape Town 8001  Dennis Irwin

## South African Faith and Family Institute

(Registration Number 074-935-NPO)

Annual Financial Statements for the year ended 28 February 2025

### Members' Responsibilities and Approval

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The members are required by the Nonprofit Organisations Act of South Africa to maintain adequate accounting records and are responsible for the content and integrity of the annual financial statements and related financial information included in this report. These annual financial statements have been prepared in accordance with the IFRS for SMEs<sup>®</sup> Accounting Standard as issued by the International Accounting Standards Board (IASB<sup>®</sup>) and it is their responsibility to ensure that the annual financial statements satisfy the financial reporting standards with regards to form and content and present fairly the statement of financial position, results of operations and business of the nonprofit organisation, and explain the transactions and financial position of the business of the nonprofit organisation at the end of the financial year. The annual financial statements are based upon appropriate accounting policies consistently applied throughout the nonprofit organisation and supported by reasonable and prudent judgements and estimates.

The members acknowledge that they are ultimately responsible for the system of internal financial control established by the nonprofit organisation and place considerable importance on maintaining a strong control environment. To enable the members to meet these responsibilities, the members set standards for internal control aimed at reducing the risk of error or loss in a cost effective manner. The standards include the proper delegation of responsibilities within a clearly defined framework, effective accounting procedures and adequate segregation of duties to ensure an acceptable level of risk. These controls are monitored throughout the nonprofit organisation and all employees are required to maintain the highest ethical standards in ensuring the nonprofit organisation's business is conducted in a manner that in all reasonable circumstances is above reproach.

The focus of risk management in the nonprofit organisation is on identifying, assessing, managing and monitoring all known forms of risk across the nonprofit organisation. While operating risk cannot be fully eliminated, the nonprofit organisation endeavours to minimise it by ensuring that appropriate infrastructure, controls, systems and ethical behaviour are applied and managed within predetermined procedures and constraints.

The members are of the opinion, based on the information and explanations given by management, that the system of internal control provides reasonable assurance that the financial records may be relied on for the preparation of the annual financial statements. However, any system of internal financial control can provide only reasonable, and not absolute, assurance against material misstatement or loss. The going-concern basis has been adopted in preparing the financial statements. Based on forecasts and available cash resources the members have no reason to believe that the nonprofit organisation will not be a going concern in the foreseeable future. The annual financial statements support the viability of the nonprofit organisation.

The annual financial statements have been audited by the independent auditing firm, Valentine Sargeant, who has been given unrestricted access to all financial records and related data, including minutes of all meetings of the member, the members and committees of the members. The members believe that all representations made to the independent auditor during the audit were valid and appropriate. The external auditor's unqualified audit report is presented on pages 4 to 5.

The annual financial statements set out on pages 6 to 13, and the supplementary information set out on page 14 which have been prepared on the going concern basis, were approved by the members and were signed on 17/02/2024 on their behalf by:



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Chairperson: Rev Zukisa Fumba



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Treasurer: Bulelwa  
Ntshingwa

**Chartered Accountants (SA)**

4<sup>th</sup> Floor Wale Street Chambers, 38 Wale Street,  
Cape Town, 8001  
P O Box 905, Cape Town 8000 South Africa  
Tel (021) 424 8817 Fax (086) 535 5495  
International + 27 21 \* E-mail : [valsarge@lafica.com](mailto:valsarge@lafica.com)

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**Independent Auditor's Report**

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To the Member of South African Faith and Family Institute

**Opinion**

I have audited the annual financial statements of South African Faith and Family Institute set out on pages 6 to 13, which comprise the statement of financial position as at 28 February 2025, and the statement of comprehensive income, the statement of changes in equity 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 my opinion, the annual financial statements present fairly, in all material respects, the financial position of South African Faith and Family Institute as at 28 February 2025, and its financial performance and cash flows for the year then ended in accordance with the IFRS for SMEs Accounting Standard as issued by the International Accounting Standards Board and the requirements of the Nonprofit Organisations Act of South Africa.

**Basis for Opinion**

I conducted my audit in accordance with International Standards on Auditing (ISAs). My responsibilities under those standards are further described in the Auditor's Responsibilities for the Audit of the Annual Financial Statements section of my report. I am independent of the nonprofit 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. I have fulfilled my other 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). I believe that the audit evidence I have obtained is sufficient and appropriate to provide a basis for my opinion.

**Other information**

The members are responsible for the other information. The other information comprises the information included in the document titled "South African Faith and Family Institute Annual Financial Statements for the year ended 28 February 2025", which includes the supplementary information set out on page 14. The other information does not include the annual financial statements and my auditor's report thereon.

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

In connection with my audit of the annual financial statements, my 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 my knowledge obtained in the audit, or otherwise appears to be materially misstated. If, based on the work I have performed, I conclude that there is a material misstatement of this other information, I am required to report that fact. I have nothing to report in this regard.

**Responsibilities of the Members for the Annual Financial Statements**

The members are responsible for the preparation and fair presentation of the annual financial statements in accordance with the IFRS for SMEs Accounting Standard as issued by the International Accounting Standards Board and the requirements of the Nonprofit Organisations Act of South Africa, and for such internal control as the members determine is necessary to enable the preparation of annual financial statements that are free from material misstatement, whether due to fraud or error.

In preparing the annual financial statements, the members are responsible for assessing the nonprofit organisation's ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless the members either intend to liquidate the nonprofit organisation or to cease operations, or have no realistic alternative but to do so.

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Dennis George Irwin B Comm CA (SA)

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#### Auditor's Responsibilities for the Audit of the Annual Financial Statements


My objectives are to obtain reasonable assurance about whether the annual financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes my opinion. Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with ISAs will always detect a material misstatement when it exists. Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of these annual financial statements.

As part of an audit in accordance with ISAs, I exercise professional judgement and maintain professional scepticism throughout the audit. I also:

- Identify and assess the risks of material misstatement of the annual financial statements, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for my opinion. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations or the override of internal control.
- Obtain an understanding of internal control relevant to the audit in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the nonprofit organisation's internal control.
- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by the members.
- Conclude on the appropriateness of the members' use of the going concern basis of accounting and based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on the nonprofit organisation's ability to continue as a going concern. If I conclude that a material uncertainty exists, I am required to draw attention in my auditor's report to the related disclosures in the annual financial statements or, if such disclosures are inadequate, to modify my opinion. My conclusions are based on the audit evidence obtained up to the date of my auditor's report. However, future events or conditions may cause the nonprofit organisation to cease to continue as a going concern.
- Evaluate the overall presentation, structure and content of the annual financial statements, including the disclosures, and whether the annual financial statements represent the underlying transactions and events in a manner that achieves fair presentation.

I communicate with the members regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that I identify during my audit.

Valentine Sargeant



Per: Dennis Irwin  
IRBA no: 645 710  
Registered Auditor

17 February 2016.

4th Floor Wale Street Chambers  
38 Wale Street  
Cape Town  
8001

## South African Faith and Family Institute

(Registration Number 074-935-NPO)

Annual Financial Statements for the year ended 28 February 2025

### Statement of Financial Position

Figures in R	Notes	2025	2024
<b>Assets</b>			
<b>Non-current assets</b>			
Property, plant and equipment	3	32,639	25,498
<b>Current assets</b>			
Trade and other receivables	4	42,924	33,017
Cash and cash equivalents	5	1,261,142	858,152
<b>Total current assets</b>		<b>1,304,066</b>	<b>891,169</b>
<b>Total assets</b>		<b>1,336,705</b>	<b>916,667</b>
<b>Equity and liabilities</b>			
<b>Equity</b>			
Accumulated surplus		586,666	896,456
<b>Liabilities</b>			
<b>Current liabilities</b>			
Trade and other payables	6	750,039	20,211
<b>Total equity and liabilities</b>		<b>1,336,705</b>	<b>916,667</b>

## South African Faith and Family Institute

(Registration Number 074-935-NPO)

Annual Financial Statements for the year ended 28 February 2025

### Statement of Comprehensive Income

Figures in R	Note	2025	2024
Income		2,008,020	2,157,624
Other expenses		(2,392,984)	(2,027,955)
<b>(Deficit) / surplus from operating activities</b>		<b>(384,964)</b>	<b>129,669</b>
Finance income		78,984	63,079
Finance costs	7	(3,810)	(1,026)
<b>(Deficit) / surplus for the year</b>		<b>(309,790)</b>	<b>191,722</b>

## South African Faith and Family Institute

(Registration Number 074-935-NPO)

Annual Financial Statements for the year ended 28 February 2025

### Statement of Changes in Equity

Figures in R	Accumulated surplus
<b>Balance at 1 March 2023</b>	704,734
<b>Changes in equity</b>	
Surplus for the year	191,722
Total comprehensive income for the year	191,722
<b>Balance at 29 February 2024</b>	<b>896,456</b>
<b>Balance at 1 March 2024</b>	896,456
<b>Changes in equity</b>	
Deficit for the year	(309,790)
Total comprehensive income for the year	(309,790)
<b>Balance at 28 February 2025</b>	<b>586,666</b>

## South African Faith and Family Institute

(Registration Number 074-935-NPO)

Annual Financial Statements for the year ended 28 February 2025

### Statement of Cash Flows

Figures in R	Note	2025	2024
<b>Cash flows from / (used in) operations</b>			
(Deficit) / surplus for the year		<b>(309,790)</b>	<b>191,722</b>
<b>Adjustments to reconcile (deficit) / surplus</b>			
Adjustments for finance income		(78,984)	(63,079)
Adjustments for finance costs		3,810	1,026
Adjustments for increase in trade accounts receivable		(9,907)	(21,720)
Adjustments for increase / (decrease) in trade accounts payable		1,187	(5,173)
Adjustments for increase / (decrease) in other operating payables		728,641	(1,760,070)
Adjustments for depreciation and amortisation expense		22,421	12,874
<b>Total adjustments to reconcile (deficit) / surplus</b>		<b>667,168</b>	<b>(1,836,142)</b>
<b>Net cash flows from / (used in) operations</b>		<b>357,378</b>	<b>(1,644,420)</b>
Interest received		78,822	63,079
Income taxes paid		(3,648)	(1,026)
<b>Net cash flows from / (used in) operating activities</b>		<b>432,552</b>	<b>(1,582,367)</b>
<b>Cash flows used in investing activities</b>			
Purchase of property, plant and equipment		(29,562)	(18,340)
<b>Cash flows used in investing activities</b>		<b>(29,562)</b>	<b>(18,340)</b>
<b>Net increase / (decrease) in cash and cash equivalents</b>		<b>402,990</b>	<b>(1,600,707)</b>
Cash and cash equivalents at beginning of the year		858,152	2,458,859
<b>Cash and cash equivalents at end of the year</b>	<b>5</b>	<b>1,261,142</b>	<b>858,152</b>

# South African Faith and Family Institute

(Registration Number 074-935-NPO)

Annual Financial Statements for the year ended 28 February 2025

## Accounting Policies

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### 1. General information

South African Faith and Family Institute ('the nonprofit organisation') is to advance a coordinated, multi sectoral, culturally competent restorative justice response to violence against women and children.

The nonprofit organisation is incorporated as a nonprofit organisation and domiciled in South Africa. The address of its registered office is 4th Floor Wale Street Chambers, 38 Wale Street, Cape Town, 8001.

### 2. Basis of preparation and summary of significant accounting policies

The annual financial statements of South African Faith and Family Institute have been prepared in accordance with the IFRS for SMEs Accounting Standard as issued by the International Accounting Standards Board and the Nonprofit Organisations Act of South Africa. The annual financial statements have been prepared under the historical cost convention, as modified by the revaluation of investment property, certain property, plant and equipment, biological assets and derivative financial instruments at fair value. They are presented in South African Rand.

The preparation of financial statements in conformity with the IFRS for SMEs Accounting Standard as issued by the International Accounting Standards Board requires the use of certain critical accounting estimates. It also requires management to exercise its judgement in the process of applying the nonprofit organisation's accounting policies.

The principal accounting policies applied in the preparation of these annual financial statements are set out below. These policies have been consistently applied to all the years presented, unless otherwise stated.

#### 2.1 Property, plant and equipment

Property, plant and equipment is stated at historical cost less accumulated depreciation and any accumulated impairment losses. Historical cost includes expenditure that is directly attributable to bringing the asset to the location and condition necessary for it to be capable of operating in the manner intended by the members.

The nonprofit organisation adds to the carrying amount of an item of property, plant and equipment the cost of replacing parts of such an item when that cost is incurred if the replacement part is expected to provide incremental future benefits to the nonprofit organisation. The carrying amount of the replaced part is derecognised. All other repairs and maintenance are charged to surplus or deficit during the period in which they are incurred.

Land is not depreciated. Depreciation on other assets is charged so as to allocate the cost of assets less their residual value over their estimated useful lives, using the straight-line method. The estimated useful lives range as follows:

Asset class	Useful life / depreciation rate
Computer equipment	33.33%

The assets' residual values, useful lives and depreciation methods are reviewed, and adjusted prospectively if appropriate, if there is an indication of a significant change since the last reporting date.

An asset's carrying amount is written down immediately to its recoverable amount if the asset's carrying amount is greater than its estimated recoverable amount.

Gains and losses on disposals are determined by comparing the proceeds with the carrying amount and are recognised within 'other gains / (losses)' in the statement of comprehensive income.

# South African Faith and Family Institute

(Registration Number 074-935-NPO)

Annual Financial Statements for the year ended 28 February 2025

## Accounting Policies

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*Basis of preparation and summary of significant accounting policies continued...*

### 2.2 Financial Instruments

#### Trade and other receivables

Trade and other receivables are classified as debt instruments and loan commitments at amortised cost.

#### Cash and cash equivalents

Cash and cash equivalents includes cash on hand, demand deposits and other short-term highly liquid investments with original maturities of three months or less. Bank overdrafts are shown in current liabilities on the statement of financial position.

#### Trade and other payables

Trade payables are obligations on the basis of normal credit terms and do not bear interest.

### 2.3 Revenue

When the outcome of a transaction involving the rendering of services can be estimated reliably, revenue associated with the transaction is recognised by reference to the stage of completion of the transaction at the end of the reporting period. The outcome of a transaction can be estimated reliably when all the following conditions are satisfied:

- the amount of revenue can be measured reliably;
- it is probable that the economic benefits associated with the transaction will flow to the entity;
- the stage of completion of the transaction at the end of the reporting period can be measured reliably; and
- the costs incurred for the transaction and the costs to complete the transaction can be measured reliably.

Interest income is recognised using the effective interest method.

### 2.4 Borrowing costs

All borrowing costs are recognised in surplus or deficit in the period in which they are incurred.

## South African Faith and Family Institute

(Registration Number 074-935-NPO)

Annual Financial Statements for the year ended 28 February 2025

### Notes to the Annual Financial Statements

Figures in R

2025

2024

#### 3. Property, plant and equipment

Balances at year end and movements for the year

	Computer equipment	Total
<b>Reconciliation for the year ended 28 February 2025</b>		
<b>Balance at 1 March 2024</b>		
At cost	43,208	43,208
Accumulated depreciation	(17,710)	(17,710)
<b>Carrying amount</b>	<b>25,498</b>	<b>25,498</b>

**Movements for the year ended 28 February 2025**

Additions from acquisitions	29,562	29,562
Depreciation	(22,421)	(22,421)
<b>Property, plant and equipment at the end of the year</b>	<b>32,639</b>	<b>32,639</b>

**Closing balance at 28 February 2025**

At cost	72,770	72,770
Accumulated depreciation	(40,131)	(40,131)
<b>Carrying amount</b>	<b>32,639</b>	<b>32,639</b>

**Reconciliation for the year ended 29 February 2024**

<b>Balance at 1 March 2023</b>		
At cost	24,868	24,868
Accumulated depreciation	(4,835)	(4,835)
<b>Carrying amount</b>	<b>20,033</b>	<b>20,033</b>

**Movements for the year ended 29 February 2024**

Additions from acquisitions	18,340	18,340
Depreciation	(12,874)	(12,874)
Disposals	(1)	(1)
<b>Property, plant and equipment at the end of the year</b>	<b>25,498</b>	<b>25,498</b>

**Closing balance at 29 February 2024**

At cost	43,208	43,208
Accumulated depreciation	(17,710)	(17,710)
<b>Carrying amount</b>	<b>25,498</b>	<b>25,498</b>

#### 4. Trade and other receivables

Trade and other receivables comprise:

SARS - VAT control	42,924	33,017
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## South African Faith and Family Institute

(Registration Number 074-935-NPO)

Annual Financial Statements for the year ended 28 February 2025

### Notes to the Annual Financial Statements

Figures in R

2025

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#### 5. Cash and cash equivalents

##### 5.1 Cash and cash equivalents included in current assets:

Cash		
Cash on hand	1,636	977
Balances with banks	1,259,506	857,175
	<b>1,261,142</b>	<b>858,152</b>

##### 5.2 Net cash and cash equivalents

Current assets	1,261,142	858,152
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#### 6. Trade and other payables

##### Trade and other payables comprise:

Accrued liabilities	-	300
Loan: Elizabeth Petersen	14,526	13,067
PAYE and UIF control account	8,396	7,209
Prepaid funds - E M W (Evangelisches Missionswerk in Deutschland e.V.)	397,642	-
Prepaid funds - Ford Foundation	301,540	-
Salary control account	(365)	(365)
Valentine Sargeant	28,300	-
<b>Total trade and other payables</b>	<b>750,039</b>	<b>20,211</b>

#### 7. Finance costs

##### Finance costs included in surplus or deficit:

Taxation payables	3,810	1,026
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Donors

**Ford  
Foundation**



Evangelisches Missionswerk  
in Deutschland  
Association of Protestant Churches  
and Missions in Germany

Individual Donors: John Bean and Vanessa Padayachee

## South African Faith and Family Institute

(Registration Number 074-935-NPO)

Annual Financial Statements for the year ended 28 February 2025

### Detailed Income Statement

Figures in R	Note	2025	2024
<b>Revenue</b>			
Donations		11,400	900
Funding - Ford Foundation		1,507,700	1,765,066
Grant - E M W (Evangelisches Missionswerk in Deutschland e.V.)		488,920	391,658
		<b>2,008,020</b>	<b>2,157,624</b>
<b>Other expenses</b>			
Accounting fees		(32,318)	(34,297)
Auditors remuneration - Fees		(28,300)	(23,800)
Bank charges		(11,934)	(11,013)
Cleaning		(1,150)	(2,700)
Computer expenses		(3,575)	(7,095)
Conference & events		(109,867)	(10,202)
Consulting fees		-	(45,550)
Depreciation - property, plant and equipment		(22,421)	(12,874)
Disability Accessibility Programme		(122,865)	-
Employee costs - salaries		(860,552)	(957,360)
Entertainment and refreshments		-	(4,728)
Gifts		-	(8,895)
Men Affirming Dignity (MAD) Programme		(284,185)	(250,967)
Marketing and communications		(85,306)	(51,070)
Motor vehicle expenses		(4,441)	(15,140)
Office supplies		(22,652)	(6,008)
Operating lease expenses		(105,669)	(79,543)
Pan-African Programme		(608,636)	(390,588)
Printing and stationery		(39,280)	(45,705)
Research and programme development		(39,477)	-
Telephone and fax		(8,810)	(20,035)
Workshops - training and education		(1,546)	(50,385)
		<b>(2,392,984)</b>	<b>(2,027,955)</b>
<b>(Deficit) / surplus from operating activities</b>		<b>(384,964)</b>	<b>129,669</b>
<b>Finance income</b>			
Interest received		78,822	63,079
Other		162	-
		<b>78,984</b>	<b>63,079</b>
<b>Finance costs</b>			
Taxation payables	7	(3,810)	(1,026)
<b>(Deficit) / surplus for the year</b>		<b>(309,790)</b>	<b>191,722</b>



## CONTACT DETAILS

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Email: [info@saffi.org.za](mailto:info@saffi.org.za)  
Tel: +27 21 462 2277

Be part of the solution and make your Donation!

## BANK DETAILS

Account Name: South African Faith & Family Institute  
Bank: ABSA  
Cheque Account #: 407 631 5590  
Branch Code: 632005  
Swift Code: ABSAZAJJ

‘transforming hearts, minds and relationships’



MAD App