Cultural and Gender Dimensions in Sustainable Livelihoods for Poor Households in Gaborone: An Intercultural Theological Study towards Urban Mission in the Organisation of African Instituted Churches

by

Ernest Zvaviruka Marima

Thesis presented in partial fulfilment of the requirements for the degree of Master of Theology (MTh) (Missiology) in the Faculty of Theology at Stellenbosch University

Supervisor:
Prof. David Xolile Simon

December 2019

Declaration

By submitting this thesis electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the sole author thereof (save to the extent explicitly otherwise stated), that reproduction and publication thereof by Stellenbosch University will not infringe any third party rights and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

December 2019

Abstract

This intercultural theological study in missiology explores how Organisation of African Instituted Churches (OAIC) is responding to cultural and gender dimensions of poverty, inequality, the environment in Gaborone and the implications for mobilising poor households towards sustainable livelihoods. The purpose of the study is to explore the untapped potential of the ecumenical body and identify challenges and opportunities towards social transformation. The study focuses on the twin disposable victims of the neoliberal economy growth, *human* and material *waste* on the dumpsites on the outskirts of Gaborone. Despite revered socioeconomic growth, Botswana is still one of the most unequal countries in the world with nearly half of the population poor and vulnerable.

AIC members make nearly half of the population, most are women, poor, and marginalised. AICs are an embodiment of African Christianity embedded in African culture and cosmology, they are a giant emerging from the margins and are the authentic poor people's organisations, yet they have never been at the centre of development discourse as potential key players or partners towards the marginalised despite their strategic social 'locatedness'.

The conceptual practical-theoretical study of literature and textual analysis of organisational documents and WhatsApp electronic media communication of OAIC. It is a qualitative study in the hermeneutical interpretive paradigm. The study also uses the praxis cycle to analyse the mission of OAIC.

The intercultural theological framework is mission as prophetic dialogue with a focus on justice, peace, and integrity of creation. The study also reveals that poverty has a feminine and a child's face in Botswana. Culture and immorality contribute immensely to the feminisation of poverty and poverty of children. The study reveals that the root of poverty, income inequality, gender inequality, and ecological degradation is predominantly structural injustice. Income inequality is caused by anti-poor distributive policies. Injustice is a breach to people's well-being —*shalom* and a threat to national security.

The study shows that OAIC is growing powerful socially, religiously and politically. They have a robust theology based on *ubuntu* relationality with profound potential for holistic mission towards the poor and marginalised. However, there is no evidence of their awareness of the interconnectedness of international, regional, and national discourse on poverty, inequality, gender, and ecology. Apart from the mundane institutional and palliative approaches to help

the poor cope with hardships and marginality there is little evidence of substantive initiatives to deal with materiality of poverty, gender inequality, environmental injustice, and their structural sources. Yet OAIC have earned credibility and respect among the marginalised and have a robust country-wide network.

Nevertheless, AICs are still incredible to development agencies, both public and None Governmental Organisation (NGO). OAIC lacks financial resources to embark on substantive social action interventions. They also lack theological and development training to appreciate and understand broader perspectives of social and theological issues.

The study proposes OAIC ought to approach mission as prophetic dialogue 'with others' in the margins and from the margins with the marginalised. They need to engage the practices, institutions, and structures that impoverish and marginalise people. In the process employ best practices in development studies, Appreciative inquiry, logic framework, gender analysis framework, and sustainable livelihood framework as well as mobilising and activating the agency and spirituality of the poor towards self-reliance and social justice.

Opsomming

Hierdie interkulturele studie in Missiologie ondersoek hoe die *Organisation of African Instituted Churches* (hierna OAIC) reageer op die kulturele en geslagsaspekte van armoede, ongelykheid en die omgewing binne Gaberone en die implikasies daarvan vir die opheffing van arm huishoudings tot hul 'n lewensvatbare bestaan kan voer. Die doel van die navorsing is om die onontginde potensiaal van hierdie ekumeniese liggaam te verken en om die uitdagings en geleenthede vir maatskaplike verandering vas te stel. Die studie konsentreer op die heg-verbinde en oënskynlik weggooibare slagoffers van neo-liberale ekonomiese groei, naamlik die vermorsing van menslike en materiële "rommel" op die stortingsterreine in die buitewyke van Gaberone. Ten spyte van sy hoog-aangeskrewe sosio-ekonomiese groei, is Botswana steeds een van die mees ongelyke lande ter wêreld met 'n bevolking waarvan die helfte arm en kwesbaar is.

OAIC-lede vorm byna die helfte van die bevolking; en van hulle is die meerderheid vroulik, arm en gemarginaliseer. Sodanige kerke beliggaam die Christenheid soos ingebed in die Afrika-kultuur en kosmologie; dié kerke is 'n reus wat uit die perifirie ontluik en is die mees outentieke "arm-mens-organisasie", maar het nog nooit as kern van die ontwikkelings-diskoers gedien, of as potensiële rolspelers of as vennote, wat gerig is op die gemarginaliseerdes, en dit ten spyte van hulle strategiese maatskaplike sentraliteit.

Hierdie verhandeling is gebaseer op 'n saamgestelde prakties-teoretiese studie van vakliteratuur, tesame met 'n tekstuele analise van bestuursdokumente en "WhatsApp"-elektronies kommunikasie deur die OAIC. Dit volg 'n hermeneuties-interpretatiewe paradigma vir kwalitatiewe navorsing. Dit ondersoek die missie van die OAIC met gebruikmaking van die sogenaamde "*praxis cycle*".

Hierdie interkulturele teologiese raamwerk beskou missie as profetiese dialoog wat konsentreer op geregtigheid, vrede en die onaantasbaarheid van die Skepping. Die navorsing toon ook dat die armstes in Botswana oorheersend vroue en kinders is. Die heersende kultuur en aanvaarding van immoraliteit dra geweldig by tot dié toedrag van sake. Die navorsing toon dat veral onderliggende strukturele onreg aan die wortel lê van armoede, ongelykheid van inkomste binne gender verhoudings en ekologiese aftakeling. Inkomste-ongelykhede word veroorsaak deur 'n "anti-arm" ekonomiese verspreidingsbeleid. Ongeregtigheid bedreig mense se welstand – hulle *shalom* – en dit bedreig ook nasionale veiligheid.

Die navorsing toon dat OAIC maatskaplik, religieus en polities groei. Hulle handhaaf 'n robuuste teologie wat gegrond is in die *ubuntu*-begrip. Dit toon ’n sterk missionale potensiaal om die armes en gemarginaliseerdes holisties te dien. Daar blyk egter geen teken te wees dat hulle bewus is van die integrale verband tussen die internasionale, streeks- en nasionale diskoerse oor armoede, ongelykheid, gender en ekologie. Benewens redelike onbelangrike institusionele en tydelike armoede-verligting wat verstotenes moet onderskraag, is daar geen tekens van substantiewe inisiatiewe om armes te help met die werklikhede van armoede, geslagsongelykheid, omgewings-ongeregtigheid en die strukturele oorsake daarvan nie. Tog geniet die OAIC geloofwaardigheid onder, en die respek van, die gemarginaliseerdes, en beskik daarby oor ’n sterk, landswye kommunikasie-netwerk.

Verder ook bly AIC’s steeds onbekend by en met ontwikkelingsinstansies, binne beide die openbare sektor en ander nie-regeringsorganisasies (NGO’s). Die OAIC het nie die finansiële middele om substantiewe maatskaplike ingrypings te kan loods nie. Hulle beskik ook nie oor die teologiese en ontwikkelings-opleiding wat hulle in staat sou stel om 'n breër perspektief op maatskaplike en teologiese vraagstukke te kan bekom nie.

Die tesis beveel aan dat die OAIC hul missie as ’n profetiese dialoog moet benader, ’n dialoog met “die Ander” op die perifirie, en vanuit die periferie, op die gemarginaliseerdes. Dit stel voor dat hulle die gebruike, instellings en strukture wat mense verarm en marginaliseer, aanspreek. Binne hierdie raamwerk moet hulle die beste metodes wat ontwikkelings-teoretici aanbeveel, toepas: 'n ondersoek-stelsel wat mense waardeer, ’n logiese raamwerk, gestruktureerde navorsing oor geslags-ongelykheid, en die daarstel van 'n raamwerk vir die skep van lewensonhoudende bedrywe, maar om daarby die armes self prakties en geestelik toe te rus om selfonderhoudend te kan leef binne ’n stelsel van maatskaplike geregtigheid.

Dedication

I dedicate this work to my beloved wife Sibusisiwe and our two youngest sons Thabani Keith, and Mufaro Mark, who held the fort all by themselves and persevered my long absence from home for the very first time in their life.

Acknowledgement

Foremost give my most sincere gratitude to the God Almighty whose call is irrevocable, for His love and faithfulness that endure forever.

I thank my supervisor, Professor David Xolile Simon for his guidance and support. You spared long hours to reading my work and leading me by the hand patiently on this journey.

I thank my wife Sibusisiwe for her love and prayerful support all the way as I pursued my dream, though it was not easy for her looking after the children all alone and from such a long distance. I want to thank our children who prayed, gave moral support and encouraged me to keep on going.

I thank the President, and the executive committee of OAIC Botswana Chapter for the support with the critical information without which this research would not have been possible.

I thank all the Faculty of Theology staff, various professors who were part of my journey, administration, and library staff without your input, patience, and assistance this journey could have been more difficult.

I also want to acknowledge Prof. Julie Claassens (The head of Gender unit at the Faculty of Theology, Stellenbosch University) and her dedicated and efficient administration team, Dr. Nina Muller van Velden, Mrs. Marita Snyman for their effective and efficient organisation and support.

I want to acknowledge my colleagues, the Gender, Health, and Theology cohort of 2018 and a special thanks goes to my friend the ‘Cardinal’ Chrispine Ntezemu Kamanga for being a friend indeed, his camaraderie made my journey a lot more enjoyable.

Abbreviations and Acronyms

AIC	African Instituted Churches
AI	Appreciative Inquiry
ANC	African Nation Council
ATR	African Traditional Religion
BCC	Botswana Council of Churches
BONECCO	Botswana Network of Christian Communities
BSCC	Botswana Spiritual Council of Churches
EFB	Evangelical Fellowship of Botswana
FABC	Federation of Asian Bishops' Conference
FBO	Faith-Based Organisations
GBV	Gender Based Violence
GDI	Gender Development Index
GDP	Gross Domestic Product
HDI	Human Development Index
IEC	Independent Electoral Commission
IMC	International Mission Council
IPF	Intimate Partner Femicide
IPH	Intimate Partner Homicide
IPV	Intimate Partner Violence
MDG	Millennium Development Goals
MNIG	Ministry of Nationality Immigration and Gender
NDP11	National Development Plan 11
OAIC	Organisation of African Instituted Churches
OAIC/SR	OAIC Southern Region

PEP	Poverty Eradication Program
SDG	Sustainable Development Goals
SLA	Sustainable Development Approach
SLF	Sustainable Development Framework
UPF	Universal Peace Federation
UN	United Nations
UNDP	United Nations Development Program
WCC	World Council of Churches

Table of Contents

List of Figures

List of Tables

Chapter 1

Introduction

1.1. Background

> *We hear the cry of the earth as we listen to the cries of the poor and we know that from its beginning the earth has cried out to God over humanity's injustice (Keum, 2012)*

The challenges of poverty, inequality and environmental degradation are global socio-economic problems that affect the entire world, the most affluent and developed countries included. These challenges mirror an intersectionality of socio-economic disparities between and within countries. Though Botswana venerated as "The Jewel of Africa," made remarkable progress economically and socially achieving upper middle-income status, the country is still the third most unequal country in the world after South Africa and Seychelles; half of the population is still poor or vulnerable to poverty, the greater number of which are women and children under the age of 15. Industrial and domestic waste, as a negative offshoot of economic growth, is presenting a new major challenge. Therefore, the aim this study is to explore the missional responses and untapped potential of the Organisation of African Instituted Churches (OAIC) Botswana Chapter towards, poverty, inequality, and the environment, as the church most affected. As a poor Christian and migrant living in Botswana, this research was motivated by a desire to explore the missional challenges and opportunities towards transformation that abound to OAIC as a poor ecumenical body for African Instituted churches (AIC) the majority of whose members are poor.

Paradoxically, poverty and inequality are high amid abundance in Botswana. The rate of inequality, 10% of the population enjoys 50% of the national income while the poorest 10% has access to only 1% of the national income. Levels of extreme poverty are unacceptably high in Botswana. Poverty is invariably intertwined with, and a source of many social problems like gender based-violence, illiteracy, hopelessness, exclusion, power differentials between men and women, ill health, short life expectancy, (Lampros, 2005:4). It is implicated in intimate partner femicides (Machisa & Dorp, 2012:82, 86). Poverty is normally measured by income and consumption, but it is more than income, it is depravity of different kinds, denial of access to choices and opportunities to live a tolerable and dignified life (UNDP, 1997:2, 5). Women

and children carry a disproportionate burden of poverty and inequality (Gutura & Manomano, 2018: 81). The study pays special attention to investigating causes of poverty and inequality and how OAIC is responding or ought to respond particularly towards the feminine underside of poverty, the majority of church members are female.

At its lowest level, poverty is a symptom of social moral degeneracy, depravity, inequality and social injustice in our society today (De Beer, 2014:1, 2). Poverty has economical, sociological and ethical dimensions, the poor are subjected to perpetual abuse, humiliation, and manipulation (Therien, 1999:734,735). The stark contrast between affluence and poverty indicates unsustainability of the capitalist socio-economic system (De Beer, 2014: 2). The government of Botswana is running several poverty reduction programs, as a social problem, yet they have the same recipients of welfare every year; the programs are not achieving lasting results, they fall short of the intended objectives (Mogalakwe & Nyamnjoh, 2017: 6). The failure of the programs certainly signals a much deeper problem that needs a different more holistic approach.

The involvement of the church that is pervasive in poor communities contributes important missing dimensions in current intervention approaches. While the intention to help the poor is noble, de Gruchy (2003: 22) problematises the manner of assisting that dehumanises the recipient by creating relationships which simulates the doctor and patient, benefactor and beneficiaries, and "…subject and objects of history". The disempowering power differentiated relationships that objectify and ignore the agency of the poor. Contributing to the debate on Christian approach towards the poor, David Bosch (Bosch, 2011:375) warns against falling into the trap of repeating the age old 'church for others' instead of 'the church with others'. The objectivation of the poor is more damaging than poverty itself, Paulo Freire (1968: 68) argues that the poor cannot be treated as objects now to become human beings later. He also emphasises that the poor do not only need material help they also need mental deconstruction. Mental deconstruction mean they need liberation from oppressive systems and dependence on aid that perpetuates the cycle of poverty. Regrettably, the subject and object approach is the common approach taken by the government and civil society, the churches that give in the traditional mode, the missionary approach. Such problem-solving approaches which problematises the poor proved unhelpful.

OIAC as the church immersed in the context of poverty is not only the embodiment of African Christianity but it is also the authentic people's organization that could introduce interventions

to the poor among the poor differently. Instead of the problem-solving approach by outsiders "third party organisations" with own agendas and the dehumanising government-funded projects which objectify marginalised people further with their top-down approaches. Meaningful transformation must be people-centred (Korten, 1990a: 96,100,105). According to Korten, grassroots people's organisations are the authentic agents to spearhead meaning and sustainable transformation in the community. Aid that is worthwhile is aid that transforms the lives of the recipients. One of crucial ingrediencies of such assistance is the ability to stimulate voluntary collective action [agency] of the people concerned (de Gruchy, 2003:30). John Kretzmann et al (2005:6) concurs with Korten by promoting the idea of developing communities from inside, not individuals, and they advocate for departure from "need-driven dead end" approach, that fosters dependence, to "capacity-focused development" that empowers the community.

The church as a community has a holistic vocation to mediate the good news of Jesus Christ who identifies with poor, not only as the ethical thing to do, but as the gospel truth, through the word and social action. David Bosch (2011:375) argues that church must appropriate "God's preferential option for the poor" on its mission. The church needs to acknowledge that the problem at hand is deeper than material depravity. The problem of poverty, inequality, and environmental degradation is also spiritual at the core (de Gruchy, 2003; Therien, 1999: 735). There is a dire need for deep social transformation that goes beyond the materiality of poverty, and inequality, to transform the root cause, from the bottom up. The agency of the affected people is indispensable; the study investigates how Organisation of African Instituted Churches (OAIC) as one of the major grassroots organisations better positioned immersed in the spiritual, gender, cultural, and social location is or ought to engage holistically with the material, moral, ethical and spiritual aspects of the endemic to break the cycle and combat its gendered nature.

1.2. Motivation

The motivation for this research emerges from my encounter with discarded human and material waste on the dumpsite outside the city of Gaborone. To me, these were two unsightly by-products of socio-economic development and urbanization. Rob Nixon, commenting on similar two victims of neoliberalism accurately describes them as the "…conjoined ecological and human disposability…" (2011: 4), he argues that this is what gave rise to environmentalism. The two, the poor people and polluted environment, are inseparable victims

of the system and the two are working in solidarity but in an unorganized manner. To me it evoked the question of justice. On the other hand, I realised that AICs are poor and have been working among the poor for many years, but their involvement with the poor women, men, children, and migrants on the literal margins outside the city gates of Gaborone was not clear.

Members of African Instituted Churches (AICs) constitute nearly half of the population of Botswana. Because Christians in Botswana are 79.1% of the population according to Index mundi website ("Botswana Religions - Demographics", 2018), and 60% of all the Christians belong to AICs. Most members of AICs are poor. And it is well known that women make the majority of all Christians. Kealotswe (2014:237) attests that AICs in the country are engaged in social action, like poverty eradication and health. Therefore, there is an army of over a million volunteers under the AICs' command most of whom are women and children. Resourcing and empowering AICs towards mission of prophetic dialogue on the margins with a heightened gender sensitivity and reflexivity could achieve significant transformation and reduction in gendered poverty and the prevalent associated problems. However, there is still general despondence and stigma about the capability, willingness, efficacy of AICs to engage in development, because some of them have a history of resisting immunisation of infants denying girl children education.

The foregoing factors coupled with the gendered nature of the poverty, inequality, and wanton environment degradation betray a subtle intersectionality of systematic subordinations and exclusions. It is the hegemonic overtures which prompted my desire to probe, with feminist hermeneutics of suspicion, the missional capabilities of OAIC in engaging, mobilising, and coordinating households to improve the condition of poor marginalised households and the environment in Gaborone. As an educated, poor, and marginalised immigrant from Zimbabwe living in Botswana for 18 years, I identify with the poor and marginalised. I am a married man of 60 years of age, a Christian minister of religion, and a lay member of the Dutch Reformed Church in Botswana. My own biography certainly influences my reflexivity in this intercultural theological study of OAIC. Since AICs exemplify a typical incarnated church in the margins, the researcher investigated how the incarnational model of ministry plays out or ought to play out towards the mission of the OAIC among the poor, by doing hermeneutics, according to Bosch (1991: 423), "from the underside of history", with OAIC towards their prophetic dialogical mission for and with the marginalised, with a focus on those that suffer double marginalisation —women and children.

1.3. Problem statement

The majority of members of AICs are at the lower end of the socio-economic ladder (Molobi, 2016:1), and most of the church members are women (Pfeiffer 2002:177). AIC's theological understanding is in sync with the African cosmology which holds a holistic view of the world contrary to the dichotomous material and spiritual worlds of the Western cultures (Kealotswe, 2014:235, 236; Myers, 2011), a view held by the majority of the poor who are Africans. The African worldview is, according to Myers (2011), closer to the Biblical worldview, they affirm the authority of the Scriptures and are a true embodiment of African Christianity. This affinity creates a natural insertion point and rapport for theological dialogue and cooperation regardless of imperfections of the worldview. Henry and Malan's (2017: 2) critique the African worldview as 'This-worldly' focused, reflects culture insensitive ethnocentric criticism from high horses of privilege and abundance. According to Maslow's hierarchy of needs theory, it is only natural for Africans to crave for gratification of the lower level needs before they could aspire for self-actualisation. Self-actualisation to people lacking the bare necessities is a pie in the sky (Huitt, 2007:1,2).

Though Turner (1980: 526) is of the opinion that the African worldview is untenable in the modern world, arguing that the worldview needs to be 'desacralized', his critique is, in fact a confirmation of unitary nature of the African worldview towards material and spiritual which is different from his own which is by no means inferior but expressive of the unique way Africans experienced their reality in history. Affinity to African culture, however, puts OAIC in a precarious position. Russel (2004:46) implicates culture as a double-edged sword towards women, arguing that it affirms and disempowers them at the same time, presenting opportunities —albeit challenges. Musimbi Kanyoro (2001: 45,46) and the Circle of African Women Theologians are apprehensive of uncritical embracing of inculturation as potentially dangerous to women, and she advocated for "engendered cultural hermeneutics" to incorporate women's point of view scrutinizing cultural repertoires, frames and values. However, Kanyoro sees the worldview intertwined in culture as the starting point for dialogue and creation of space for "engendered communal theology" — a hermeneutical community in its own right.

Considering the foregoing, AICs 'the silent majority' as the expression of African Christianity occupy a critical but seldom acknowledged vantage position for engaging effectively and holistically with poverty, inequality, gender inequality and environmental degradation from below. Yet AICs in Botswana have never been at the centre of social transformation discourse.

Although AICs command social capital, a key ingredient towards successful social transformation of communities Molobi (2016:6). In addition, Kealotswe (2014:240) asserts that AICs contribute to social cohesion. This attribute in AICs explains their inherent strong familial, household, and relational outlook. The relational element could be fundamentally instrumental in the deconstruction of unequal social relationships, the gendered nature of poverty, suffering of women and children, and foster a cohesive transformative community based on mutuality and reciprocity towards the environment. Yet AICs as the poor and the worst affected by environmental pollution were never taken seriously as potential partners by government and other actors in planning, implementing and coordinating community-based social programs to transform the livelihoods of the marginalised and redeem the environment at the grass-roots level. Therefore, this practical-theoretical research in intercultural theology as a subdiscipline of Missiology seeks to uncover the untapped missional potential of OAICs towards poverty, feminine poverty, environmental injustice by exploring how OAIC's mission praxis and reflexivity is informed and shaped by the social, political, economic, and religious dynamics of participating from triple locations: (1) African culture and religion, (2) low social class of being marginalized, and (3) gender. And how the challenges and opportunities are or ought to shape OAIC's discernment towards poverty, inequality including gender inequality, and the environment injustice as part of their participation in the *Missio Dei*, as prophetic dialogue towards justice, peace, and integrity of creation on and from the margins.

1.4. Research question

This research looks to address the following questions:

1. How does OAIC theologically understand its missional responsibility towards poverty eradication and environmental sustainability in Gaborone?

2. How is OAIC's missional response towards poverty and waste management shaped by the contextual cultural and gender dimensions?

3. What are the implications for transforming vulnerable households and local communities towards sustainable livelihoods, and sustainable waste management?

1.5. Objectives of the study.

1.5.1. To determine the theological importance OAIC places on of prophetic dialogue, poverty and environmental justice.

1.5.2. To show how cultural and gender dimensions in this context can or influence the way OAIC does mission.

1.5.3. To explore how the pros and cons of OAIC's position could be harnessed or enhanced towards mobilising local communities towards sustainable livelihoods and sustainable management of waste on the dump site in Gaborone.

1.5.4. To make recommendations on possible intervention approaches the OAIC could exploit to step up its involvement in alleviating human suffering, restoring human dignity, and enhancing human flourishing.

1.6. Purpose of the Study

The purpose of this intercultural theological study is to attempt to uncover the untapped potential, strategic social, economic, and theological location of the OAIC in dealing with social and spiritual issues at the grass-roots. It is a conceptual study that examines available literature, hermeneutical textual analysis of the organisation's documents, WhatsApp group interactions and the researcher's reflexivity on personal interactions with some members of the executive committee, to understand how OAIC conceptualise poverty, gender inequality and environmental degradation. The study analyses amongst other things the African perspectives in their theology of the poor. This intercultural theological study attempts to reconstruct from pieces of information in organisation that is largely oral, how they are working towards the restoration of human dignity, human flourishing and environmental justice. Furthermore, the research seeks to uncover how they position themselves politically, socially, economically and theologically towards the fight against social injustice, and environmental injustice. The study explores the opportunities, challenges, and strategies for mobilising household's assets towards liberative transformation through sustainable livelihoods and sustainable waste management.

1.7. The significance of the Study

The study offers insights on the significance of OAIC, as the mother body of AICs, in the spiritual and social transformation of a wide range of people on the margins. It provides an argument for consideration of the potentiality of OAIC as a key player in delivering initiatives for holistic transformation of lives of people on the margins.

1.8. Conceptual Framework

This study is in intercultural theology as dimension of missiology and is framed within a missiological concept: Mission as prophetic dialogue, which then provides the contents and form of intercultural theology in missiology, and the lens through which the mission of the OAIC is examined. The rest of the concepts in the framework are tied to how OAIC's mission as prophetic dialogue plays out in the urban environment in a social context of marginalisation, and how their mission theology and praxis is influenced and shaped by the social class, African culture and religion, and gender locations.

1.8.1. Intercultural Theological study

Intercultural theological study is a critical study on the modes and practices of mission, because intercultural theology provides the foundation and mechanisms for effecting change in diverse and pluralistic contexts. Primarily, interculturality relates to, in Fonert- Betacour's words in Zwetsch (2015:528) "…the attitude or disposition by which human beings are capable of living "their" identity references in relation to the so-called others." Interculturality is about openness to the other to learn and contributing towards each other's human fullness. It is about meeting the other on equal footing for a mutually beneficial purpose. Zwetsch argues that interculturality opens up possibilities about for relationships of respect and cultural justice.

Intercultural theology is the standard and yardstick, and lens for interrogating interactions with and within OAIC as an organisation made up of different denominations, women and men from different cultural backgrounds. Zwetsch argued that intercultural theology is Intercultural theology is about identities in encounters and it is about responsiveness in theological, cultural, and gender diverse context inside and outside the gate. Intercultural theological sensitivity is a precursor and undergirding sensibility to intercultural encounters in social spaces, with one's primary interlocutors and the religious others — to the latter it dwells on the mode, form and content of interreligious dialogue. This implies an openness and attention to conditions that have an impact on poverty, conditions that are part of the interpretive lens affecting how people order and construct meaning of their lives. Interculturality may exists between and within AICs, the there is a diversity of identities that go unaccounted for in categories regarded as homogeneous (Fletcher, 2003: 16,17,18).

OAIC operates in multi contexts, in a national and local context as in district, village or city, on one hand, but it is on the other hand, working in a location that is a part of the global context,

and particularities of the contexts have an impact on identities. Xolile Simon (2017: 204) argues that the encounter and understanding or attempt to understand the various contextual theologies become intercultural and interreligious theology, while the intercultural communicative process, because of the interaction's multi-boundary crossings becomes intercultural communication of religious meaning, —missiology. The intercultural work is predominantly all about diversity and how to deal with diversity. According Eboo Patel (2016: 63) intercultural work must aim for pluralism, because diversity becomes pluralism when understanding and cooperation is realised as a result of proactive positive engagement between parties. For instance, between OAIC and their interlocutors in the mission filed. The study looks at mission of OAIC as intercultural in nature, because of the tendency to or need to balance between unity and diversity, between various denominations within the local and the global context. Ideally, interculturality is the characteristics expected of the mission OAIC. It is about encounters with the other, it is about responsiveness and reflexivity, and it about identities within the margins.

1.8.2. Culture, gender, language, and power in intercultural theology

In an intercultural study culture, gender, language, and power are key terms because of the complexity of their interdependence in creating sameness and difference that lead to in-out-group distinctions and marginalization. Many scholars battled with the elusive definition of culture, because culture can easily gravitate into everything around us, when that happens its complexity undermines its critical utility for understanding social phenomena. For this research the ideal starting point to understanding culture is (Ginzberg, 2016). Quoted Max Weber's definition of culture as a web that a "… man is an animal suspended in webs of significance he himself has spun ". Geertz, (in Ginzberg, 2016) added that these webs put together, exist openly and are lived in everyday life where they become psychological templates by which individuals, and groups order and guide their behaviour. Geertz (in Ginzberg, 2016: 25) emphasised that culture is a context and not a psychological structure or something to which causality of events and behaviour can be ascribed. He presented it as an interpretive framework in which events can be understood and thickly described. Building on Geertz, Ginzberg (2016: 25) argues that culture is, "… a set of extra-genetic, outside-the-skin control mechanisms," and not concrete behavioural patterns. Instead, he went on to explain culture as schemata, repertoires, guidelines, rules, instructions for ordering behaviour, and compared it to the software that operates within and between people and makes communication and

understanding possible. Therefore, analysis and interpretation of texts can never be objective, especially in an intercultural context because of the multiplicity and superimposition of interpretive lenses and perspectives.

Using the computer technology analogy, gender is the socially and culturally constructed software that predetermine the identity of, nature and form of power dynamics in the interaction between women and men. Built around their perceived biological sexual differences this software is propagated and sanctioned by institutions—culture. Though Thatcher (2011: 18) concedes that there might be noticeable differences between women and men, she problematises the attachment of moral values, worth, better, allocation of power differentials and privileges based on the differences. Gender is a way of ordering the world and lives, Bradley (2007: 3) argues that gender is socially constructed, pervasive, it permeates and scripts every aspect in all spheres of people's social existence, it determines what people do and how. Bradley (2007: 6) further argues that all societal institutions are apart from being gendered spaces, they are location where gendering takes place. Among the institutions responsible for mediating gender relations are families, schools, political organisations, and all religious institutions included. The constructionist conception of gender is not the only explanation, there are people who see gender as essential.

Essentialist understandings of sex in relation to gender seemed plausible and normative, until recently when feminists started deconstructing this explanation of gender. Gender essentialism relates to the notion of an aspect of reality that is sufficiently constitutive of that reality. Thatcher (2011: 19) explained essence as qualities or characteristics related to the purpose something serves that does not change. Thatcher argues that theological views of gender are essentialist, because theologically gender is fixed to two sexes, which are essentially male and female. However, in intercultural theological essentialist explanation of gender are untenable because they defeat the essence of interculturality. According to Zwetsch (2015:529) there is no place for 'isms', ethnocentrism nor androcentrism in intercultural theology. Essentialist position prejudices other sexual identities, the church itself becoming complicit in marginalising people. A strong contender against essentialism, Judith Butler (2004: 1) argues that gender is performative, and language forms an integral component of the performance, gender performance happens constantly and unconsciously. Therefore, gender is action, a set of practices that are essentially performed by language. However, Thatcher (2011:23)

implicates language as a tool for domination, as a means of exercising power-over others by naming.

Intertwined with culture and gender in intercultural theology is how language is used as a tool for domination and creating power differentials in the society. Through naming, and part of the bigger discourse language is instrumental in creating empowering and disempowering in group and out group distinctions amongst people fostering, nurturing and reinforcing polarities that inhibit constructive engagements. Thatcher (2011: 24) argues that naming is a form of power-over rather power with, language is used to subordinate women by drawing and assigning subordinate roles to women. Though Thatcher referred particularly to gender her argument is valid for all social power relations and how language plays a role. According to Bradley (2007:41) language could be used to "…conflate value with descriptions of body parts…" forcing the subjects, whoever they may be, to see and experience the world through eyes of the dominant. In this regard, language is used as a tool for disempowering and engraining damaging stereotypical frames and repertoires. Language forms an integral component of gendering and the gendered world and helps consolidate unequal gender power relation which negates the power symmetry ideal of interculturality.

Power is an important concept in intercultural theology with enormous potential but in the wrong hands it is equally a potent destructive force. Social relations are characterised by power dynamics. Thatcher (2011: 26) argues that in all societies the relations between men and women are characterised by disparities in power, and men always have more of it over women, power comes in the form of patriarchy. Thatcher also argues that power is also exercised by institutions over individuals. Institutions ensure compliance with gender prescriptions by using sanctions, rewards, and sometimes utter force. Though power is often abused to subjugate and oppress, it also holds enormous potential as counter force to restore homeostasis in unequal relationships in the context of social, cultural, gender, and religious diversity.

1.8.3. Dumpsites: Outside the City of Gaborone

The peripheries are the new sites for mission, where the marginalised can discover their identity as created in the image of God, spaces in which to negotiate and restore relations, and discover their vocation. The metaphorical "Outside the gates" and dumpsites represent the physical as well the social locations of the social problems of poverty and marginalisation. Places where spent material and people are discarded. The centre is where certain dynamics are at play that

produce and reproduce certain mindsets fertile ground for the formation of certain identities and attitudes which predispose people towards poverty and other dehumanising conditions. This same concept also metaphorically refers to spaces of exclusions and the marginalised people in general; minority ethnic groups, gays and lesbians, migrants and immigrants, homeless, sex workers, widows, women and children most of whom fall into the mission field of the OAIC and AICs. The concept may be used to denotes any condition that rid people of their dignity and prevent them from flourishing (Claassens, 2016; Nussbaum, 2000)

The parallel between the margins of poverty, the dumpsite of our metropolitan environs and Jesus outside the city gates is hard to overlook. This Biblical text from Hebrews creates a link and the spiritual significance of the peripheries:

> The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. And so, Jesus also suffered outside the city gate to make the people holy through his own blood. Let us, then, go to him outside the camp, bearing the disgrace that he bore. (Hebrews 13:11-14)

In interpreting this text Sadiku (2016) links Jesus' suffering and death, to make people holy, in the place of ashes outside the city gates of Jerusalem with the old Levitical practice (Leviticus 4:12). The priests on the atonement day they took the blood of the sin offering into the holy of holy place to sprinkle the blood on the ark of the covenant but the carcases of the bulls for atonement of the sins of the people were burnt outside the camp. The parallel signifying Jesus as the ultimate sin-offering for the sins of the whole world (Mitchell, 2007: 300), shifting salvation from the centre to the periphery. The shifting of the centre on his death is taken by De Beer (2014:2) as the continuation of the irony of Jesus's ministry which was centred on the margins in solidarity with outcasts, lepers, and criminals outside the city gates where material waste was also disposed of. The good news is in the same unclean environment there is a place ceremonially clean for burning the carcases of sin-offerings, where Jesus the ultimate sin-offering finalised the atonement process. "Jesus went outside the city gates because people out there really mattered" (Frazer, n.d.), there is still hope, that they can be salvaged. Sadiku (2016) also takes outside the gates to mean that Jesus and his followers are separated from the 'world', Jerusalem and its people, meaning spiritually out of sin. For Mitchell (2007: 300) Jesus is presented as the sacrifice as well as the example for the church to follow in Jesus' mission to the margins (Mitchell, 2007: 300).

The church is invited outside the city gates, to the margins (Costas, 2005), the death of Jesus outside the city gates was a game changer, Jerusalem is no longer the focal point for salvation, salvation is now found on the new location —in the periphery. Costas argues that salvation is freedom to save others outside by confessing Jesus Christ outside the comfortable and secure life inside the city, in the comfort of the church and all are called to go out to the margins to be in solidarity, be prophets of hope in a world of injustice, disillusionment, and hopelessness. Costa also sees Jesus among the suffering marginalised people of the South and East primarily, but it could also refer to any form of marginalisation. David Bosch sees the incarnational presence of Jesus agonising with the marginalised victims of oppression (Bosch, 1991: 525), which relates to the poor people and the garbage dump outside the gates of Gaborone. "…Eco-justice cannot be separated from salvation, and salvation cannot come without a new humility that respects the needs of all life on earth" (Keum, 2012: 11). Feminists see poverty and waste as problems of patriarchal dominance over the environment and of women by men (Warren & Cheney, 1991). The salvation of the people on the margins is inextricably connected with salvation of the earth, both objects of human injustice in the name of global economic growth. From a low social, economic, position OAIC is called out to convey the message of hope through the power of the Holy Spirit.

The seriousness of poverty and the environment as global problems is evident in the World Council of Churches document which confirms the ecumenical body's commitment and stance towards the problems (Keum, 2012). The OAIC Botswana chapter as a member of OAIC the continental body which is affiliated to of World Council of Churches subscribes to this position on poverty and the environment. African Instituted Churches by their nature "social locatedness" are the closest to and identify with the marginalised (Molobi, 2016), cultural and religious, social class, and gender locations because of gendered nature of poverty. AICs hold a key to a major resource for social transformation, social capital, the church ought to engage the poor, culture and other religions (Bevans & Schroeder, 2004). Kealotswe (2014) assert that AICs contribute to social cohesion, and AICs with their strong familial connection, the household outlook can be a fundamental force to reckon with in tackling social ills like sin, poverty, and all kinds of injustice. Jesus' model is a relational network within the community, and forming a community of committed households (Costas, 2005).

Using the dumpsites, the ecumenical position, and the text in Hebrews help us to conceive the mission of OAIC. Transposition of Jesus's ministry among the marginalised of the society and

his death on the physical margins of the city brings together the salvation of humanity and the world. The Biblical and ecumenical perspectives ground the mission focus and provide the transition, a boundary and a metaphorical bond connecting the spiritual and physical contexts of marginality. The theological perspectives are OAIC's mandate and justification for their actions and their beliefs system about the supernatural world which orientates them towards their mission.

The mission is to stand for justice, peace, and integrity of creation (Bevans & Schroeder, 2004), in solidarity with the marginalised, listening to lived experiences and stories, doing theology, and learning from them (de Gruchy, 2003: 25). Engaging the political, socio-economic structures, the church should preach always through the Holy Spirit playing the advocacy role for, and in conversation, on equal footing as dialogical partners and in solidarity, with the marginalised (WCC, 2013). The modus operant of the missional calling stemming from the church's embeddedness into the marginal contexts is to be prophetic and dialogical always.

1.8.4. Mission as prophetic dialogue

Mission as prophetic dialogue is the theological framework for engaging sites of poverty, inequality, and environmental injustice. Mission as prophetic dialogue is embodied reign of God effecting change/ transformation within and among marginalised people and without, into the world around them. Bevans and Schroeder (2011: 9, 8) argued that God is embrace, God is Mission, therefore, Mission is embracing. Embrace in diverse contexts entails boundary crossings taking the form of intercultural theology. Being missional has more to do with the identity of the church of ever reaching out to embrace the 'other' as its very nature. The mission is prophetic if it entails commitment to annunciation and denunciation as the goal of witnessing and proclamation. The prophetic message is often countercultural, refusal to accept the world the way it is, being critical, and reflexive. The mode and spirituality of a prophetic mission in intercultural, interreligious, and gendered encounters must be always dialogical.

The practices of the church on the margins should be responsive and moulded by understanding of the prevailing worldview without losing its identity as the salt of the earth in its prophetic encounters at the same time resisting the temptation to impose itself on the 'other' (George, 2012: 28). The worldview that shapes the AICs' identity and the consequent practices constitute the contents and logic of the evaluation criteria that are used to determine how OAIC are doing mission. The evaluative and normative content, form, and outcome of mission as

prophetic dialogue is three-dimensional—justice, peace, and integrity of creation. Henry and Malan (2017: 2) rightly defined the African worldview as built on African cosmology —and predominantly about survival. The two scholars went on and castigate it as an unbiblical this-worldly theological perspective that needs change to meet their perception of a true Christian. Earlier on Henry acknowledged that African worldview could change only when survival which undergirds it is enhanced, according to Muzorewa in (Henry, 2010: 75). Incidentally, Henry and Malan problematise the African worldview, —the consequence, more than they problematise the root causes and the importance of securing their survival by mitigating the life-threatening contextual factors which continue to propagate and validate the worldview. Rather than attending to the consequent worldview, the process of change could be triggered by paying attention to the root cause, by immersion into the marginal contexts through the countercultural dimensions of the prophet and dialogical mission, viz, justice, peace, and integrity of creation. Relevant prophetic dialogue in the margins must be responsive to the lived realities and experiences to address the social and spiritual needs of the marginalised. The normative dimension of mission as prophetic dialogue:

a) The church is called to work for justice, out of love speak to, with, and for the poor and marginalised, to deliver the good news of God's justice and liberation (Si, 2008:29). Where poverty reigns amid plenty it is a sign of unequal relations, that need to be worked on structurally on policy level and at the bottom addressing the immediate existential needs of the and activating the agency and capabilities of the poor, with the poor and non-poor. Si (2008a: 92) argues that justice precedes peace—shalom, the church must speak against the systemic marginalisation of women (Adeney, 2007), the main way of witnessing is its authentic life of embodied justice (Bevans & Schroeder, 2004: 369–373)—being just. Justice and peace are inextricably interconnected, Bevans and Schroeder (2003: 51, 52) argued that, for peace to prevail people must work for justice, and they identified two categories of injustice, "…socio-economic-political-injustice [...] and environmental injustice".

b) The church can promote peace through education, promoting ethical behaviour that respects life, by praying for peace, and through a commitment to interreligious dialogue to minimise hatred and suspicion among different religions (Bevans & Schroeder, 2004: 374, 375). Promoting understanding and cooperation towards the common cause through inclusivity, mutuality, and reciprocity, for change to take place Eboo Patel

(2016: 54) argues certain conditions need to be met one of which is "support by authorities" a role that can be played by OAIC. Reconciliation must be premised by repentance (Si, 2008a: 92). Reconciliation comes in three forms, personal, cultural, political, and reconciliation within itself. At a personal level, it may relate to victims of gender-based violence, victims of violent crimes within the church or even among the "unchurched". For peace to prevail OAIC may also introspect on whether there is need for reconciliation and set an example by seeking reconciliation to restore shalom, according to Bevans and Schroeder (2011: 70.71) reconciliation is offered by the victims not by the perpetrators. The concept of reconciliation can be extended to God's creation which humanity is now at loggerheads with in their irresponsible pursuit of economic growth.

c) The prophetic dialogical mission of the church towards the integrity of creation refers to the need to rescue and preserve creation from human injustice by raising people's awareness and consciousness towards thinking and acting differently (Simon, 2018) and through lifestyle change in consumption patterns and commitment to renewable resources, and recycling (Warren & Cheney, 1991). The church should be involved in ecological activism and protection of wildlife and endangered species (Bevans & Schroeder, 2004: 376).

Implicit in mission as prophetic dialogue in intercultural contexts is a spirituality driven transformative project par excellence to address material and spiritual needs of marginalised people. The praxis cycle in its original abridged form or the elaborate seven-dimensional praxis matrix configuration forms the theoretical backbone program theory of change behind the missional imperatives (Simon 2018). To allow for analysis and program planning, Simon (2018) argues that change/transformation comes through the interactions of "agency, reflexivity, and spirituality" across the other phases (1) encounters, (2) contextual and (3) ecclesial analyses, interpreting traditions and (4) discernment for action. Mission as prophetic dialogue and its contents above, according to Kritzinger (2013: 38) if it is done intentionally the components of the praxis cycle should be discernible within it, by implication they are supposed to be consciously integrated into the program in the planning or mobilization and consolidated and in the action phase. The transformation takes place in household as they participate, they activate their agentic roles and empower themselves, then transformation of insiders and outsiders happens with the community—congregation.

1.8.5. Social Transformation

In this study social transformation is used as holistic renewal the intended outcome of the mission of OAIC to the marginalised poor people, and it is called social transformation to set it apart from development in the conventional secular sense of the word with it focus on the infrastructure. Transformation is taken by Bosch (1991) as uprooting poverty, he goes further to describe mission as the dimension of faith that does not accept reality as it is but seeks to change it. The mission of the OAIC is to change the plight of the poor by being a catalyst for change through dialogue and solidarity with them. Transformation for the poor in Bosch's thinking is a break with the past, and removal of root causes of injustice, in this case transformation means liberation from the bondage of poverty. There is no end to transformation, it is a continual process (Shaw, 2012: 163) which entails a refusal of the poor to be defined by the rich, becoming epistemologically privileged, and becoming the epicentre of their own hermeneutical process.

It is an intercultural hermeneutical process where the poor in dialogue with others share and acquire the tools and empowerment to discover their vocation, meaning of life, and their identity in God through Christ (Myers, 2011), they are renewed. Is a process where the poor become agents and subjects rather than objects of the mission and history (Bosch, 1991: 435, 436, 437). Social change through holistic intervention to cater for people's immediate physical needs and through the good news restore their relationship with God, neighbour, the community and the environment. The church is called upon to deliver the good news of God's love and justice to the poor (Bevans & Schroeder, 2004). Social transformation is used instead of development and evangelism because of the baggage these terms have accumulated over time, Bowers du Toit (2010: 261) argues that social transformation distinguishes the theological from the humanities' understanding of development and it opens the room for dialogue. OAIC needs to seriously look at causes of poverty and work for transformation to take place at all levels, individual, interpersonal, congregational, community and at national level.

1.9. Methodological Framework

This section presents the research paradigm and the methodology and the theological interpretive lens; the methods: document analysis, and the missiological approach: the praxis cycle.

1.9.1. Methodology:

This study is a conceptual intercultural theological exploratory study of the mission of OAIC towards poverty and inequality and waste management in Gaborone. The study is framed within the hermeneutical interpretive paradigm targeted at drawing meaning and understanding of theological, cultural, gender and social issues in and their implications for the mission as prophetic dialogue in marginal contexts. It is conceptual because it relies on available academic literature, organisational documents, and WhatsApp group interaction of OAIC, and it is non-empirical. It is a qualitative study.

1.9.2. Method:

As an intercultural theological study, it follows logically that the overarching interpretive framework is intercultural hermeneutics. According to George (2012: 33) intercultural hermeneutics depart from the premise that there is no one culture or religion that is universal, different people in deferent contexts respond differently to existential contextual questions which are a source of their different identities. George further argues that in pluralistic globalised settings meaning and understanding are arrived at through openness in interaction with the other. However, the interaction in this study unfairly privileges the researcher because the other party is represented by inanimate objects devoid of reflection.

The intercultural hermeneutical method used the available literature on the nature of AICs in general and OIAC. Contents of the documents and electronic texts and social media interaction as part of the discourse were inspected, analysed, and interpreted to construct meaning and understanding of the mission of OAIC, and make propositions. Religion is not a matter of modes and motivations, but it is received and reinforced by interaction therefore more attention needs to be paid to discourse, since most of the interaction take this form Wuthnow (1992a: 5). To capture the interactions of OAIC the documents analysed are the (1) Photographic organogram (2) Concept paper for OAIC day in Palapye, (3) WhatsApp Chat Group (4) Secretary General's AGM Report (5) constitution, (6) Strategy document.

It is not about the frequency of occurrence of the phenomenon under study but about interpretation to extract meaning (De Vos, 2002: 381), from the documents of and about OAIC to understand how their mission is shaped by the contextual factors, social class, cultural, and gender dimensions of the poor livelihoods. While the rest of the data was collected from documents, the photographic organogram was downloaded from the WhatsApp where it served

as the group icon and the chat group interaction, though they could still be regarded as text, chat group interactions involved real time electronic technologically mediated interaction which the researcher observed taking place independently of the researcher's influence. The photographic organogram was used as text, and Pickering (2008: 148) emphasised the significance of textual analysis of visual image to learn about experiences of others, since visual communication has now become an integral part of people's symbolism.

The researcher unobtrusively observed interaction of people on the WhatsApp Chat Group of nearly 200 people and the researcher analysed the textual communication in real time as it spontaneously happened bringing in some aspect of observation. Yin (2016: 153,154) argues that this method is a form of observation and data collected called unobtrusive measures or nonreactive measures which in quantitative research could be quantified, but is interpreted in qualitative research. Yin also argues that while unobtrusive measures are a useful integral part of qualitative research, they do complement other data collection methods, but would be inadequate to stand alone. Yin added that a positive aspect of unobtrusive measures unlike interviews and other observation methods is that they are immune to researcher influence. However, Yin overlooked that though the researcher may not influence the interaction the researcher still has greater influence on the interpretation, since in this regard the researcher is therefore a research instrument and part of the research tool kit (Savin-Baden & Major, 2010: 10).

Document analysis was the most suitable method for the hermeneutical interpretive paradigm, it is cost effective and nonobtrusive. The documents and photographic organogram, and WhatsApp texts were produced in nonreactive situations are free from the researcher's influence as would be case with other observation and interview methods, reflexivity is minimised (Yin, 2016: 153). The fact that the documents were not produced primarily for the research purpose they did not provide adequate data, in some cases. A disadvantage of the hermeneutical method is that interpretation is a subjective process prone to interpreter biases (Bowen, 2009: 29).

1.9.3. Missional approach- praxis matrix

The praxis matrix a theory of change and approach employed in this study to analyse the mission of OAIC is the theoretical framework and rationale underlying the proposed interventions and the same framework could be used to evaluate the efficacy of the

interventions. Simon (2018) proposed five moments in which change take place in intercultural missional encounters:

1) Immersion in contexts and the encounters: when the mission of the people of God has taken them or when they became aware of their missional calling into the margins and they engage the other interlocutors, they experience intercultural relations at various levels, individual, interpersonal, and congregational, they trigger their own agency and the agency of their interlocutors. The encounter prompts the composite agency to reflect on who they are (identity) and how they are related to the other and to God and they also become aware of the existence power relations.

2) As the agents engage in contextual and ecclesial analyses, they reach an understanding how the intercultural relations have been shaped by traditions and historical factors.

3) Contact with and reflection on the other's religious lived experiences and understandings, broadens one's horizon and deepen one's self-understandings and spirituality which opens the door for appreciation of the authenticity of the other's spirituality.

4) "…cooperating with others in planned projects creates awareness of and contributes to a common good."

5) "[…] reflecting together (reflexivity) as a Christian community on processes and practices with reference to the reign God (*missio Dei*) and human agency witnesses strengthens or subverts some practices, commitments of beliefs."

1.10. Limitations

The study is exploratory, and the research method is —textual analysis which depended largely on available documentary information the organisation chose to supply. The limitation of the data is, compounded by the fact that OAIC is an organisation embedded in oral tradition, oral data collection methods would been appropriate. Ordinarily, though documentary evidence pointed towards the answers sought to a certain extend sample data's representativeness of the population was compromised for convenience. There are greater chances that much useful information fell through the cracks because, either it was not clearly articulated on paper, or it is not documented at all. Regarding limited representativeness, Babbie (2013: 91) argues that although exploratory studies may suggest the way forward they often fall short of providing

adequate definitive solutions to research problems. While empirical ethnographic study would have been a more suitable method for collection of data from an oral tradition-oriented organisation, time and financial constraints inhibited its adoption for this study. However, as an exploratory study, it managed to generate requisite baseline information for further research into the organisation's engagements towards social transformation, and in addition Babbie (2013: 17) argues exploratory studies unravel misconceptions. However the exploratory study is useful for gaining the preliminary understanding of the phenomenon under study (Babbie, 2013: 114).

1.11. Delimitation

Though this study refers frequently to AICs, it is a study restricted to the Organisation of African Instituted Churches Botswana Chapter (OAIC), the ecumenical body of AICs. The characteristics of AICs mentioned are by extension those of the OAIC as the ecumenical body. This reference is particularly to their theology and common attributes among them. However, there are remarkable differences between the two. The activities under study are activities of OAIC, and absence of certain activities in OAIC does not preclude their absence in the member AIC churches. This absence simply means evidence of their occurrence was not mentioned in the selected documents of the ecumenical body.

1.12. Ethical Consideration

The researcher is aware of the ethical implication of doing research. However, this study will analyse secondary sources in the form organisational documents whose access is not restricted and with the permission of the organisation concerned. Due caution will be exercised in interpreting the texts in line with *ubuntu* axiology of "…respect for self and Other through consensus…" (Chilisa, 2012: 22,186). All sources that will be consulted and used, will be properly cited, and clearly acknowledged.

1.13. Proposed Chapter Outline of the Research

Chapter 1 Introduction

Chapter 2. Theological frameworks.

Chapter 3. Cultural and gender dimensions in the context.

Chapter 4. Capabilities towards a holistic mission on the margins.

Chapter 5. Mission with the poor: Restoring human dignity, human flourishing and integrity of the ecology.

Chapter 6. Conclusion and recommendations.

1.14. Conclusion

This chapter introduced the background to the problem as the disparity between the rich and poor and intensity of poverty in a country that is in the upper-middle income bracket. Prompting to question: what is the OAIC, as a church that constitutes most of the poor people doing about poverty, feminisation of poverty and inequality in Botswana and does it ought to do? This chapter problematised culture and gender dimensions as variable shaping OAIC's response to poverty and marginalisation towards transformational development. The purpose of the study is to explore the untapped strategic potential of OAIC to make a great impact towards poverty and inequality eradication in Botswana. The methodology of the study is textual analysis in the qualitative hermeneutical interpretive paradigm. The chapter also highlighted the researcher's awareness of applicable ethical considerations of the research.

Chapter 2
Theological Framework

2.1 Introduction

The overarching theological framework for this research is Trinitarian *Missio Dei*. This, is the mission of God the Father, the mission of Jesus Christ, and the mission of the Holy Spirit, and the mission which is extended to the church to participate is the overarching theological framework for this research. The framework is as follows: (A) the *Missio Dei* to the world, the triune God sending (B) the church represented by the OAIC the instrument with the message of shalom, in (C) prophetic dialogue that constitutes the form and content as well as rules of engagement with (D) the context of vulnerability, and (E) transformational development is the encounter and a journey of social change and ecological change for the church, in the context of vulnerability characterised by values of the kingdom that is "already" and "yet" to come. The dynamic of prophetic dialogue take place within the praxis matrix, a theory of change, that serves both, as the missiological framework for the analysis of how OAIC is or ought to

enlist and mobilise the agency and capabilities of the poor in their constituency to enhancing their livelihoods and mitigating vulnerability, and a intercultural theological lens through which the research observes and interrogates the activities of OAIC with a flavour of the African Women's theological perspectives.

2.2 *Missio Dei* and the Margins in Mission Theology

The concept of *Missio Dei*, was a remarkable, but contested development in missiology. Though the concept was not totally new, it evolved out of the International Mission Council (IMC) conference in Willingen in 1952. Prior to the Willingen conference, David Bosch (1991:368,369) argues that the church enjoyed a very high regard among people to the point of divinising it particularly among the Catholics, with great emphasis placed on the legal institutional nature of the church, but that image of the church had also begun to give way for the church to be perceived as the Body of Christ. Bosch argues, though the protestants had a different view of the church both camps did not regard the church as bearer of mission, during that time mission remained essentially the work of volunteer groups banded together to form missionary societies. According to Bosch, it was only by 1938 at the conference of Tambaram (1938) that a remarkable recognition that church and mission are inextricable, and mission field was no longer regarded as the distinction between Christian and non-Christian was realised. This marked the gradual demise of the God - Church – world understanding of mission — ecclesiocentric missiology.

Though this ecclesiocentric missiology was seemingly a noble development, it had its own strong critics who came with a more radical and revolutionary notion of the church-mission relationship. One of the notable figures behind this new movement in mission thinking was, Hoekendijk who according to Hoedemaker (1995: 166,167) was against "churchism.", Hoekendijk thought focus on establishing churches from missionary activities obscured the ecumenical movement attending to urgent need for shalom in the world. David Bosch (1991:383) argues that shalom in Hoekendijk's understanding was a purely humanistic and secular conception. Hoedemaker (199:167) argues that Hoekendijk defined mission as something that takes place between the world and God's kingdom and not between the church and the world. This direct confrontation with the classical church-centred understanding of mission came to the peak at Willingen. However, it was during 1962-1966 while working on World Council of Churches (WCC) project that Hoekendijk eventually pronounced the reversal

of the universally accepted God Church World to God-World-Church configuration (Hoedemaker 1995:167). In this configuration mission was primarily targeted towards economic and social transformation of the marginalised.

The God—World—Church configuration, though it was later endorsed by the WCC in the Uppsala assembly in 1967 (Bosch, 1991: 383) At Willingen 1952, the Trinitarian source of mission came as the only amenable option between a missiology that had become too anthropocentric, and too ecclesiocentric (Engelsviken, 2003: 481). As a way of resolving the controversial understanding of the church/mission relationship, the Trinitarian *Missio Dei*, mission became more theocentric and more cosmocentric, though the term *Missio Dei* did not appear in the Willingen documents. The mission was very much tied to the Kingdom of God, the mission was God sending the Son, the son sending the Holy Spirit, and the church participating in a holistic mission whose aim was to establish Christ's Lordship over the entire redeemed creation (Engelsviken, 2003: 481; Laing, 2009: 90). Although the trinitarian basis of mission was the hallmark of Willingen, Ross et al (2016: 62) argued that the term *Missio Dei* was first used by Karl Hartenstein in his commentary of the theological significance of Willingen after the conference. Reflecting on the new understanding of mission, David Bosch concluded by saying that "In the new image, mission is not primarily an activity of the church, but an attribute of God. God is a missionary God…" (1991:390).

The *Missio Dei*, God's "doing" which is inexorable linked to his "being" provides the church with foundational dimensions of being and doing its missions. "The age of missions is at an end; the age of mission has begun" -the *Missio Dei*, God has a mission and it is one mission in the world. God the Father sending the Son, and the Son sending the Holy Spirit and Holy Spirit sending the church into the world (Bosch, 1991: 390; Kritzinger, 2011: 42; Laing, 2009: 93). Russell (2004: 42) take on issues with the androcentric designation of the trinity as father, and Son, Holy Spirit, and prefers to replace them with "God, the Source of Life, Word of Truth, and Spirit of Love." Coorilos (2014: 40) prefers to call missio Trinitatis. The starting point is God's heart where love is the bond that binds the Holy Trinity into a community. The same love is poured over humanity and all creation. Coorilos (2014: 40) confirms that "… the outpouring of love, justice, mutual sharing, and equality that characterize and bind together the Holy Trinity." The mission is a trinitarian communal enterprise.

The trinitarian enterprise is substantially relationality. Relationality based on and that fosters mutual reciprocity is the bond between the divine and the human and its restoration is the

substance and goal of the mission of God. Panikkar (1973: 70) argues that the divine and the human come together in complete and intimate unity in the Trinity. It is a communal venture of love and unity, that is the epitome of fullness of life. Humanity created in the image of God has an insatiable penchant for communion with God and others, but relationality, communality and mutual reciprocity are the essence of personhood has been clouded by the autonomous individual (Klaasen, 2013: 188,191). This attribute of God could inculcate in individuals the kind of personhood that binds them with their community by bonds of care, responsibility and mutual reciprocity (Klaasen, 2013: 188). Boff (1995: 11) argues that relationality does not only bring people into a caring relationship with one another but including the whole of God's creation. On the contrary there is stark contrast between the life of the Godself and the life lived by the elite of this world who wield hegemonic powers that disempowers and subordinate others. The social, economic and political systems of this world pursue the so-called development but devoid of this essential ingredient (Speidell, 1994: 290). Therefore, the church in the margins is called upon to participate in God's plan for the entire world, —to bring about his kingdom and its values. According to Si (2008: 94), both the poor and the rich should participate and the participation must include reconciliation with the world, as a foretaste of the reign of God. The mission is targeted towards creation for its redemption and consummation, from the fall to its final eschatological destiny (Bosch, 1991: 390).

The Kingdom of God is the identity and nature of the *Missio Dei*, in which human beings are assigned dominion over creation and, lays a solid foundation for humankind's stewardship towards the ecology, and concern for fellow human beings. The *Missio Dei* is about restoring relationships between God and human beings, among human beings and with self, and restoring shalom, and justice that is both temporary well-being and eternal salvation (Engelsviken, 2003: 490). In the *Missio Dei* the mission is not of the church, but the church is of the mission; the church does not have the mission, but the mission has a church (Bosch, 1991: 390). The church has a mission by extension as the body of Christ, as the hands and feet of the triune God who has a mission to restore shalom over his creation (Laing, 2009: 96). Shalom as a central attribute of the kingdom of God, the church is a movement participating in God's love to the world in deed, word, and as a sign to restore relationships and shalom, as the goal, motive, and rationale for its service in the margins.

God is a missional God, mission is his attribute, the church exists because God has a mission, the church has no mission of its own (Laing, 2009: 90). Kirk (in Engelsviken, 2003: 485) list

the attributes of God embedded in his mission as "….love, community, equality, diversity, mercy, compassion and justice." The mission of God is self-giving and life affirming, —life in its entirety (Coorilos, 2014: 40). The church is called upon to witness the content of God's mission to the entire creation. The church is going on a mission in power of the Holy Spirit following the example of the incarnate and crucified Christ, therefore it is a mission under the banner of the Cross (Bosch, 1991: 390). Jesus moved the centre of mission to the periphery, and salvation is now in the margins. The church's mission in the margins is to mediate the love of God while still being essentially incarnational and Christological.

In respect of the foregoing, mission is the identity of the church. With this understanding of mission, Laing (2009: 95) argues that mission is no longer a mandate or obligation of the church, mission is constitutive of the church. The church is missional by its very nature, but it is not everything that it does that is missional. Though the church is missional in all its "dimensions", why the scare brackets? Remove. It does not always express its missional "intention" in all the dimension, raising intentionality as a distinctive factor in the church's participation, as a community, intentionally willing to cross boundaries to reach out and embrace the other (Bosch 1991:373). Therefore, the missionary nature of the church is demonstrated by definite activities undertaken intentionally to share God's love for the world—towards justice, peace, and integrity of creation. Bevans and Schroeder (2004: 298) bring a new dimension to the trinitarian ecclesiology, people made in the in image of God, therefore profoundly united in diversity, social and communal in nature. The challenge for the church is to live up to its calling as a divine community, characterised by unity, reciprocity, service, justice, and in solidarity with the poor as a foretaste of the ultimate destination. The church structure itself should reflect kingdom values, the church must lead by example.

God's mission in the world goes beyond the mission of the church. The goal is reconciled in humanity living in just relationships with one another and a renewed creation. Salvation is not just restricted to human beings but is also extended to the whole creation (Engelsviken, 2003: 492). Bevans and Schroeder (2004: 300) described salvation as communion with God as a gift which comes to us through Christ in history, but which finds its ultimate fulfilment in the life hereafter. They argue that this salvation is holistic, - though it is primarily a renewed relationship with God it not be extricated from communion with fellow human beings. At the core of which is justice and reconciliation within humanity, and communion with the entire created world, means commitment to the integrity of creation. Therefore, the role of the whole

people of God is to mediate comprehensive salvation, Bosch (1991:399 lamented unprecedented social distress in the world today but argued that Christians have never been better positioned to offer formidable resistance against all forces of evil (1991:400).

The mission is expanding into the world where God has already been at work through the Holy Spirit, so the world is not completely virgin, is not a tabula rasa. God has visited it before the church. As the *Gaudian et Spes* Vatican II's "Pastoral Constitution on the Church in the Modern World" as quoted by Bosch (1991: 391), the history of the world is not only characterised by evil, but it is a history where the reign of God's love has touched through the work of the Holy Spirit. God is experienced in the world through the Holy Spirit (Russell, 2004: 43). Most of the work has been done already, but it does not mean that God does not need the church to go out there not as the church for others but as the church with others (Bosch 1991: 375). Bevans (1998: 102) argues that the mystery of Trinity "inside" is revealed in the world, in history through "Inside Out" referring to the Holy Spirit at work in the world. The Holy Spirit is the agent par excellence (Bevans & Schroeder, 2004: 298). This understanding has implications for engendering ecclesial inclusivity, and openness to intercultural and interreligious dialogue in the context of gender, cultural, and religious plurality. Confirming the agency of the Holy Spirit, Myers (2011: 110) argued that the role of the church in mission is only to be obedient and faithful, the success of mission efforts is the prerogative of God.

The *Missio Dei* concept is it not without critics who are searching for a theology of missions that is relevant to the times and responsive to the lived realities in the contexts of AICs and other churches in the South particularly in Africa. African churches in the South were never really part of the historical context which led to the evolution and coining of the concept of *Missio Dei*. Harvey Kwiyani (2015: 61) an African missiologist grappled with is, he asks, what is the point of contact for Africans with the *Missio Dei*? He suggests that thinking of the *Missio Dei* along *Umunthu* is most appropriate and aligned with the African cosmology. He argues that Africa missiological thinking was never associated with anthropocentric triumphalism of the Western missions, therefore it deserves a different starting point.

Holistic mission of God through the work of the Holy Spirit in the world can be understood in terms of *Ubuntu* as the form, content, ethos, and goal of the *Missio Dei*. Kwiyani (2015: 62) argues that "… *Missio Dei* understood through *umunthu* encourages good stewardship of God's creation, for to have *umunthu* —personhood, is to be in a harmonious relationship with God, the spirits, the community, and nature." This way of thinking about God's mission finds

resonance with and provides AICs with a handle for dealing with many ethical issues in a social, economic, and ecological environment where both human and natural non-renewable resources are unsustainably exploited to benefit one group of people at the expense of another. *Ubuntu* personhood is a fusion of 'being' and 'doing' —identity, solidarity and services. *Ubuntu* theology becomes more relevant now more than ever before as the church in African respond to the paradigm shift in mission.

Changing landscapes in mission places more responsibility on the church in the south to take up mission more seriously in the margins and from the margins. The new ecclesia landscape is called 'World Christianity' it is characterised by the shift of mission from the North to the global South, from the centre to the margins (Ross, Keum, Avtzi & Hewitt, 2016: 356). The WCC in the new mission affirmation, *Together Towards Life-Mission and evangelism in changing landscapes (TTL)* places emphasis on *fullness of life* as God's intention for life and the church is called to participate in God's life affirming mission. "…and to resist and transform all life destroying forces, in the power of the Holy Spirit." (Ross, Keum, Avtzi & Hewitt, 2016: 356). Affirming life is inseparable resisting and transforming life destroying forces, human and spiritual, personal or institutional, local and global, economic or social, political, and religious. Life affirming is the identity of God's mission in all his creation. According to Nelus Niemandt the "…Spirit of God is at work where life is affirmed and blossoms." He further illustrated that affirmation of life becomes a lens for discerning the work of the spirit in the world, as well as a "…theological bridge…" intercultural, interreligious, link, rationale for interreligious and interfaith cooperation and collaboration in life affirming mission. Niemandt has provided a hermeneutic key to identify, interpret and understand friendly forces towards the mission of God between. He also presents the spirituality of mission is through the power of the Holy Spirit.

2.3 Mission as Prophetic Dialogue in and from marginal contexts

Mission as prophetic dialogue incorporates, the church being missional, —boundary crossing and intentionality, being prophetic, and being dialogical. When OAIC as the church in the margins is obedient and participates in the mission of God prophetically and dialogically engaged the context of the poor, human relationships would begin to change, and environmental justice could be restored. In solidarity with the poor who need support, challenge and dismantle the unjust social relations and structures make impoverish them. de Gruchy

(2015:9) argues that the problem of poverty and industrial and domestic waste cannot be solved by the same system which created it, neither can it be resolved by charity and welfare. de Gruchy (2015: 10) argues that the modernist development agenda and motive is suspect because the initiatives never yielded benefits to the poor. This is because the rich nations became richer while poor nations became poorer. Throughout the United Nations Decade for the Advancement of Women the socioeconomic status of women got worse (Sen & Grown, 1987: 16). The entire system needs overhaul, a holistic approach is required that tackles the outward manifestation of depravity and the spiritual source inside. Therefore, mission as prophetic dialogue integrates the mission dimension and intentionality, prophetic mode, —the ethos, and dialogical method OAIC needs to engage the context as an integral part of its journey of continuous learning from and with the poor while taking their contexts seriously. Emphasising, the centrality and criticality of responsiveness to the dictates of the context, immediate needs and culture, Samuel and Sugden argue that "the context is always local" (2009:230).

The formulation mission as prophetic dialogue, Bevans and Schroeder (2004: 348) used to describe their conception of mission in the 21st Century, is similar to David Bosch's multidimensions[1] of mission, possibly as a way of summarising Bosch' dimension. Mission as prophetic dialogue, as a normative mission theological concept, Kritzinger, (2011: 44) believes it refers to the ethos and spirituality of doing mission, "dialogue" having more to do the context, while "prophetic" has more to do with the delivery of the message. The concept still has significant relevance in the context of AICs where the Christian faith is incarnated (Bosch (1991: 456) in the culture and the gospel deeply contextualised and indigenised. However, Power and status differentials may impede the proclamation of the gospel despite embeddedness in the margins of the society. It is from this context of marginality that the prophetic voice of the church is more relevant and most anticipated.

"Prophetic" refers to unwavering commitment to Bevans and Schroeder's six constants[2] (Kritzinger, 2011: 44), in witnessing and proclamation of the good news. The message can be

[1] Mission as evangelism, Mission as common witness, Mission as the church-with-others, Mission as the search for justice, Mission as liberation, Mission as witness to people of other living faiths, Mission as inculturation, Mission as contextualisation, Mission as mediating salvation, Mission as ministry by the whole people of God, Mission as theology, and Mission as action in hope.

[2] Christology, ecclesiology, eschatology, salvation, anthropology, and culture.

deed, word, and sign, as a potent message that can unmask "the weakness of power" from a position of weakness, to be "bold in humility' to speak the truth in season and out of season. In the marginal contexts the church serves to prophetically reject all forms social inequalities and injustices within their social, religious, political systems, and opposing all kinds of sin (Bosch, 1991: 501; Kritzinger, 2013: 40, 41). Kritzinger succinctly describes prophesy as "… the hope-giving imagination that a different life and a different world is possible -and that it can begin right here, right now" (2013: 42). From the margins in solidarity with the poor, the church carries out its mission of proclaiming the good news. Proclaiming the good news also means addressing the sources of misery for the marginalised, maintaining a permanent position on the side of the oppressed. Si (2008: 94) argues that prophetic mission is not seasonal and that it should not be like social movements. Unlike social movements that bring transformation, but they are not sustained, while prophetic mission has something to learn from movements it must be perpetual, in season and out of season.

Dialogue is the *modus operant* for mission *par excellence*. "Dialogue" signifies a relationship of mutual communication that is relevant to the context (Bevans & Schroeder, 2004: 348; Kritzinger, 2011: 44). It entails willingness to listen, making oneself vulnerable by openness to be convinced and converted. To be prepared to enter dialogue is taking the other as equal partner in the encounter. Kritzinger describes dialogue as embracing the other and letting go. It is boundary crossing. A dialogue is not a monologue, it is openness to negotiation, searching for common ground, and searching for understanding (Lochhead, 2012: 60). Dialogue "makes us human beings" (Freire, 1968: 69). This is the approach the church should engender in its engagements in all fronts, with culture, social systems and relations that are not life giving, the non-poor, but more so with the poor and marginalised, because to refuse them a voice is to dehumanise them. While dialogue has a vertical dimension, with God and God's creation, more dialogical interactions are horizontal.

Horizontal interaction may take the form of interreligious dialogue, where the church engages people of other religions with respect acknowledging that the Spirit of God working through them before the encounter (Bevans & Schroeder, 2011: 28). They contextualised and their first dialogical partner was African Traditional Religion (ATR) (Sourou, 2014: 147), but it does not end there, mission encounter is always intercultural, though OAIC is embedded in its mission field the inculturation, according to Bosch (1991: 455) can never be *fait accompli* there is perpetual dynamic creative tension between the Christian message and the dynamic culture. As

the national ecumenical body OAIC engages different member churches which operate from specific contexts bringing with them different theologies, hybridity of cultures makes their interaction intercultural demanding cross-cultural sensitivity. As a result of the dialogical encounters OAIC, is a on a continuous journey of transformation, must accept to be vulnerable, at the same time continue to look for interreligious dialogue opportunities. The interreligious dialogical encounters may present themselves in different forms.

Interreligious dialogue can take the form of "dialogue of social action" Bevans (2003: 52), where the church may mobilise solidarity with women and men from other faiths towards a common cause. Dialogue may be around the three pillars of prophetic dialogue, (1) justice, (2) peace, (3) and integrity of creation,[3] constitutive of one of Bevans and Schroeder's (2004: 64) six elements of God's mission as prophetic dialogue. God's mission is multidimensional, singling out one element from the rest does not presuppose superiority of one dimension over the rest, it should be noted that these elements are not mutually exclusive, it was assumed to be a more natural starting point, but there is a lot of overlap among them in practice. The choice to balance on one was precipitated by contextual conditions in the mission field of the OAIC. This context was characterised by religious plurality, and the unambiguous contrast between remarkable economic growth, on the one hand, and abject poverty, extreme inequality, and escalating environmental degradation, on the other hand.

Dialogue with the socio-economic system interrogating development. This system links growth with progress. This practice has indeed proved to be a religious myth that needs to debunked (de Gruchy, 2015: 12). The sight of people on/and the damping site, on the outskirts of Gaborone, conjures deep speculation, contemplation, and reflection on the plight of human beings, and the degree of environmental degradation against the backdrop of so much venerated, and envied socio-economic advancement Botswana celebrates. This is not just an isolated phenomenon, but a local manifestation of a cancerous systemic global malady. This is a vivid exposé of the ugly underside of western capitalist development and its concomitant consumer culture which consequently lead to marginalised, and discarded [Human], and domestic and industrial waste on the damping site. This state of the poor as a result of the neo-

[3] Bevans and Schroeder (2011: 64) identify six elements: witness and proclamation; liturgy, prayer and contemplation; justice, peace and the integrity of creation; dialogue with women and men of other faiths and ideologies; inculturation; and reconciliation.

liberal economic system prompts a lot of existential questions about humanity, God, and his creation, in search for an alternative model. Is this how God intended human life and environment to be?

There is need for dialogue with the poor, recipients of charity and welfare are not getting any better the so-called poverty alleviation programs work in the short term and the same people keep coming back for handouts. The poor are the subjects of all efforts to uplift their welfare (Bevans & Schroeder, 2011: 28). The dialogue is not just confined to the poor but the other marginalised people: migrants, women, children, and ethnic minorities. The government commissioned consultants to carry out research on waste management, created several initiatives for poverty eradication, yet the amount of waste continues to escalate, and the same recipients of welfare remain on the role of beneficiaries of poverty eradication welfare programs. One of such well known programs is called *epelegeng*, (Magombeyi & Odhiambo, 2017). How do we reconcile, abject poverty amid abundance, depravity and economic growth in an upper-middle-income country? Where do things go wrong? These questions are still unanswered.

Current approaches to poverty have proved futile. For instance, there is dire need for considering alternatives. The state of human beings and ecology, exemplified by the combination of hopeless, poverty, and unmanageable environmental pollution, is not an isolated socio-biophysical accident but is predominantly a deep, and dark spiritual disaster consequential to the fall of humankind (Myers, 2011: 27). The problem of perpetual poverty is deeper, because it is not only a sociological problem, but a spiritual one. The spiritual side of the problem does not infect the poor only, but the non-poor alike (Myers, 2011: 63). The church needs to witness dialogical to transform the context with the power of the good news.

Dialogue also needs to involve listening to narratives engaging the contexts. The tragic narratives of the poverty and the ecology is a negative narrative which needs to be reconciled and resolved within the context of the grand narrative, the story of God and his grand plan. People turned away from God and imbibed toxic tragic narratives of the powerful that distorted their identities. However, Steffen (1998: 479) argues that narratives can create relationships as well. OAIC has work to do, the biggest challenge is for the church deeply espoused to African culture to live by example. When necessary the church should be bold enough and learning to go against the grain of African culture. The church needs to take a stand; interrogated and challenged neo-liberal economic policies that impoverish the majority of the people (de

Gruchy, 2015: 53) (Sen, 2001: 25). Traditional patriarchal social arrangements, institutions and practices need to be critically revisited and reconceptualised. Bosch (1991: 424) argued the first step of doing theology is *commitment "*commitment to the poor and marginalised" the starting point for OAIC is orthopraxis.

Prophetic dialogue entails asking pertinent questions on gender relations "in bold humility" and answers are to be sought with all concerned parties. Why are some people so poor in a country that is so rich? Why are female-headed households poorer than male-headed households? Why is the gap between the rich and poor not closing despite economic growth? What makes the poor vulnerable? Most answers to these questions point to relationships that are not working. Unjust and unequal power relations which predispose women towards poverty and gender-based violence (Modie-Moroka, 2010: 188), systems that are serving the interests of non-poor at the expense of the poor and the environment. OAIC needs to acknowledge that the poor are experts of their own lives (de Gruchy, 2003: 22). The poor just need to be empowered to take charge of their lives, they do not need handouts. The poor people need to have their capabilities bolstered, exclusions, and restrictions to access resources removed, policies that are antilife reviewed they need their vulnerability mitigated, and their livelihoods secured (Kabeer, 2003a: 6).

While the incarnational nature of the Christian faith is accepted as an undisputable fact, theological expressions that deviated from the orthodoxy were considered either heretical or syncretistic. The concepts of inculturation, contextualisation, and indigenisation carry a connotation of something foreign being assimilated in another context, AICs are a more authentic expression of incarnational African Christianity. Though whole idea of contextualisation, which, Bosch (1991:421) referred to as the manifestation of a new paradigm, sounds more relevant to doing mission in a foreign culture, it important to note that it is a theoretical continuous cyclical process following the praxis cycle. The church has to continuously adapt to its context as long as culture and transformation continue to be dynamic. Bosch further argues that contextualisation recognises that there is no pure interpretation of the gospel.

Authentic understanding of the gospel takes place within the receiving people's culture. There is no privileged interpretation because every interpretation carries cultural baggage. Contextualisation brought with it its own way of doing theology from *below*, in the case of AICs it is a way of recognising 'native theologies'. A radical shift from privileging theologies

that are the privy of intellectuals. According to Bosch (1991:421, a theology based on philosophy, scriptures and tradition, towards contextual theology, a theology '*from below*' whose interlocutors are ordinary poor and culturally marginalised people, a theology that draws from *social sciences*, scripture, and tradition. Bevans and Tahaafe-Williams, (2011: 9) defines contextual theology as a way of doing theology which entails a mutually critical dialectical exchange between two realities, the experience of past and the experience of the present. The past would refer to what is contained in scriptures and church traditions, while the present consists of contextual personal or communal experience, social context, and culture —religious or secular. It is a meaning making process which considers the lived experiences, stories and narratives of people who were never given the voice to participate meaningful, rather imbibe pre-packaged stale exotic irrelevant other people's theologies. Shaw (2012: 163) argues that acknowledging culture makes the gospel relevant and meaningful, cultural sensitivity facilitates the gospel to be culturally congruent, the gospel becomes immediately recognisable and warmly and seamlessly appropriated. That is what incarnational mission and inculturation in the margins in solidarity with the other is all about.

The elements of Bosch's emerging ecumenical missional paradigm operationally locate OAIC within the *Missio Dei*, in the mission field in their local context. They are representative of the contextual assimilation of and fusion with one element of Bevans and Schroeder's (2004: 348) mission as prophetic dialogue to synthesise contemporary situation specific normative principles OAIC with its African cosmological background may appropriate in reflection and contemplation of their integral mission to and with the poor in and from the margins — mission in context (Samuel & Sugden, 2009: 229). Wickeri (2004:187) describes the church as inherently missionary by nature. If this is true, similarly the same can be said about- the indigenous churches whose missionary activities took a different outlook from the western colonial type of mission work of the Roman Catholic and Protestant churches in the non-Christian world. The indigenous churches meet the description of the church 'being sent' not the church sending paradigm, because they are home-grown churches, incarnated in the mission field. The church is a sacrament, sign, and instrument of the Kingdom of God (Bosch, 1991: 374), is a demonstration of unity in the Kingdom of God. Unity is the kingdom ideal the church ought to strive for, resemblance with Christ the real sign of unity. However, many churches are characterised by intradenominational, interdenominational divisions and strife. As such unity is not one of the attributes many Christian churches would brag about.

2.4 Apostolate of the laity mediating salvation in context of social change and transformation

The church needs to be united work together, to equip, and empower the poor on the margins to take up the challenge as the bearers of mission as prophetic dialogue. As the ordained ministry evolves from the Christendom paradigm of the institutionalised church it presents a challenge to mission as prophetic dialogue and its outcome—salvation. Apostolate of the laity and "priesthood of all believers is gradually becoming the contemporary *modus operant* for the church at grassroots level. A process through which the poor recover their identity in God through Christ and discover the vocation —agency, are fundamental to living a life that is fully human. Tinyiko Maluleke testifies to the development of African Theology and accentuates on the agency of the marginalised Africans as they struggled for survival (2000: 28). According to de Gruchy (2003:23) the notion of vocation brings in the element of social action which makes the apostolate of the laity holistic mission. The new paradigm "laicization" of Christian theology shifts the mission frontier moves towards the ordinary members. While in mainline churches "laicization" of theology is a fairly development but in AICs it has always been the default mode of operation (Molobi, 2011:7), Maluleke laments that their agency was never recognised nor nurtured. Although Molobi blames this decentralised mode of operating for undermining cohesion within the church leading to frequent splits which are common among AICs. This paradigm shift is congruent with the idea of doing theology from below. Households acts as a basic unit of the community and the centre of mission shifts to the periphery.

The involvement of laity in mission is not an entirely new phenomenon. The laity was involved in the mission but at a different level. Their involvement was more as voluntary support stuff, or what the Vatican II referred to as "auxiliaries" (Bosch, 1991: 470, 471, 472). Bosch premised this development to departure from the Enlightenment dichotomy between private and public which opened Christians to living their faith in everyday life. The apostolate of the laity flattens the clerical hierarchy and converts the community of faith into a more organic ecclesiology that is more adaptable, and responsive to the demands of a rapidly changing technology driven socio-cultural environment. However, this shift to the periphery does not signal the demise of the clergy but both will coexist and work together seamlessly (Bosch, 1991: 473) This accelerated involvement of the laity in mission is characteristic of the New testament dispensation, the Holy Spirit was not poured out on the clergy only, but on the whole

community of the people of God, endorsing the "the priesthood of all believers". de Gruchy (2015) envisages the need and Biblical foundation for it, but he only saw it as an exception, a stop gap measure, where ordained clergy is for one reason or the other non-existent like in isolated rural congregations. While priesthood of all believer is basically about inclusivity, marginalisation, and different forms exclusion are still evident in many churches inhibiting effective missional work of the church.

The mission of the church is essentially framed in Christology from which its understanding of salvation becomes complete. The mission of the church falls within witnessing the incarnation, earthly life of Jesus, his death, resurrection, and p*arousia* (Bosch, 1991: 399). Jesus set the example for the church to follow, the model of the mission of God in which the church was privileged to participate. Jesus' earthly mission covered the totality of human being's needs, he healed the sick, fed the hungry. He freed those who were held captive by the evil spirits and forgave sins. His ministry was holistic. He included individuals and households, their present and their future, their bodies and their souls (Bosch, 1991: 399). Therefore, the mission of the laity should be Christocentric, incarnational, inclusive, and responsive to people's physical and spiritual needs. The missional dimension of the priesthood of all believers lays its intentionality in mediating salvation in and from the margins to mediate transformation in spaces of inequalities, poverty, misery, criminality, and marginality. Bosch underscore that salvation is not in the hands of Christians, nothing that they do here on earth that will represent the fullness of the reign of God, believers are obliged to convey the message of joy and hope, the grief and anguish of salvation with a "preferential option for the poor" (1991: 400). However, salvation would be incomplete without repentance and personal faith in Jesus Christ, salvation means communion with God (Bevans & Schroeder, 2004: 300). The mission is activism against evil and in the family and in society (Bosch, 1991: 400). Bosch implored the church to be tuned into the constant dialogue between God and the world, God and the oppressed, God and the suffering, God and the society, and God and his creation.

2.5 Quest for social, cultural, and ecological justice

Mission as prophetic dialogue in marginal spaces of poverty, inequality, unequal gender, and environmental degradation is predominantly a quest for justice. This section covers three forms of injustice, socio-economic, cultural, and environmental injustice as the contemporary plagues of modernity. The prophetic dialogue in the quest for justice takes a fourfold intervention

approach to the condition of the poor in and from the margins, advocacy, empowering the poor to have a voice, solidarity, and leading by example Bevans (2003: 52). The drastic consequences of wanton marginalisation of the weakest and the damage to the environment, should trigger the church conscious of its prophetic ministry to take up its position in solidarity with the marginalised. The task begins by identifying the marginalised in context. The marginalised maybe identified by their geographic locations, social location, ethnic, economic status, gender, race, women, widows, children, and migrants.

Although social justice advocacy was the centre of fearless Old Testament prophetic utterances towards all levels of the society, in high offices and commoners alike, as prophets boldly confronted prevalent injustices in their social, political, and religious contexts (Bevans and Schroeder 2011), nowadays, the church pays little attention to its prophetic office. Social justice is concern and action towards inequality, barriers, access, suffering, collective good. It has to do with take a firm stand against social structure and social processes which inhibit human flourishing. (Sage Handbook on Qualitative research.) Bosch (1991:402) argued that the advocacy role of religion weaned off in a more hostile pluralistic socio-political context of the New Testament in the Roman Empire where the early church was *religio ellicia.* Because of the conquest, religion lost its privilege of oversight on political leadership. This was a precursor to the dichotomy between religion and state a relationship which ultimately muffled the prophetic voices of the church in the name of respecting the boundaries (Bosch, 1991: 402). Many churches are still ambivalent about exercising their prophetic voices up to the present day. This ambivalence is deepened by complex relationships between justice and love.

At tangents is proclamation of justice and love, the challenge to prophetic dialogue for the church is to maintain the two, the provocative and the palliative, in creative tension, Oliver Si (2008: 91) warns that when mission is prophetic conflict with oppressive social and political systems is inevitable. The tension between justice and love can be traced to the tension between two ethical orientations, pro-justice rational ethics and pro-love religious ethics coalesced into “mystical” and “prophetic” which subsequently gravitated into the dichotomy of social action and evangelism as two mutually exclusive missional mandates of the church (Bosch, 1991: 402). Samuel (2009: 226) argues that emphasis on the mystical leads to withdrawal from serving one neighbour and emphasis on the prophetic involves bringing justice and social change in the world. Regrettably, many Christian churches the former stance, AICs included. Yet the two Christian values are complementary. Freire (1968: 45) erases the dichotomy

between justice and love, he sees an act of love in the oppressed people's fight against oppression and injustice, because fighting injustice humanises both the oppressor and the oppressed. Si (2008: 92) further argues that justice is a way of loving, because justice can be pursued in a loving manner and there is no love without action against injustice. Si concurs with Bosch in his argument that "justice with love is judgemental and uncaring", confirming Bosch's concern about maintaining a creative tension between the two. Prophetic dialogue is an integrative missional approach that reconciles justice and love.

For decades, missional currents alternating between being missional and being prophetic overshadowed the church's quest for justice. This ambivalence manifested itself in proclamation and social action debates, among the evangelicals and ecumenical alike. The debates raged on until the Wheaton Declaration of 1983 (Bowers Du Toit, 2010: 266). The declaration was preceded by 1975 Nairobi Assembly of the WCC where a consensus was reached that there is no evangelism without solidarity, the two are inseparable. Solidarity and advocacy for justice with the poor must include the message of justice in the kingdom of God. The proclamation must present the promise of God's justice, hope and love to the poor and marginalised on earth (Bosch, 1991: 403). Therefore, the church in the margins should speak for the poor against structures and processes that oppress them, becoming the voice of the voiceless for and with poor from the margins.

Secondly, the missional church's commitment to the poor takes the shape of helping the poor own their voice against injustices. Church in the margins should create inclusive safe spaces where the poor, women, migrants, and all marginalised groups in the community tell their stories and lived experiences without fear of reprisals. The church has a duty to help the marginalised restore, nurture their wounded identity, develop self-esteem, activate their agency and confidence to offer resistance.

Third, the church commits itself to solidarity with the victims of oppression and injustice. The church can never be neutral where injustice abounds. Bevans made it clear that this does not imply neutrality, affirms the prophetic role of the church entails taking an absolute political position on the side of the poor and victims, against the sources and causes of injustice. The church is challenged to live and embody God's "preferential option for the poor".

The forth position, perhaps the most challenging for OAIC, is to lead by example, for the church must be seen to be practising what they preach. They must acknowledge that transformation is mutual and reciprocal through introspection and reflection on the

transformative Word of God in dialogue with the marginalised. AICs are embedded in African culture; African Women Theologians implicate inculturation and patriarchal traditional practices towards unequal gender power relations and injustices (Kanyoro, 2001: 37).

Theology from the underside of history is a rich and challenging dialogue between the experience of the past and experiences of the recent context. Plurality of cultures is a gift from God (Ross, Keum, Avtzi and Hewitt, 2016: 191).Cultural justice is attending to provision of opportunities for a people to, select from their own repertoires, imagine, appropriate, improvise and express the gospel truth in their own terms. The good news must be presented in a manner that activates innate religiosity within their worldview as broader interpretive framework. People's culture entails existential social, economic, political, and religious or secular cultural dimensions (Bevans & Tahaafe-Williams, 2011: 9). Cultural injustice often plays out as cultural superiority that looks down on the other's culture — cultural imperialism. Many people in the former colonies of the West were forced to see through the eyes of the missionaries (Ross et al , 2016: 273). Embracing the other's culture allows authentic recovery of identity and activation of agency towards mission to emerge from the margins. Local culture can play an integral role in liturgy by building on existing spiritual sensibility within a people, according to Massimo Faggioli in (Bevans, 2013: 264) liturgy could be "a powerful tool for the Church's missionary identity and activities." The early missionaries in Africa demonised African culture, denounced, and repudiated a people's identity, denying them an authentic existence, which was their strength (Oosthuizen, 1985: 72). In Botswana context it was from this weakness rose resistance, through songs, dance, rituals, stories, African rhythms and spirituality the missionaries cast away paganism rose formidable and flourishing African Christian spirituality. This power of weakness Cruz (2012: 249) called it the "hidden scripts". Marginalised people maybe powerless, but open dialogue with their culture offers a window through which we can access the silent agency deep within. Acknowledging their culture is tantamount to acknowledging the work of the Holy Spirit in history before our encounter with the other. However, indigenous Christianity's cultural embeddedness is contested space. African Women theologians see uncritical preservation the patriarchal African culture as perpetuating unhealth cultural practices that hurt women, stifle them from flourishing, and inhibit them from living a life that is fully human (Kanyoro, 2001). Through candid dialogue with culture that culture can be transformed as well, and the positive aspects of culture salvaged and capitalised on.

Despite the negative culture may prove to hold untapped indigenous resources critical for preservation of the environment.

Environmental stewardship does not only make economic sense but has an ethical dimension inseparable from prophetic dialogue. Humanity and the environment are interdependent and inextricable, eco-feminists often locate women and the environment at par at the bottom as victims of the social dominance promoted by patriarchal neo-liberation growth oriented political economy (Mellor, 2018: vii). There are adequate rules and regulations for protecting the environment through proper despoil of waste in landfills, yet industrial and domestic waste is disposed of in a manner that poses a health hazard to humans and environmental pollution to the ecosystem in Gaborone — environment injustice. Nixon correctly calls environmental degradation 'slow violence' (2011:3). Overlooking economic injustice and ecological injustice threatens the integrity of the church as the foretaste of the Kingdom of God. Wickeri (2004:189) argues that economic injustice and environmental degradation are morally irreconcilable with a community that bears the good news of Jesus Christ. Besides being a missional mandate of the church environmental stewardship is part of the church's social responsibility towards posterity. Chambers and Conway described environment sustainability as preservation of the ecology for future generations (1991:9). Neo-liberal capitalist system is implicated for damaging the environment

Apart from generating enormous amounts of unmanageable waste that further damages the ecosystem, neo-liberalism encourages competition based on selfishness of autonomous individualism. And the individualism supports the market that is responsible for careless exploitation of natural resources. Participation in mission means the church conscientising the public of the deception and myth of the progress (de Gruchy, 2015: 12), which accentuate on production at the expense of the ecology that is indispensable for sustaining the livelihoods of the poor. This results in a situation where the poor and the rich both face the consequences, yet the poor did not benefit from the exploitation of resources and are too poor to withstand the health fallout.

The goal of prophetic dialogue in the quest for justice is restoration of the image of God in humanity. Myers (2011: 25, 26) argues that God's identity is a combination of his "being" and his "doing", communality and relationality are the nature of the Triune God. Restoration of Trinitarian relationality affirmed *Ubuntu* that constantly balances between particular and universal, individual and communal (Klaasen, 2013: 188). The Holy Spirit bestows on

humanity the ideal relationality which realigns relations to God, self, the other, and environment. In addition to mediating salvation towards restoration of the identity, OAIC could explore with the poor opportunities for turning the waste into a resource and create livelihoods. Bevans (2003: 51) suggested, lobbying and supporting legislation for preservation of the ecology. He also challenged the church to lead by example, by living a simple lifestyle to limit and discourage irresponsible consumption of the popular culture. Therefore, mission as prophetic dialogue is about the whole people of God mediating salvation, being just and standing for justice in solidarity with the marginalised while, the goal of prophetic dialogue is transformation.

2.6 Transformational Development

Transformational development constitutes encounters, engagement with contexts and agents, activation of the agency of the poor towards reflexivity, spirituality, and renewal. Transformation development is the means, purpose, and goal of mission as prophetic dialogue. Transformation development as an end is initiation of an iterative process that includes but not limited to changing unequal oppressive social power relations, it also includes changing "faith-based realities" of the context of religious and economic marginalisation (Simon, 2017: 206). Transformation takes place at various levels, starting from personal, interpersonal, family, household, group, and institutions, the aim is *shalom* (Simon, 2018:182; Swart 2008:19) Transformational development as a means takes on the visible/tangible form of social action (praxis) by transformation agents (the church, the poor and their interlocutors). The aim of transformational development is enhancing the well-being of the poor by addressing their material, moral, ethical and spiritual needs. In the secular world it was ordinarily referred to as development.

The concept of development went through considerable metamorphosis over the years before it came to be understood as transformational development not only within the religious settings, but also in the secular circles. The post-colonial, and Cold War era notion of development was characterised by ideation of progress, evolution, economic growth, and linear progression from backwardness to modernisation, from underdevelopment to development (Swart 2008:9; Bowers Du Toit, 2010: 262). It was a dehumanising and disempowering top-down conception which disregarded the aspirations and priorities the people they purported to development and it was not on the target population's term. It was associated with the drive to bring Third World

countries to the level of their former Western colonial masters, where development was synonymous with becoming westernised. The whole idea was based on fallacious assumption that benefits of economic growth would trickle down to the poor, and that did not happen (Swart, 2008:11; Bowers Du Toit, 2010: 262). On hindsight the whole development agenda translates to have been nothing more than just a post-World War II Cold War strategy to keep communism from the former colonies (Myers 2011:27).

There is consensus among Christian development practitioners that the term development as it has been used in the secular spheres has a picked along a lot of baggage through the years, jettisoning it and opting for social transformation, instead (Bowers Du Toit, 2010: 263; de Gruchy, 2015: 11). Myers (2011: 113) acknowledges that the human story of suffering and marginalisation has been tackled from many fronts, modernity came with promises of rationality and science as the antidote for human evil and suffering, to no avail (de Gruchy, 2015: 169). Therefore, the current notion of development is evolving away from the economic model to focus more on people's participation, self-reliance, people centredness with special emphasis on people's dignity and agency in determining the nature and process of their development. It is also moving away from autonomous individualism towards community transformation. According to Bowers Du Toit (2010: 263) development is no longer defined in terms of infrastructure, but is now transformation of economic, social and political structures at interpersonal, societal, and international relationships. Swart (2010b: 16) takes it further by asserting that it is about development of human capabilities with which people could enhance their self-respect, self-confidence, dignity, self-awareness, and self-expression.

Development for Amartya Sen (2001: 36), is the process of expanding human freedom, and freedom is both an end and a means of development. Sen connects freedom to agency of the poor to enhance their capabilities, poverty is more than income deficit it is capability depravation. Capabilities enable people to be what they capable of becoming and do what they value. The poor lack in freedom, without freedom one cannot achieve social effectiveness, one becomes capability deprived. Sen (2001:30) argues that the goal of development is well-being and the measure of well-being is not income but identity, 'what they are and what they can be' and what they can 'do', 'functionings'. The missional encounters predispose the church as a dialogical partner of the poor and institutions and structure in the context to activate the agency of the poor and with the poor engage the sources of the 'unfreedoms' as way of mediating transformation.

More radical post-development theorists contend that modernist understanding of development failed (Bowers Du Toit, 2010: 263), and Bosch echoes the same sentiments about the failure of capitalism, science, and technology to lift human kind from poverty. Instead human depravity is getting worse as evidenced by the incidence of poverty among some of the most affluent nations in the First World (Bosch, 1991: 434, 435; Myers, 2011: 91). Bosch further argues that the former colonial masters lacked the political will to deal with the underlying injustices which were the causes of human suffering in their colonies. Bosch further, (1991:435) contends that it was the West's reluctance to deal with poverty from the roots and continue with their evolutionary brand of development which prompted the people in Latin America in the 1950s to fashion out their own development in the form of liberation a revolutionary form of development. While in ecumenical circles the rich Christians evaded the subject of poverty by interpreting poverty metaphorically. Bosch (1991:435) argues that serious adoption of material reality of poverty is a recent discovery where theology and ethics belong together. Therefore, the poor are now not only the yardstick for mission, but they are also bearers of the good news (Simon, 2017:203; Bosch, 1991:435).

Arriving at the decisions to integrate theology with ethics, in missiological debates to get to the current position was not easy. For decades, the debate was swinging between the two mandates, evangelism and social action, between the evangelicals and the ecumenical until a consensus was reached. In 1983 The Wheaton Declaration laid the debate to rest with the recognition that proclamation and social action are inseparable components of mission of the *Missio Dei* (Bowers Du Toit, 2010: 266). Poverty has both material and spiritual dimensions, it manifests itself in different material forms, transformation points to a better future. This future can only be understood in the light of the kingdom of God which is the ultimate. The kingdom of God begins in the 'here and now' dealing with the materiality aspects of this life together with the spiritual. The kingdom is already ushered in, but not fully realised (Myers, 2011:113). Transformational development is a continuous journey towards the better future characterised by *shalom* —peace, in a just society, where relationships with God, his creation, self, and others are just, peaceful and harmonious (Bowers Du Toit, 2010: 266). Shaw (2012:164) argued that the missionary task of mediating *shalom* is unending. Transformational development aims to change the trajectory of human life on the physical, social, mental, and spiritual level towards the kingdom ideals (Myers, 2011: 113).

Transformational development starts with praxis phase of the praxis cycle. Myers (2011: 114) posits that transformational development begins with the merging of narratives of the community. The missional process begins with immersion in contexts and encounters (Simon, 2018:181). The kingdom of God becomes the setting and the goal. The foretaste of the hereafter, only as the ultimate goal but as the present. This is the point of entry for OAIC as Christian development initiator. Christian transformational development work is essentially based on the Cross as part of God's grant narratives continuing in history. The church participates in mission acknowledging the authenticity of the community and its history, and that God has already been at work in the community (Myers, 2011: 111). The mission field in OAIC's case is the poverty ridden urban community. Of all the stories that are converging there is one story that is normative, —the story of God. The story that gives the poor's marred narratives meaning and put the distorted self-understanding into their right perspective. The future of OAIC the ecumenical body depends on the 'option for the poor' and the mission in and from the margins, according to Wati Longchar (2016:281), mission from the margins includes collective resistance to structural injustices in the society. As the poor salvage their true identity and true vocation from the deplorable state of depravity, everything falls into perspective, and one can envision a better future (Myers, 2011: 114). This is the main goal of transformational development. When both the church and the oppressed fail to resist and fight unjust systems that is complicit with injustice (Longchar, 2016: 282) — resistance is prophetic.

Transformational development is the process and outcome of the mission of God with the participation of the church through prophetic dialogue mediating salvation that recreates relationships in the contexts of gender, social class, culture and religion. The transformation takes place in human relations in five frontiers, with Triune God, with self, with the community, with the 'other', and with environment (Bowers Du Toit, 2010: 268). The restoration of human beings' relations with God is about recovering one's true identity in Christ. The identity recovered is essentially Christocentric *ubuntu*, the goal of prophetic dialogue encounters with God. This renewal emanates from immersion in the contexts and encounters with individuals, households in the community, leads to self-awareness, self-discovery and awareness of power relations (Simon, 2018:181). Though the renewal is the act of God it is enriched by the [inter]religious, [inter]cultural] nature of the encounters within the community setting, with the "other", and the community must have a healthy relationship with the environment. It really begins with restored personhood *Ubuntu,* not from "Africaness", but from re-established

communion with God through the sacrificial death of Jesus Christ and live a life directed by the indwelling Holy Spirit (Bowers Du Toit, 2010: 269). The Africaness gives *ubuntu* the form and capacity otherwise it remains ideation. Life is about seeking the kingdom first. Self-understanding is the cradle of character and the starting point for transformational development. The poor recover from internalised stereotypical definitions of themselves by the non-poor (Myers, 2011: 118, 119). The renewal of self-definitions changes human being's reality and responses (Bosch, 1991:20-24).

The community plays a significant role for solidarity and incubation of humans, ideas, and for consolidating power where power is needed in intracommunity or intercommunity relations. Samuel (2009: 265) defines transformational development as the enabling of "God's vision of society to be actualised in all relationship, social, economic, spiritual, political so that God's will may reflected in human society and his love experienced by all communities, especially the poor." Samuel placed relationality and Christian identity at the core of his definition, though he did not bring out clearly how care for the environment as part of the relationality equation. However, he underscores the pre-eminence of the community, confirming the essence of the community for attainment of *shalom.* The community approach, apart from resonance with the contemporary understanding of development and the African way of life *ubuntu* it locates transformation as a people-centred communal enterprise. It is also rudimentary in value formation and it is aligned with the Kingdom perspective (Korten, 1990b: 113,114; Kretzmann *et al.*, 2005: 5).

The restored relations with and within the community reground the community as a power source for building relations. The potential of the Christian community, as a hermeneutical community, in nurturing change in individuals' personhood and households through a network of the relationship should not be underestimated (Klaasen, 2013: 193). Bosch (1991:23,24) argues for significance of the use for critical hermeneutics to dialogue with and understand first century Christians' mission as a way of validating their self-definitions *vis-à-vis* their missionary imperatives. There is leverage from social capital grounded in mutual trust and reciprocity (Swart, 2010b: 20), nurtured and maximised in within communities. Because of the human selfishness, unhealthy, oppressive, and impoverishing relations supplanted the original God intended supportive, and empowering relations between the poor and the non-poor in the community to the extent that *othering*, instead of embracing, became the order of the day.

The fourth frontier is the "other", which calls for embracing, reconciliation, and the inclusion of the other. Relations with the other may be affected contextual and ecclesial analysis the ecumenical body becomes aware of power differential and how history influenced (Simon, 2018:182). Embracing the other warrants in the true spirit of forgiveness and acceptance, following the example of Jesus Christ (Myers, 2011: 119), the mode required for mission with others. Therefore, the transformation is the restoration of the kingdom *esprit de corps* values within the community starting from its basic unit, —the household to institutions in the form of interreligious and intercultural dialogue to promote religious pluralism cooperation towards the common good (Patel, 2016: 54). The community also connects the individuals and households to their environment.

The fifth frontier is a healthy and respectful relationship of the community with the environment. The community has power to influence relation between individuals and between people and the environment (Middlemiss, 2011: 1157, 1158)(Myers, 2011: 120). The community can reactivate in-built capacities to influence social structures towards environmental stewardship. Transformational development is the restoration of the right relationship to the environment as they discover their true identity and recover their true vocation as stewards of God's creation, to care for it so that it performs its life support function, just and peaceful relationships is the core of *shalom* (Bowers Du Toit, 2010: 268). With regards to dumpsite De Beer (214:4) observed human beings discovering vocations in places people least expect including clerics and theologians— on the periphery of history.

The process of transformational development must take on the prophetic mode/ethos in and through dialogue unlike the outdated problem-centred approaches. Myers (2011: 121) argues that any meaningful engagement with poverty that is transformational must acknowledge and start with affirming that change is the triune God's action, through creation, the incarnation of God the son, and God the Holy Spirit. The values of the Kingdom are, "… equity, provision of basic needs, justice, dignity, self-worth, freedom for all, cultural appropriateness, ecological soundness, people participation, spiritual transformation and hope." (Swart, 2008:9). Transformation works in the world and, in the hearts, and minds of people, believers, and non-believers, acknowledging the agency and capabilities of the poor (Bowers Du Toit, 2010: 269).

Transformational development is people-centred unlike the modernist infrastructure focused development, it is about the people's development agenda and their agency. The change belongs to the people who need the change, who must set the goals and objectives, determine

the process, and the pace. The distorted self-image of the poor calls for prophetic attention, repentance and forgiveness must be encourage, although they are not conditions for inclusion in the planned intervention. Tied to the agency of the poor is that focus on relationality and reciprocity. Myers warns against the temptation of starting with abstractions, yet poverty is about real people (Myers, 2011: 122). The goal is not efficiency like the modernist models, but for poor and non-poor to discover the meaning of life encapsulated in restored identity and discovered true vocation, changed people and changed relations and changed identity as faithful productive stewards of God's creation (Bowers Du Toit, 2010: 268). This process is fraught with hardships. There is an adversary who is against people attaining *shalom* through deception and manipulation of the political, social, and religious system of this world dissuading people from living the God intended kind of life (Myers, 2011: 122).

The process of social change should be aimed at transformation which is the vision of the Kingdom of God which includes seeking truth, justice, and righteousness with all (Samuel & Sugden, 2009: 266). The Christian transformational process' prophetic nature entails exposing the lie that manifests itself in the taken for granted disempowering social relations that create god-complexes in the non-poor. Transformational initiatives engage inadequate worldviews. Truth and justice should be seen to be enhanced as a result of any development action. Truth and justice cannot be confined to localised causes of poverty but go beyond to the macro and global contexts (Myers, 2011: 123).

A local community is part of a larger international social system comprising, regional, national, and global social systems. Causes of poverty at micro-level may have roots outside the local subsystem, with triggers in the macro environment. Transformational development should go through the macro-level to economic and political institutions at national and international level (Bowers Du Toit, 2010: 269). Transformational development takes a people-oriented bottom-up approach relying on guidance from lived experiences, stories and narratives of the poor and non-poor in their context. True transformational development encourages the poor to change their mind set and policy mechanisms that enslave and subject the poor to domination and oppression. Agents of transformation should work with the target population and demand restructuring and better governance of institution through advocacy and policy analysis from below (Myers, 2011: 124).

Ill-conceived development interventions are potentially harmful to the people they purport to save if due caution is not taken to deliberately take a critical stance towards the social

implications of one's actions. Interventions may inadvertently deepen existing gender divisions or ethnic and religious fault lines among people by upsetting the often-fragile relational balance and or aggravate intergroup and intragroup hostility (Anderson, 1999: 14). Interventions may upset relational equilibrium with liberative and regenerative consequences, but all the parties involved should thoroughly investigate the potential of distorting social and economic activities and relationships. The chances of eliciting undesirable consequences harmful to the intended goal need to be ruled (Anderson, 1999: 15). Anderson argues that giving an interview to a warlord on one side of the armed conflict on national television may give unintended legitimacy to his cause, in the same vein aid can be inadvertently harmful. Anderson (Anderson, 1999: 15) advises that, for development to do no harm, agents must deliberately choose a 'bias for peace' as a guiding principle in volatile and emergency situations. The top-down approaches are likely to falter in this regard; therefore, bottom-up dialogical approach consolidate Anderson's idea of 'doing no harm' by ensuring that causes-effects relationships in interventions are thoroughly interrogated together with the community to understand and isolate potential unintended damage. Normally, the local church or people's organisation possess deep and critical requisite understanding of their constituency, their experience and involvement is crucial for successful deployment of projects.

Transformational development demands on the local church, as a living sign of God's continuing presence in history in the community, commitment and openness. The church in the margins is part of the contexts, it is subjected to transformation as it strives to balance its Christian identity with contextual relevance in its orthopraxis (Simon 2017:206). Where external agents start interventions community participation should include the church as an institutional member of the community. Myers (2011: 127) highlights a threefold role of the church, the church as a servant and a source of encouragement, the church as a source of value formation, and the church as hermeneutical community (Swart, 2010: 459). The church becomes an indispensable partner in collaborating with development practitioners in meeting the material and spiritual needs of the community and encouraging the community towards stewardship of God's creation. The church through the power of the Holy Spirit is a source and nucleus for social capital formation (Swart, 2010: 20). The church is a critical interface between the Word and the local culture as a community embedded and already transforming from within the community.

The church is the transformational development agent in vulnerability contexts where human 'functionings' are threatened, impeded, or outright ignored. In contexts where people are inhibited from living their lives with dignity and to the full. According to Nussbaum (2000: 220), women live in such gendered contexts where they are on the receiving end of subordination and oppression, they are seldom fully availed opportunities to fully function as human. Amartya Sen (2001: 202) laments the transformational opportunities humanity misses to effect wider social change through the agency and capabilities of women by excluding and marginalising them. Although Sen's argument is plausible, it is an example of what Nussbaum is repulsive of where women are not taken as an end in themselves. Arguably, Nussbaum contends that women are often regarded as instruments to other people's ends. They are assigned to second rate citizenship, they are often overburdened, marginalised, and seldom acknowledged.

The agency and capability approach to transformation improves on the inadequacy of the instrumentality notion. It is also an improvement to the conventional income-based poverty reduction approaches. Poverty is not only about low income but entails complex constellation of vulnerabilities, dominations, and social exclusions which are irreducible to income (Krantz, 2001: 1). Chambers and Conway (1991:1) link capabilities to sustainable to livelihoods as that which make livelihoods of people possible.

The relationship between livelihoods, capabilities, and poverty is complex justifies the call to OAIC. Poverty in the urban centres is always associated with unemployment — lack of livelihoods. The goal of livelihoods is well-being, Nussbaum (2000: 222) refers to as being fully human. Livelihoods depend on capabilities, assets, and sustainability. Capabilities are what enables a person to "do" and "be", they are integrally associated with one's 'functionings', service, and identity *ubuntu,* and *ubuntu* is inherently relationality. They include people's ability to determine and live the quality of life they want, —freedom to choose. Capabilities are interdependently normative and descriptive, and both as "means" and "ends". They are means and ends of livelihoods, one needs them to eke out a living, and livelihoods provide an opportunity for developing and utilisation of capabilities. Nussbaum (2000: 235) arguing for women emphasised that human beings need capabilities to function as fully human, and to achieve that quality of life they are capable of living., Capabilities in livelihoods provide dynamic, adaptable, and proactive ability to mitigate vulnerability by withstanding and reducing the effects of stress and shocks improving the sustainability of livelihoods in the long

term (Chambers and Conway, 1991:4). Therefore, poverty is essentially lack of capabilities, an inverse relationship of these two variables is equally true.

In the course of developing capabilities and livelihoods, the capability approach is criticised for inadequately accounting for the long-term impact of human activities on the ecosystem. Lienert and Burger (2015: 2) underscored the significance of ecological sustainability escalating it to intergenerational and intergenerational justice. The ecology is an integral component in all livelihood strategies. Capabilities, assets, and sustainability of the poor households' livelihoods within their communities of which OAIC and its member churches are a fundamental potent combination towards holistic transformation.

2.7 Conclusion

This chapter discussed the normative theological framework for mobilisation and engaging poverty, inequality, injustice towards the environment in and from the margins. The framework provides the foundation, and motivation of mission, *Missio Dei*. The chapter discussed prophetic dialogue as the *modus operant* of *Missio Dei*, mission of the laity as the church in and from the margins. The fundamental issues prophetic dialogue deals with are justice, peace, and integrity of creation as sources of poverty, inequality, feminisation of poverty, and environmental degradation. The marginal contexts have to deal with social, cultural, gender, and ecological justice, and transformational development as the goal of *Missio Dei* and prophetic dialogue the nature of the mission and how the church/OAIC could be involved was discussed. The role of the main change agents is implied towards the poor, their actions and processes for mobilising their joint capabilities encapsulated in prophetic dialogue and its elements constituting the ethos and issues for engaging the vulnerability physical and social context to mediate spiritual and social change transformational development, an on-going process were outlined. The chapter concluded with a description of the process and the central role played by capabilities with special reference to women's capabilities. It showed that women as the worst affected of the poor required special attention. This chapter discussed key theological issues central to change; the agents, the process and tools, and the expected outcome —*shalom.* The outcome *shalom* is right relationships expressed in recovery of authentic identity, discovery of vocation as God's stewards. The stewardship is presented as assumption of responsibility and accountability over each other's well-being and the well-being of their environment. Transformation is the plan of God through the Holy Spirit, with the participation

of the church through prophetic dialogue by activation of the agency of the laity and the poor.

Chapter 3

Cultural and Gender Dimensions in the Context

3.1. Introduction

The earlier chapter dwelt on theological framework, social and missiological foreground and how mission as prophetic dialogue can bring about social transformation to marginalised people. This chapter is mainly focused on social analysis as an attempt to read the 'signs of the times.' It locates the study within the framework of four interacting areas of our social system, economic, political and religious systems from the broader global context down to the local context. It discusses Millennium Development Goals, the Sustainable Development Goals, and the Botswana national development frameworks, and how culture, and gender are interwoven into the complexity of poverty, inequality, and environmental degradation. On the other hand, the chapter explores how the OAIC as the incarnational contextualised church is embedded in the context of marginality and how OAIC's praxis is shaped or shapes the culture and gender dimensions within the context. The chapter employs the missiological praxis matrix by interpreting available literature and foundational documents of the ecumenical body. Simply put, this chapter explores how the mission of OAIC in the marginal context is responding to culture and gender as contextual factors towards transformation.

3.2. Contemporary global discourses on poverty, inequality and the ecosystem.

Poverty, inequality, and the ecosystem are receiving top priority on the international development agenda. The world leaders, under the auspice of the United Nations committed to make concerted effort to mobilise commitment and resolve from all sectors of the society. They discussed how to combat among other things poverty, gender inequality, and environmental degradation facing humanity (United Nations, 2015: 3–7). In September 2000 in New York, 187-member states of the United Nations gathered for the world summit to map out how to end inequality within between and between countries. The gathering agreed to set goals to reduce poverty and increasing the well-being of human beings in the entire world within the first 15 years of the new millennium. They highlighted three crises facing the world, violence, poverty and environmental degradation, and consequently adopted the *Millennium Declaration* with

eight goals[1], and clear indicators for their achievement by 2015. This research is concerned with goal number 1, 3, and 7: eradicate extreme poverty and hunger, promote gender equality and empowerment of women, and ensure environmental sustainability, respectively. MDGs supply pathways to social and environmental justice, enhanced individual and communal capabilities.

According to the Millennium Development Goals Report of 2015, member states made significant strides towards achieving the goals globally, with almost all the targets showing almost 50% improvement compared to the 1990 baseline used. de Gruchy (2015: 23) argues that if it was not for the attack on the World Trade Centre more could have been achieved. The member could have achieved, he cites that the attack distracted the global commitment. However, his argument carries weight for the United States. It cannot be convincingly argued for rest of the world. The extremely poor people living on less than $1.25 per day in developing countries, declined over two decades from 47% in 1990 to 14% in 2015, from 1.9 billion to 836 million in 2015. The middle class who constitute people living on more $4.00 a day tripled over the same period, now are half of the workforce. The proportion of the population undernourished in developing countries fell from 23.3% to 12.9% over the same period. The report indicated that gender remains a serious impediment to people's well-being worldwide.

On gender equality MDG 3, developing countries managed to cut the disparity in access to education between boys and girls in primary, secondary, and tertiary education. The number of women in vulnerable employment fell by 13% and men by 9%. Women are more likely to be poor than men in poor households —feminisation of poverty. Women in paid employment outside the agricultural sector rose from 35% to 41%. On the overall the number of women in parliament doubled over two decades.,90% of the countries now have women members in parliament("MDG 2015: 3). Though the improvement in figures is encouraging, the gains realised are far from satisfactory the imbalance is still at the ratio of one woman to five men. Women are yet to be accepted into decision making positions. There is still discrimination and unequal representation of women. The statistics which relying on world averages is deceptive;

[1] A summary of the MDGs: 1. Eradicate extreme poverty and hunger. 2. Achieve universal primary education. 3. Promote gender equality and empowerment of women. 4. Reduce child mortality. 5. Improve maternal health. 6. Combat HIV/AIDS, malaria and other diseases. 7. Ensure environmental sustainability. 8. Develop a global partnership for development.

averages ignore significant disparities between countries and compensate for countries with low scores or which did not make any progress at all. The one to five ratio shows how bad things are on the ground. The global triumphant approach does not do just to the affected marginalised poor people living in the countries that did not do well. Even though at global level they celebrate this success, there is yet the need to examine how individual countries fared.

Ensuring environmental sustainability was MDG 7, the report recorded a significant achievement on elimination of ozone-depleting substances, though relationship between some indicators and goals were not obvious. For example, provision of clean water is a good thing to do but the link with environmental sustainability is farfetched. Unclear indicators and misalignment between goals and indicator compromised the chances of achieving the goal and limits participation of the general public. However, one of the indicators is reduction of number people living in slums. This goal and indicator connect the two victims of neoliberalism, poverty and the environment. Nixon describes them as 'conjoined disposability' (2011:3) of a system he calls 'turbo-capitalism'. The slum environment is not ideal for human flourishing, and the living conditions in the slums have a negative impact on the environment.

The report conceded that despite the progress made, millions of the poorest were left behind due to multiple factors, sex, disability, ethnicity, and location. The gap between the rich and the poor, rural and urban still exists. The report drew several associations between poverty and a multiplicity of other social problems. Poverty is found at the intersection of child mortality, children dropping out of school, maternal mortality during child birth. Environmental degradation affects the livelihoods of the poor most. Inequality between countries exert pressure on the poorest in the poorer countries most. The poorest of the poor are women and children worldwide. The report specifically recommended efforts to be targeted toward the most vulnerable group.

Noteworthy, for this research was the involvement and role of Faith-Based Organisations (FBO) towards the formulation and implementation plan of Sustainable Development Goals

(SDGs), as reported by Universal Peace Federation (UPF) on their website[2]. Over 30 religious leaders and representatives of faith-based organizations gathered in New York, in April 2015, issued a joint statement calling for action to end extreme poverty by 2030, "Ending Poverty: A Moral and Spiritual Imperative." OAIC was represented by the General Secretary, Rev. Nicta Lubaale, and a copy of the joint statement is on OAIC Headquarters website[3]. This was in preparation for the 70th Session of the United Nations General Assembly on September 24, 2015. Prior to the session the World Bank Group, and the UN Inter-Agency Task Force on Engaging with Faith-Based Organizations for Sustainable Development together with a coalition of faith-based and religious organizations organized a multisectoral event entitled, "Meeting the Moral Imperative to End Extreme Poverty and Realize the Sustainable Development Goals." The event for celebrating the milestones reached towards achievement of the MDGs and to discuss a faith-based action framework to achieve the SDGs. Based on the moral imperative statement the faith leaders drew out three fundamental commitments, they committed (1) to generate and be guided by evidence, (2) advocacy as a vehicle, holding governments accountable for their promise towards the SDGs, (3) to foster more effective linkages and collaboration between religious organisations and other development actors, including governments, the World Bank Group, the United Nations and the private sector.

The government of Botswana developed its own programs in line with Millennium Development Goals (MDGs). Later the government rolled out programs in line with MDGs in their revised form as Sustainable Development Goals (SDGs). While the whole idea of Sustainable Development Goals just like the MDGs are noble initiatives they are noticeably clear shortcomings that could have been avoided. The SDGs are unnecessarily too many and the definitions are ambiguous, with a lot of grey areas between them. For example, SDG number one: no poverty and number two, no hunger. For the sake of this research SDGs 1 No poverty, and 2. No hunger, belong together, it is all poverty, 5 Gender equality, 10 Reduce inequality, and 15 Life on land, are more direct though there is still unclear distinction between

---

[2] http://www.upf.org/united-nations-relations/373-sustainable-development-goals/6755-faith-leaders-issue-call-to-end-poverty-by-2030 http://www.upf.org/united-nations-relations/373-sustainable-development-goals/6755-faith-leaders-issue-call-to-end-poverty-by-2030.

[3] http://www.oaic.org/?download=ending-extreme-poverty-a-moral-and-spiritual-imperative-2 http://www.oaic.org/?download=ending-extreme-poverty-a-moral-and-spiritual-imperative-2.

some of them. Apart from international concern encapsulated in the SDGs there are also regional frameworks Botswana is responding to.

The latest addition to Botswana's portfolio of development frameworks is African Union's Agenda 2063 priorities and their own targets. Which is a pan-Africanist dream, a fifty-year plan for the unification of the continent into a single politico-socio-economic entity. Botswana has already integrated the pan-Africanist ideals into its domestic development frameworks. The government of Botswana has along with regional and international framework drew a local implementation national development frameworks, Vision 2036, and National Development Plan 11(NDP11). Poverty eradication occupies the central positions in all these frameworks. It is a clear demonstration of Botswana government's commitment towards Agenda 2030, its principles, targets, goals, and indicators. Poverty eradication and gender equality are a national priority at the centre of all concerted efforts and strategies all organs of the state.

The government of Botswana disclosed in its Voluntary National Review (VNR) presented to the High-Level Political Forum (HLPF) of the United Nations on the progress towards SDGs. The hallmark of the report was poverty eradication and the national focus was on SDGs that are poverty and gender equality related ("Botswana Sustainable Development Knowledge Platform", 2017)[4]. According to the review, the country is on a path it started five decades ago and through MDGs guided by four pillars sustainable environment, and rapid economic growth, economic independence and social justice. These pillars provide smooth transition to the three pillars on which the SDGs are set, namely, social, economic and environment. The focal point for the status report is on Sustainable Development Goals which are believed to have considerable impact on poverty SDGs 1, 2, 3, 5, 9 and 17.

Though the head count rate of poverty in Botswana went down from 47% in 1993 to 30,6% in 2002/3 it went further down to 19.3% by 2009/10, the Gini coefficient decreased from 64,7% to 60.9% but the rate of inequality is still higher than that of South Africa, Namibia and Lesotho. The review accedes that incidence of poverty and inequality is, however, still too high for a middle-income country. Poverty Eradication Program (PEP) which started in 2010 and is targeted to empower people who are earning less than P300 or $30 per month. PEP is the flagship programme by the government of Botswana in the fight against poverty. While there is ample and visible evidence of the government's fight towards poverty reduction,

[4] https://sustainabledevelopment.un.org/memberstates/botswana

conspicuously absent is the evidence of its effort to reduce inequality, yet there is a close causal link between the two.

Equality is a necessary foundation for peace, prosperity, and human flourishing but poverty remain gendered. On gender equality and poverty, most of the poor households are female headed the report confirmed that poverty is gendered. HIV AIDS is still skewed towards women with 19.2% and 14.1% for men and the report suggests that the difference could be attributed to woman's exposure to violence related sex. Representation of women in decision-making as reflected by their inclusion in parliament and cabinet, women now constitute 10% and 17% respectively, 47% of senior government positions are now held by women. Women now occupy 30% of senior positions in the private sector and in parastatal companies. The government has enlisted the aid of traditional Chiefs to combat gender-based violence, the government is oblivious of that the Chiefs are the custodians of the patriarchal culture that perpetuates subordination, oppression, and violence towards women.

Though there is considerable improvement in the status and involvement of women the formal productive sector the link between poverty, gender-based violence (GBV) is cause for concern. The report also highlighted that gender-based violence history challenge for the country and the rate is 67%. GBV is most prevalent type is intimate partner violence (IPV) within their reproductive area, and is symptomatic of a deeper problem in people's private every-day lives. It points towards how gender is framed within *Setswana* culture in the purview of this research. There is no indication of the church's involvement either by taking protracted initiatives towards addressing the problem by engaging the perpetrators or and assisting the victims. If there is any action against this problem from the church more extended effort is urgently required for the effects to be more visible.

The OAIC as the church that is embedded in the traditional African culture can adopt a comprehensive framework for intense engagement and appraisal of gender dominance cultural repertoires starting from within the church itself. The church by its very role in value formation, on one hand, and poverty, on the other, these two provide the most natural contact point for addressing the poverty- IPV cycle. Bompani (2010: 309) argues that AICs take seriously the African cosmology and they offer acceptable explanations and appropriate response to problems of witchcraft, sorcery, evil spirits, and their connection to economic deprivation. African cultural norms that legitimise the use of violence to control women are archaic and need to be interrogated within the church. It has been observed that there is an upsurge of GBV as women in Botswana are beginning to exercise their rights the patriarchal culture is

threatened, and men who are clueless of this wave of change find themselves without any option but to resort to violence as a desperate move to main (Machisa & Dorp, 2012: 59). Culture has a strong contribution on participation poverty through social exclusions and unequal power relations which prejudice women and children towards capability and income poverty, distorting their well-being and dignity, Siphambe (2003: 20, 21, 22). Siphambe (2003:22) confirms that women, children, and minority groups are not allowed to speak at *Kgotla* meetings presided by traditional leaders, rendering them voiceless and powerless. Women are trapped in abusive and impoverishing relationships because of the cultural practice of paying *lobola* (bride price) a noble practice that originated with great relational bonding intentions. The noble custom is misconstrued to be the price that a man pays for transfer of ownership of a woman from her father or brother or uncle to himself. Therefore, the man feels entitled, and to some extend women also believe the man is rightly entitled to do whatever he wants with his property (Maundeni, 2002: 268).

Inequalities which impoverish women begin in households they are subtly embedded in the ideology which binds households together, consequently manifesting in unequal power relations between husbands and wives, men and women within the household (Machisa & Dorp, 2012: 113). there are cases where a man can force his wife to stay at home because cultural norms give more dominance to the men (Machisa & Dorp, 2012: 74, 113). GBV is used by men to control by curtailing women's capabilities 'clipping their wings' to keep them in poverty, and poverty traps them and exposes them to more violence, forming a vicious cycle. Poverty is violence towards women, it denies them access to gender equality which is a fundamental human right. Culture needs to be interrogated UNDP acknowledges that churches under a collective term Faith Based Organisation (FBO) have an input in the social change needed to remove cultural impediments to gender equality. The gender inequality is one major element at the intersectionality of inequalities that perpetuate poverty of women, men, and children.

Botswana as a country is upbeat with international development initiatives, yet OAIC's participation in the implementation of international, regional and national development protocols it not clear. Churches through their various representative bodies were party to the formulation of MDGs and SDGs they were involved in the global processes that led to the Millennium Declaration through the Millennium Forum and the Millennium World Peace Summit of Religious and Spiritual Leaders as part of the engagement with civil society (de Gruchy, 2015: 37), but there is no evidence of OAIC's participation in the implementation.

UNDP guidelines of 2014 for engaging Faith-Based Organisations could be useful for OAIC in this case as a people's organisation, the government, and other development partners as a framework for developing mutual understanding and cooperation in bringing holistic social change in the margins of secular and religious plurality. UNDP recognises the critical role played by faith-based organisations in international development programs as a vital link between policy structures and implementation at the grassroots level.

3.3. The nature of poverty and inequality in Botswana

Poverty and inequality remain unacceptably high in Botswana, even though the country made considerable progress in economic growth from being one of the ten poorest in the world at independence in 1966 to upper middle-income status. Botswana owes its success to good governance and mineral wealth (Diamonds), according to the World Bank of April 2018 Country Overview[5]. The report hails the country's social expenditure, especially on education which is the highest in the world, 9% of the GDP. However, it laments that all that expenditure did not produce a skilled work force, and the unabating unemployment is sitting at 17.7%. Poverty was 16% in 2015/16, and the income inequality remains one of the highest in the world. ("The World Bank in Botswana: Overview", 2018). The website highlighted some of the challenges the country is facing, high inequality emanating from the economic model where the state is the main employer and main investor, while the small private sector depends on the government for business. All economic activities revolve around the government. The report also pointed out that the country need to improve the investment climate through improved policy framework and cultivate an environment conducive for private sector-led job creation. However, the puzzle remains, how to explain high poverty and inequality rates where the country registered unprecedented sustained economic growth every year.

3.3.1. Causes of poverty and inequality debates in Botswana

Poverty is a complex phenomenon intertwined with many factors into a maze of complex causal relationships. The well-being World Bank (2001: 15) poverty is " …pronounced deprivation in well-being". Well-being can be viewed as command over resources to meet human needs (Haughton & Khandker, 2009: 2), this suggests that income is part of the equation. Poverty is not just about money, it has many dimensions, the World Bank report

[5] https://www.worldbank.org/en/country/botswana/overview

added, apart from material deprivation which is normally measured by income and consumption. Haughton and Khandker argue that well-being can also be whether an individual or household can afford a specific consumption good; poverty is experiencing hunger, having no shelter, lacking clothes, lack of access to health facilities, no education. Living in poverty also means vulnerability to any adverse events beyond their control. Amartya Sen (2001: 36) argues, there is no well-being if people are lacking capabilities to function as human beings. Poverty becomes a multidimensional phenomenon when lack of income combined with lack capabilities. It becomes a web of deprivations from lack of income, to lack of good health, bad treatment by state institutions, and ill-treatment by the society at large. The poor suffer from various forms of exclusions and marginalisation, they are voiceless and powerless—absence of freedom (Haughton & Khandker, 2009: 3; World Bank, 2001: 15). Participation, implicit in capabilities above, Siphambe (2003: 22) argued, participatory poverty is the most difficult type of poverty to measure. Though poverty and inequality are closely related there are significant differences between the two.

A further distinction is made between inequality and vulnerability by Haughton and Khandker (2009: 3), who defined inequality as unequal distribution of attributes over the whole population. Simply put, inequality is the disparities in income and expenditure between the richest and poorest. Basically, it is a measure of how equitably shared the wealth in the country, it is a criterion for justice. Though Haughton and Khandker down played its significance in poverty analysis, it can reveal a lot about social privileges and exclusions. Instead, Haughton and Khandker (2009: 3) place emphasis on vulnerability, the susceptibility to falling into poverty in the event of any unpredictable adverse situation, or crises befalling individuals or households. Understandably because of the way vulnerability psychologically affects people and the associated substantial well-being and health ramifications. Put together these dimensions of poverty are important to be considered for designing and targeting of interventions.

Botswana was one of the ten poorest countries in the world when it gained independence in 1966. According to Mokalakwe and Nyamnjoh (2017: 2), its success was a result of judicious use of diamond and cattle wealth, and partly from the proceeds from South African Customs Union (SACU) revenue sharing. These factors contributed to its ascendance to upper middle-income status. To date its infrastructure and human development is unprecedented. It is one of the few sub-Sahara African countries in the upper-middle income bracket with the Gross

National Income per capita of US$13 102 and Human Development Index[6] (HDI) of 0.717 putting the country on position 110 of 189, (UNDP, 201; Jefferis & Kelly, 1999: 212; Ulriksen, 2017: 73).

Despite the unprecedented achievement, paradoxically Botswana remains one of the three most unequal countries in the world with a Gini coefficient of 60.9% (Mogalakwe & Nyamnjoh, 2017: 6). The Human Development Index (HDI) is impressive, but the gender disaggregated index Gender Development Index (GDI) indicates gender-based inequality in the three dimension, reproductive health, empowerment (education), and command of economic resources (UNDP, 2018). According to the same UNPD report, Botswana's Gender Inequality Index (GII) confirmed gender-based inequality which in a way had a negative effect on the overall HDI. Inequality becomes one of the issues that require serious consideration from all parties involved, the non-poor and the marginalised, the church included.

The country's success story has attracted great number of scholars to a country qualified to be a model for good governance in Africa (Ulriksen, 2017: 74). The contrast between record sustained growth in the world, the growth rate averaging 9.2% over 20 years (Mogalakwe & Nyamnjoh, 2017: 2), and high poverty and inequality attracted both cheerleaders and critics, in the bid to search for insights on how the puzzle could be resolved. Jefferis and Kelly (1999: 211, 212) sought answers to the same question, nearly 20 years ago, that many are still asking. Siphambe (2003: 23) argues that the major cause of poverty in Botswana is narrow economic base (Jefferis & Kelly, 1999: 217), limited income generation opportunities and small domestic market. Unemployment and underemployment, Magombeyi & Odhiambo (2017: 9) lay the blame on the education system for producing graduates with mismatched skill sets against the requirements of the industry, yet the industry is non-existent in Botswana.

Though climate contributes significantly towards poverty, the situation is further compounded by selective deployment of resources. Nearly 20 years ago, Jefferis and Kelly (1999: 216) argues that poverty has a feminine face in the form of female-headed households constituting nearly half of rural households. The women are deficient in and access to most resources and capabilities needed to survive on agriculture. They also argue that the weakness of agriculture due semi-arid climate undermines employments opportunities hence high unemployment. They

[6] Human Development Index measured on three dimensions, long and health life, access to knowledge, and descent standard of living.

further argue that though agriculture is a major setback there are economic and social impediments, unequal distribution of access to capital including the land and cattle contribute significantly towards feminine poverty (1999: 217). Jefferis and Kelly (1999: 217) allege that "Government policies and spending decisions […] favour certain groups in society (such as cattle farmers) over others (such as female-headed household arable farmers)"— structural gender based inequality. Though since Jefferis and Kelly's time of writing the legal framework to address gender imbalances has enormously improved Batswana's patriarchal cultural norms, customs, and practices are still lagging behind (Hunter, 2006: 738).

Though, Jefferis and Kelly (1999: 218) argue that most resource-abundant economies suffered from the "resource curse" while they observe little evidence of it in Botswana, however, they insinuate that the diamond revenues contribute to the widening inequality gap. They did not dismiss the "resource curse" but they find "little" evidence of it, and they downplay the significance of inequality by arguing that it was common feature of mineral economies and trivialised it as "… this is only one aspect of poverty." Understandably, they are in support of pro-elite policies. Inequality in Botswana is maintained, according to Ulriksen (2017: 86) by the deliberate reluctance on the part of the ruling party to introduce comprehensive redistributive social transfer and taxation policies. Such policies that would narrow the inequality gap; it is a political decision that serves the interests of the elite at the expense of the poor majority.

Similarly in the tourism industry, Mogalakwe and Nyamnjoh (2017b: 7) lay the blame on the top-down state's approach to land ownership and resource management, which they allege was an anti-poor development approach. In the introduction of their analysis, Jefferis and Kelly (1999: 218) questioned whether the mineral dominated economic structure could have in a way contributed towards poverty, unfortunately, they evaded answering that question. Ulriksen (2017: 74) provides an insight into the answer to Jefferis and Kelly's question by arguing that, dominance of the economy by mineral wealth indirectly undermines the political will and commitment to diversify the economy. Consequently, mineral wealth hinders structural change and economic development. Gillies (2010: 14) argues that resource-rich countries are generally notorious for their unwillingness to tax their citizens to escape accountability and demands of policy spending from the taxpayers, —a political strategy.

The visible development activities reflecting some spending on infrastructure and social services, according to Ulriksen (2017: 75) are token cosmetic spending strategically meant to procure legitimacy. While insignificant policies are put only as mechanisms for ensuring

continued support from the poor electorate during elections. They seldom promote serious potentially efficacious redistributive policies which would incidentally undermine the pockets of the rich. Mogalakwe and Nyamnjoh (2017: 6) confirmed Ulriksen's conjecture by asserting that Botswana's redistributive policies such as drought relief, feeding schemes, destitute policies and old age pensions fail to achieve their redistributive objective. Drawing on her analysis, Ulriksen (2017: 74) concludes that poverty and social inequality in Botswana are predominantly an outcome of the political economy of mineral wealth, where social transfers are presented reluctantly without the participation of the masses with the sole purpose to enlist loyalty of the poor. These debates confirm poverty is to a great extend a result of conveniently engineered unequal relationships. To a large extend it is humanity's creation and humanity can change it. These are the issues on which the poor need a voice and leadership. OAIC is apolitical and playing opiate role on the poor since they represent the majority of the poor, instead they should be guided by Jesus Christ's preferential love for the poor.

Apart from economic factors, traditional beliefs and practices, gender relations exacerbating poverty. Jefferis and Kelly (1999:217) argue that the traditional customs subordinate women and limit their access to household income, while they bear a disproportionate share of the burden of care children. Though women even care for the extended family they are discriminated against in the inheritance practice. The two also blame what they called "fatalistic cultural beliefs (such as witchcraft)" for undermining the effectiveness of healthcare and absolving people from personal responsibility and initiative for their lives. This reveals the some of the negative attributes of the underlaying African cosmological dimension. While there are certainly other aspects of the African worldview that need to change, Jefferis and Kelly's argument that extended family obligations erode savings and inhibit accumulation of productive assets, ignores the advantages of the inclusivity of *ubuntu* collective relational approach over individualistic western cultural orientations. Some poverty is attributed to discriminatory practices towards minority groups in society, such as the Basarwa (Jefferis & Kelly, 1999: 217), the same cultural exclusivist practices are applied on women as observed earlier on in this chapter. Apart from traditional beliefs and exclusionary practices morality needs revisiting.

Poverty in Botswana can also be attributed to deterioration of moral cultural and religious values and break down of marriage as an institution. Kealotswe (2014: 235) argues that children occupy a very important place in African cosmology and marriage is no longer a precondition for bearing children among the Batswana people. He also adds that for the sake of having

children people enter illicit relationships where men have concubines culturally sanctioned as *magwimba* in Kalanga and *mafetwa* in Setswana. According to Kealotswe, these women would have failed to find men to marry them because there are more women than men. Implying that women outnumber men, though there is no statistical evidence to prove this point. Kealotswe goes on to argue that the practice of none monogamous extramarital relations is permissible by the African God, and these relationships are mainly for bearing children. According to Kealotswe, this aspect of the African culture is one of the ingrediencies AICs use for constructing their theologies.

Reproduction for both men and women is fundamental in the construction of identity and personhood among the Tswana people (Upton, 2003: 318). Upton also argues that migration in search of employment was adopted as a key defining factor in the construction of Tswana men's identity. Men migrate in search of employment while women, (*mosadi* which can be literarily translated to mean one who remains behind), are relegated to unpaid reproductive role and increased burden of care of children, their own or family members', fathered by irresponsible men. This set up further promotes promiscuity and none monogamous relationships at the same time increasing the incidence of HIV/AIDS.

Sexual immorality makes a significant contribution towards the poverty of women and children in Botswana. Johnstone (2001: 118) in his publication Operation World, alleges that the majority of Tswana Christian are just nominal Christians who over-indulge in immorality and drunkenness characterised by broken family life. Johnstone further argues that "…in some areas, over 90% of the children are illegitimate." Though the researcher does not subscribe to such an exclusionary concept of 'illegitimate children'. However, the high percentage of children born out of wedlock and its correlation to the high number of poor female-headed households is alarming and indicative of a real crisis demanding urgent holistic intervention. Henry (2010: 72) also assets that the strong Christianity of AICs is well rooted in the Tswana's worldview, but he also laments the erosion of morality in the twenty-first century. Sexual immorality has taken hostage of the family as the basic unit of the society, while placing a disproportionate burden of care of children on women and increasing the number of poor female-headed households. Though AICs are partly implicated they cannot be held solely responsible for the problem as the church immersed in the margins. Nothing yet is forthcoming from OAIC in this regard, it is business as usual. However, AIC are an indispensable part of the solution by initiating serious dialogue and reflexivity around the issues.

Inequality is a hindrance to poverty reduction. While inequality can be one of the effects of poverty, social justice is the core of any meaningful solution to poverty and inequality (Ortiz, Moreira Daniels & Engilbertsdóttir, 2012: 69). It should be noted that there is a wide intersection of inequalities enmeshed in varying degrees of social exclusions, income and wealth, education, health, access to resources, access to employment, social services, age, ethnicity and gender (Unterhalter, 2009: 16). They all inhibit equitable social transformation and full functioning of humanity, though their detailed discussion falls outside the purview of this research. Holistic efforts and interventions towards eradicating poverty could incidentally annihilate a multiplicity of associated material, moral, spiritual, and social problems in the society.

3.3.2. Poverty as the worst form of violence

Poverty exposes people to a multiplicity of disadvantages and social ills like ill-health and violence. Poverty is both cause and effect of violence (Fajnzylber, Lederman & Loayza, 2002: 3) Poor people, apart from bearing a disproportionate share of the public health burden of violence, also bear a disproportionate share of the burden of deprivation and violations of human rights (Claassens, 2016). The poor live in the most dangerous environments in almost every society. They sometimes become violent as well making the adage “hurt people hurt people” a self-fulfilling prophesy. Income inequality is strongly associated with national homicide rates. Cross-country studies produced conclusive evidence of correlation between increase in Gini coefficient and robust increase in violent crimes (Fajnzylber, Lederman and Loayza, 2002: 4). Conversely, increase in GDP was seen to have significant crime reduction effect, where the growth was accompanied by redistribution of wealth. Poverty is negatively correlated to peace.

Poverty predisposes women towards GBV particularly intimate partner violence (IPV), and limits their chances of escaping violence (Modie-Moroka, 2010: 188). Modie-Moroka argues that living in poverty is economic exposure to intimate partner violence (IPV) poor women risk their lives by living in gender-based violent relationship, especially women with children stay in abusive relationship solely for children support from the abusive partners. In some cases, the IPV turns into intimate partner femicide (IPF/IPH). The definition of gender-based violence (GBV), according to United Nation Population Fund UNFPA, International Rescue Committee (IRC), and the United Nations High Commissioner for Refugees (UNHCR), Gender-Based

Violence Classification Tool[7] poverty fits into the 5th core type of GBV, (United Nations, 2006:1),:

> Denial of resources, opportunities or Services: denial of rightful access to economic resources/assets or livelihood opportunities, education, health or other social services. Examples include a widow prevented from receiving an inheritance, earnings forcibly taken by an intimate partner or family member, a woman prevented from using contraceptives, a girl prevented from attending school, etc.

Although a single incident of denial of resources may not lead to poverty, because of culturally sanctioned unequal gender power relations many women are subjected to perpetual denial of their right to work and access opportunities. This denial of their rights keeps them dependent on their husbands or male partners, rendering them powerless, vulnerable, and unable to escape the abusive relationships. Their vulnerability and inability to escape abuse are often accompanied by actual physical violence, which itself has serious long term ramifications not only for the women but for their children (Maundeni, 2002: 258). Machisa and Dorp (2012: 113) argue that most victims or perpetrators of GBV are people who were as children exposed to GBV involving their parents, confirming intergenerational reproduction of the problem. Besides depriving women of income, the women are also deprived of capabilities, rejecting them the opportunity to live a life that is fully human, denying them the humanity to "be" and to "do" (Sen, 2001: 75). A kind of structural poverty created within households and supported by the institution of marriage as way of keeping women under control and subordinate to men. Culture plays a role in creating poverty in women.

Some women surrender their inheritance because they are aware of the cultural constrains, "entrenched women's subordination to men" (Exner & Thurston, 2009: 2). They choose poverty to gain "peace". These are some of the many cases that are never brought before the authorities to settle. These examples of cases where culture needs reforms from within by people with the credibility and authenticity to do so. Among the majority poor such an authentic institution embedded in African culture which commands the legitimacy to temper with cultural reforms is none other OAIC. It not clear whether they are awareness of the existence of this problem, there is no evidence. Fighting GBV is fighting poverty, but gender-based violence is due to gender inequality in the culture —social injustice (Maundeni, 2002: 260).

[7] http://gbvims.com/wp/wp-content/uploads/ClassificationTool_Feb20112.pdf

Maundeni (2002: 258) laments that despite all the legal frameworks and gender mainstreaming policies in place, the situation has not changed much in Botswana.

Perpetual poverty, unabated high inequality and soaring unemployment rate are a ticking time bomb. Yunus Muhammad, 2006 Nobel Peace Prize winner in his lecture, sounds a warning that should be taken seriously, “Poverty is a threat to peace” ((2007: 267,268)

). Poverty and inequality are an imminent threat to peace and national security for Botswana as anywhere else in the world where they can coexist. The inextricable link between poverty and the environment equally calls for attention. Other Nobel Peace Prize laureates, Wanageri Maathai and Al Gore drew the world attention to the interconnectedness between deforestation, poverty, conflict, global instability, and climate change (Anonymous, 2008:1) Mission as prophetic dialogue places an obligation on all Christians to pay attention to the margins and deliver the good news. The prophetic mission of OAIC in the margins has immense potential to be part of the solution by working with the poor and the vulnerable and being the voice of the voiceless and powerless.

3.3.3. Sustainable livelihoods on dumpsites a quest for justice

A call for sustainable livelihoods on the margins outside the city gates is a quest for justice. To dispel the neoliberal economic myth of salvation through economic growth, global market and unlimited growth, the World Council of Churches (WCC), through their document, *Together Towards Life: Mission and Evangelism in Changing Landscapes,* warns that neoliberalism is a threat to the economic life. The WCC document adds that it is also a threat to humanity and the whole of creation, because it thrives at the expense of not only the poor but the environment the poor depend on for their survival. The neoliberal economic system is responsible for uncontrolled consumerism which enriches a few and impoverish multitudes while discharging tonnes of hazardous waste into the environment, further endangering the poor can ill afford the health care. The same document, in *affirmation 19* revealed:

> Mission is the overflow of the infinite love of the Triune God. God’s mission begins with the act of creation. Creation’s life and God’s life are entwined. The mission of God’s Spirit encompasses us all in an ever-giving act of grace. We are therefore called to move beyond a narrowly human-centred approach and to embrace forms of mission which express our reconciled relationship with all created life. We hear the cry of the earth as we listen to the cries of the poor and we know that from its beginning the earth has cried out to God over humanity’s injustice (Gen. 4:10) (*Together Towards Life*—WCC).

The WCC (Keum, 2013: 68) document makes important affirmations; that the essence of mission is living in the Holy Spirit and reclaim the life-affirming transformative spirituality. Mission is for the life of the whole creation, according to Niemandt (2015: 1) "… as care for our common home, and refers to the sustainable and integral development of the whole of creation, as well as the development of an integral ecology." Mission from the margins is about reconciliation with all life. The margins, where material and human waste overlap are prophetic sites, that reminds us of inequality in our society (De Beer, 2014: 8). The document also affirms the paradigm shifts of mission from the privileged to the margins to mission from the margins. The landscape is changing also in Botswana context, to mission from the margins. There is greater responsibility and expectation from the church in the margins towards greater missional participation in a world that is increasingly characterised by growing economic and environmental injustice. The church must respond to the missional imperatives acknowledging the presence and in cooperation with of other players in a multi-religious and multi-cultural context, which calls for intercultural and interreligious dialogue. The effects of the changing landscape in Botswana has far reaching promise on the livelihoods of the poor, and the church is challenged to participate and deliver the good news of the gospel of Christ Jesus. The good news for the whole creation.

Environment is one of the disposable victims of consumerism driven by the market in the neoliberal system. Contributing to the debate on environmental degradation within the context of Botswana, Mmereki (2018: 555) argues that changing consumption patterns, rapid urbanisation, economic growth, rapid population growth, and increased heterogeneity of modern products are behind the accelerating generation of waste. Mmereki adds that the responsible authorities are not disposing of the waste in the proper manner, and this has an enormous impact on public health and the ecology. He further argues that global, domestic, commercial, industrial and construction waste produced amounts to ten billion tonnes of waste per year. Of great concern to Mmereki (2018: 562) is the fact that there are no transfer facilities where waste is sorted.

The waste is disposed of in unsanitary landfills which are not properly engineered to collect gas and leachate posing a serious environmental hazard and a looming threat to public health. Mmereki (2018: 563) argues that the landfills in Botswana pose the risk of contaminating underground water, the surface environment, and endangering the health of people, flora, and fauna. Mmereki laments illegal indiscriminate dumping in undesignated areas is rampant in the country, though Botswana is one of the few developing countries with a comprehensive waste

management system. De Beer (2014: 1) raises ethical concerns on the overlap between *human* and *material waste* which is treated synonymously by society in the marginal spaces. In Botswana research is more centred on material waste while the human aspect is relegated into oblivion. These are the people on the margins that are often trashed and forgotten with the trash —the poor. They are real people trying to eke out an honest living in treacherous spaces, where inequality predetermines the fate of the powerless. The church that is supposed to take these disposable people do not seem recognise this as part of the mission of God to savage humanity and the environment in marginality.

Dumpsites are sources of life and a source resources, poor people can recover their identity and discover their vocation. De Beer (2014) challenges the church go to the margins and "…reclaim Jesus' option for the poor in theological, ecclesial and urban development terms" OAIC Egypt the incarnational expression of Jesus outside the city gates, according to De Beer (2014: 2) 90% of the 30 000 inhabitants of Mokattam Village in Cairo, the largest village on the garbage dumpsite are members of the Coptic Church. Gaborone as small city does not have as many people on the dumpsites, but little is known about such people and their livelihoods strategies. Identifying poor in the community can be daunting task. The church could experiment with this isolated group to begin with.

3.4. Cultural dimensions and poverty

For this research the ideal starting point to understanding culture is (Ginzberg, 2016). Quoting Max Weber's definition of culture as a web that a "… man is an animal suspended in webs of significance he himself has spun", Ginzberg argues that Geertz, added that these webs put together, exist openly and are lived in everyday life. These webs become psychological templates by which individuals, and groups order and guide their behaviour. Geetrz (in Ginzberg, 2016: 25) emphasises that culture is a context and not a psychological structure or something to which causality of events and behaviour can be ascribed. He presented it as an interpretive framework through which events can be understood and thickly described. Building on Geertz, Ginzberg (2016: 25) argues that culture is, "… a set of extra-genetic, outside-the-skin control mechanisms," culture is not concrete behavioural patterns, but schemata, repertoires, guidelines, rules, instructions for ordering behaviour. Culture is the software that operates within and between people and makes communication and understanding possible. Therefore, analysis and interpretation of anything can never be

objective, particularly in an intercultural study because of the multiplicity and superimposition of interpretive lenses and perspectives.

3.4.1. Culture of poverty or pathology of poverty?

The definition of culture foregrounds the basic understanding one conceives, how one understands culture predetermine the nature and efficacy of interventions. Debates in pursuit of explanations why some people are poor and why others remain poor despite humanitarian agencies and state sponsored welfare and relief programs inexorably draw attention to culture and structures as natural viable sources of explanations. The Botswana context, Siphambe's (2003: 23) argument implicates "the dependency syndrome" of the poor, and blames the structural inadequacy of the poverty eradication policy. For example, the poor were paid just for the hectares tilled and not for production. Poor people were cheating the system once they got paid, they left the land with nothing planted on it. The complex relationship between poverty and culture has been a subject of much research for a long time. Small et al (2010: 14) argue that no consensus was ever reached on the definition culture, and way the concept was always being used in a vague fashion.

According to Small et al (2010: 14), the Parsonian definition which conceptualises culture as a unitary internally coherent set of distinctive attributes that characterise a social group, by its race, geography of origin, and or ethnicity is inadequate. The line of reasoning behind conceptualisation of culture which sparked the controversial culture of poverty theories and their variants following Oscar Lewis's (1966) popular book *Culture of Poverty*. Lewis (1966: 1) posits that sustained poverty triggers set of cultural values, beliefs, attitudes, and practices, and that this culture of poverty would continue to reproduce itself over time, even long after the structural conditions that originally produced it. In other words, Lewis meant that poverty is self-propagating, and by implication the poor are responsible for their own poverty, poverty is a deliberate choice. Gorsky (2008: 2) criticises this theory as mythical and an intentional ideology motivated distraction from structural sources of inequalities that are responsible for producing and relegating the less privileged to a life of perpetual poverty. For this thesis, mission as prophetic dialogue is about promoting justice, poverty may be a syndrome but calling it culture is untenable.

Contrary to the generalised apprehension about researching on poverty and culture, Lamont and Small (2008: 78) argue that Lewis was attempting to bridge two contradictory positions, the cultural and structural explanations. One position emphasised that values and norms lead

to behaviour, and the other, structures and economics constrain behaviour. Gorsky (2008: 3) argues, "Culture of Poverty" is a theory that justifies inequalities and privileges the economically advantaged while distracting attention from the toxic culture of classism (2008: 2). Instead of culture of poverty, surprisingly, none sociology scholar I consulted explored the behaviour of the poor in terms of pathology or collective trauma than culture of poverty which suggests some element of choice on the part of the poor and marginalised.

Though Gorsky and other critics of the culture of poverty succeeded to some extend to establish the mythical and ideological nature of such propositions like *Culture of poverty,* they did not offer an alternative explanation of the nature and anatomy of the problematic trans-generation regenerative tendency of the poverty. Since the studies were conducted and confined to sociology, *culture of poverty* was just a manifestation of intradisciplinary conceptual limitation of an attempt to explicate the interlocking interdependence between the pertinent underlaying psychological processes and their dynamic patterned psycho-social, and behavioural ramifications. Explaining this phenomenon from a psychological point of view, Kira (2015: 80,81) argues that poverty is collective trauma caused by structural violence that could be transmitted from one generation to another. It negatively affects children's intellectual development; the children's intellectual and cognitive functioning is impaired by economic deprivation hence their education and their future is affected perpetuating the cycle of poverty. Kira argues for interdisciplinary intervention to combat poverty. If poverty is trauma the implication is that process of addressing poverty deal with the underlaying psychological wounds it inflicts on its victims while dealing the structural sources of poverty and marginalisation.

Though cultural explanations of poverty have been rejected for blaming the victims, Lamont and Small (2008: 77) argue that culture is still indispensable for policy and practical reasons, for understanding fully the dynamics of the dyadic relationship between poverty, culture, and structures—mechanisms for eradicating poverty and how they transact with culture, some of which might inadvertently aggravate it. However, when culture is entirely ignored, interventions could prove futile and may perpetuate the social problem we are meant to fight. Small et al (2010: 9) also argue that scholars of poverty need to engage culture to understand why the poor people respond to poverty the way they do and how they cope with it. Drawing from a thorough understanding of culture possibly development worker will be able to understand how cultures predispose people towards certain behaviours in response to poverty

or interventions. Culture and structures lie beneath debates on the inefficacy of poverty eradication programs, though culture may not the cause of poverty.

Lamont and Small (2008: 76, 77) propose more plausible, tried, and test approach used by cultural sociologists. The approach that could be utilised by poverty experts towards understanding how poverty and inequality shape and are shaped by cultural factors based on seven cultural concepts, *values, frames, cultural repertoires, narratives, symbolic boundaries, cultural capital,* and *institutions.* Although this approach is ostensibly too fragmented, Lamont and Small (2008: 76) argue that despite its failure to reach a point of coagulating into a single coherent definition of culture, it facilitates discussions and understanding of disparities among social groups without falling prey to cultural stereotypes that are criticised by sociologists for blaming the victims of inequalities. Instead of using the broad and ambiguous concept "culture", Lamont and Small in support of their proposed approach, further argue that the seven narrower concepts are more exact and more amenable to both quantitative and qualitative analyses by simply turning them into variables. Small *et al* (2010: 14) add *values* to the list above. Culture can be understood in terms of each of the seven concepts, each one of them contributes in its own way to the understanding of culture. For this research some of the aspects of culture are more useful than others.

3.4.2. Culture as repertoires of values

Culture as repertoires of values help to understand how culture predisposes or primes people to respond to stimulus in a particular way, while values provide validation or are used as evaluation criteria for behavioural choices. According to Small et al (2010: 15) culture as repertoires are based on the premise that people always in their minds carry a list of strategies and actions for accomplishing something which they fall back on when called upon to take some action. They would not act if the behaviour called for is not part of their repertoires. A repertoire is a cultural toolkit people go around with. They are modes of action and they also store meaning, for example, about African culture, religion, and perceptions of women and development.

Drawing from their own findings van Hook and Bean (2009: 426) conclude that the poor do not have a different set of values but they have access to a different repertoires they draw strategies for action from. They gave an example of how Mexican immigrants exhibited a pro-work repertoire by weaning off welfare sooner than the natives in the United States of America. Small et al (2010: 15) argue that repertoires can vary in the nature of their elements and they

can also vary in number, giving the person a wider horizon of possibilities and choices. They caution that the wider the array of repertoires one has the higher the chances of contradictions. Related and perhaps embedded in or the criteria for selection of repertoires are values.

Though the umbrella term 'culture' could be used as a shorthand for a wide range of aspects denoted as pertaining to culture its ambiguity masks more than it reveals of the phenomenon under discussion. Small et al (2010: 14) argued that a more specific well-defined concept like "values" like *ubuntu* which is recognisable as culture has more utility. Kenter et al (2015: 88) defined values as "culturally shared principles and virtues as well as a shared sense of what is worthwhile and meaningful". Small et al (2010: 14) argue that values are known predictors of behaviour by specifying the *ends* towards which the behaviour is directed, as opposed to the *means*, and the poor hold values that are no different from the non-poor. This explanation establishes a strong connection between the African worldview, *ubuntu*, identity, and action/behaviour. Contrary to the fundamental notion of culture of poverty that the poor have their own internally coherent set of values, Harding (2007: 342) argued that scholars of poverty concur that the values of the poor exhibit heterogeneity. Common understanding of values creates space for intersubjectivity between interlocutors during intercultural or interreligious dialogue.

3.4.3. Culture as frames and narratives

Frames are stored simplified schemata cognitive perceptions of themselves, the world, or their surroundings that form the basis for organising different but related situations to interpret, understand and define the situation. Frames could be built around previous either first hand or vicariously experience, upon which behaviour is modelled. How a person acts depends on how they define the situation. The frame acts as a lens through which one observes and make social life comprehensible. Frames highlight certain aspects of social life, at the same time they hide others, they tell people how things work in the world (Harding, 2007: 342; Small *et al.*, 2010: 14). Drawing from the cues one gets from the environment they can decode and encode expectations, and consequences of behaviours in the network of relationships between different aspects of social life. Small et al argues that once we grasp the frames individuals or groups utilise in a social interaction and decision-making, we will understand the variations in their interpretation and understanding. Harding undermining the 'culture of poverty' argues that these frames are not so homogenous and particular to a social group to create the so called "ghetto culture". Small et al (2010: 15) argues that conceptualisation of a tight cause-effect link

between culture and behaviour, rather conceptualising culture as a frame creates a constraint-and-possibility kind of relationship instead. Frames can shape how narratives are structured, and narratives can provide the elements for constructing or propagating frames.

Small et al (2010: 16) argues that individuals conjure meaning in their lives as a bundle of narratives, or stories that have a beginning, middle, and an end and with the events in them connected in cause-effect sequences. Individuals understand their lives through narratives of subjective experiences, and as Small et al argue, narratives contain accounts of how individuals perceive themselves in relation to others and narratives are at the core of how social identities are constructed. Narrative are the vehicle through which members of the society share how structures work, distribute power and marginality, as they exchange narratives and build upon one another's narrative, the stories become part of a pool of sociocultural knowledge (Small et al., 2010: 17). The sociocultural knowledge that Steffen (1998: 481) referred to as "worldview and social structure" are transmitted by narratives, from one generation to the next. Steffen argues, narratives authoring people as people author their narratives. For this study on poverty, stories are significant. As individuals tell stories about themselves and others their stories reveal how people gain a deeper understanding of their experiences, limitations, and opportunities. Small et al argues, narratives influence action, through identification and alignment with one's personal narratives, because of their emotional content narrative captivate and they are memorable. Narratives are fundamental in the transformational process through their ability to construct and deconstruct, narratives are indispensable in poverty research because of their flexibility, as epistemological, pedagogical, therapeutic devices

OAIC's narratives are narratives of defiance and triumph in times of persecution by London Missionary Society working with the colonial Protectorate government, and tribal leaders who were against their brand of faith which was radically different from the missionaries. Narratives of the power of the Holy Spirit; when some of the old founding fathers of African Christianity were arrested, the authorities took their gowns and threw them into the fire. Through grace and power of the Almighty God the gowns did not burn. Some of the great names in the narratives are: Prophet Mokaleng, Bishop Robert Modikwa of Faith Gospel After Christ, Prophet Losomo, Prophet Monyatsi of Eleven Apostles. (Concept Paper for AIC day in Palapye 2017)

According to the documents of OAIC, these prophets from Nhabe District were well known for performing healing miracles. They were particularly terrorised by a police officer from Ga-Mmangwanto Tribal Authority called Pitse e Kwebi Lekau. The AICs recount these narratives of courage and perseverance to posterity every time they gather to commemorate the day OAIC

was established and to honour the departed stalwarts of the church in the margins. They use these narratives as a source of inspiration and resource for rekindling hope in difficult times.

3.4.4. Symbolic boundaries and cultural capital

Symbolic boundaries and cultural capita are aspects of culture that create divisions as bases for differentiation according to sameness and difference, and while cultural capital refers to knowledge system responsible for cultural production and reproduction. Small et al (2010:17), are the conceptual demarcations that individuals make between objects, people, and practices, used as the basis for inclusion and exclusion. They work as a system of classifying groups and individuals by defining their position, space, similarities and differences in the hierarchy. This concept of symbolic boundaries indicate that social categories and their boundaries are culturally constructed. Symbolic boundaries, argues Small et al, may accompany and underscore other overt social boundaries of residential and work-related segregation, racial and class exclusions. They commended that, symbolic boundaries and narratives are fundamental to construction of social identities. However, while narratives are integrative, symbolic boundaries are indicative of cultural foundations of social group divisions and exclusion. The process of constructing and maintain symbolic boundaries is termed "boundary work."

Symbolic boundaries may be drawn for identity purposes and they are often used for gendering. Drawing from her research among Arab immigrants, Ajrouch (2004: 371) illustrates how boundary work can be done through certain interpretations of religious texts to create gender symbolic boundaries, through what Small et al (2010: 18) described as, "…constructing collective identity by differentiating oneself from others by drawing on criteria such as common traits and experiences as well as a sense of shared belonging." Notwithstanding the fact that boundary work can be used in any social sphere. Boundary work may be done through political processes to construct or sustain in-group out-group segregations. For example, the redistributive policies in Botswana that are responsible for creating and sustaining social inequalities that condemn some member of the society to internal poverty. Boundaries may be used to restrict or confine social capital within a certain social category, while social capital can also be used for boundary work.

Cultural capital can be mobilised for enhancement of capabilities of a community towards economic, social, political, and ecological transformation. Inequitable distribution of and access to social capital is a key factor in production, maintenance, and reproduction of poverty and inequality. Small et al (2010:18) defined cultural capital as, knowledge or information

acquired through social experience and sometimes used to denote styles or tastes associated with upper-class membership. Cultural capital may also play out as institutionalized, desirable, widely shared, high status cultural signals, these signals can be as simple as shared dislike or shred likes but can also be as elaborate as clothing styles. Small et al argue, distribution of cultural capital in the society contributes towards reproduction of poverty and inequality by middle- and upper-class parents being able to pass on advantages to their children. Rich parents can deliberately expose their children to attitudes, habits and behavioural styles valued by the elitist educational system, while poor parents' practice "natural growth"—free range. Small et al argue that different cultural environments within the same locale privilege different tastes, habits, and styles, dispelling the notion of unitary cultural capital that is distinct and distant from social environments. Though cultural capital has been associated with high culture, Small et at (2010: 19) are suggestive that there is nondominant cultural capital signalled in clothing styles, speech style, and musical tastes among peers, and representing membership to social group "cultural authenticity", dispelling the culture of poverty theory. With globalisation and the growing importance of cosmopolitanism, and its association with the upper class and their education system which is inaccessible to the poor means inequality and poverty will be more protracted (Igarashi & Saito, 2014: 224).

3.4.5. Institutions

There remarkable variance between the culture denoted by the preceding concepts which describe culture as it manifests itself in individual, groups or interpersonal relationships, according to Small et al (2010:19) institutions as a cultural concept symbolise culture that is found in organisations and in society itself. Among numerous definitions of institutions, Small et al (2010: 19) focused on Scott three definitions who defined an institution as formal rules of behaviour that are codified as laws or regulations, as rules and norms governing and determining behaviour considered to appropriate, enforceable through informal sanctions. An institution as taken for-granted understandings that simply structure or frame how actors perceive their circumstances. Small et al concede that the seven conception of culture discussed above are not mutually exclusive, as may be exemplified by the definitions of institutions, there is much overlapping between them, but they argue what could be distinctly different is the unit of analysis. Khalil (1995: 449) argues that the difference between an organisation and institution is the difference between ends and means. He means that the society and organisations is the "hardware" while the institution is the "software" to use the computer as a metaphor to illustrate, culture as institution. Therefore, institutions have profound influence on

how people perceive and are perceived, make sense, and take part in their world, has economic, social, and environmental implications. Institutions determine power relations and distribution and access to resources, they work for the powerful. Family is an example of the basic institution of society responsible for the socialisation of new members in the society.

3.5. Gender and poverty reduction challenges

Poverty intersects with a range of issues, exclusions, super-ordinations and subordinations in various hierarchical configurations. Primarily, the poor are excluded from functioning fully as humans in many aspects of their societies violating their human rights. Poverty is exclusion from the elite class of the society; it also takes various forms of exclusions including gender or tribe where indigenous minority tribes are systemically excluded from participating is a wide range of activities and decisions that affect their lives and their well-being. Gender is another aspect where people are excluded and exposed to precarity because they are assigned a certain gender, or they do not fit into the heteronormative gender binaries. In Botswana, Siphambe (2003: 22) argues that participation is limited for the less privileged groups, *basarwa, Bakgalakgadi, Bayei,* women and children.

The multiple intersectionality attribute to poverty makes it a complex phenomenon to understand. The common theme in these exclusions is inequality. As a society we should be all bend towards fighting inequality in all its forms and wherever it exists starting with least affected, questioning the ideological underpinnings of all reluctance to change the status quo. The big question to ask is who is the status quo saving? As can be seen from poverty, inequality affects men, women and children but they s experience differently at various levels. It is most intense for those who find themselves at the bottom of the social pyramid. For the sake of this study we problematise culture and gender perceptions and practices in the "feminisation of poverty" and marginalisation of minority groups. Women and children at reflected World Bank Poverty Assessment Report of 2015, and when more than 55% of the poor constitutes female headed households, there is cause for concern to interrogate culture and gender.

Gender is defined as socially constructed and culturally defined differences between the biological sex difference between men and women which then play out in establishment of norms, customs, roles, dresses, prescriptions and expectations. These constructed differences become so pervasive down to habit and speech that men and women end up being valued differently. They result in unequal assignment of and appropriation of unequal power relations as the other's bargaining power is undermined by the valued attached to their social roles. The

social construction is produced, reproduced and consumed within social institutions, households, religion and political (Haddad, 2010: 121; Kabeer, 2003a: 2; Thatcher, 2011: 18). The unequal power relationships determine women's access to health, life expectancy, education, choice of occupation, Haddad argues that, the power relations mostly work against women's human rights (2010:121).

Women find themselves in the informal sector, casual work or in low value jobs because of gender role construction. Jobs where safety nets like pension are non-existent. Their vulnerability is intensified predisposing them towards poverty (Unterhalter, 2009: 15). Women carry a disproportionate burden of care. They look after the children, with the prevalence of HIV/AIDS they care for sick, they look after the extended family network. They work a disproportionate number of hours, from work they have second shift at home, and they are not paid for the reproduction hours of work and seldom recognised. In the context where women do not have the power to decide whether or not to have children with every additional child women have a higher chance of falling into poverty (Kalenkoski & Hamrick, 2014: 6651). Though Botswana's Human Development Index (HDI) is impressive, the gender disaggregated Gender Development Index (GDI) shows noteworthy gender-based inequality in the three dimension reproductive health, empowerment (education), and command of economic resources (UNDP, 2018)

3.6. Missiological analysis of the work of OAIC

Poverty, inequality, environment, and the concomitant contextual exigencies present OAIC with unprecedented opportunities albeit new challenges for intercultural and interreligious prophetic dialogue with far reaching transformational implications. This missiological analysis, in intercultural theology relies entirely on literature and documentary sources to construct a picture of the mission of God in the work of Organisation of African Instituted Churches (OAIC) as contextualised mission praxis towards the marginalised people of Gaborone in Botswana. Kritzinger (2013: 37, 2011: 49) defines praxis not as practice but as theology and practice, thinking and practice, reflection and action as a community (OAIC) immersed in the context, discern their prophetic dialogical priorities considering contextual dynamics to bring about transformation, while at the same opening up to be transformed in the process. The analysis takes the form of Kritzinger's (2011: 51) seven dimensional praxis model well known as the praxis matrix is an extended version of the praxis cycle, praxis, reflection, and action. The components of praxis matrix are, agency, spirituality, contextual

understanding, ecclesial scrutiny, interpreting the tradition, discernment for action, and reflexivity. Agency, reflexivity and spirituality are the mechanisms for mobilising the poor and the Christian community towards transformation (Simon 2018:180).

This intercultural theological analysis focuses mainly on first phase of the praxis cycle: immersion into contexts of OIAC's lived experiences, stories, narratives and contexts of texts and documents. It is within these contexts where transformative encounters with the other and otherness takes place. It is within this context where questions and challenges about identity, identification and agency emerge, while spirituality, discernment and reflexivity are at the centre of the whole process. The data collection and analysis are framed within the elements of the praxis matrix

From the documents and literature, the researcher sought to establish the following:

a) Whether or not OAIC is involved in poverty eradication, environmental activism?

b) How they are doing it as the mother body for AICs

c) How OAIC is shaped by the contextual gender and cultural realities on the ground in the way they do (a) above by looking for references to gender, and culture the researcher sought the boundary work in OAIC

d) The researcher also wants to determine the main operational thrust of OAIC

Documents Selected	Data Analysed		
Photographic Organisational Chart	FEMALE	MALE	TOTAL
	4	10	14
	Women holding low positions, one of them is a private secretary		
OAIC Constitution	Provides for 10 members plus 2 =12 The current executive has 14 members The president has executive powers to appoint two on his own. POWER asymmetry The president presides over all subcommittees The constitution gives him the power to direct, delegate, and assign duties, —boundary work Lays a solid foundation for holistic mission		
Strategy Document	Recovery of founding visions of OAIC— Mainstreaming AIC Theology and values in non-AIC theological colleges Promoting theological training programs among local AIC communities Enhance AIC understanding and practice of mission, especially in cross-cultural and urban settings, and among young people Promote positive teaching of AIC theologies and AIC issues in non-AIC theological institutions locally. POWER. There is an inherent element of aggression and power in the strategy document,		
WhatsApp OAIC Chat group	The main thrust of the organisational activities is on organising subchapters and the president visiting different churches in different districts. Leadership training. Nothing on poverty and gender environment. Culture – men mostly show involvement in administrative issues and women in the background. POWER/ Culture		
Secretary General's Report 2017	They are still in the fighting for recognition mode they resist marginalisation to date. POWER The style of writing in most of the document studied reflect one style possibly they were written by one person.		
Concept Paper for AIC day in Palapye	Narrative, myths, rituals, suffering memory Social development African Culture for healing using *sewacho*, ATR requested BCC to remove position of 3rd Vice Presided and let AIC's come back home. Power struggle—boundary work. Environment, crime prevention, road traffic safety awareness		

Table 0-1 OAIC documents selected for analysis.

3.6.1. Agency: History of Ecumenism Among AICs in Botswana

Although African Independent Churches forming their own ecumenical body was further splitting of the Body of Christ, it was inevitable and necessary for asserting their identity. They endured marginalisation, being viewed with suspicion by mission churches, and the colonial government for long time before they were acceptable to the Botswana government as authentic religious movements after independence. AICs expressed their desire for unity through participating in several ecumenical organisations of the time within the country. Khoapa (1972:

32) documented formation of such associations within the South African context. Several African Independent Churches were members of the Botswana Christian Council. Some were members of the Ministers Fraternal where they discussed matters of common concern. The main concern of ministers' fraternal was to collectively fight alcohol abuse, drugs, crime, poverty, engage in joint evangelism, charity to the needy, building skills training schools, and organising prayer groups, this is an example of interfaith dialogue. Many took part in Bible Society activities which catered for the spiritual needs of all AICs, Pentecostal Churches and mission churches. Apart from their membership in Botswana Christian Council and others at some point formed their ecumenical associations dating as far back as 1968, inspired by the formation of Botswana Christian Council. The AICs formed their own. The defunct Botswana Association of Inter-Spiritual Churches which also acted as a screening body for registration of churches with the government (Amanze, 1998: 194, 195).

Over the years many African Independent Churches (AICs) who could not be accepted by Botswana Christian Council, in 1971 formed their own which they named Botswana Spiritual Christian Churches which later became affiliated to the Organisation of African Independent Churches Southern region. From its formation, Botswana Spiritual Christian Council of Churches ran unofficially from Francistown before was finally officially launched in 1975 at St Phillips Faith Healing Church in Palapye. In 1980 in the organisation changed its name to Botswana Spiritual Council of Churches (BSCC) to make it more authentic. Since its start it organised ecumenical conferences to discuss matters of common concern among spiritual church in the country and to fight for their right to existence as authentic Christian churches. The organisation's objectives were as follows:

a) To aid independent churches by writing the constitutions on their behalf for registration with the registrar of societies.
b) To bring African Independent Churches together in Botswana as an independent body of Christian churches.
c) To mediate reconciliation in cases of conflict and splits within member churches
d) To be the voice of the African Independent churches to the government of Botswana
e) To encourage African Independent Churches to take theological training for their ministers seriously (Amanze, 1998: 196).

BSCC organised youth conferences and workshops women's fellowships and organising income generating activities among member churches. Membership of this organisation was open to all African Independent Churches who confessed belief in Jesus Christ as Saviour,

who believed in the Holy Trinity, the Father, Son and Holy Spirit believed in the Holy Bible as the Old and New Testament (Amanze, 1998: 197).

Although other explanations could be proffered for the formation of AICs' own separate ecumenical organisation it was an affirmation of theological identity. Amanze (1998: 197) argues that African Independent Churches formed their own organisation because their material and spiritual needs were not being met and they were facing persecution from the authorities and from mission churches who were protected by the colonial rulers. Their survival and belief were bold acts of defiance against the Protectorate Government and London Missionary Society (Kealotswe, 1993: 72). The South African origin of some of the AICs raised the suspicion of the authorities, who suspected that they might have links with African National Council (ANC). According to Kealotswe (1993: 72) they were derogatorily known as "unchristian churches", the authorities refused their registration accusing them of bringing into the country foreign habits. The situation AIC found themselves in consolidated their identity, resolve, and determination to present themselves as authentic African expression of Christianity.

On invitation by Pope Shenouda III of the Coptic Church of Egypt, 22 leaders of African Independent Churches from seven African countries met in Cairo in 1978 to discuss formation of an ecumenical body for African churches. The countries represented were Ghana, Nigeria, Kenya, Democratic Republic of Congo, South Africa, Swaziland and Lesotho, the leaders reached an agreement to form the Organisation African Independent Churches (Amanze, 1998: 197). In the same year, the Cairo meeting was subsequently followed by another conference in Nairobi Kenya where Botswana had two representatives, Rev. O. O.Ditsheko who was then the Administrative Secretary of BSCC, and Bishop B. Monyatsi of Eleven Apostles Spirit Healing Church. At this meeting to implement the Cairo agreement, Africa was divided into seven regions, East Africa, Central Africa, West Africa, Southern Africa, North Africa, Madagascar and Nigeria (Amanze, 1998: 198).

The ten countries which formed the Southern region, Angola, Botswana, Lesotho, Malawi, Mozambique, Zambia, South Africa, Swaziland, Zimbabwe and Namibia appointed Rev. O. O. Ditsheko to lead the region. Botswana became the first headquarters of the regional body 1984 when it was instituted under the chair of Rev. O. O. Ditsheko and in 1985 the OAIC Southern region was formerly registered in the country (Amanze, 1998: 198). Amanze argued (1998: 198) that the OAIC Southern region did not work in isolation. Therefore, the chairperson of the Southern region was also a member of the Executive Trustee Committee of the

Organisation of African Independent Churches (OAIC) Africa headquarters in Nairobi, Kenya for the sake of coordinating activities between the regional body and the rest of Africa.

OAIC Botswana Chapter evolved from the OAIC Southern Region, but there was a social responsibility element in the constitution and in its praxis, according to Amanze (1998: 199), to provide resources for development and building member churches, which in the current constitution of OAIC Botswana Chapter has been watered down, the development aspect has been reduced to encouraging member churches towards self-reliance. The aspect of encouraging cooperation in area of services is no longer clear. These are some of the elements of the structure of OAIC Southern Region (OAIC/SR) expected in a national chapter which are missing. Another aspect that stood out in the constitution of OAIC which receives little attention is gender. Amanze emphasise the crucial role women played in the Bible and how they were actively involved in AICs more than twenty years ago.

Women still play a key role in OAIC. The social environment in Botswana has improved with women's rights well protected by the law. While Amanze (1998: 203) argues that AICs in Botswana pioneered emancipation of women from domination by men, Daneel (2000: 313) testifies about the missional acumen of women in AICs in recruiting members to their churches. That he terms a "comprehensive approach." However, this feature never caught the attention of missiologists who were then mainly Western scholar and were oblivious of genuine indigenous effective missionary models at work.

Despite women's improved participation and their acclaimed emancipation within the AICs, the executive of OAIC reflects a different picture. In a fourteen-member executive committee, only four are women, though it is common knowledge that most churches members are women, none of female executives holds a senior position in the church, they are just pastors one of them holds a stereotypical feminine position. One of the only four female members is the private secretary to the president, which she was not elected into the executive, confirming persistence of traditional gender-role stereotyping in the church. Dzubinski (2016: 282) argued that gender-role stereotyping which allocates "agentic" roles to men and relegates women to communal roles. According to Dzubinski, agentic roles are task-oriented while communal behaviours are relational. However, Amanze (1998: 202) argues that women in African cosmology are regarded as a symbol of fertility and they are held in high esteem as the source of life. They are involved in ancestral ceremonies as prophetess, priestess, spirit mediums, diviners, and they are central in various rituals, it is not surprising some are even bishops in AICs in Botswana. However, their representation in the AICs' ecumenical body confirms the

deep rooted and persistent unequal gender power relations in a Tswana culture which Maundeni (2002: 268) argues is very much a patriarchal society.

The depiction of women on the pictorial organogram the executive committee of OAIC clearly shows significant gender disparities in the leadership. There are fewer women than men and women hold nominal positions, yet women constitute the majority of church members. The same could be inferred of the constituencies which elected them. Despite women being the majority in churches the leadership reflects a typical patriarchal culture in the foreground. Masondo (2014: 7) argues that women in AICs are more conspicuous as prophetess and healers, because where women founded the churches they appointed their husbands a bishops to run the church. A view that corroborates the African women theologians' critical stance towards African culture. Though they are feminists theologians their intention is not to discard culture but to transform it into a life affirming culture (Dube, 2001: 117). The African women theologians are unequivocal about getting rid of harmful cultural practices (Kanyoro, 2001: 37). They promote life giving and empowering elements of culture. Arguably, for AICs as embodiment of African culture the contrary would be least expected.

Power is an important component of African patriarchal social arrangements. It is a bundle of mixed possibilities. Though there is nothing wrong with power itself, Turner (1980: 530) identified power as one of the key characteristics of the 'the big man' dominant African image of an ideal man which was replaced with simplicity among AIC leaders. However, power is depicted on the pictorial organogram. The president is wearing his mitre and his picture is deliberately bigger than all the other 13. Members of the executive are arranged in a hierarchical manner where the president and the vice, the two of them occupy the top, the rest are in three rows of four in each row, the distinct hierarchy reflective of symbolic boundaries. In one of the documents there is a reference that the position of president was once chairman/chairperson and was upgraded to President. It displays secular Tswana cultural perception of power distance, a desire to make clear distinction between ranks to clarify where the authority lies. Boundary work is quite conspicuous in most of the document analysed. The constitution gives the president extraordinary powers, and he dominates most of the activities. The power element could be explained by what Daneel (2001: 13) describes metaphorically as Jacob's ladder and Sarah's circle motif as identification with Christ which leads to presence and compassion. He sees in it an African nationalist influence associated with a home-grown liberation theology. The perception of the office of the president is a reflection of hierarchical African cultural relationships with tendencies towards paternalism and oppressive absolute

power. It can be explained as personal ambitions of the current president and possibly it is characteristic of identity reconstruction in reaction to their wounded identity from past persecution and present marginalisation, as Masondo (2014: 8, 9) put it as an act of "becoming" an act of "building themselves".

The researcher as a participant on OAIC WhatsApp group of 188 participants observed that most of the time women contribute scriptural verses and forwarded scriptural messages from other groups or from their private chats, while men interact on substantive ecclesial and ecumenical administrative issues. Women are always in the background of administrative activities of the organisation, as if they are following some rules regulating their apparent subordinate conduct. Ewick and Silbey (2003: 1333), argue that power is given impetus by the response of the subordinate. However, rhetorical sensitivity could account for the case where power and resistance may be camouflaged as subordination. Rhetorical sensitivity, a sociological concept, could explain the cautiousness culture instils in women, culture compels them to maintain the gender division of roles (Hart & Burks, 1972: 75), while in reality power dynamically alternates between the roles.

The dynamics at play in this scenario are difficult to tell whether they were influenced by the African culture or Christianity. Possibly, it is a hybrid of both, or some form of emotional intelligence, directed by culture code of conduct about acceptable and unacceptable behaviour (House, Dallinger & Kilgallen, 1998: 13). The situation changed when one man said something potentially offensive to other members of the group, one female member of the group trenchantly intervened and called the man to order, with a firm authoritative tone but at the same time polite. She promptly reacted with unparalleled power like a mother who sensed imminent danger over children at play. No one else commented and the man apologised.

Though women's passivity in African culture may invariably be attributed to domination, subordination, and oppression, the opposite could be in fact true. In the observed behaviour the female member was essentially polite, characteristic of transformational leadership qualities disguised by cultural rhetorical sensitivity. In pneumatology, Kaunda and Phiri (2016: 9) argues that the phenomenon of "the paradox of male hierarchal dominance" counteracted by female pervasive expressive power could be understood as the work of the Holy Spirit in restoring equity. However, this phenomenon needs further investigation to establish whether indeed it is subordination. It might be disguised women's resilient subtle passive resistance and subversion of hegemonic masculinity.

OAIC and the churches are connected to the community at two levels, directly members of the executive committee as pastors of their own congregation. They are indirectly connected through the subchapters as the lower tier of the organisation in various districts, cities, towns, and villages. Currently OAIC has set up 15 subchapters out of a target of 30 throughout the country which apparently are not easy to organise. From the documents studied, OIAC leadership needs transport to go around the country to set up subchapters in the country where settlements are widely spaced. The vastness of the country compared to the population has been cited as one of the reasons for poverty in some remote villages (Siphambe, 2003: 21). Organising subchapters is an expensive exercise for OAIC. Lack of finance is a common feature of AICs, Bompani (2010b: 311) confirms that "…it is commonly recognised that these are poor churches. Most ministers are not paid and there are no finances for the general running of the church." OAIC as the ecumenical body is a people's organisation by proxy. The relationship with the grassroots will be hierarchical and tend to be of a bureaucratic nature. However, the foregoing does not apply entirely because OAIC has some direct link to the grassroots congregational level through the individual members of the Executive. Since members of the executive are also members and leaders of congregations belonging to various AIC denominations in and around Gaborone. In either way OAIC is a grassroots people's organisation in the true sense. OAIC in Gaborone of the subchapter they must work with the relationship is by proxy and bureaucratic, the shorter distance to the constituency is a mitigatory factor. Besides in-house operational structures and contacts, the OAIC is making frantic manoeuvres towards strategic linkages at elevated social, religious, and political level.

My reading of OIAC's documents reveals intercultural theological tension caused by emerging from the margins threatening interreligious dialogue and common witness. There is still though delicate, a cordial working relationship with other two ecumenical bodies, Botswana Council of Churches (BCC) and Evangelical Fellowship of Botswana (EFB). Together they formed Botswana Network of Christian Communities BONECCO, another alliance for coordinating joint development initiatives and communication with the government and other stakeholders as a united voice of the Christian church in Botswana. The Secretary General's report to Annual General Meeting of 2017 revealed that the relationships with other organisations are seldom smooth. OAIC was on the verge of pulling out of BONECCO because of misunderstandings from the past. The AICs' history of persecution, marginalisation and exclusion experienced during the colonial era. They have adopted a default rather defensive and militant attitude towards other religious institutions and most of the disputes centre around power. OAIC would

not accept a subordinate position in relationship which may be detrimental to meaningful interfaith dialogue, cooperation and solidarity towards the common good. Arguably, if numbers were the only decisive factor for leadership, OAIC stands for a much larger population than the other two ecumenical bodies and it would claim a position of power commensurate with the numbers behind them. According to Henry's unpublished Master of Theology (MTh) thesis, AICs constitute about 56 % of the Christian population in Botswana (Henry, 2010: 72), the latest figure is 60%. Though the relationship with other ecumenical bodies is precarious, needful of genuine reconciliation, and healing, OAIC has made significant inroads into the political structures of the country. OAIC has developed a sound relationship with the government of Botswana they had access to the then vice president who is the current president of the republic. They also work with the Independent Electoral Commission (IEC) in the monitoring of elections. They were consulted when the government decided to procure and use an electronic voting system in the next general election, and they are among the people who objected to the use of the machine.

OAIC has also been incorporated into a ten-member council formed by the government, Advisory and Arbitration Council, to resolve disputes arising between and within societies registered in Botswana. The societies include churches, burial societies, professional associations. The organisation is the interface between the government and churches one of whose roles, according to OAIC documents is to curb the proliferation of churches which unfortunately is a role to do exactly what the mission churches were doing to AICs as they were emerging during the colonial period. According to OAIC strategic Document (2017) in the Gaborone headquarters:

> OAIC Botswana chapter together with other Faith Based Organization in the republic are requesting the Government to Empower Faith Based Organizations with the responsibility to Supervise & Regulate their affiliated churches through a Policy. This is anticipated to reduce the mushrooming of Churches in the country with some of them being fly by nights and control improper practices found in some churches.

This is an example of "hurt people hurt people", the oppressed turning into the oppressor, the persecuted turning persecutors, a feature that prejudice and inhibit constructive interreligious dialogue now and in the future. This attitude was triggered by the then state vice president who appealed to OAIC to instil discipline into churches under their umbrella. At the launch of the council the then Minister of Nationality, Immigration and Gender Affairs (MNIG), expressed

hope that the council would improve governance in societies. Of the 28 registered disputes by March 2017 among societies, 21 were involving religious or faith-based organisation ("Botswana Guardian", 2017), this explains why good governance in churches is a recurrent theme in most OAIC documents. The organisation handles and resolves numerous disputes ensuing from mismanagement in AICs. Unfortunately schisms centring around power, finance, and greed have come to be known as a characteristic feature of AICs (Molobi, 2011a: 4,6), but their strong spirituality rooted in African cosmology is behind their exponential growth in Africa and beyond.

3.6.2. The Underlaying spiritualties of OAIC

The Organisation of African Instituted Churches is guided by Christian principles and beliefs and African culture/traditional religion, the vision of the founding fathers of African Christianity, reliance on God the Father, Son, and the Holy Spirit embedded the African worldview *ubuntu* philosophy. AICs are influenced by the African culture and their ontological beliefs are grounded in African cosmology; AICs in Botswana affirm that God was pleased with the way their founding fathers were worshiping him. Therefore, OAIC's Strategy document (2017), one of the documents analysed, is unequivocal that one of their primary strategic goals is to propagate their fundamental theological beliefs in the society and to other denominations.

The Christianity among AICs in Botswana is rooted in a strong traditional monotheistic belief in a Supreme being, *Modimo,* their first point of contact with *Missio Dei.* Amanze (1998: 3) argues that *Modimo* to the Tswana people is the antidote against the fear of witchcraft, natural calamities, like drought, sickness, evil spiritual forces, and anything else that threatens people's survival and well-being. The African worldview is essentially centred on survival, according to Muzorewa (1985: 99) theological abstraction devoid of survival enhancement is not pro-*life* and meaningless to Africans. The concept of trinity among AICs is debatable. Kealotswe argues that this concept is foreign to AICs, though they believe in God the Father, Son and the Holy Spirit they do not conceive them as one, though they understand that God reveals himself as Father, Son, and Holy Spirit. Kealotswe (1993:245) argues that Batswana just took it without questioning, but at the same time without a comprehensive conceptualisation of the three in one concept. Muzorewa (1985:85) argues that the Trinitarian concept of God was not new thing in African traditional theology for African believed God could reveal himself not necessarily in triad but in multiple ways. Though what Kealotswe is asserting could still apply to some

AICs but Amanze (1998: 97) argues that because of theological education through Theological Education by Extension and some of the AICs are sending their pastors to Kgolagano College and some of them have been exposed to the teachings of the mainline churches, the scenario has changed. Kealotswe (1993: 246) argues that Batswana understand Jesus as God in the sense that he as the son of the father was given authority so he is God by proxy. Amanze (1998: 99) is in agreement with Kealotswe that the Son and the Holy Spirit are assigned lower status from the Father. Though unity of the Godhead is understood in varying degrees by different AICs, Amanze (1998: 101) argued that there are some AICs which totally reject the idea of God as the Trinity, *Guta Ra Mwari* or *Guta ra Jehova*[8] do not believe in God as King of Kings, they do not believe God has a partner but as spirit and creator of everything there is. A driving feature of their spirituality is strong belief in the Holy Spirit and the gifts of the Holy Spirit and the manifestation of its power over human calamities that Holy Spirit has.

The African culture becomes plain in the patriarchal and paternalistic way the organisation is run. The culture dominates the stereotypical-gender roles assigned to women. The unequal gender relations in the society are reproduced within this organisation in the hierarchy even in the way women interact with men. In the African culture in which they are embedded, there is no distinction between culture and religion, there is no distinction between the profane and sacred. Therefore, AICs incorporate and reinvent, re-imagine, new Christian forms of expressing their traditional African rituals, adapt and adopt them into their repertoire of religious rituals. Turner (1980: 526) argues that some of the peculiarities of AICs are their strong belief in the existence demons, the efficacy of curses, of prayer and fasting, healing, exorcism, and the active role of the Holy Spirit in prophesy. He argues that some African beliefs are antidevelopment, like fasting, and belief in evil spirits. Though fasting may result in reduction in energy, Turner overlooked that fasting is not a daily practice to warrant carrying the blame for underdevelopment. Turner's view of Africans' belief in evil spirits a reflection of his adequate understanding of African cosmology. These are, in fact, the strongest unique characteristics at the core of AICs' strong spirituality. For instance, to AICs, healing using "*sewasho*" receives great attention in their spirituality because they believe God provided them

[8] *Guta ra Jehova* translated "the city of God" is a church with its origins in Zimbabwe where it is commonly known as *Mai Chaza*, according to Muzorewa (1985: ix), with its headquarters in Zimunya Tribal Trust Lands in Manicaland province.

with all they need in the form of natural resources, for their survival and well-being (OIAC Concept Paper for AIC day in Palapye 2017).

A distinguishing feature of OAIC's spirituality which holds great transformative potential in their missional endeavours is their relationality fostered by *ubuntu*. The *ubuntu* inclusive ontology based on mutual reciprocity among human beings, but which also includes God's creation. *Ubuntu relationality* is rooted in the African cosmology and worldview, these are mechanisms for the construction of a theology that is responsive to lived realities of African people in the margins to bring about transformation. According to Kealotswe (2014:240), a local AIC scholar, members of OAIC always address each other as *bakaulengwe* which is translated brother and sisters and indeed brotherly love is the cornerstone of their spirituality which places a high premium on household, extended family, and the community. Oosthuizen (1997: 9) confirms relationality as key aspect of life and African Christianity demonstrated by AICs. He also adds that a kingpin of their spirituality taken from ATR is utility of religion which is very much linked to survival African worldview.

3.6.3. Contextual understanding and ecclesial scrutiny

Contextual analysis looks at how OAIC understand their community at the triple context cultural and religious, social class and gender locations, through interpretation of texts. The documents try to unravel what they see as good and bad around them what are the problems that they seek to address. Basically, it is an attempt to decipher how they are reading the signs of the times. The ecclesial analysis looks at the mode and tone of interreligious encounters with the other religions in relation to the past, present, and future.

The context of OAIC is not the context of a traditional primitive tribe in a remote part of the world, it is a multilevel context, makes sense to social ecological model, they live in a global, regional, and local context (Venter, 2004: 150). The rationale for adopting the systems approach is that there is no social system that exists in isolation. There is mutual interdependence between subsystem as they interact with their environment, what happens in one part of the system affects the whole. The documents analysed did not yield much data on the local context except their involvement in BONECCO a coalition of Faith-based organisation that was formed to coordinate social development initiative. An organisation that will serve as a link between OAIC, BCC, EFB, and development partners. This is an indication of awareness of self, others, and the need for solidarity against poverty and other developmental

issues. Though there is no direct reference to poverty and marginalisation in all the other documents except in the constitution.

There are several references to the organisation's dire financial needs. In other words, they are aware of the poverty of the ecumenical body, whether they make conscious link that it reflects the poverty of the individual churches it remains unclear. If they do, and by extension OAIC is aware poverty of their community what they believe could be done about it is something else. By making the linkages puts together key elements of social practice and change , according to Middlemiss (2011: 1164), community-based organisation, agents, cultural rules, people resources, infrastructural resources, organisational resources, to a certain extent discursive consciousness, and the nature of change required, though these elements may be mundane they could be developed. The critical aspect that needs to be worked out is the practical consciousness of the agents and mobilising their agency for action. Therefore, their concern is not poverty of individuals but poverty of the community. An approach which resonates with contemporary community social development or social transformation understanding and practice in sustainable development where communities are the focal point rather than individuals. Not just as a matter of approach, but efficacious practical and culturally sensitive approach to a community wide problem towards lasting transformation.

Despite the developments discussed above, OAIC's preoccupation with chapter administrative issues and pursuit of political influence seems to obscure their engagement with poverty eradication, poverty eradication has been relegated to the background. However, absence of discussions on poverty at ecumenical level could be just a matter of priority or strategy. It may not necessarily mean they are not involved completely, because literature about AICs involvement in development from below abound. Bompani (2010: 310) argues that they provide comprehensive economic activities to uplift the lives of many poor people. Regardless of how rudimentary the activities could be, consciousness of the problem and practical solutions is more fundamental.

On the ecclesial side the focus is on administrative issues, organising subchapters throughout the country, governance issues amongst AICs. The membership registration to unsure some control on how AICs are run to minimise disputes and break ups, seems a high priority for them to gain wider credibility. They also keen to spread their influence through theological training and promotion of their Theology. Apart from inhouse activities they are organising interreligious strategic alliances with other ecumenical bodies, BCC and EFB. OAIC is also active on the political front, they have made inroads into election monitoring and is represented

in the Advisory and Arbitration Council. However, they made no reference to national development frameworks NDP11 and vision 2036, poverty features as the country's number problem and affects OAIC members most.

Linked to preoccupation on operational issues at national level leaves a conspicuous void in strategic global level where socio-economic decisions which have a domino effect on reproduction of poverty are made. None of the documents analysed indicated OAIC's engagement nor awareness of global level commitments by OAIC Headquarters in April of 2015, when 30 religious leaders and representatives of faith-based organizations gathered in New York, made a joint statement entitled, "Ending Poverty: A Moral and Spiritual Imperative." —Agenda 2030. Though OAIC was represented at this forum by the General Secretary, Rev. Nicta Lubaale, and a copy of the joint statement was posted on OAIC website since 2015. The commitments were made at the gathering organised in preparation for the 70th Session of the United Nations General Assembly on September 24, 2015. There is no mentioning of major players in the fight against poverty like World Bank, neither was there any reference to SDGs. One would expect OAIC to be more active in such programs for the poor people as a people organisation for the poor, awareness and involvement. Involvement would bring the organisation in contact with like-minded partners who may augment their efforts with technical skills and financial resources. By ignoring such initiatives OAIC is sending wrong signals that may be interpreted as resistance to or unavailability for development.

For this research, focusing on the ecumenical body which does not run as an ecclesial body *per se*, a collective of diverse denominations with distinct structural and doctrinal variations has its own peculiarities. However, there are commonalities which make most AICs fall into a category of their own. OAIC is very much shaped by the treatment they received from mission churches, traditional chiefs, and the protectorate government during the colonial era. They are adopting an exclusivist stance towards emerging churches. The language they use to frame emerging churches as "mushrooming fly by night" expresses intolerance and dislike of the new movements. The danger on one hand, is adopting the position that mission churches took against them when they were emerging. On the other, they may succumb to the temptation to seek vengeance on of the mission churches, now that the unequal power relations are tipping in their favour.

AICs make use of narratives memory, myths, and rituals, to remember traditions and the past suffering and triumph. They preserved memory in narratives and myths of their prophets and

leaders being arrested and harassed for their beliefs. The memory coupled with the inherent African cultural locus of power in one man which expresses itself openly in the abrasive way they conduct themselves in relation to other social structures that they engage with. Their relationship with Kgolagano Theological Colleges in Gaborone failed because they were insisting on their president being incorporated into governing body of this the theological college belonging to a coalition of mainline churches.

Their stories show pride in the role AICs played in the lives of their member though they were facing persecution and marginalisation, and distrusted. There are signs of desire to propagate their African theology to other churches which are not member of OAIC in their documents. OAIC are bend on tipping the power game in their favour now that they are established and have found favour with the president of the republic. This position may inhibit or undermine interfaith and interreligious dialogue for common cause in their context. They are not meeting their dialogical partners on equal ground, they have the upper hand they seem enjoyed and triumphant. They are showing ignorance and lack intercultural sensitive which should undergird ecumenism.

3.6.4. Interpreting the tradition and discernment for action

The narratives are employed transmit tradition to posterity, reimagining of traditional African rituals into their religiosity. AICs see God at work in nature by providing humanity with herbs for food and medicine. AICs see where they are now as an answered prayer, and reward for their persistence inspired by their predecessors, leaders who were persecuted but persevered. They want a controlling stake in every organisation they engage with. African identity is an important part of their tradition and in AICs identity interwoven with traditional wisdom is jealously guarded. According to Oosthuizen (1997:9), because AICs bridged the dichotomy between Christianity and ATR and culture, they even assist members of the mainline churches resolve identity crises brought about by immersion in both worlds. Though their tradition and experience contributes to their praxis, the Bible remains a major source of their theology, Kealotswe (2014: 232) outlined four methods of interpreting the Bible that AICs apply, literal, allegorical, moral, anagogic.

Theological training is one issues at the heart of OAIC, perhaps they need a combination of theology and community development education. They need to develop their African theology, a theology whose main source is African culture, according to Parratt (1987: 154) this notion is based on the understanding and belief that God revealed Himself through culture. Muzorewa

(1985:98) is one of the African theologians and strong proponent of the idea of continuity between 'African Traditional Religion' and 'African Theology' as a response to African cosmology and worldview. While theological issues are noble and are clearly articulated in their plans little attention was paid to poverty and inequality. Yet poverty, inequality, and the environment affect the plight of the majority members of the AICs who happen to be feminine and their households. However, what is not articulated and a bit suspicious is the underlaying objectives of long-drawn-out consolidation of organisational structures and power on the ground. The structures could serve as channel for reaching and mobilising the struggling masses with the transforming good news at the grassroots. The exercise needs to be accompanied by a clearly articulated vision tied to current national, regional and global religious and secular response to poverty, inequality and gender.

3.6.5. Reflexivity

OAIC in response to experienced powerlessness and marginalisation they are now spread their wings country wide organising themselves, putting structures in district, towns, cities and villages. These structures will work with the local authorities and other structures that work towards development is a way of permeating those organisational structure and penetrating them with the influence. However, information gaps can be attributed to several factors. The research methodology used, it is either they are not doing it, or it is something obvious which needs no special mention, or it is not their priority or recording is not their priority. It is common knowledge that they are engaged in social development do help their members in many ways. They are an oral tradition-oriented people, narrative and ethnographic approach would be the appropriate and effective methodologies.

3.7. Conclusion

Chapter three takes a systems approach, where the problem is situated in its broader global cultural context and where it is illustrated by global, regional, and national concerns and commitments. The interconnectedness of inequality, poverty, and environmental injustice, the global discourse and commitments, and the global concerted action through MDGs and SDGs local national frameworks is discussed. The interrelationship between economic growth, poverty, inequality, and the environment in Botswana is interrogated, by highlighting the intricate overlap between the waste dumpsite and garbage pickers. The attention is drawn to marginality as the ugly effects of economic growth on humanity and the environment, God's preference for the poor is underscored. Culture as a web of contexts that sanctions preferential

treatment of some people in the society in which gender as a construct results in unequal gender power relations that predispose women and children towards poverty was also discussed.

Against the cultural-socio-economic backdrop, this chapter also attempted to seek answers to the question of social and environmental justice or awareness thereof from the church of the poor. The answers were sought, within the framework of the praxis matrix, a textual analysing of documents and literature study of the mission of OAIC as the incarnational and contextualised church. This chapter profiled how the ecumenical body's missional orthopraxis towards or in the margins is shaped or oblivious to the contextual cultural and gender dimensions.

It was also found out in this chapter that OAIC as an embodiment of African cosmology and worldview and Christianity, is immersed deep in the social, cultural, gender, political and religious contexts of the poor and marginalised. OAIC represent the fasted growing component of African Christianity, the organisation commands a nation-wide network and it is building structures and linkages with people in the poorest and remotest areas of the country. Yet there is no significant ecumenical attention towards nor awareness of global, regional, and national discourse on poverty, gender, and environmental stewardship in their internal discourse. The only viable explanation is lack of technical expertise within their executive. OAIC is enmeshed and implicated in the African culture that is implicated in the marginalisation of women. OAIC's acquiescence implied by their silence against structural sources of poverty and inequality, renders them severally or vicariously complicit to the problem. Nevertheless, OAIC still stand, with little external technical and financial assistance, to be the greatest present and future opportunity, catalyst, and important bearer of the good news for transformation of and from the margins.

Chapter 4

Capabilities Towards a Holistic Mission on the Margins

4.1 Introduction

Chapter three covered the culture and gender within the socio-economic analysis of the contextual cultural, social, economic and political dimensions of poverty. While World Bank reports and economic reviews generally paint a glossy picture about the social and economic achievements of Botswana, nothing much is said about the plight of the poor and marginalised who fall through cracks of the development. OAIC as an ecumenical body representing AICs whose members make up most of the poor in Botswana. Therefore, OAIC represents the poor, it is the organisation of the poor and marginalised, yet AICs have not been considered seriously as development partners because they have ostensibly resisted modernity. Having looked at the cultural and gender dynamics of the context in which OAIC operates, this chapter embarks on the hermeneutical interpretative task.

The chapter follows Osmer's practical theological approach to explore the potentiality and readiness of OAIC for the task of addressing the identified issues. The chapter will interpret the OAIC, the socio-economic, cultural/theological, and gender contexts, and OAIC documents. There is always a gap between the real meaning the author intended and conveyed through the text and the apparent meaning, Paul Ricoeur argues that, all hermeneutics involves suspicion. For Ricoeur (1973: 91) hermeneutics is primarily about rules for interpreting documents of culture, while interpretation is fixed by the text, understanding and comprehension relies on observing all kinds of signs life is trying to express itself through.

My interpretation may not necessarily concur with the intentions of the authors of the text. Attentive to autonomation as a condition that removes and creates a gap between the texts and actions from intentions, Ricoeur (1973: 100) argues that texts and action have their own independent consequences, therefore ascription of responsibility to the originator of the text is not possible. This also serves as a caveat on the interpretive task at hand. The argument of this chapter is that though AICs still face credibility problems as worthy development partners, their participation is indispensable if any meaningful people centred holistic transformation could be achieved. AICs are the core where the religious, social, economic and political systems converge on the peripheries where poverty and marginality lurks. The chapter explores how OAIC is equipped and responding and it ought to be equipped and respond to the

opportunities and challenges emanating from the contextual dynamics of poverty, inequality, and environmental degradation are explored under the framework of mission as prophetic dialogue. This chapter looks at reflection and discernment for action, therefore the discussion goes along with propositions for action.

Therefore, the normative dimensions guiding reflexivity and discernment in the mission of OAIC stems from their participation in the holistic mission as prophetic dialogue. The dimensions which play a significant role are justice, peace and integrity of creation in the margins for transformation. The goal is to interpret the capabilities of OAIC, what ought to happen, and how they ought to deal with the problem of poverty, inequality, and gender imbalances in the margins. The following questions guide the interpretation: When is an activity missional? When is it prophetic? When is anything dialogical, and when is it transformational? The six elements of mission according to Bevans and Schroeder (2003:50) can be observed in the activities of AICs. However, they may not be in the form protestant churches or in the Roman Catholic churches expect them. These six operative elements are: (1) witness and proclamation; (2) liturgy, prayer, and contemplation; (3) justice, peace, and the integrity of creation; (4) dialogue with women and men of other faiths and ideologies; (5) inculturation; and (6) reconciliation.

4.2 Globalised local urban contexts

Though AICs are immersed in poverty, and surrounded by a range of exclusions and marginalisation, OAIC documents do not show awareness of the interconnectedness between localised poverty and the macro social, economic and political environment. Except they show a rather mundane awareness of their religious counterparts in their context. The pervasive technology driven communication systems turned the world into a global village, Beyer (1994: 2) argues that for people to understand major features of the present-day social life social analyses need to go beyond the local context. The roots of poverty and marginalisation in the remotest part of Botswana can be traced to an affluent suburban in the West. The global environment is a web of interconnections. The absence of any insinuation of globalisation neither on the socio-economic nor ecological front from OAIC documents is surprising and regrettable. Beyer (1994: 208) argues that underdevelopment of the underdeveloped countries is a direct result of development in the developed countries. OAIC does not make these connections between the local and global. Their ignorance is indicative of a significant limitation in their knowledge and understanding of poverty beyond the micro environment.

Though all AICs in Africa were represented at such a global forum where the leaders of the Faith-Based Organisations formulated the commitment document "Ending Poverty: A Moral and Spiritual Imperative" which was presented at the 70th Session of the United Nations General Assembly on September 24, 2015, there is no evidence that the commitment filtered down to the grassroots. They are missing a terrific opportunity for social transformation. OAIC joining or riding on the international discourse on poverty would not only enhancing their bargaining power with their interlocutors but would create a natural insertion point into the prophetic dialogue with the congregations, other religious, political, and economic systems at local level. This could also provide motivation and legitimacy of escalating the plight and participation of the poor to national debates.

The absence in the documents, of OAIC's engagement with or awareness of the geo-politico-economic global or regional context and their implication for contextual economic state of the people is also questionable. If OAIC's awareness of its regional religious counterparts does not go beyond just knowing that they exist, the organisation is missing on opportunities for information sharing, resource sharing, cooperation and collaboration —mission with others. The continental body, OAIC in Kenya organises programs for the poor (Molobi, 2011). OAIC Botswana Chapter could adopt and adapt such program to local conditions and utilise them against poverty, but there is no mention of such or similar interventions in their documents.

The transformation sought, Beyer (1994: 211) argues is *metanoia,* —a change of heart. OAIC Botswana has stayed a chance for a prophetic and transformative dialogue to change the hearts or at least engage exploitative social structures at macro level that could have far reaching ramifications on the marginalised micro level. In a globalised economic context, Si (2008: 94) advocates for the church in mission to follow social movements to find where its prophetic voice may be called for because social movements though temporary they seek transformation in their own way. He exhorted that, a missional church must be current, and the prophet mission must continue until the Kingdom of God is fully realised. He further argues that movements lose their energy and momentum when they become institutionalised and become churches or non-governmental organisations. The church should therefore transcend its own institutional barriers and sustain the social movement characteristics.

4.3 Holistic contextualised African Mission Theology—AIC

A closer look at AICs reveals a well-developed African mission theology though flux and fluid because of its oral form and transiency. Their theology is spoken or enacted (Clarke, 2011:

20).The theology of AICs shows nuances of their theological responses to modernity and what their theologies have to offer vis-à-vis some of the current problems of poverty, inequality and integrity of creation. Despite the common notion of looking at AICs as cultic syncretistic movements. Daneel (2001: 5) laments consistent disregard for the contextual theology of AICs as a genuine theology with characteristics of a well-developed theology, with noticeable sound replicable missiological methods. Daneel observes this ambivalent tendency, towards AICs' mission theologies which is not written by professional missiologists, among western trained missiologist black and white. In the same vein, Muzorewa (1985:93) argues that AICs focus is on practical theological aspects of religion, solving human problems, healing the sick rather than theological abstractions. Pfeiffer (2002:177) in his research conducted among AICs in Mozambique observes a systematic unarticulated missional approach through their healing ministry towards the underprivileged.

Botswana is widely known as monocultural country. However, there are many different ethnic groups with cultures that are noticeably distinct from each other, which produces local variations in their theologies. Therefore, an intercultural study of the theology of OAIC is a precarious and ambivalent intercultural theological attempt to balance particularity and universality. It may not always be successful. What could be true for one AIC might not be true for all of them, because of their diversity and the fluidity of a theology that is largely oral.

AICs contribute to some extend towards maintenance of social values and customs of African people. The African people have always bring communities together (Kealotswe, 2014: 228), communal and relational *ubuntu*. A prominent feature of AICs which Oosthuizen (1997: 9) argues was preserved from ATR was creation of a community bound by sharing, camaraderie, and mutual reciprocity. Their faith, customs and social values are rooted deep into the African Traditional Religion. ATR is indeed a theology though it may not be missional it provides the foundation of the African spirituality in AICs. They developed a theology that revitalises the African culture (Kealotswe, 2014: 230), hence the inherent ecumenical spirit, which could have taken transformational development onto a different trajectory had they long been accepted and their philosophy accepted as an authentic expression of African Christianity. Kealotswe (2014:229) argues that AICs resisted to be influenced by globalisation and modernity, instead they responded by becoming more conservative. He further argues that holding their literary interpretation of the Bible and tried and tested African culture understandings in conformity with African cosmology. Many scholars holding the same view that AICs resisted modernity are not saying how accessible modernity was to lower social class people. AICs did not reject

modernism out right but some aspects of it which threatened their personhood and they developed context relevant theologies to help them to navigate through perilous modernity. Though Oosthuizen (1985: 72) regards AICs as syncretistic, he acknowledges that they developed a clear theology of their own. He also argued that they protested rejection of the African culture in the mainline churches — they rejected de-Africanisation by white missionaries. Oosthuizen calls AICs syncretistic, Venter recognises that Christianity is not homogeneous, and he called two cultures running parallel to each other hybridisation (2000: 185). Every version of Christianity comes contaminated and enriched by the host culture.

AICs developed a repertoire of tools from rituals and cultural symbols from the Bible. Kealotswe (2014:233) describes the theology of AICs as strongly rooted in the Old Testament. He argues that theology uses land symbolism, rivers, and climate as important motifs for construction of rituals and religious festivals. AICs value this symbolism, they present an avenue into their interpretive framework. They are contact points for introducing new environmental values or reactivating innate values. They incorporated psychotherapy into their mission theology. Pilgrims are a vital component of AICs' spirituality help them cope with problems in life (Kealotswe, 2014:237). Kealotswe argues that they help to transcend the challenges brought by globalisation and modernity.

Pilgrims play a missional and therapeutic role as a ritual pathway to navigate the liminality between the tried and tested traditional way of life and the culturally disruptive and invasive modern life from the West. AICs resented misinterpretation of the Bible by missionaries and the black adherences of their churches by denouncing spiritual healing and existence of the African spirit world. Their cosmology is more in sync with the New Testament, they believe that Jesus was casting out demons and healing the sick and they can the same with power of the Holy Spirit. Hayward condemns this understanding of Christianity by AICs in the early 60s as "… neither Biblical nor helpful" (1963: 196). Oosthuizen (1997:9) argues that they helped African navigate the dissonance between their ATR roots and Christianity, implying that AICs have more sound relevant African cosmology friendly theologies.

Secularisation as a characteristic feature of modernity challenges and threatens traditional values which were cultural-religious by their very nature. AICs' traditional and Biblical beliefs values were at tangent with secularisation and the postmodernism assumption that human beings live in a world without values (Kealotswe, 2014: 237). Turner (1980: 524) argues that AICs' reaction towards modernisation is one of the reasons they have been ignored as development partners by development agents. AICs were labelled as reactionary; a reputation

and stereotype they carry to date, yet they resisted cultural imperialism, colonisation, and political domination (Oosthuizen, 1985:71). AICs were already involved in development in their small ways. Kealotswe (2014:237) affirms that AICs offer comprehensive spiritual support to their members as they go through changes brought about by globalisation and secularisation. He attested to their involvement in social services. What is still not clear from Kealotswe is what lasting solutions against the material aspects of poverty, inequality and environmental degradation they put in place —holistic transformation of the communities apart from prayers and empathy.

The foregoing suggests that AICs are no longer stuck in tradition. Kealotswe (2014:238) argues that most the AICs' founder are dead leaving the churches in the hands of young sometimes educated children, the churches are adapting to the demands of modernity and technology. The adoption of technology does not seem to be of any significance towards addressing poverty and engaging current thinking in development. Kealotswe suggests that they did not want anything to do with modernity, yet early photographs (Oosthuizen, 1985: 70) indicate reception of the modern way of life and history is full of accounts of early adoption of western way of life, dressing and trading in guns and cultural products of the West. Turner (1980: 532) also observed some of the AICs succumbing to the modernist Western consumerism and indulging in expensive vestments and gowns.

Pursuit to understanding of modernity is venturing into a myriad of conceptual complexities as it evolved with its roots in the beginning of the colonial era. Modernity took a different form after the World War II, when colonialism morphed into development (de Gruchy, 2015: 9). Modernity as part of the colonial project is a concept that is inexorably enmeshed with complex connotations. Modernity is the pivot between the Western conception of development *vis-à-vis* underdeveloped Third Worlds. Development in the modernist sense is linear and entails a shift from primitivity to being like "us", to be modern was to be developed, "westernised" in everything. Escobar (2010: 4) argues that this system is essentially ethnocentric, a top-down, technocratic approach. The proponents of the system assume it is a universally applicable intervention to deliver desperately needed goods to third world. Escobar added that the people behind it also work with a presupposition that indigenous cultures and their relational ontologies are obstacles to be supplanted. It is argued in this research that AICs did not reject progress, but they rejected progress which was not defined on their own terms, which disregarded their humanity.

In the Tswana context, this modernity, is translated as *sekgowa*- a Setswana word for a white person. The term bundles together: language of the foreign white people (English), the people's way of dressing, the food they ate, political governance and power, colonialism with the imposition of the hut tax (Kealotswe, 1993: 33), The term also covers their religion (Christendom). It is used to describe the white man's entire way of doing things that is remarkably different from the African. Although the white man's way conjures some feeling of bitterness, it would be inaccurate to purport AICs resented everything about the white people. It was certain aspects of their way of doing things. Kealotswe posits that Batswana embraced the goods engendered by the missionaries and traders. Some of them went to South Africa to work in the mines to obtain similar goods. They embraced the religion with scepticism. Their scepticism found confirmation when the Bible was translated into their language and they could read for themselves, which also implies they embraced the education.

Batswana were repulsive to political domination which manifested itself in petty restrictions, curtailment of freedom, and imposition of the hut tax. The tax every man with a household had to pay to the Protectorate government. They also resisted cultural imperialism with its concomitant relentless onslaught against the African culture, which was orchestrated by colonial masters, missionaries and converted African tribal chiefs who became collaborators. The missionaries' strategy of targeting tribal leader raises question about the authenticity of the tribal chiefs' conversion to Christianity. It seemed like a divisive recruitment strategy aimed at creating an elite group. The reaction of AICs found expression in the church as the only form social organisation at the time. The strategy of the missionaries was to target the traditional leaders first. Once they were converted Chiefs were influenced to ban indigenous African customs and enforced the new cultural practices (Amanze, 1998: 54). Some of the casualties were *bogwera* and *bojale,* circumcision and clitoridectomy ceremonies for men and women respectively, and *bogadi/lobola* was resuscitated and survived to the present day (Amanze, 1998: 55; Kealotswe, 1993: 52). The demise of these initiation ceremonies the heart of *Ubuntu,* left a deep wound in the Tswana culture and made people bitter, that characterises the painful past that OAIC is picking the pieces for (re)construction of a wounded identity.

The missionaries supported by the Protectorate Administration failed in their exclusivist model of interreligious, and intercultural dialogue (Amanze, 1998: 52). They offered salvation conditionally on renunciation of African past, with disregard for how fundamental the past is in the African temporality, the past is synonymous to one's roots, —the domain of the ancestors. The ancestors escorted them on the journey of life shuttling from the rear to the

present, reconnoitre the future and help them navigate through. The Bible was indeed the revelation from God. The Bible as cultural capital, an artefact, cultural product of Christendom, to date indigenous African Christians believe the Bible was written by God. To them the missing link was Bible which introduced Jesus Christ to them, they knew the Holy Spirit they just did not know it was coming from God. They failed to contextualise the gospel, to separate from colonialism and bring the gospel into a conversion with the local culture. The people therefore constructed their own right theologies that speak to their deepest needs, fears, and resonate with their relational ontology and cosmology.

AICs have developed a network of relationships that are more than blood relations among their congregations. Their relationality gives people a sense of belonging, where they care and share with each other the little they have. Kealostwe (2014:239) argues that one of their most important influences is that they function as family churches, (social capital), with their brotherly attitude towards their member where ever they go, they will always find help from their fellow church members, a manner in sync with the African spirit of *ubuntu*. Reciprocity at the core of *ubuntu* in turn converges with Christian ideal of loving one's neighbour. The way the live with the other makes the Bible to an African truly and authentically African, and this made appropriation of the message by the indigenous Africans much easier. It is very much the influence of the African culture and ATR, but they have also been shaped by their history.

The nature and character of AICs are influenced by their formation, and the factors which lead to their formation are varied and complex. Issues surrounding their formation are key to understanding their identity formation and how they reacted and how they are likely to react to social, economic and political issues. According to Amanze (1998: 67) AICs came into existence as a protest against relentless attack on the African culture by white missionaries whose sole intention was to annihilate the culture. Others believe they attracted a following because they were considered a popular protest of the white man's intrusion and disruption of their cultural identity which the people jealously guarded (Oosthuizen, 1985:72). Basing their expansion on protest theory which Daneel (2001: 6) refutes as bearing little validity, to the contrary citing his experience with rural AICs in Zimbabwe which was corroborated by studies undertaken by other scholars in the urban environment, as evidence. He argues that protest account for very insignificant activity but attributed the growth of AICs to Africanised effective missionary strategies and praxis. While others ascribe plausible, religious grounds for their emergence and growth, according to Hastings (in Amanze 1994: 67), some people were prompted to start their own churches because there were unmet religious longings. Mainline

Christian churches prohibited certain practices sanctioned by the Holy Scriptures which resonated with African cosmology, but downplayed by the missionaries, like dreams, visions, polygamy, clean and unclean animals, the work of the Holy Spirit through the prophets. They reacted to pre-packaged doctrines from the west, they sought an authentic experience of the faith on their own.

The missionaries are often blamed for an attitude of cultural superiority and insensitivity towards the culture of the natives (Oosthuizen, 1997: 9). They were viewed as emissaries of the colonisers, using the Bible as a cover, Amanze (1994:68) observed that the missionaries were more concerned with replacing the African cultural beliefs and values with the Western. Missionaries were oblivious of cultural friendly methods for authentically incarnating the gospel in the natives' world. Their architecture on their mission station was a stark contrast to the African neighbouring villages, the natives among them were living in a foreign land, Amanze argued. The new churches are an embodiment of preservation of what is truly African (Amanze, 1998: 68), and a truly African way of experiencing God. The main attraction of the new churches was the healing, prophesying, divination, and worshipping God in the African way —dancing. Furthermore, Bompani (2010: 321) argues that AICs also address social and moral ills in the community. The ability to communicate through words and rituals with Africans at the deepest level of their religiosity is one of the greatest assets of AICs.

AICs have a robust theology. Theology is seldom written down, the text is their lives, conversations, preaching, teachings, and rituals. AICs believe in the Trinity, although their conception of Trinity is different from the western concept. Amanze (1998: 99) argues that the new churches' concept of Trinity is built on the Tswana understanding of a father in a nuclear family, therefore their theology does gives pre-eminence to God the father, who created the Son and the Holy Spirit. The three cannot be at the same level. He further argues that, God is elevated out of sight, while social, economic, and political problems of the congregants are addressed to Jesus Christ and the Holy Spirit who were sent by the father, to redeem the world and inspire the prophets, respectively.

The Christology in AICs as reference to the relationship between the divinity and the human nature of Jesu Christ is nuanced. Amanze (1994:104) argues that the Christ preached by the missionaries was far removed from the people. The doctrine was defined in abstract intellectual terms, the consubstantial relationship with the father in his divinity, and at the same time consubstantial relationship with humanity except for he never sinned, the doctrine goes to Jesus who was begotten of the father before anything was created and born of Mary in his humanity.

According to Amanze, Africans are more interested in living their faith more than philosophizing over it, they found their Christ among the ranks of other intermediaries or mediators, —the ancestors, playing a pragmatic, dynamic, and problem-solving role. Through the agency of their iconic leadership who are often charismatic, Christ is defined by what he does in their lives, their critical concerns revolve around need for rain, healing, freedom and liberation from diseases, protection from witchcraft, drought, death, suffering, and other natural calamities.

AICs have a contextualised Christology that understands and is responsive to their spiritual longings and fears. However, their Christology is also metaphorically extended to church leadership, the Black Messiah. This aspect of African theology needs further investigation, there were frequent allusions in the concept paper of the ecumenical body that was prepared for the organisation's day in 2017. The President of OAIC referred to himself as the "good shepherd" who looks after his flock with due diligence, almost putting himself in the Messianic position, adopting a rather boastful for attitude. This view sounds blasphemous when viewed from a protestant perspective, but it is worth noting that he did not invite anybody to worship himself. This could be elements of the African culture filtering through, a continuation of the ancestral lineage Daneel (2001: 16) argues that there is nothing blasphemous about that identification with Christ. He argues that it is a relevant incarnational Christology. Although Daneel (2001:17) acknowledges the limitation of the Christology that is tied to the iconic leader, he argues that such theological imperfections are not peculiar AIC but are stimulus for further theological investigation and improvement. He further argues that iconic leader unlike the missionaries, lives among the members experiencing the same vulnerabilities, and as part of the same hermeneutical community interprets Scriptures with the same familiar African cosmology. However, Amanze (1994: 107) affirms that, the Christology of the African Independent Churches is by no means inferior to the Christology of the mainline churches. It is responsive to the particularities of the contextual spiritual, social, economic and religious needs of Africans. Daneel (2001: 16) argues that by laying of hands the icon leader represents Christ's compassion.

The independent churches evoke the Christological motif of the Son of God is the in their songs in their songs, prayers, healing rituals and rituals of exorcism. This practice is functionally context irrelevant power-based-Christology, according to Amanze (1994:108). However, Amanze did not underscore the missional significance enshrined in this motif, the name son of God which signals God incarnate, miraculous virgin birth, death on the cross, but

rose from the dead and conquered sin and death. This motif embodies rituals which draw people from far and wide, the regular adherences, and the new enquirers who come for various reasons but responding the birth of Jesus or death, *pasika* (Daneel, 2001: 8). Amanze further argues that the power of Christ's victory plays a significant role in counteracting of the evil demonic forces, witchcraft, jealousy, diseases, avenging spirits, displeased ancestors, powers of nature. A Christ that has victory over all powers that are against human progress, good health and human happiness. Easter normally draws multitudes of people including new converts and is celebrated with a lot of importance attached to it independent churches to celebrate the power of Jesus the son of God his power over nature. The same power he handed down or is appropriated by the leadership of the church and used for the benefit of all the members. This power is derived from his divinity and his humanity infused in his mysterious virgin birth. The mystery Amanze refers is very much tied to the African cosmology, where an unusual behaviour in an animal or mysterious characteristic of a tree or group of trees or other inanimate objects are envied and associated with supernatural powers. The supernatural powers are believed, through ritual procedures can be appropriated or the characteristic transferred to another object or environment and make the supernatural powers accessible for use by people to protect themselves, minimise their vulnerabilities, and offer them security.

In African Independent churches Jesus is sometimes referred to as the spirit of God., According to Amanze (1994:109) this is the name that is ascribed to Jesus signifying his mediatory role, go-between the father and humanity. This seems to be influenced by cultural power distance, where assumes an accessible ancestral role of bridging and ease communication between the otherwise inaccessible power distant God and humankind. Amanze (1994:110) argues that Jesus in the Tswana independent churches is elevated to the highest rank of ancestors, an intermediary who is closest to God than the rest of the ancestors. Jesus is taken as an ancestor who experienced what it is to be human while at the same time he is God. What Amanze is implying also is that, this big spirit Jesus is can also manifest his presence through the equivalent of other mediums in the form of prophets, which is very meaningful for Africans. Above all Christ is conceived as the saviour, a translation and expression of the gospel truth within an African culture where pneumatology in African religion plays a significant role in ordering the lives of the people (Kaunda & Phiri, 2016: 6).

A discussion on the theology of AICs is incomplete without pneumatology. In Botswana these newer movements are known as *dikere tsa semowa,* implying that pneumatology is central motif on their identity. The pneumatology is the distinctive feature which separates them the

churches planted by the missionaries from the West. AICs often derogatorily refer to other denomination as churches devoid of the Holy Spirit. The manifestation of the Holy Spirit in AICs is through speaking in tongues, healing and prophesy. AICs regard the churches where such spiritual gifts are not seen operating covertly as devoid of the Spirit of God. Kaunda and Phiri (2016: 4, 5) note the confusion among early scholars on the subject. The white scholars believed AICs were confused about the distinction between the Holy Spirit and ancestral spirits until recently. They now also notice the role of the Holy Spirit in the power differentials among prophets and healers in AICs regardless of gender.

The pneumatology in AICs supplies an opportunity and justification for dialogue and practising gender and environmental justice. Kaunda and Phiri argue that AIC pneumatology promotes gender justice by symbolically critique gender injustice and they affirmed the same on African spirituality. They drew intriguing connections between pneumatology and its role in the African cosmology's inherent cybernetics to maintain social, ecological and gender equilibrium in the cosmos. They argue that Holy Spirit is the indispensable power that controls everything within AICs, from formation of communities of faith to liturgical activities, prayers and fasting. The also reaffirmed Oosthuizen's fear in AIC's overemphasis of "pneumatology at the expense of Christology", their fear is unfounded. However, the overemphasis on pneumatology is inconsequential and untenable in practice with the unity of Trinity, unless they denounce and disregard Jesus Christ which is very unlikely. It is common among churches place varying degrees of emphasis on one or the other of the Godhead without posing any risk. However, Kaunda and Phiri (2016: 6,7) argue that African feminist pneumatology operates at the intersection of feminist theology and African theology with special emphasis on the intersectionality of African cultures, women's lived experiences, and the role of the Holy Spirit in spiritual empowerment.

The healing, pneumatology, and women are an inseparable part of AICs' missional response and contribution towards health in a world ravaged by poverty and inequality. AICs have long been engaged in offering diagnosis, treatment to a wide range of diseases, and psycho-social therapy and support as an integral party of their ministry. Yet they are neither recognised by missiologists nor by the biomedical fraternity as significant participants in health. Women are the unsung heroes behind the healing and phenomenal growth of AICs. According to Oosthuizen (1997:12), women constitute two thirds of the healers, and poorer communities. Pfeiffer, recounting from his experience in Mozambique, (2002:177) observes that 75% of the membership are women who become members on account of health-seeking. Most of these

women become missional agents who later salvage their husbands from sin and self-destructive and impoverishing behaviour. Unlike the fragmented Western understandings of health, the African metaphysical understanding of health and interpretation of diseases and causes rooted in African cosmology and ATR are wholistic. They treat the whole being, as part of a family, clan, and community. They administer psychological, psychosomatic, and psychosocial therapy to the patient and the affected jointly, the individual, the whole family, and clan — community (Mpofu, 2011: 4). AICs offer accessible, religious and culturally meaningful holistic health care and protection from spiritual attacks. Oosthuizen (1997:10) confirmed that AIC prayer healer are efficacious in treating therapy-resistant syndromes in African patients.

In African cosmology, almost every condition from bad luck to psychosomatic ailments, and including death is ascribed a spiritual cause (Pfeffer, 2002:176). Though for minor illnesses people seek biomedical help first and consult AICs or traditional healer with persistent problems to probe the spirit realm a battle field for forces of evil and forces of light. Pfeiffer (2002:185) argues that often healers are consulted for incessant illness accompanied by usual symptoms or social misunderstandings. The first line of defence are the ancestors, other friendly familiar spirits, angels *ngirozi*, God, Christ, and the Holy Spirit. On the other side are malevolent spirits, Satan, witchcraft, demons, avenging spirits, spiritual wives (succubus) and spiritual husbands (incubus) which torment people with misfortunes and all kinds of sicknesses. Pfeiffer (200:177) observed that most women consulted healer for persistent children health problems and infertility.

The treatment process involves naming the malady and the remedy. The treatment begins with prophetic consultations followed by prayers, songs, dance, holy water, anointing oil, baptism, laying of hands, *sewasho*, enemas, and exorcism. Mpofu (2002:4) argues that the spiritual significance of the therapeutic process to an African is more important than the bioactive properties of the medication or remedy dispensed. Mpofu (2002:7) further attested that indigenous healings system are gaining recognition with formation national, regional, and international associations for traditional healers. In Zimbabwe, an attempt to include faith-healers in an organisation for traditional doctors, Zimbabwe National Traditional Doctors Association (ZINATA) failed because the combination of the incompatible secular and religious practices was untenable. Healers in AICs who are mainly women, though they play an essential role in society remain marginalised. Yet they could receive further training from the health department to rationalise and align their services to augment and transform the impersonal, inefficient, and culturally insensitive national biomedical health system. Despite

marginalisation, healers in AICs continue to offer the most humane health care, restoring, and creating relationship in society and providing an immediate community to strangers and the poor with meagre resources while millions are spent on mainline churches' health facilities with less impact (Oosthuizen 1997:10). Apart from health religion and pneumatology plays a role in economic activities.

4.4 Narratives, rituals, and construction of identity

The narratives in mission as prophetic dialogue are a potent tool for transformation. They can be applied in witness and proclamation, annunciation and denunciation, they are epistemological and pedagogical, (re)constructive and (de)constructive of identities. They are therapeutic and palliative. They work on self and they work on the other. They can be used on any stage of the praxis cycle, narratives are flexible. Narratives as are an integral part of a community's symbolical tools, interwoven with rituals or ritualised in (re)construction of identities, narratives can trigger emotions of hate, courage, sympathy, and care. Poverty as trauma can be dealt with narratively. However, narratives are potentially harmful.

According to Peter Berger (1967: 4) all social reality is human construction, and narratives owe their ubiquity from transcendence through the three dialectical moments of constructing reality, externalisation, objectivation, and internalisation. The very same processes Wuthnow (1994: 24) argue are responsible for organising the sacred symbols of the community's collective resources for producing and reproducing the culture. OAIC that constitute people from the margins of the society are characterised by the inherent proclivity for stories. Narratives played a major role in the evolution of their identity. Narratives accompanied them in navigating treacherous terrains of opposition, oppression, and marginalisation. They have kept the vision alive, and the vision of a better future animated their stories. The relationship between OAIC and narratives is that of mutuality and reciprocity, they are Siamese twins of African Christianity in Botswana. AICs are oral people; they are producers and products of stories. They derive more from the kind of identities their narratives constructed of them. In the same manner narratives could be used to reconstruct the wounded identities of the marginalised.

In liturgy narratives of courage, persistence, resilience and tenacity are sung, danced and enacted to externalise, objectivise, and internalise, beliefs, convictions, suffering, pain and triumph which characterised their emergence —marginalisation and persecution, and powerlessness and survival. AIC are an embodiment of their narratives, Steffen (1998: 478) argued that narratives are foundational building blocks people use for (re)constructing their

reality and relationships. They used their narratives to create their victory over forces of evil behind the mission churches and protectorate government who labelled them heretics and unchristian movements. One of their documents, "the concept paper" that was drafted by the president to be presented on OAIC Day to celebrate the founding of the organisation and celebrate the work of the founding fathers, narratives from the past were retold to keep them alive infused in rituals and pilgrimages. Their narratives of suffering and courage are re-counted on every occasion there is an opportunity.

These narratives will be retold at forthcoming event to unveil the tombstone of the organisation's first chairperson. Unlike other ecumenical bodies where such events are for the leadership, for OAIC, they are open to all members from all church members reaching and bring together many people at the grassroots —they are missional. The gathering attracts more people than any other social event —serving as public religious ritual. Apart from the missional ramifications of gatherings that draw multitudes of people, Wuthnow (1994: 131) underscores unifying and identity formation and reconstructive role of such public rituals. Besides latent agency waiting to be ignited AICs command social capital a great resource for social change awaiting mobilisation.

The narratives of persecution and resistance are told in individual churches in OAIC as well as in the very churches where the actual event happened. The narratives are told and preserved in the immediate families to whose parents these incidents happened directly because of the structure of the churches. The narratives from households they are shared within congregations, often charged with emotions. Wuthnow (1999: 309) argues that narratives shape our thinking. Apart from bring up memories of valiant acts of faith of some of their fallen heroes but they also resuscitate subtle elements of bitterness and contempt for the defunct colonial system. They trigger suspicion and polarisation against the ecumenical bodies and other organisations associated with the missionaries who collaborated with their tormentors. Misdirected narratives can cause harm, they can destroy relationships.

For better or worse, the memory suspended in narratives maintains a fissure, a fault line that creates an us / them polarisation within the AICs. The unresolved complex shows up and raises tension in any interactions which draws them close together with their former adversaries. The narratives are perpetuating a militant spirit to resist and fight against any form of perceived threat of domination in their relationships with others. Children are socialised into these narratives of sameness and difference. Hammack (2008: 230) argues that because narratives are always constructed in socio-political contexts of unequal power relations and domination

they are inherently ideological. The narratives contain ideology, an active ingredient for identity formation, which can also be powerful driving force towards cohesion and solidarity.

Identity, according to Hammack (2008: 223) is "…ideology cognised through the individual engagement with discourse". There can be positive or negative response, the individual responds by forming own personal narrative from the collective resources. This personal narrative is continuously being reconstructed along one's life and it is scripted in and through social interaction. Wuthnow (1994: 54) argued that such an ideal context for this interplay to take place is within the congregation, to be more specific in the community. Basic socialisation occurs in households or families. As the individual personal narrative undergoes reconstruction so is the society's dominant narrative and social practice. Construction of the identity of AICs was catapulted by identity threat. Their identity insecurity and resolve coalesced as they face opposition over the course of time from other humans, nature, and spiritual forces. Narratives played a significant role to contain and transmit the ideology, worldview and the metanarratives constitutive of the core of their identity. Their identity was shaped by the stories in their socio-cultural environment, from which AIC members selected religious and cultural resources for constructing and reconstructing their identity. "As a man thinketh so is he" narratives shape our thinking argues (Wuthnow, 1992: 309). Therefore narratives are constitutive of our being:

> The stories of caring that we experience in our own lives are epiphanies. They become part of the gospel message. When they are related to the biblical tradition, they take on a larger meaning, an added historical and sacred significance. When they are told in community, their power is amplified. Other people hear them and are encouraged to love by identifying with the characters in the story.

Stories of care are part of the AICs' history. When retold repeatedly, socialising each member into caring relationships. Therefore, narratives are a tried and tested pedagogical method *par excellence.* This occurs particularly with a people grounded in oral tradition like AICs, for authoring human lives. People learn to care from narratives of care. Wuthnow argues that care we received from others is incorporated into our lives to form part of own autobiography — story to be retold to others. Stories are inherently epistemological and pedagogical. They engender vicarious learning teaching without the need for first-hand experience, one does not need to go through a personal crisis to be able help people going through the same but stories can teach people (Wuthnow, 1992: 305).

An important component of the narratives of resistance is the propensity to resist the demands of the dominant social ideology, a reaction to an identity threat that created rather radical identities in AICs (Meretoja, 2014: 100). Meretoja argues that every time these narratives are told they (re)interpret not only the experiences but people's malleable, and ever-evolving being. Stories are helpful in leading human being to the heart of experiences (De Beer & De Beer, 2002: 1), narrative guiding behaviour in the future (Wuthnow, 1992: 307).Our personhood under construction by and through the narratives we hear and tell (Wuthnow, 1992: 307), and we live our stories.

Poverty engenders traumatic experiences that leave an indelible mark on people's lives, narratives carry them back to the memories and aid healing and recovery from trauma. Narratives are therapeutic they help us through trauma. Wuthnow draws the connection between trauma and therapeutic properties of narratives (Wuthnow, 1992: 307):

> They (narratives) are containers of emotions gone by. With the retelling, we experience the feelings again. But we also gain closure. Amidst the crisis itself, the conclusion remains uncertain. In the narrative of crisis, the ending is under our control. It can become a message of hope and inspiration, a directive, a connective tissue linking action and outcome.

The narrative approach could be used to construct virtual safe spaces where internal conflicts can be shared, relived, experienced, and resolved. The spaces where people can obtain support and develop blue prints for remodelling future behaviour. AICs provide the spiritual resources and community in their rudimentary way (Turner, 1980:257-258). Narratives of AICs are bridges to the past and to the future. The epistemological and pedagogical value of narratives in holistic mission work need no emphasis, they are vehicles for production, reproduction and propagation of cultural repertoires, frames, and value.

Narratives lend themselves tenable for transformational possibilities, and liberative potential. Narrative can transform African women and men in AICs by confronting them with problematic Biblical narratives, "texts of terror" (Trible, 1984: 39, 40) that will challenge some of their unquestioned cultural practices that are damaging to women. The narratives can be tackled through contextual biblical hermeneutics and intercultural biblical readings, to provoke critical dialogue and reflection. Furthermore, narratives are flexible, they can be employed creatively, Steffen (1998: 486) argues that narratives can be used in their written form, acted,

verbally told, and visually presented, offering infinite communicative and transformative possibilities. Narratives are missional, prophetic and dialogical.

4.5 Resurgence of power in the margins

The immersion in contexts of social class, culture/religion and gender provided encounters with the other which made OAIC became more aware of its identity and power differentials. According to Foucault (1982: 788) "…exercise of power is not simply a relationship between partners, individual or collective; it is a way in which certain actions modify 'others power exists only when it is put into action …", Power is evident in the nature of disagreements and strategic manoeuvres by OAIC in engagements with key partners documented and discussed in the previous chapter. The organisation's documents supply insight into inter-organisational power politics, and strategies to gain more political power and recognition outside on the religious and political scene. The people who historically suffered powerlessness recently discovered their potential legitimate power to influence the course of events in their favour. This new ambivalent phenomenon is surprising, because AICs are known for maintaining a distance away from politics (Oosthuizen 1997:11). However, it is not yet clear whether the political manoeuvres are corporate decisions, or they reflect individual personality characteristics of the current leadership. Drawing from French and Raven's bases of social power, Shafritz, Ott and Jang, (2015: 253) argue that there are five bases of power, legitimate power, coercive power, referent power, expert power, and reward power. From this typology the most likely sources of OAIC's power are legitimate and reverent power from the quantitative strength and personal charisma of the leadership. However, basing on their documents the leadership primarily derive their power from the anointing of the Holy Spirit, on his webpage Anderson (n.d.)[1] testifies that African understanding of the power of the Holy Spirit is radically different from the western understandings. Power of the Holy Spirit working within the African cosmology must be visibly more powerful and real than powers of evil which are also real. The docile Holy Spirit of the West is irrelevant and incapable to handle and subdue the powers of evil within the African worldview.

OAIC's clout on the political front might be instrumental towards poverty reduction and fighting gender inequalities and environmental injustice. Myers (2011: 90) argues that poverty is linked to power asymmetry, and abuse of power by some people who impoverishing the

[1] http://artsweb.bham.ac.uk/aanderson/Publications/apcs_and_concepts_of_power.htm

powerless. From organisational documents and the media, it is evident that OAIC has made significant advances into the power echelons of the society and have gained considerable recognition in government and civil society. How they intend and what they are going to do with the new discovery is not yet clear. Oosthuizen (1997:10) argues that AICs are not just a 'silent majority' but they are "…a silent source of power". Power is a potent force for advocacy but can also be abused by leaders for person gain. If this power is for personal ambitions of the leadership it could become a set on the organisation in its prophetic mission. The worst-case scenario is the 'silent majority' can also be hijacked by political leadership for partisan political causes which seldom serve the interests of the poor.

The relationship between the state and religious organisations has for long been always ambivalent impeding the prophetic role of the church. The participation of religion in the public realm diminished because, Wuthnow (1994: 16) argues that religious organisation are preoccupied with competition among themselves. They capitulate to pressure from government which keeps imposing limitations on them. Yet they are the most uniquely suited to playing a distinctive role in the public arena. The church takes a share of the blame for the perpetuation of the church/state dichotomy. The AICs cripple their prophetic role by over emphasising literal interpretation of biblical texts that seem to sanction the government's prerogative to all political decisions. Partisan political affiliation can also greatly curtail the church's watchdog role. Dr Julius Nyerere (1987: 119) once implored the Christian church to accept that development is empowering people to act and oppose the powers and conditions that restrict them from living their lives to the full as God intended. Church initiated development of people is rebellion. Political power could give a new impetus to prophetic mission particularly where power social structures need to be engaged with power. However, there are dangers in achieving much political power, with reference to the black messiah motif commonly characteristic of AIC leadership, Daneel (2001: 16) foresees iconic leaders' identification with Christ running the risk of narrowing down salvation to socio-political liberation. However, while Daneel's fears are justifiable, such cases have not been documented by scholars yet. Therefore, such a risk is negligible, it is high time AICs activate their agency and God given power to mobilise other religions towards preferential option for the poor.

4.6 Interreligious dialogue in African Instituted Churches

Globalisation and the attendant religious plurality, and diversity, if not handled well religion can pose a threat to peace, religious differences can easily become sites for political struggles

and violence. There is an urgent need to promote interreligious dialogue and religious tolerance now more than ever. As a critical facet of prophetic action of the church, Bevans (2013: 281) highlighted the potentiality interreligious dialogue commands towards world peace. He identified the fourfold forms of interreligious dialogue (Bevans, 2003: 52), as dialogue of life, dialogue of social action, dialogue of theological exchange, and dialogue of religious experience. The dialogue of life is witness by the whole people of God as they live their faith in their daily lives in interaction with the other. This dialogue is embodied by women in AICs are relentlessly engaged in recruiting new members and solidarity in economic activities to uplift their standard of living (Bompani, 2010: 322; (Daneel, 2000: 313, 314).

The prophetic mission must take interreligious dialogue as matter of missionary priority. According to Daneel (2001: 7), the greatest interreligious encounter for AICs is their ongoing dialogue with African Tradition Religion (ATR). He argues that AIC already developed their own theology of religions in the healing ministry, an area which he extolled them for a great contribution to African theology. Interreligious dialogue is never a finished project. However, ATR is not the only other religion, AICs intercultural encounters with other religions is yet to be documented. Apart from the inescapable dialogue with ATR there is no indication of the likelihood of engaging Muslims, Bahai Faith and other religion within the context. The notion of interreligious dialogue belongs more to the academic discourse. AICs have long been negatively affected by lack of theological education and education is generally low. Apart from low literacy among their leadership they focus more on pragmatic everyday life. This is an area that academics can contribute towards transformation of AICs.

4.7 AICs and economic development

There is a lot of Literature testifying the involvement of AICs in development initiatives, as early as the 1960s Daneel, Oosthuizen, and Turner in the 1980s. The nature and magnitude of development projects may not resemble the conception of development in the modernist secular sense. Nevertheless, it represents transformation in the real sense of the concept. Apart from solidarity and provision of spiritual resources and meaning of life for coping with pain suffering caused by poverty, ill-health and a wide array of other social ills, AICs are involved with materiality of poverty and marginalisation by addressing existential needs, though on a small scale to alleviate suffering (Bompani, 2010: 319; Daneel, 2000: 313; Kritzinger, 1990: 57; Molobi, 2016: 3). Öhlmann et al (2016: 5) corroborated the social transformative role of AICs as providing “spiritual capital” to stabilise and transform people lives disrupted by rural

to urban migration. The spirituality gives hopeless people hope and confidence in treacherous unfamiliar territories. Although some scholars problematise the African cosmology behind some of the healing practices as an impediment to development, Mpofu et al (2011:5) attested to the efficacy of these practices rooted in African cosmology in healing mental illness over modern medicine, the African approaches are closer to the both the Old and New Testament, yet Christendom regards them as pagan and syncretistic still being denigrated or ignored.

The documents of OAIC confirm their financial constraints which stem from the social class of their members. The poor members of AICs need empowerment but OAIC as the ecumenical body also needs to be financed so that they are able to do more on poverty. Most of their members come from among the poorest people in the communities. The organisation itself is poor, the members churches are poor (Kritzinger, 1990: 15). However, they constitute an organised perhaps the only link between development machinery public or private or non-governmental and the grassroots. There is absence of discourse on transformational development projects and this can only be interpreted to mean that they are not doing any meaningful work and they do not have the development expertise. Spiritual resources only are not enough, they the knowhow as well.

There is a range of debates over the decades on what AIC are doing and how they should be doing it and their relationship to modernity. Some of the interlocutors suggested what needs to change about AICs to make them suitable development partners. One of early scholars, Turner (1980: 526) made a positive evaluation of the Masowe Apostles in Zambia was because they fitted his frame of what an African employee should be. Though he argues in good faith his argument is characteristic of the dominant attitude of his time. Any deviations from the modernist frame were labelled reactionary, the communal outlook of AICs led to them being labelled socialist or communist, in a derogatory sense. Turner fell short of suggesting that as prerequisites to development AICs need a complete overhaul of their culture and worldview.

He was a strong proponent of modernity paradigm. Turner castigates Africans for caring for the natural resources, “Security lay in conservation of the resources and norms of the past, in repelling anything that might destroy these, rather than in working for a better...” (1980:527). Unfortunately, some of the changes Turner suggests for AICs to undergo before they could be a suitable or eligible for development, were plausible. Nevertheless, they bore paternalistic cultural superiority connotations from an outsider culturally and theologically different and oblivious of the poor people’s experience of poverty, oppression and marginalisation. To

Africans those were some of the most demining and dehumanising ethnocentric hypes for modernity as the only viable development model.

Proponents of modernity preach autonomous individualism to a communal people. Their ideology is diametrically the opposite of *ubuntu*. The African people never had orphans amongst them because of inherent relationality. Individuation, according to Foucault (1982:781) is one of precondition for subordination to power. Apart from earlier negative evaluation of the African culture through AICs, Oosthuizen (1997: 12) attests that these new churches offered much needed psychosocial support and feeling of community to estranged people in the impersonal urban centres, referring to people displaced from their homelands by poverty as a result of apartheid. However, he (1997: 9) attributes the spirit of fellowship in AICs to ATR, yet it is the nature of Africans —*ubuntu*, which finds expression in the churches. The major contention of the critiques was that AICs' culture was not suitable for development, their culture was supposed to change to meet predetermined developmental prerequisites.

The development in question was defined and packaged elsewhere without the involvement of the people, instead of approaching development from where the people are. Development was not people oriented, and it was a top-down approach. The approach which considered people as *tabula rasa* the same old approach of the missionaries which had no room for consideration and retention of positive aspects of the African culture. AIC are in sync with the value system of the marginalised people, a key feature which attracts people to them, AICs and the poor are agents and experts of their own lives, they know what is practicable in their context (Molobi, 2016: 2).

4.8 Missional challenges of OAIC

Poverty, inequality, gender justice, and environmental sustainability remain major missional challenges for OAIC to deal with. According to Kang (2005: 283), the role of the prophetic church is to continuously search for a fresh reconstruction of its relationship with and understanding of God's mission within the context at a particular time, by reading the 'signs of times'. The church has a life and meaning if it is obedient to its calling by God who is the source and the one who sustains life. Commitment to justice is imperative. If these challenges are not comprehensively considered the future is precarious and bleak.

4.8.1 Gender justice as the primary mission of the church

Though the World Bank report shows children are the most hit by poverty, the rationale of focusing on women is based on the premise that a focus on women as the primary care-givers is more effective. The focus on gender and theology is motivated by the fact the church belongs to women and the principle of addressing the worst affected. A narrow focus on female-headed households does not preclude the intersectionality of multiple marginalities the church must seek solidarity with in society. OAIC cannot bask in the praises AICs are getting about gender equity they need to re-examine themselves through the eyes of women.

Generally, the gender inclusivity is seen in leadership of AICs cannot be taken to be representative of emancipation of all women in the churches. Ogando, Roever and Ragan (2017:437) notes, "…stronger gender gaps appearing as the distance from the community and the formality of the setting increases". Though Mapuranga (2013: 1) affirms that the state of women's participation in AICs' leadership is a positive move towards "… emancipation of women within these churches", the evidence she presents leads to the conclusion suggesting that the status of women in AICs is still very ambivalent. Kaunda and Phiri (2016: 6) argues that there is gender equality and gender justice among the spirit-type of AICs. While this claim holds a modicum of truth for prophets, healers, and leaders where anointing is unquestionable the numbers of such women are not significant enough to support a general claim about gender equality in AICs. However, the teaching on Holy Spirit provides the entry point and common indisputable starting point for serious dialogue on emancipation of women and gender equity within AICs structures and households, congregations, and the community at large.

AICs are said to be pioneers of emancipation of women in the church (Amanze, 1998: 201, 202) (Molobi, 2016: 7) because there are female leaders. However, the claim to support women is not the practice of the AICs. While the AICs are comparatively leading mainline churches in the number of women is leadership that cannot be categorically declared without taking a closer look at the status of women in households. A cursory examination of the organogram of OAIC leadership does not support this common perception among scholars. Though it is well known that women make the greater number of church adherence. Öhlmann et al (2016: 5) conceded that their research nor literature are inconclusive about gender relations in AICs, their research ordinarily, point out that women play a significant role the churches. They also observe that some of AICs accept women in leadership, but most of them do not accept women in leadership positions except as prophets. Molobi (2016: 7), instead of stating whether or not gender equality exists among AICs he delves into women's inclusion in leadership position as

evidence of gender equality or egalitarian gender relations. Daneel (2000: 313) also confirmed the undisputed pivotal role played by women in AICs in evangelising their neighbourhoods and their active participation and solidarity in social action in case of illness on the part of a member. The AICs are entrenched deeply into traditional African values maintenance of family relationships is a priority for both men and women. There is much ambivalence among scholars when it comes to the question of gender equality, gender justice, and gender equity. This subject needs further study. Nevertheless, Kang (2005: 284) observes:

> …women's liberation movement in Christianity have uncovered the sexist structures and myths of Christian tradition and theology. As racism discriminates and oppresses people of colour on the ground of their race, so sexism stereotypes and limits women on the ground of their gender.

According to Paulo Freire (1968: 55), oppression is any situation where one inhibits another from opportunities for self-affirmation as an accountable human being. Such an imposition is synonymous with violence, because it infringes upon one's ontological right to be fully human. The church needs to be mindful of cultural practices oppress women some of which could be classified under GBV. The paradox of abject poverty alongside affluence, at local level, and the globalised feminisation of poverty triggered the engagement hermeneutics of suspicion. The affinity between Feminist Theology and Liberation Theology, and the affinity between poverty and enslavement proffers legitimacy of this lens and the lens's ability to deal with multidimensional intersectionality of marginality makes it more appropriate for the task (Vuola, 2002: 88). The topical nature of the "women's experiences" within Botswana which has seen the establishment of the Department of Gender Affairs in the Ministry of Labour and Home Affairs, is testimony to the importance the government of Botswana is attaching to women's issues and the seriousness of gender injustice. The right starting point is the church, because of the position of influence the church holds in the society it is the right place start critical reflection on gender and poverty looking at the problem through the eyes of the marginalised.

Feminism as hermeneutical epistemology problematises the status quo, it is a worthy partner for a church which seriously intends to confront issues that affect women. The social system as whole privileges maleness over femininity. In this instance it is used as a tool and mirror for the OAIC to introspect through before going into the world to point out at the "spec" in the "other's" eye. Religion as part of the cultural project for production and reproduction of culture is suspected for propagating and perpetrating practices that are harmful to women, and other

marginalised groups. The Bible is also implicated for patriarchal androcentric representation maleness as the standard for humanity, and pitfalls of patriarchal anthropological [mis]interpretations which fall short of ascribing second rate status to women, as created second to the man, and the first to yield to sin – source of sin (Ackermann, 2013: 39). The AICs with their propensity for literary interpretation and affinity towards African worldviews are a potential minefield for dangerous and harmful exegeses which condone, reinforce, justify, and promote oppression of women by men. A feminist lens serves also as heart rate monitor, and a critical guide for the church. It helps to see the blind spots by looking at their own culture through the eyes of the other and with the other a dialogical partner. The church provides such protected zone for such sensitive debates to take place, once churches have taken a life-affirming position the influence will filter through to the whole society.

The African Women Feminists seek to cultivate the understanding of women's experiences, and the point of departure for theorising is women's experience of oppression, women's subordination is from their private sphere to political conditions (Vuola, 2002: 90). Feminist theology is concerned about how women are subordinated in theological contexts, with the main objective of transforming theology so that women are not oppressed (Vuola, 2002: 91). The Circle of Concern African Women Theologians as they are called still insist that the society and the church should be held accountable for the harm and injustice to women culture sanctions (Dube, 2001: 159).

4.8.2 The structural poverty, household injustices, and immorality

Poverty is largely structural inequality created by neo-liberal political economy, perpetuated and aggravated by immorality and patriarchal cultural practices that find expression and support in the church through its acquiescence. Silence is complicit with the perpetrator. The greatest challenge, OAIC carries a disproportionate burden of addressing the poverty by virtue of social locations, proximity and identification —they are affected, their transformative prophetic mission of justice, peace and integrity of creation, has these challenges to address.

The world Bank Report 2015, celebrates the reduction in incidence of poverty from 30.6% to 19,4%, extreme poverty from 22,7% to 13,8% over a decade between 2002/3 and 2009/10 (World Bank, 2001: 2). Most of the poor live in the rural areas, but over the past decade the poor living in the cities increased from 27,1% to 37,0%, indicating increase in rural to urban migration. Poverty is still concentrated in the rural areas. Focusing on the urban centres is not meant to eclipse the significance and magnitude of rural poverty. The rural poor and urban poor

fall into the economic and metaphoric margins at the centre of this research. The choice of the urban centre was purely purposive, that is where OAIC operates from, and the research was conceived in the context of the dumpsite in Gaborone, but the malady is country wide and AICs are country wide. On the other hand, poverty rapidly moving to the metropolitan centres where people migrate to with the hope of finding employment.

Poverty in Botswana, 46.2% of the poor are children under the age of 15 years (World Bank, 2015: 6). Level and quality of education, unemployment are crucial factors. The report clearly stated that without reduction of inequality and continued broad-based employment growth reduction or eradication of poverty is almost impossible (World Bank, 2015: 7). Contrary to the much-celebrated reduction in poverty, the report pointed out that the majority of people are marginally above the poverty line. Although extreme poverty was at 19.2%, about half of the population of Botswana remains poor or vulnerable to poverty (World Bank, 2015: 9), of the poor households 58% are female-headed against 42% male-headed (World Bank, 2015: 89). According to the report social protection programs are not properly targeted to benefit the poor, —policy issue (World Bank, 2015: 13), the report suggested introduction of a Family Support Grant for the families prone to absolute poverty. The poor people in Botswana are mainly women, children, minority groups, and people in the rural areas.

OAIC is the biggest ecumenical body, with 60% of the Christians in Botswana belong to AICs and most of the members of AICs are poor. Henry (2010: 72) put the percentage of AICs at 56% of the Christians in Botswana. From 79% Christians of the total population of 2.2 million people, according to the International Religious Freedom Report ("Botswana 2016 International Religious Freedom Report", 2016) United States Department of State Bureau of Democracy, Human Rights, and Labour[2]. The poor are real people not just statistics, abstractions about their plight does more harm than good, OAIC is the most affected it is obliged to listen to the stories of their struggles with poverty and take concrete action.

The other disparities that are important to take note of are that 30% of the GDP comes from mining which employs 2.5%, Government constitutes the second-largest sector with 15.8% of the GDP, and employing 16.5%, agriculture contributes 2% to the GDP and employs 26.5%, has the largest share of the poor who are predominantly rural. With limited policy shifts significant gains could be obtained, only if the poor themselves have a voice. The organisation

[2] https://www.state.gov/documents/organization/268864.pdf

which can genuinely walk in solidarity with the poor is OAIC. The report also indicated that poor people spend a substantial amount of money, sometimes borrowed money on cultural and religious ceremonies, a behaviour other people from a different culture may find difficult to understand. Arguably, choice is a valid basic human requirement, according to Sen (2001: 285) it is a human functioning, the poor ethically have the right to value and choose. Laying the blame on the poor for their poverty from a World Bank Report, only conveys paternalistic cultural imperialism connotations. The same Eurocentric sentiments echoed by Jefferis and Kelly (1999: 217), scapegoating African communal relationality reality to legitimise the unsustainable global neo-liberal capitalist economy, a corollary of the same pretext that Africans do not need a lot of money because they eat cheap food.

If prophetic dialogue has to promote peace, the church should not miss the strong link between justice and peace, 'if you want peace work for justice' (Bevans, 2003: 51, 52), and Bevans argued that there are two types of injustice, socio-economic-political injustice and environmental injustice. Poverty and inequality are human creation. Nyerere (1987: 117) argued that the world has enough resources for all its inhabitants yet all wealth is appropriated by the powerful few. The root of poverty is unequal distribution, power, and irresponsibility of the powerful. High inequality and poverty are evidence that the prosperity of the country is not equitably shared, although this wealth is created at the expense of none renewable resources that are depleting for all. It is only prudent for all to share the costs and the benefits. Unfortunately, prosperity is still the privy of the few elites, who enjoy power and influence political decisions in their interests. The poor suffer most when natural resources are depleted. Individuals, households, and communities, repeated reference in OAIC's documents to lack of money to set up own office and carry out some of its duties is evidence that the church as a community of Christians if affected by poverty, poverty predisposes people towards ill health therefore affecting people's well-being. What is not often talked about is how neo-liberal capitalism is destroying the environment through over use and pollution. Yet the natural resources are the only resource the poor have access. While poverty and inequality are primarily structural, a substantial proportion of the blame goes to life-defeating social behavioural and cultural practices for perpetuating and exacerbating the dire situation.

One of the aspects contributing to gender inequality observed in the previous chapter that needs serious attention is erosion of morality in the country. If 90% of the children are born out of wedlock, on one hand, and divorce rate is rising on the other hand, signal a serious morality problem is the society. According to the Sunday Standard ("Botswana hit by high divorce rate

in 2010", 2010) divorce rate is rising while marriage rate is dropping by 18%. The same newspaper reported that women make 86% of the divorced, while men are only 14%, and three out five women experience violence in their lifetime. On the causes, the newspaper stated that leaving apart for more two years and decline in morality, which it blamed on the society's permissiveness towards adultery. However, the drop in marriage rate reported in the newspaper article was not corroborated by statistics from the Central Statistical Office ("Vital Statistics 2015", 2015: 14) which registered an increase in marriages over the years. Striking is that 78% of the children born in 2015 were born by single mothers as opposed to 22% from married mothers. No doubt the gradual demise of the marriage institution has a major contribution to feminisation of poverty. Sexual immorality contributes immensely to feminisation and child poverty, yet there is indication that OAIC considers immorality in the country as serious problem, OAIC seems oblivious of the problem.

The social fabric disintegrated resulting in erosion of morality due to inappropriate, and culturally insensitive implementation of change interventions, disempowerment of traditional social structures.., Traditional leaders in Kanye, a Bangwakestsi village in the southern part of Botswana, blamed *Ditshwanelo* (human rights), churches, and alcohol for erosion of morality at a *kgotla* meeting (Legodimo, 2019), according to an article in the Mmegi Online 22nd January 2019. On the contrary, Kealotswe (2014:236) who analysed of the same tribe states that, "Bangwaketsi are no longer worried about the fact that their young girls have children out of marriage, […] They are more worried about the maintenance of children born out of marriage or extra-marital children". Disempowering traditional leadership by centralised government is blamed for deterioration of morals of Batswana (Allen & Heald, 2004: 1150). Detshwanelo (human rights) implementation of change intervention without a thorough impact investigation to identifying the best approach. Comprehensive impact assessment studies precede any major terrestrial construction or major installations in the country, yet major social interventions never get similar thorough theological, sociological, and anthropological impact assessment before implementation. Children's and women's rights were introduced in an exclusive and polarising manner. The process of educating the children and women of their rights was introduced while excluding key players adults and men respectively. Equally blameworthy for deterioration of African moral values in Botswana are early missionaries and the colonial protectorate government for demonising and banning *bojale* and *bogwera,* the pro-*botho* indigenous knowledge and religious systems curriculum for the youth. The African two customs were banned without a deep inquiry to understand their origin and essence. Nothing

was done to predict and mitigate the anticipated adverse social consequences of eliminating the cultural practice without leaving anything positive in their place (Duncan, 2002: 333). Though with hindsight, it is not possible to go back to the traditional practices. An investigation should be carried out to identify and understand the mechanisms within the cultural practices which were responsible for tying *botho* together. Batswana need to reimagine and reinvent acceptable rituals of passage in their place to assist young people navigate through the liminality of passage to adulthood with their *botho/ubuntu* intact. Arguably, OAIC has an obligation to be in the forefront towards moral and social regeneration that includes reviving involvement of traditional leadership in moral rearmament.

4.8.3 AICs and the ecology

The environment and ecological sustainability are not featuring in OAIC discourses though there is evidence of AICs' involvement but there still more they need to do. The research carried out by Öhlmann et al (2016: 4) on AICs in South Africa did not yield any responses ecological sustainability. The reason is most likely to the way they asked the question and the terminology they used. Literature ab on how traditional communities cared for their environments sometimes in very subtle ways in the form of taboos which an outsider may find challenge to decipher. Basarwa people would only kill enough for food and not a thousand of animals per day for commercial purposes reference. In the African cosmology there are certain existential basics that are considered immoral to even sell, like food, water and oxygen. Daneel (2001: 44) attested to the dialogue of common action and receptiveness of these humble AICs to new ideas and learning as they gathered with traditionalists for tree planting in Zimbabwe to clothe the earth. They were key players in an innovative project to redress deforestation and restore the ozone layer. Of course, many of them did not know anything about ozone depletion but they understood depletion of the vegetation, and they were experiencing the effects thereof. This is a result of the colonial cannon fodder education system which alienated people from themselves and their environment. AICs are a great resource for mining indigenous knowledge systems for environmental sustainability. The current economic system pitches them against the ecology, where they have to make a choice between human survival and preservation of the environment. Drawing from the people's drive for cultural sustainability, Öhlmann et al (2016) noticed a vital link and promise to become champions of ecological sustainability because it is all built into indigenous knowledge repositories awaiting acceptance and activation of indigenous epistemologies for data mining. Beyer (1994: 208) argues that the environmentalism is a more holistically integrative approach, everyone is concerned if the

church could identify with and take this ideal more seriously. Though it is still a challenge it offers tremendous missionary opportunities for intercultural and interreligious dialogue.

4.9 Conclusion

This chapter discussed the capabilities, readiness, potential, rationale and limitations within OAIC as an authentic grassroots people's organisation strategically poised for effective engagement. The attributes and opportunities critical to facilitate engagement with social structures in solidarity with people on the peripheries to bring about holistic social transformation were considered. OAIC's oversight on macro socio-economic currents is partly cultural inward looking, ignorance and lack of professionals in development they have human capacity development need. People in their social class have always fallen through the cracks of human development because of low education and exclusion. OAIC is oblivious of regional and international opportunities for cooperation with their mother body in Kenya, yet linkages and resources in other countries for benchmarking interventions abound. There is a gap in theological and development training. It also covered their robust mission theology and theological cultural production/reproduction tools at their disposal, the essence of their being that connects them to their roots and give them purpose in life. Resurgence of AICs as a holistic missional power house with potential to take religion back to the public sphere was discussed. Though AICs were the forerunners of inclusion of women in church leadership, in this aspect this chapter noted that there is still a challenge and work in progress because of feminisation of poverty in their context, a question they are yet to answer. This chapter also highlighted that poverty of women and children is partly created and or compounded by sexual immorality in the Botswana. Poverty, inequality, feminisation of poverty, child poverty and environmental poverty as challenges needful of attention to enhance human dignity and restore and preserve the integrity of creation concluded the theological *reflection* chapter foregrounding the main thrust of the next chapter —*action*.

However, the evidence gathered in this chapter puts OAIC and its AIC member churches as the missing most suitable, neglected or negligent or oblivious primary transformative agents. In terms of the fundamental requirement that people's organisations should take the leading role in the fight against poverty, violence, inequality, and immorality in the urban areas and wherever the poor are found. However, they need external assistance, human and financial resources.

Chapter 5

Mission with the poor: Restoring Human Dignity, Human Flourishing and Integrity of the Ecology

5.1 Introduction

Chapter four discussed capabilities of OAIC to tackle the problems of poverty, inequality, gender inequality and the environment. They lack human and financial capacity but there is something they do, to show intentionality. This chapter draws from challenges and opportunities observed from the previous four chapters to propose what ought to happen. This largely falls into discernment for action in the praxis cycle, and it presents mission as prophetic dialogue towards holistic transformation in and from the margins. The church has no mission the mission belongs to God who has shown his "preference for the poor and marginalised", the church is called upon to participate in the mission of God to the whole creation (Wright, 2010: 24) in obedience answering the call is itself prophetic —consent to be vulnerable. AICs never got attention from development partner since their inception, understandably because they did not fit the profile of churches then. They were not planted by missionaries from the West so they did not have any external links because of their humble indigenous origins — "Africanness" though some had seceded from a missionary planted church (Öhlmann *et al.*, 2016: 2,3; Oosthuizen, 1985: 72; Turner, 1980: 523). Their "Africanness", unique women's missionary prowess, a contextually relevant theology promoted their phenomenal growth and unique spirituality won them recognition as the authentic embodiment of Africa Christianity. AICs have metaphorically become 'the stone that was rejected by the builders which has become the cornerstone of the church' (Daneel, 2001: 6,16).

This chapter situates itself in the light of the foregoing chapter on the nature of capabilities, developments in the contexts, religious, socio-economic, and political complexities around poverty, gender, and the ecology, to proposes how OAIC ought to respond. Prophetic dialogue as participation in the *Missio Dei* in the context of immorality, depravity, and marginalisation for holistic transformational development, is the theological framework. The main argument of the chapter is that OAIC as the grassroots church have the obligation and mandate for prophetic dialogue, and they are inexorably missional by its nature and it have the legitimacy and agency to spearhead and mobile resource towards transformational development in from the margins. OAIC's response is obedience and faithfulness and humility, willingness to be

vulnerable and open to be transformed in the process. The section suggests the course of action and best practices, principles, tools and approaches to mobilising households towards sustainable livelihoods and transformation, Bevans and Schroeder are the main guides throughout this chapter.

5.2 Prophetic dialogue towards social transformation in and from the margins

The goal of mission as prophetic dialogue is transformation, —deep spiritual renewal of the heart, change and renewal of unworkable relationships, recovery of the identity and discovery of the vocation of the poor. Transformation entails a continuous process of nurturing of capabilities, renewed commitment to justice, *shalom,* and integrity of creation. The transformation is achieved through the prophetic dialogue in the form of word and deed. The word and deed encapsulated in narratives to mediate redemption to the whole community and the environment. The process entails OAIC activating and enlisting the agency of several interlocutors in the context dialogue with the poor and the marginalised. Prophetic dialogue takes on the interdisciplinary approach, a combination of theological insights and techniques from the social sciences, gender analysis frame work, Appreciative inquiry, Logic framework and sustainable livelihoods framework. The environment subsection will demonstrate the need and opportunities available. The overarching framework for this section is the form and content of prophetic dialogue; Justice, peace, and integrity of creation is the bridge, insertion point for mission into a context of poverty, immorality, inequality, and marginalisation, while mindful of the inseparability of the elements of mission.

This chapter deals with technical issues where OAIC may need the assistance of Christian development practitioners. Utilising Appreciative Inquiry (AI) starting from where the community is and what worked in their lives before, establishing their current pressing needs, using sustainable livelihoods Framework (SLF) to guide the nature of questions to ask with capabilities as the theoretical orientation of the inquiry. Using the Logic Framework to draw up the objectives and map out the project priorities. This is also the stage where OAIC needs to apply the gender analysis framework to ensure women's needs and experiences are incorporated. Women constitute the majority of the poor, to begin with the main.

5.2.1 OAIC: emerging powerhouse in and from the margins

Organisation of African Instituted Churches in Botswana is a contextualised marginalised church. They speak the language of the people, and they are part of the hermeneutical community of and with the poor. They are socially and culturally embedded in the community, they are the community. Öhlmann et al (2016: 3) argues that social and cultural embeddedness is an essential prerequisite for suitability for consideration as agents for community transformation. They have long been in "dialogue" and in solidarity with the poor, serving the poor in their own modest ways. Oosthuizen (1985: 524) testifies to their social involvement meeting existential needs of their congregants at the grassroots. Though Öhlmann et al (2016:4) assert that in their research with AICs environment did not come across as one of their major concern, Daneel (2001: 44) attests to their active participation in tree planting in Zimbabwe.

AICs with their growing population have enormous potential to be instrumental in earth keeping on a wider scale. Though generally awareness of criticality of ecological concerns is still very low among them. They possess dormant unexplored indigenous context specific knowledge that could be useful in introduction of culture friendly environmental conservation initiatives (Sillitoe, 1998: 224). For example, in some cultures when traditional herbalists dig out a medicinal plant, as a custom they are required to plant another as part of the healing protocol. Along the same line Sillitoe (1998: 228) argues that some cultures assign gender to some plants and tapping into this indigenous knowledge system may prove very useful for conservation purposes. An intercultural indigenous understanding and ecological significance could be established by analysing traditional taboos and their cultural sanctions. AICs have always been relegated to the peripheries much of value within their indigenous knowledge systems remains a mystery. Partnership with AIC in social and environmental initiatives despite deriving value from their untapped indigenous knowledge system, it would still make good economic sense because of their large population. Contrary to the common perception of AICs' as humble grassroots organisation, the experiences and metamorphosis AICs went through over the years. They now command considerable strategic political power to influence and take their prophetic dialogue from the margins to high political power structures with far reaching policy implications.

Mission in the 21st century must be envisioned in a new way as a dialogical "deep encounter" with the other, (Bevans and Schroeder 2011: 20). The old paradigm of conquest and expansion was amenable with the colonial capitalist expansionist business model is now untenable. Mission of God is an invitation to dialogue and no longer about fixing someone else problem.

Mission is now about solidarity and mutual reciprocity with the genuine other. It is about the "encounterology" and through dialogue transformation occurs (Kritzinger, 2008: 773, 2011: 52). According to David Bosch (1991: 494) trusting God who has been there before you to continue the work he started through his Holy Spirit. The integral part of the mission is to be mindful of opportunities for transformative encounters in unity and in dialogue.

The dialogical mission does not belong to OAIC, it is God's mission and the spirituality, "the ethos and pathos" of the dialogue must testify to that (Kritzinger, 2013: 36). There is no need for any underhand tactics, neither strategy, but the core of this spirituality is an "attitude" of genuineness, openness and respect, regardless of the person's social standing, religious affiliation, political, ideological, gender and sexual orientation, all done in the spirit of love and inclusivity (Bevans & Schroeder, 2011: 21,22). According to Bevans and Schroeder, another facet of the spirituality is that the dialogue must also entail the sensitivity of discernment; the ability and sensibility to see the context in a new way, essentially the propensity to decipher the signs of the times.

The same spirituality must also permeate and saturate all the other five elements of the mission which are subsumed under justice, peace and integrity of creation as the sub-framework of this study, viz, (1) witness and proclamation; (2) liturgy, prayer, and contemplation; (3) dialogue with women and men of other faiths and ideologies; (4) inculturation; and (5) reconciliation (Bevans, 2003: 50). Notably, regarding these elements Kritzinger (2011: 33) poses a valid question, "...must we choose?" between the elements and Bosch's multidimensions, he arrives at a conclusion that they are inextricably a single complex mission of God. Therefore, they must be held in creative tension. Justice, peace, and integrity of creation as context specific edge lead the way, the rest of the elements for the sake of this study serve as the depth and scope of prophetic dialogue in and from the margins.

The scope of dialogue begins from the community "desire for community goes with desire for dialogue"(Bevans & Schroeder, 2011: 27). The scope of the dialogue with the poor and marginalised, will extend to the non-poor, through witness and proclamation, liturgy, prayer and contemplation, and reconciliation, but the transformative encounter starts with a sincere inquiry into their lives to uncover what works for them.

5.2.2 Appreciative inquiry (AI) —discernment

Appreciative inquiry is one of contemporary people-centred development approach that is consistent with discernment in the praxis cycle. It is congruent to the understanding that God

was already at work in the community through his Holy Spirit before the envisaged missional transformative initiative or any development agency moved in. AI forces one and to depart from the traditional outdated developmental problem-solving approaches which presumed the community has a problem to be fixed, creating unequal power relations (Myers, 2011: 174). According to Myers (2011: 175) development practitioners need to respect that any community is a self-organising social system, participation is a fundamental value to uphold, respect for the community's priorities and bottom-up approach is one of the driving principles, under the circumstances Appreciative Inquiry(AI) is the way to go.

At the core of AI is its 4-D model, discovery, dream, design, and destiny. Discovery has to do with what worked? Dream, imagine what might be, design, determine what should be, and destiny, create what will be (Cooperrider, Whitney & Stavros, 2008: 34). AI is about change, it is about the transformation sought among the poor, and non-poor alike, individuals, institutions within the church itself as it strives to 'being the life, deed, word and sign' within the communities. AI's respect for what was proven regenerative and life-giving in the community acknowledges positive elements of the host culture, making it amenable to inculturation and incarnational mission. AI is diametrically revolutionary to cultural imperialism, a dominant ideology which undergirded Western missions towards other cultures in the South and the East.

AI as a tool can be used in conjunction with SLF, mainly to unravel community accomplishments, the "positive core" in the planning stage for building new livelihoods strategies. Its uniqueness is its approach to change building on the positive core of strengths than weaknesses. AI is an adventure to discover what "gives life" to an individual or social system (Cooperrider *et al.*, 2008: 3). AI can provide OAIC as an organisation with a cutting-edge approach to its own transformation, and indispensable tool for planning and deploying its transformative initiatives among the poor and marginalised. While AI would prove to be a useful tool on social action, its person-centred psychological heritage renders it inappropriate or irreconcilable with direct introduction the gospel which is normative. Though social action is an end in itself, AI towards social action, nevertheless, lends itself critical for creating the rapport and foundation instrumental for effective witnessing and proclamation. AI must be conducted not only to explore the material aspects of poverty but the social, cultural, gender and theological dimensions, while the spirituality guiding the process remain prophetic and dialogical.

5.2.3 Witnessing and proclamation as prophetic dialogue

Witnessing and proclamation are the normative core of any Christian intervention in the margins, lest participating in the mission of God would be futile without the message of hope. According to the *Evangeli Nuntiandi* in (Bevans & Schroeder, 2011: 65), "…witness of an authentically Christian life" —deed, is the first step towards evangelism, as Christians individually and as a hermeneutical community live their lives of faith in their everyday lives. However, witness is inseparable from proclamation – word. Bevans and Schroeder (2011:66) give precedence to the word. Wickeri (2004: 195) places emphasis on the significance of the community by elevating the Antioch community as the dynamic transformative element in the early mission. Though the word remains superior, Wuthnow (1994: 40) also attests to the integral role the local church community plays in the production and reproduction of culture — value formation. This community is made up of households, which are constitutive units of the society where children are born and socialised — a missional frontier *par excellence* albeit on the margin. Mission by the whole people of God at grassroots becomes intercultural, with the laity and by the laity on the margins, the prophetic dialogue begins and continues among neighbours sharing their stories, —transformative power of narratives (Ewick & Silbey, 2003).

The margins are the priority locations for prophetic dialogue, and the mode must be dialogical, without coercion, but in a friendly manner in deed and in word and it must be prophetic. Being prophetic is interconnected to dialogue, witness and proclamation by the laity in their everyday life. Denise Ackermann (2013: 41) argues that its high time some radically new should take the place of clericalism rooted in patriarchy which distance people from their ministry and transformation. Christians can witness prophetically in the margins without speaking buy being just, according to Bevans and Schroeder (2011: 46) through authentic Christian life they can speak against the prevalent oppressive way of life, countercultural, going against the grain. The Christian community can speak out against injustice and inequality being the salt of the earth.

Unequal social relations are liable for the outwards manifestation of poverty and marginalisation. Real transformation of these relations comes from deep down people's hearts, and OAIC cannot be neutral about sin. Poverty, inequality, poverty of women and children, and ecological injustice emanate from sin. Greedy, lack of moral values, with sexual immorality accountable for a large proportion of poverty among women and children. OIAC ought to engage individuals, households, communities, social, economic, political, and religious systems. Because God has special preference for the poor, the weak and the marginalised, a church on a mission of God is a bearer of good news, —freedom, liberation

and dignity (Si, 2008: 101). According to Bevans and Schroeder (2011: 20) the good news is two-pronged, *denunciation* of evil structures and injustices, and *annunciation* of the good news of redemption through Jesus Christ, both done in a spirit of dialogue, bold in *bold humility,* with great passion, but gently, "…in vulnerability and weakness..". That is what it means to OAIC being prophetic and dialogical to mediate transformation to the oppressor and the oppressed. Dialogue implies a two-way mode of communication where the oppressor and the poor are regarded as equal conversation partners, where the communicator/recipient role is always dynamic. Furthermore, Bevans and Schroeder add that in the true spirit of dialogue, the church deliberately makes itself vulnerable to be evangelised. However, they underplay the possibility of the church getting highjacked by the state and or the market ideology. They must always bear in mind that globalisation is a reality that is driven by neo-liberal ideology that pursues profits at the expense of the environment and human freedom/capabilities to function as fully human and maintain the watch dog role.

Prophetic dialogue as justice, peace, and integrity of creation in and from the margins to and with the marginalised has the potency to transform unhealth social relations. The transformation comes through renewal of mind, energising the social and religious agency, empowering and enhancing the capabilities of the poor. Prophetic dialogue can bring freedom by denunciating the oppressive non-poor. Freedom is a prerequisite for meaningful participation in a dialogue, and expansion of capabilities. Freedom facilitates dialogue and dialogue facilitates change through information sharing (Sen, 2001: 153). Freedom and agency are interrelated, denying the poor freedom is e denying them agency towards self-determine and improving their lives (de Gruchy, 2003: 28). Sen (2001:153) confirms that dialogue is effective in resolving political and social problems. If ordinary dialogue is efficacious in resolving problems, a lot more could be achieved through prophetic dialogue to secure freedom for the oppressed. OAIC as the church from below has every reason to obey God and dialogically engage the poor, but at the same time engage "in bold humility" the people and structures that keep them poor. Inequality within the church compromised the church's effectiveness, gender analysis framework is the tool that may be used not only to identify discrimination against women but can unravel the intersectionality of multiple inequalities within the church and society.

5.2.4 Gender analysis framework in social analysis of the praxis cycle

Livelihoods of men and women have observable gender specific differences in diverse cultural contexts. They betray how culture as a source of inequalities privileges women and men, boys and girls selectively. Gender is socially or culturally constructed differences between men and women and boys and girls which are based on biological differences. Based on the differences dissimilar roles are assignment to men and women. The roles are valued attaching low value to women's roles and prejudicing them against opportunities in life. Poverty is gendered, men and women experience poverty differently and unequally, unfortunately this unequal valuing and treatment of women permeates the whole society at all levels producing hierarchies of poverty where women are found at the bottom always (Kabeer, 2003: 2). Because of the inherent unequal power relations in society, gender analysis becomes an important part of any intervention to ensure gender equity, (McLean, 2015: 384).

Gender analysis is a vital step in ensuring that gender considerations are meticulously thought through and integrated into any development intervention to guarantee gender equality, equity, and social justice. A deliberate bias towards women who often suffer double oppression in unjust social relations must be adopted. Many approaches and interventions which assume the benefits would naturally filter through to women did not benefit women , or where women were included in development for the wrong reasons they were still found at the bottom (March, Smyth & Mukhopadhyay, 1999: 9). Nussbaum (2001: 2) observes that women are more often than not taken as instrumental to other ends, economic ends and otherwise and are seldom thought of as ends in themselves, which in itself is unfair. When OAIC brings gender analysis on board they could produce innovative integration of development techniques with the spiritual dimension in their mission towards and with the poor most of whom are women and children. The focusing on women's poverty, apart from being ethical in itself it is the right thing to do. However, it has far reaching instrumental positive social ramifications on a wider range of associated societal problems.

OAIC must adopted an appropriate gender analysis method in the context of poverty and marginalisation, as critical introspection to isolate gender related blind spots within and for planning and monitoring interventions. The Social Relation Approach that was developed by Naila Kabeer of Institute of Development Studies, Sussex University in the United Kingdom could be considered as a starting point. This approach has a socialist feminist flavour (March *et al.*, 1999: 102). It has three major salient components, human well-being is adopted as the

goal of development, pivotal role played by social relations, and focus on institutional analysis (March et al., 1999: 102).

The Social Relational Approach as a gender analysis method analyses existing gender inequalities in how resources, responsibilities, and power are shared, generating essential building blocks for designing policies and programmes which promote women agency and development (March *et al.*, 1999: 102). Relationships among people and how the people relate to their resources, life activities, and how the relationships are shaped by institutions is the focus of this framework. In analysing institutions, the framework uncovers mechanisms responsible for production and reproduction of gender inequality within the social institutions. The framework can also reveal how interactions of several institutions within a context produces an intersectionality inequalities including gender inequality, consequently producing a pattern of prejudices against a certain group of people (March *et al.*, 1999: 102) or women in particular. The five key concepts at the centre of institutional analysis are: development as enhancing human well-being *shalom,* social relations, institutional analysis, institutional genders policies, immediate, and underlaying causes of the problem at hand (March *et al.*, 1999: 102).

Transformation is all about enhancing people's well-being —*shalom*. Humanity occupies a central position in the framework, not just their immediate economic needs, but including their existential needs and well-being. Any intervention that enhances people's well-being is expected to engender people's survival, security, and autonomy. Nussbaum (2000: 240) argues that autonomy is a human right. Autonomy gives them decision making, choice, and recognises their agency as active participants, it bolters their self-esteem and ownership of the intervention (March *et al.*, 1999: 103). The weight this gender analysis framework gives to human dignity makes it amenable to justice, peace and integrity of creation ideals. The framework could be used by OAIC to look at households, community, and with faith-based organisations in gendered contexts. While relations are foundational towards survival, survival is a basic human need directly linked to capabilities to produce.

Production is essential for the well-being of the poor people. Gender Analysis Framework does not confine itself to the parochial concept of producing tangible material goods, but it is inclusive of reproduction activities women do, producing food, nurturing, and caring for the sick. The activities the human labour is directed towards for human survival, and protecting the environment, these activities consume a lot of women's time and energy, yet they are often overlooked in analyses as constraining factors to women functioning (March *et al.*, 1999: 103).

Secondly, structural relationships within the society play a significant role in determining identity, access, and control of resources and control of other people. Social relations predetermine individuals and groups' access to tangible and intangible resources and some of the inequalities are sanctioned by institutional policies. Poverty emanates from unequal social relations which selectively, as result of exclusions and restriction of access to resources, dictate access to resources and responsibilities. Poor women are excluded from formal allocation of critical resources for survival, leaving them to rely on informal networks of friends and relative as their main survival tool kit (March *et al.,* 1999: 103). Kabeer (2003a: 49) resonates with Myers'(2011: 76) on the thesis that sin contaminated all people's relationship beginning with their relationship to God, human beings are alienated from themselves, others, and from God's creation. However, Kabeer restricts the concept to toxic relationships which produce systemic differences that form the basis for subordination, domination, oppression, and exploitation of others for personal enrichment by the powerful. Social relations are responsible for the complex intersectionality of inequalities, class, sexist, race, ethnicity, and gender relations as an example of social relations (March *et al.,* 1999: 103). On the other hand, social relation undergirded by *ubuntu* complimented by the Gospel holds the promise for revolutionising power relations in society. While Simon (2017:210) argued for the potency of *ubuntu* in transforming power relations between AICs and religious others, similarly it could be argued for transformation of gender relations within AICs and households.

Patronage and dependency form the main base of disempowering and degrading social relationships in which the poor pawn their autonomy for security which must change (March *et al.,* 1999: 104). To reverse these toxic relationships transformational development interventions among communal societies should be directed towards engendering the inherent familial relationships which bind the people through solidarity and mutual reciprocity (March *et al.,* 1999: 104). Households are the foundational units constitutive of such relational familial communities. The households hold a promise for healthier life-giving relationships that build self-reliance and autonomy and hold a great promise to reduce poverty more effectively. Paradoxically, unequal power relations are primarily produced, reproduced, and contested in households. However, such toxic relationships which undermine human well-being are human constructs and are mutable, the very people who constructed them can be empowered to change them (March *et al.,* 1999: 104). Freire stresses the agency of the marginalised as the only power that comes from the weakness of the oppressed. The agency of the oppressed holds the

power to free both oppressor and the oppressed from a toxic social relationship, liberation is a dialectic and dialogical mutual process (1968: 42).

Thirdly, institutional analysis is crucial in naming relationships that are oppressive to other members of the society. Khalil's definition of organisations and institutions vividly illustrates the difference between people and institutions. He states: "…Organizations are agents like households, firms, and states that have preferences and objectives. Institutions are formal and informal social constraints (rules, habits, constitutions, laws, conventions)" (1995: 2). The interaction between agents and social constraints underlaying process of socialisation is responsible for the reproduction and propagation of social relations. The social relations carrying a pattern of domination of women are deeply rooted in households, though not confined to households. The pattern permeates all social structures including their institutions and organisations.

Ideology is the thread that runs through which is central to a group's interpretive framework and forms an integral part of identity. March *et al* (1999: 104) define institution as a framework of rules that govern achievement of social and economic goals. Institution very much take a mirror image of the society they are part of, therefore, they reinforce and reproduce social relations that are dominant in the wider society. Therefore, basing on the above definition of institutions, OAIC, households, and communities within their social context represent the structural formation of the institutions within that context (March *et al.*, 1999: 104). It calls for radical reflexivity and thinking out of the box on the part of OAIC.

OAIC may claim ideological neutrality, and that it is a separate entity and has nothing in common with other organisations in the same environment. Subsystems of a one large system are mutually interdependent. Changes in one spiral through the entire system, and through the process of cybernetics there is constant adaptation and exchange of information and feedback to maintain homeostasis within the environment. Institutions intentionally or inadvertently produce, reproduce, and reinforce the underlaying ideology responsible for the maintenance of social inequalities including gender inequality (March *et al.*, 1999: 104). Close scrutiny of the institutional rules and practices may reveal the context specific dominant values, and assumptions. The scrutiny may also help to uncover the underlaying ideological overtures which shape the tone and nature of social relations and the way the organisation conducts its business.

Institutions have different organisational culture but do have certain commonalities which function as raw material for production of social inequalities, and differences. Five aspects that are common to all institutions that need to be attended to in OAIC are; rules, activities, resources, people, and power. By exploring the different constellation of theses aspects within the organisation, and probing each one of them, OAIC would unearth the covert ideologies bedrock of the institution and the unequal gender relations that regulate the interaction of people. The analysis will spell out who benefits more than the other, and where power resides (March *et al.*, 1999: 105). This analysis also applies to family or household as institutions by paying particular attention to rules.

Institutions run by rules. Institutional rules integrate common aspects found in institutions, they control people, resources, power, and organisational activities. The rules regulate how the people in the organisation relate to resources, how power and authority are distributed. When rules are consistently enforced, they become second nature to all members of that organisation and appear immutable. These rules could be written or unwritten and articulated through behaviour and attitudes. They could become entrenched and embedded in the culture of the organisation and taken for granted as the way things should be. The rules control what people, how they do it, and who stands to benefit, and whose interests are prioritised (March *et al.*, 1999: 105). The activities are what the organisation does to fulfil its mandate, they are governed by rules. The important questions to ask relates to the nature of what activities are done, who carries them out, what do they get in return and who claims what. Some people find themselves in certain roles of low value, but they have been doing that for long time and therefore it is taken as normative.

Rewards play a role in solidifying hierarchical unequal social relations. Women find themselves stuck in certain roles because they are believed to perform them better, while it is because they have culturally been assigned those roles for long, —essentialist constructions (Dzubinski, 2016: 283). Deliberate action needs to be taken to change institutional practices if unequal gender relations have to be transformed (March *et al.*, 1999: 105). Institutional resource allocation practices and the underlaying rules need to be scrutinised for gender bias. Distribution of resources within the institution is regulated by the rules. These resources come in the form of human, material, and intangible resources. Their access is related to use, but there is a difference between access and control. Nussbaum (2000: 227) argues that women may have rights on paper while in practice they are denied the means to access the liberties. The questions of access and control are important to ask, who has access, and who has control?

Gender inequality may feature in the way resources are accessed, controlled, and who the major beneficiaries are. Women may have access restricted to the household but perhaps no control, while men will have access and control in the household, state and market as well (March *et al.*, 1999: 107).

Institutional analysis may a reveal that rules are selective with regards to who is allowed in and who is excluded, who get what kind of resources, who does the allocation of resource, and the criteria applied. In a patriarchal society, social systems serve men's interests and it needs boldness to see the world from the perspective of the disadvantaged (Dzubinsk, 2016:284). The institutions are hierarchical in nature, and the allocation of positions on the hierarchy is predetermined by written or unwritten rules and customs. This arrangement also reflects social inequalities by gender, class, race, and age. The same pattern is traceable in all categories, household, community, market and state (March *et al.*, 1999: 107). Women are likely to be discriminated against at all levels of institutions and in all categories.

The institutions vary also in how power, authority, and control are distributed, exercised, and consolidated by preferential allocation resources. The authority and control are legitimised by rules and practices. Questions of authority and control need to be asked. Some people enjoy positions of privilege, and such would resist all efforts that challenge the status quo to preserve their position of dominance over others. Resistance to change should be expected from the people who are benefiting from the status quo. This phenomenon is prevalent at all levels of institutions. Men are more likely to be always at the top, control everything, and making all the decisions (March *et al.*, 1999: 107).

Fourth, institutional gender policies are an important aspect of institutional analysis to interrogate how unequal relations are normalised. Gender policies are likely to fall into one of the two main classifications, either gender-blind policies or gender-aware polices. Gender-blind polies do not make any distinction between men and women, the policies which maintain the status quo of subordination of women, fall in his group. Such policies also miss on the central role played by the family as an institution in supply of labour to the economy, yet women play a major role in the reproduction economy (Kabeer, 2003:32). On the other hand, gender-aware policies do recognise the likelihood of unequal distribution of resources and responsibilities between men and women as potential agents and participants in development. Gender-aware policies are of three kinds, gender-neutral, gender- specific, and gender-redistributive policies (March *et al.*, 1999: 108). OAIC needs to examine their policies, their religious other's, and other institutions' policies and find out where they fall short.

The differences between the three kinds of policies lay on where they place emphasis, on women or men. March *et al.* (1999: 108) presents a gender-neutral policies as policies that recognise the existence of differences but choose to leave the distribution of resources and responsibilities the way they are. Though their argument is that such polices are aimed at ensuring that interventions effectively benefit both men and women, gender-neutrality is not practicable in patriarchal societies. March *et al.* further argue that gender-specific policies take cognisance of differences and respond to specific needs of either men or women, while operating within the existing distribution of resources and responsibilities, while gender-redistributive policies show a marked difference from the rest (March *et al.*, 1999: 108). They defined gender-redistributive policies are policies that are aimed at balancing the relations by transforming the distribution system with mechanism for empowerment of women in place. Besides working on the practical needs of women, they also focus on women's strategic needs. Kabeer (2003:172) argues that choice is a key component of women's strategic needs linked to agency. Though it is ideal to begin with gender-redistributive policies it might not be viable, the attitudes of players and their readiness for this policy level must be ascertained (March *et al.*, 1999: 108). OAIC needs to discern their readiness as the agent of transformation working in the context but approaching the policy levels iteratively may prove to be more practical.

The final concept in the social relations approach is the immediate, underlaying and structural causes of gender inequality. This level of analysis looks at the causes and effects of the problem or problems on actors at various institutional levels and the data is presented in a tabular format. Identification of cause and effects relationships leads to the application of the Logical Framework to design the appropriate interventions to address the identified problems (March *et al.*, 1999: 112, 113). Though Myers (2011: 180) adds a caveat on its appropriateness in its current form as a top-down planning tool, it can be adapted for use at grassroots by the participants.

This analysis has immense potential because of its comprehensive approach to poverty and other cross-cutting inequalities, it also gives one the opportunity of casting a spotlight on more than one institution simultaneously making comparison of different dimension to poverty much easier. For example, one can look at the household and OAIC at the same time and trace factors from one institution to the other. The gender analysis can be done at any stage from planning, developing and intervention, monitoring and evaluation, to summative evaluation of projects and programmes. It can generate information for gender analysis as well as identification of cultural dimension of poverty at the same time. However, its apparent complexity can be

intimidating for first time users, may also limit participation of target population in the analyses.

5.2.5 Sustainable Livelihoods Framework

Poverty in the urban areas is predominantly loss or insecure livelihoods, as part of its mission OAIC, can make use of the Sustainable Livelihood Framework to conceptualise ways of creating and enhancing the livelihoods of the marginalised. It is clear that in Botswana, economic growth is not necessarily synonymous with poverty reduction. Conventional income-based poverty eradication/reduction approaches are inadequacy. Poverty is not only about low income but entails a complex constellation of vulnerabilities and social exclusions. Sustainable Livelihood Approach offers a more flexible option (Krantz, 2001: 1). SLA aids to explore the capabilities of the poor and how they can[not] be used to tap into the available economic opportunities (Krantz, 2001: 2). There are different versions of Sustainable Livelihood Approaches (SLA). The major difference is the areas of emphasis depending on the nature and mandate of the development agency (Krantz, 2001: 4). The key attraction of SLA is that it is people-centred, and participation is essential. It is used in this research as a tool that could applied for systematic analysis of interrelationships among factors that constrain or enhance individuals' livelihood opportunities in OAIC's context. While it is used by UNDP and CARE for project and programming planning(Krantz, 2001: 3, 4), it is also employed in this research for planning and proposing remedial interventions in the Botswana context.

In development discourse, sustainability invokes the notion of economic, social, and environmental continuity of development programs to the next generation. Myers (2011: 128) foregrounds understanding of livelihood sustainability with critical view of sustainability of development by pointing out that there are different levels of sustainability. He suggests that it is critical to define it in the context. He framed his sustainability within the biblical perspective, linking elements of sustainability to spirituality. He borrows best practices from contemporary development practice and asserts that sustainable intervention must be people-centred and bottom-up approach foregrounds human agency as fundamental. He sets the mode and spirituality of every intervention to depart from acknowledging that the poor people's lives were already sustainable to a certain extent before the intervention. It is God through Christ who sustains life, the community is surviving by God's providence. This acknowledgment foregrounds dialogue. Recognising that God has already been at work in the community is of paramount attitudinal importance in the design and deployment of interventions. Myers (2011:

128) goes on to question the adequacy of the current notion of sustainability, He challenges sustainability in that Christian transformational development to transcend the current understanding to thinking to include growth, sustainable learning, and continuing transformation. Chambers and Conway (1991: 1) link sustainability to livelihoods:

> A livelihood comprises people, their capabilities and their means of living, including food and assets. Tangible assets are resources and stores, and intangible assets are claims and access. A livelihood is environmentally sustainable when it maintains the local or global assets on which livelihoods depend and has net beneficial effect on other livelihoods. A livelihood is socially sustainable which can cope with and recover from stress and shocks and provide for future generation.

The framework for a livelihood is made of capabilities, equity, and sustainability. Justice is at the core of livelihoods. The goal of livelihoods is well-being, being fully human, according to Nussbaum (2000: 222), —*shalom*. Capabilities, equity, and sustainability are both normative and descriptive. Their normativity lends them useful as goals, while at the same time they are also be used as criterion for evaluation, in the livelihoods discourse they are regarded as both a "means" and "end". Chambers and Conway (1991: 4) define livelihood "…as adequate flow of food and cash to meet basic needs". Capabilities are means and ends of livelihoods, one needs them to eke out a living, and livelihoods provide an opportunity for developing and application of capabilities. Capabilities refer to what a person can do summarised by Chambers and Conway as, "…to what a person is capable of doing and being." They include people's ability to determine and live the quality of life they want. Nussbaum (2000: 235) emphasises that people, women in particular, need capabilities to function as fully human; for people to achieve that quality of life they envision.

Capabilities within the framework of livelihoods mean dynamic, adaptable, and proactive ability to withstand stress and shocks, ability to find and exploit livelihood opportunities. Capabilities to reduces vulnerabilities and increase sustainability of livelihoods in the long term. Equity in assets and access to resources, Chambers and Conway (1991: 4) make equity a precondition for adequate and descent livelihoods. In other words, in the absence of equity adequate and descent livelihoods remain a pipe dream for the marginalised, poor, women, and children. Equity refers to just distribution of assets which must be achieved by prioritising the most deprived. Though equity may not be taken to mean equality, it presupposes absence of discrimination and marginalisation, exploitation of other people, women and children. There is need to deal with inequalities of all kinds for they adversely affect sustainability of

livelihoods. This another confirmation of relational nature of poverty and injustice as a major hindrance to people's well-being.

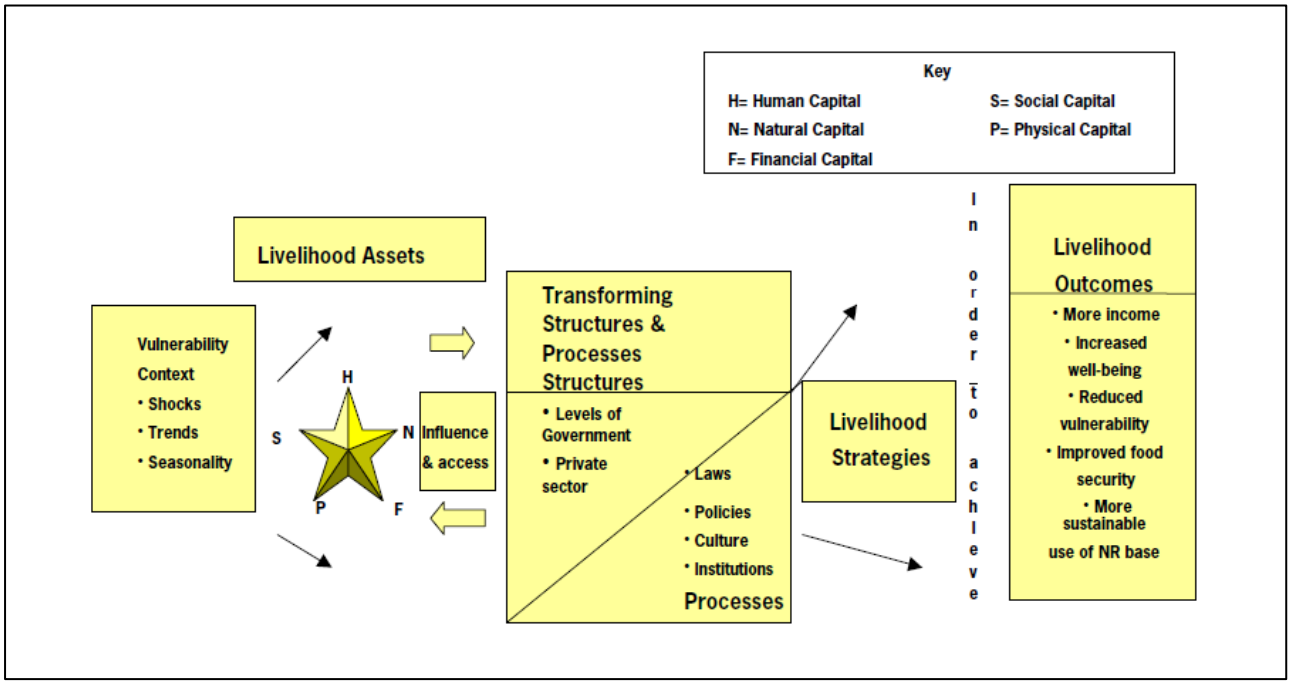

Figure 0-1: Sustainable Livelihoods Framework (Krantz, 2001: 19)

The livelihood framework can be applied as a conceptual framework on individuals, households, communities, and even organisation, in this research its use is restricted to analysis of complex relationship between capabilities, assets, and sustainability of the poor households' livelihoods within their communities of which OAIC and its member churches constitute a potent transformative agentic component. The framework is a useful tool that could be used by OAIC because it integrates marginalised poor, their capabilities, assets, their socio-economic, ecological, cultural/religious, and gender environment. OAIC will be able to identify personal, interpersonal, and institutional relationships that are not working and structural constraints to people's well-being. Sustainability supplies the criteria through which the livelihoods may be evaluated.

5.2.6 Sustainable waste management —earth-keeping

Sustainable waste management is an integral component of prophetic dialogue. Environmental degradation, poverty, and inequality are by products of neo-liberal growth oriented political economy. FABC statement on the ecology, "At the heart of the ecological movement […] can be found a theology of creation […] a spirituality of creation — creation as a divine handwork and the place of divine presence."("Statement of the FABC Fifth Plenary Assembly-1990-

Bandung-Indonesia", 1990). Earth-keeping is part and parcel of life in fullness (Niemandt, 2015: 1). According to Niemandt earth-keeping is inseparable from personal salvation, hence it is equally the core, goal, and purpose of the prophetic dialogue. It is part of justice in the economy, to preserve peace. Consequently, OAIC has work to do, exploring the challenges and opportunities embedded in this neglected component of God's economy. How to turn a curse into a blessing or mitigate the adverse effects on the environment and people.

Economic growth is promoting the amount of waste in Gaborone, environmental stewardship through sustainable waste management is inextricable from prophetic dialogue. Waste disposal problem is increasingly getting out of hand due to phenomenal growth of the city of Gaborone ("Scoping report waste management in and around Gaborone", 2013: 9), this problem is an inexhaustible resource in disguise. This report came out of an inquiry into waste disposal in and around Gaborone in 2013, commissioned by the Japanese government to explore opportunities for funding and technical assistance in this area. The report lamented that "…small scale recycling projects have the potential to create jobs and reduce poverty." Faith-based organisation in Botswana seem not concerned, they are not doing anything about it, their members are unemployed and poor. The Botswana Green Economy case study ("Scoping report waste management in and around Gaborone", 2013: 7) OAIC needs to study and capitalize on the opportunities for prophetic dialogue waste provides. This is an opportunity for activism to save the environment while reducing poverty by creating or securing livelihoods at the same time. The poor can earn a living from taking care of the ecology, and the good news is there are organisations prepared to fund such ventures. According to the Scoping report, only a few small local companies and NGOs are involved (2013:11), the attitude of the general public towards waste management is poor the report confirmed (2013:22). People need education and encouragement, OAIC Botswana has lessons to learn from OAIC Egypt, how to kill two birds with one stone.

5.3 Conclusion

This chapter highlighted how OAIC may use the vantage position that it is holding politically, socially and in religious circles to initiate change at multilevel under the banner of prophetic dialogue as justice, peace and integrity of creation. The narratives can be adopted as the default genre of the dialogue with a bias towards the poor, and women as the most affected by poverty. The context of poverty, inequality, gender inequality seems to dictate AI and social action as the immediate response required to attend to the immediate existential needs and create rapport

(not as a form a strategy but of necessity) for proclamation. Notwithstanding the fact that witnessing by presence, by deed paved the way before this proposed more formal encounter. The incarnational missional church has to account for its Christianity and its humanity in the world (Wright, 2010: 49).

This chapter presented the theological and practice normative dimension in the form of an integrated intercultural theological missional approach. The mission as prophetic dialogue is represented by justice, peace and integrity of creation and the social sciences input is represented by AI, Logic framework, Sustainable Livelihoods Framework (SLF), and gender analysis framework. In practice they are parts of one integrated intercultural theological praxis conscious of the underlying rationale and normative dimensions of each one of them. The use of specialised development tools is intimidating but necessary for creating common ground with secular development partners and it presupposes involvement of people with some training in development who may not necessarily be part of OAIC at present. The chapter also indicated possibilities for prophetic dialogue towards turning a curse into a blessing for poor on the margins, learning from Egypt. This chapter revealed that what OAIC requires for transformation at all levels from the margins is available except intentionality, and awareness. They need to be more initiative, proactive and more praxis oriented.

Chapter 6

Conclusion and Recommendation

6.1 Introduction

This concluding chapter of this research summaries the findings of each chapter and indicates each chapter's contribution towards answering the research question. A synopsis of the key findings of the research are presented, followed by recommendations, before the conclusion are suggested areas for further research prompted by this study.

6.2 Summary of chapters

This section summarises the main findings of each of the five chapters in the intercultural theological study. It also draws the conclusions and their missiological implications with reference to the research question, objectives and purpose of the study.

6.2.1 Chapter One

This chapter introduced the stark contrast between affluence and extreme poverty, inequality, and environmental injustice in a country in the upper-middle income bracket. The contrast prompted this inquiry on the involvement of the church of the masses, OAIC that represents the silent poor majority. Its response towards poverty, feminisation of poverty and inequality in Botswana. This chapter problematised cultural and gender dimensions of the African society as critical variables shaping OAIC's response towards poverty and marginalisation towards transformational development. The chapter set the purpose of the study as to explore the untapped strategic potential of OAIC for making a great impact towards transformational social change, —poverty and inequality eradication in Botswana. The methodology of the study is presented textual analysis in the qualitative hermeneutical interpretive paradigm. The chapter highlighted the researcher's awareness of applicable ethical pitfalls and considerations of the research.

6.2.2 Chapter Two

Chapter Two discussed the normative dimension, the foundation, and motivation of mission, —*Missio Dei*. Mission as prophetic dialogue is the overarching normative theological

framework and context-relevant missional element in the margins, while justice, peace and integrity of creation are presented as the insertion point in the contexts. The chapter also presents the major normative dimensions of the framework, discussed are mission as contextualisation, emphasising that context is always local, apostolate of the laity as the incarnation model of mission instrumental in the quest for social, economic, cultural, and environmental justice to bring an end to poverty, inequality and environmental degradation — transformation and restoration of Kingdom values. Social action as prophetic dialogue is directed towards enhancing capabilities. The chapter concluded with a description of the transformational process and the central role played by capabilities with special reference to women's capabilities, — women as the worst affected of the poor required special attention. This chapter discussed key theological issues central to change; the agents, the process and tools, and the expected outcome —*shalom. Shalom is* expressed in recovery of right relationships authentic identity, discovery of vocation as God's stewards, and assumption of responsibility and accountability over each other's well-being and the well-being of their environment.

6.2.3 Chapter Three

Chapter Three adopts a systems approach and to locate the problem in its broader global cultural context and illustrating the global, regional, and national interconnections highlighting concerns and commitments that could or ought to shape local responses. The interconnectedness of inequality and poverty, the global discourse, commitment, and the global concerted action towards eradication of poverty and inequality through MDGs and SDGs is showing the need for local action are discussed. The overlap between the waste on the dumpsite and people garbage pickers draws attention to marginality as the ugly effects of neo-liberal economic growth on humanity's selfhood and environment integrity. God's preference for the poor is underscored. The study interrogated economic growth, poverty, inequality in Botswana following debates by experts in the field. This chapter foregrounds culture as a web of contexts that sanctions preferential treatment of some people in the society in which gender as a construct results in unequal gender power relations that predispose women and children towards poverty is also discussed.

Drawing from the debates, it seems that inequality in Botswana is a result of political reluctance to pursue effective redistributive policies that will tax the rich elite, and is lack of political will

to deal with inequality from the roots. Poverty is aggravated by unemployment is due to narrow based economy which is driven by government as the main player with weak private sector participation. There is no indication that OAIC is tackling poverty besides talking about it. OAIC are oblivious of inequality. The surprising absence of strong drive towards poverty reduction seems to emanate from the belief that it is not the church's responsibility but the state. AICs at local church level offer spiritual resources to cope with poverty and suffering which still are not handled in a comprehensive way apart from the mundane charity activities in the immediate neighbourhoods.

This chapter also revealed that apart from its history of persistence amid persecution OAIC is very much shaped by the traditional African cultural values. The gender relations are still much the traditional African gender relations despite the different picture portrayed at corporate level, understandably, because gender is culturally constructed. The cultural unequal gender power relations are moderated by the pneumatology in the spirituality of most AICs which offers a glimmer of hope and an entry point for transforming gender perceptions.

6.2.4 Chapter Four

This chapter discussed the capabilities, readiness, potential, rationale and limitations within OAIC as an authentic grassroots people's organisation strategically poised for effective engagement with social structures in solidarity with people on the peripheries to bring about holistic social transformation. This chapter revealed that OAIC has a narrow perspective towards poverty, inequality, gender and environment. They are ignorant or unconcerned about national, regional, and international discourse on the issues. Their oversight on macro currents is partly cultural inward looking and lack of human capacity. People in their category have always fallen through the cracks of development, because their education is generally low. They are not exploiting linkages and resources in other countries for benchmarking and imagining interventions. OAIC is aware of the gap in theological education. They do not seem to sense the need for development training because of their narrow focus on spiritual issues and lack of sense of responsibility for the social problems in question. It was also found that AICs have a robust mission theology and theology of religion and theological cultural production/reproduction tools for social change at their disposal. Their African cosmology and worldview is the essence of their being that connects them to their roots and give them purpose. The resurgence of AICs as a holistic missional power house with potential to take religion back

to the public sphere was observed. The organisation has also become aware of its political power, whether they are going to use this position of power for missional purposes it remains to be seen. At present they are using the power to settle previous scores their religious interlocutors.

Though AICs were the forerunners of inclusion of women in church leadership this aspect is in this chapter noted as still a challenge and work in progress because of feminisation of poverty in their context. Poverty, feminisation of poverty, child poverty and environmental poverty as challenges needful of attention to enhance human dignity and restore and preserve the integrity of creation concluded the theological *reflection* chapter foregrounding the main thrust of the next chapter —*action*. AICs are the rightful people to engage culture on practices that are harmful to women since they are custodians of culture.

6.2.5 Chapter Five

Chapter Five explains that that OAIC is well positioned to use the vantage position that it is holding politically, socially and in religious circles to initiate change at multilevel under the banner of prophetic dialogue as justice, peace and integrity of creation, starting from the grassroots in and from the margins.

This chapter reveals that AICs as oral tradition orientated churches, narratives stood out to be the default genre of the dialogue with a bias towards the poor, and women as the most affected by poverty in line the. Without prescribing, the context of poverty seems to dictate AI and social action as the immediate response required to alleviate the immediate existential needs and create rapport (not as a form of a strategy but of necessity) for witnessing and proclamation, notwithstanding the fact that witnessing by presence, by deed paved the way before this more formal encounter. The incarnational missional church will account for its Christianity and its humanity in the world (Wright, 2010: 49). This chapter presented the theological missional approach, and the development approach represented by AI, Logic framework, Sustainable Livelihoods Framework (SLF), and Gender Analysis Framework, techniques from development profession that are amenable to theological approaches to form one integrated praxis.

It was also observed that the use of specialised development tools could be intimidating in participative methodologies. However, such tools are indispensable for establishing for creating rapport with secular development partners. However, the user will require some

training, or they can be assisted by development professionals who are not necessarily part of OAIC at present.

In this chapter, stated that OAIC can take prophetic dialogue towards the turning a curse of waste into a blessing for poor on the margins, by learning from OAIC Egypt is doing it. This chapter revealed that all that is required for transformation at all levels from the margins is available OAIC only needs to take the initiative and be more proactive and more praxis oriented and intentional.

6.3 Key research findings

The key findings of this study were as follows:

- The study revealed that poverty, inequality and feminised poverty, child poverty, and youth unemployment are getting little attention beyond mere awareness from OAIC, the ecumenical body with the largest number of people the affected by poverty and inequality. OAIC is preoccupied with organisational issues, it is developing structures throughout the country that could ostensibly be instrumental in dealing with social, political and religious issues that affect both the urban and rural poor people national wide.
- One of the more significant findings emerging from this study is that OAIC is becoming extremely powerful, socially, politically, and religiously. The power could have operational and strategic ramifications not only on poverty, inequality, and environment but on a wide range of social, economic, political issues, and interreligious dialogue. However, the distribution of power and responsibilities within the organisation is more skewed towards a few people increasing the bias on priority of activities.
- Though OAIC has an executive committee there is still a tendency to run the organisation like the tradition AIC one-person show, which incidentally resembles the African family set up. This set up narrows the scope of its coverage on general ecclesial issues to the personal whims of one person in the forefront. This arrangement limits what the organisation can do to the personal capacity of its leadership.
- The study also revealed that gender, contrary to common perception among academics researching on AICs that there is gender equity in AICs, though AICs incorporated women in leadership earlier than mainline churches it was never willingly, but they were forced by their strong belief in pneumatology to accept not as a rule but an

exception. AICs are still extremely conservative on gender as they are on their literal Biblical interpretation.

- The general education and theological education among AICs' leaders is still low and that may be a factor that limits their understanding and engagement with problems of poverty, inequality, feminisation of poverty and the environmental. This may also account for the lack of appreciation of the macro socio economic and political issues they are part of as the church in the margins.

6.4 Recommendations

There is need for reconciliation to clear the lingering underlying bitterness carried in some of their narratives, OAIC should consider a national healing dialogue and ritual to get over the ill-treatment they received during the colonial period by the government and the mission churches, otherwise those feelings may continue to impede their mission, interreligious dialogue and interfaith cooperation on issues of common cause.

OAIC as the biggest ecumenical Christian organisation has a greater responsibility for a greater number of the population, therefore, the organisation needs a stronger agenda on materiality of poverty, inequality and the environment, OAIC may consider enlisting the services of development practitioners or encourage some of the members or by getting one of the leaderships trained in development.

OAIC needs to focus more on strategic issues and develop a closer working relationship and information sharing and benchmarking on development interventions with the OAIC Southern Region, the continental Headquarters, OAIC in Nairobi Kenya to ensure regional and international commitments on poverty, inequality, gender discrimination and the environment are implemented on the ground.

Concrete action on the part of church is required to deal with poverty in general, feminised poverty, child poverty and youth unemployment, and protection of the minorities. Programs of OAIC should show awareness and alignment with national development frameworks, Vision 2036, NDP11, and initiatives on poverty and welfare of the people in general, and continuously explores opportunities for involvement and engagement with the government and other aid agencies on such matters.

6.5 Suggestions for future research

1) A closer empirical Participative Action Research (PAR) needs to be done with OAIC on poverty and sustainable livelihoods to gain a deeper understand of the socio-economic, cultural/theological, gender, and political dynamics of poverty, inequality and the environment.
2) The gender programmes in Botswana are predominantly women's programmes, this affirmative action approach seems the most logical given that women have been oppressed for long. The possible side effects, backlash, and harm caused to gender relations by such gender disaggregated approaches need further study.
3) The family as an institution is under threat, the relationships between poverty, divorce, feminisation of poverty, and immorality need to be studied and measures to save the family and mitigate feminisation of poverty need to be explored.
4) The distinction between the Holy Spirit and other familiar spirits with particular reference to healing and prophesy in AICs needs to be investigated.

6.6 Conclusion

This concluding chapter summarised the findings in each of the five chapters, AICs acceptance of women in leadership holds a promise for further improvement on the status of women in the whole country which should lead to marked reduction in feminised poverty, GBV in general, IPV, and IPH or IPF the key research findings, made some recommendations, and this research closes with suggested areas for further study in AICs.

Bibliography

Ackermann, D. 2013. Rosemary Radford Reuther: themes from a feminist liberation story. *Scriptura*. 97(0):37.

Adeney, F.S. 2007. Contextualizing Universal Values: A Method for Christian Mission. *International bulletin of mission research*. 31(1):33.

African Union & Commission. 2015. *Agenda 2063: the Africa we want.*

Ajani, O. 2008. Gender Dimensions of Agriculture, Poverty, Nutrition, and Food Security in Nigeria. 47.

Ajrouch, K.J. 2004. Gender, Race, and Symbolic Boundaries: Contested Spaces of Identity among Arab American Adolescents. *Sociological Perspectives*. 47(4):371–391.

Allen, T. & Heald, S. 2004. HIV/AIDS policy in Africa: what has worked in Uganda and what has failed in Botswana? *Journal of International Development*. 16(8):1141–1154.

Amanze, J. 1998. *African Christianity in Botswana. the Case of African Independent Churches*. Gweru: Mambo Press.

Anderson, A.H. n.d. *African Pentecostal Churches and Concepts Of Power*. [Online], Available: http://artsweb.bham.ac.uk/aanderson/Publications/apcs_and_concepts_of_power.htm [2018, November 08].

Anderson, M.B. 1999. *Do No Harm: Indications for Assessing Aid's Impact on Conflict*. [Online], Available: https://s3.amazonaws.com/academia.edu.documents/25532847/dnh_indications_for_assessing_aids_impact_on_conflict_20071119.pdf?AWSAccessKeyId=AKIAIWOWYYGZ2Y53UL3A&Expires=1533225771&Signature=z6oVsfbuTWMcPcOlWW%2BGeS5wN3I%3D&response-content-disposition=inline%3B%20filename%3DDo_no_harm_how_aid_can_support_peace--or.pdf [2018, August 02].

Anonymous, 2008. "World Wildlife Fund; Nobel Peace Laureates Al Gore and Wangari Maathai Warn of Threat to National Security and Stability without U.S. Leadership on Deforestation." *The Business of Global Warming; Atlanta*. October 6, 2008.

Babbie, E.R. 2013. *The practice of social research*. Thirteenth edition ed. Belmont, Calif: Wadsworth Cengage Learning.

Berger, P.L. 1967. *The Sacred Canopy*. First Edition first Printing edition ed. Doubleday.

Bevans, S.B. & Tahaafe-Williams, K. Eds. 2011. *Contextual Theology for the Twenty-First Century*. Eugene: Pickwick Publications.

Bevans, S.B. 1998. God inside Out: Toward a Missionary Theology of the Holy Spirit. *International Bulletin of Missionary Research*. 22(3):102–105.

Bevans, S.B. 2003. Unravelling a "Complex Reality": Six Elements of Mission. *International Bulletin of Missionary Research*. 27(2):50–53.

Bevans, S.B. 2013. Revisiting Mission at Vatican II: Theology and Practice for Today's Missionary Church. *Theological Studies*. 74(2):261–283.

Bevans, S.B. & Schroeder, R. 2004. *Constants in Context: A Theology of Mission for Today*. Maryknoll, N.Y: Orbis Books.

Bevans, S.B. & Schroeder, R.P. 2011. *Prophetic Dialogue: Reflections on Christian Missions Today*. New York, NY: Orbis Books.

Beyer, P. 1994. *Religion and Globalisation*. (Theory, Culture & Society). SAGE Publications, Inc.

Boff, L. 1995. *Ecology and liberation: A new paradigm.* Maryknoll: Orbis Books.

Bompani, B. 2010a. Religion and Development from Below: Independent Christianity in South Africa. *Journal of Religion in Africa*. 40(3):307–330.

Bompani, B. 2010b. Religion and Development from Below: Independent Christianity in South Africa. *Journal of Religion in Africa*. 40(3):307–330.

Bosch, D.J. 1991. *Transforming mission: paradigm shifts in theology of mission*. (American Society of Missiology series no. no. 16). Maryknoll, N.Y: Orbis Books.

Bosch, D.J. 2011. *Transforming Mission: Paradigm Shifts in Theology of Mission*. American Society of Missiology Series, no. 16. Maryknoll, N.Y: Orbis Books.

Botswana, 2016. *International Religious Freedom Report*. 2016. [Online], Available: https://www.state.gov/documents/organization/268864.pdf [2018, November 09].

Botswana Guardian, 2017. *Advisory and Arbitration Council*. [Online], Available: http://www.botswanaguardian.co.bw/northern-extra/itemlist/tag/Advisory%20and%20Arbitration%20Council.html [2018, October 10].

Bowen, G.A. 2009. Document Analysis as a Qualitative Research Methodology. *Qualitative Research Journal*. 9(2):27–40.

Bowers Du Toit, N. 2010. Moving from development to social transformation-Development in the context of Christian mission. I. Swart, H. Rocher, S. Green, & J. Erasmus (eds.). Stellenbosch: SUN PReSS *Religion and Social Development in Post-Apartheid South Africa: perspectives for critical engagement*.

Bradley, H. 2007. *Gender*. 2nd ed. Cambridge: Polity Press.

Butler, J. 2004. *Undoing gender*. New York ; London: Routledge.

Chambers, R. & Conway, G.R. 1991.

Chilisa, B. 2012. *Indigenous Research Methodologies*. SAGE Publications.

Christ, C.P. 2004. Whose History Are We Writing?: Reading feminist texts with a hermeneutics of suspicion. *Journal of Feminist Studies in Religion*. 20(2):59–82.

Claassens. 2016. The Woman of Substance and Human Flourishing: Proverbs 31:10–31 and Martha Nussbaum's Capabilities Approach. *Journal of Feminist Studies in Religion*. 32(1):5.

Clarke, C.R. 2011. *African Christology: Jesus in Post-Missionary African Christianity*. Eugene, Oregon: Wipf and Stock Publishers.

Cooperrider, D.L., Whitney, D. & Stavros, J.M. 2008. *Appreciative inquiry handbook: for leaders of change*. 2nd ed. Brunswick, Ohio: Crown Custom.

Coorilos, M.G.M. 2014. Mission towards Fullness of Life. *International Review of Mission*. 103(1):39–46.

Costas, O.E. 2005. *Christ Outside the Gate: Mission Beyond Christendom*. Wipf and Stock Publishers.

Cruz, G.T. 2012. Weapons of The Weak: Cultural Forms of Resistance and Their Implications for the Missionary. In S.B. Bevans (ed.). (American Society of Missiology series; no. 48). Maryknoll, NY: Orbis Books *Mission and culture: The Louis J. Luzbetak lectures*.

Daneel, M. 2000. AIC Women as Bearer of The Gospel. *Missionalia*. 28(2/3).

Daneel, M. 2001. AIC designs for a Relevant African Theology of Missions. In (African Initiatives in Christian Mission no. 7) *African Christian Outreach Vol I: The African Initiated Churches*. 337.

De Beer, S. 2014. Jesus in the Dumping Sites: Doing theology in the overlaps of human and material waste. *HTS Teologiese Studies / Theological Studies*. 70(3):01-08

De Beer, W. & De Beer, S. 2002. Journeying on the Margins: Moments in Pastoral Care and Counselling, from the Inner City of Pretoria. *American Journal of Pastoral Counselling*. 5(3–4):253–294.

de Gruchy, S. 2003. Of agency, assets and appreciation: Seeking some commonalities between theology and development. *Journal of theology for Southern Africa*. 20–39.

de Gruchy, S. 2015. *Keeping Body and Soul Together: Reflections by Steve de Gruchy on Theology and Development*. B. Haddad (ed.). Pietermaritzburg: Cluster Publications.

De Vos, A.S. 2002. *Research at Grass Roots: For the Social Sciences and Human Services Professions*. 2nd ed. Hatfield: Van Schaik.

Dube, M.W. 2001. *Talitha Cum!: Theologies of African Women*. N. Njoroge (ed.). Pietermaritzburg: Cluster Publications.

Duncan, G.A. 2002. A Place in the Sun?: The role of the Church in moral renewal and social transformation. *Verbum et Ecclesia*. 23(2):333–342.

Dzubinski, L.M. 2016. Taking on power: Women leaders in evangelical mission organizations. *Missiology: An International Review*. 44(3):281–295.

Engelsviken, T. 2003. Missio Dei: The Understanding and Misunderstanding of a Theological Concept in European Churches and Missiology. *International Review of Mission*. 92(367):481–497.

Escobar, A. 2010. LATIN AMERICA AT A CROSSROADS: Alternative modernizations, post-liberalism, or post-development? *Cultural Studies*. 24(1):1–65.

Ewick, P. & Silbey, S. 2003. Narrating Social Structure: Stories of Resistance to Legal Authority. *American Journal of Sociology*. 108(6):1328–1372.

Exner, D. & Thurston, W.E. 2009. Understanding 'Passion Killings' in Botswana: An Investigation of Media Framing. *Journal of International Women's Studies*. 10(4):1–16.

Faith Leaders Issue Call to End Poverty by 2030 - Universal Peace Federation. 2015. [Online], Available: http://www.upf.org/united-nations-relations/373-sustainable-development-goals/6755-faith-leaders-issue-call-to-end-poverty-by-2030 [2018, November 30].

Fajnzylber, P., Lederman, D. & Loayza, N. 2002. Inequality and Violent Crime. *The Journal of Law and Economics*. 45(1):1–39.

Fabc, 1990. Statement of the FABC Fifth Plenary Assembly-1990-Bandung-Indonesia". 1990. [Online], Available: http://www.fabc.org/offices/olaity/AsIPA%20docs/Statement%20of%20the%20FABC%20Fifth%20Plenary%20Assembly-1990-Bandung-Indonesia.pdf [2018, November 14].

Fletcher, J.H. 2003. Shifting Identity: The Contribution of Feminist Thought to Theologies of Religious Pluralism. *Journal of Feminist Studies in Religion*. 19(2):5–24.

Foucault, M. 1982. The Subject and Power. *Critical Inquiry*. 8(4):777–795. [Online], Available: http://www.jstor.org/stable/1343197 [2018, November 08].

Frazer, C. n.d. *Going Outside*. [Online], Available: https://www.uu.edu/centers/rglee/fellows/spring00/frazier.htm [2018, May 23].

Freire, P. 1968. *Pedagogy of the Oppressed*. 50th ed. New York: Bloomsbury Academic.

George, J. 2012. Intercultural Theology: An Approach to Theologizing in the Context of Pluralism and Globalization. Toronto School of Theology. [Online], Available:

https://tspace.library.utoronto.ca/bitstream/1807/34908/1/George_Justine_201211_ThM_thesis.pdf [2018, May 29].

Gillies, A. 2010. Giving Money Away? The Politics of Direct Distribution in Resource Rich States. *SSRN Electronic Journal*.

Ginzberg, E. 2016. View of Seeking Order in Chaos: A Definition of Culture. *GSTF Journal of Law and Social Sciences (JLSS) Vol.5 No.2, 2016*. 5(2):1–13.

Gorski, P. 2008. The Myth of the "Culture of Poverty". *Educational Leadership: poverty and learning*. 65(7):32–36.

Gutura, P. & Manomano, T. 2018. Feminisation of Poverty among Girl Children: Towards Social Transformation. *Ubuntu: Journal of Conflict and Social Transformation*. 7(1):81–87.

Haddad, B. 2010. Gender development and faith - Religious networks and women's struggle to survive. In I. Swart, H. Rocher, S. Green, & J. Erasmus (eds.). Stellenbosch: SUN PReSS *Religion and Social Development in Post-Apartheid South Africa: perspectives for critical engagement*.

Hammack, P.L. 2008. Hammack - 2008 - Narrative and the Cultural Psychology of Identity. *Personality and Social Psychology Review*. 22(3):222–247.

Harding, D.J. 2007. Cultural Context, Sexual Behaviour, and Romantic Relationships in Disadvantaged Neighborhoods. *American Sociological Review*. 72(3):341–364.

Hart, R.P. & Burks, D.M. 1972. Rhetorical sensitivity and social interaction. *Speech Monographs*. 39(2):75–91.

Haughton, J. & Khandker, S.R. 2009. *Handbook on Poverty and Inequality*. Washington, DC: World Bank. [Online], Available: https://openknowledge.worldbank.org/bitstream/handle/10986/11985/9780821376133.pdf?sequence=1&isAllowed=y [2018, May 07].

Hayward, V.E.W. 1963. African independent church movements. *The Ecumenical Review*. 15(2):192–202.

Henry, D. 2010. Architecture for The Emerging Missional Paradigm Among Faith Communities in Botswana. University of Pretoria.

Henry, D. & Malan, J. 2017. Considering the this-worldly religious focus of the African traditional worldview as found in South Africa. *Verbum et Ecclesia*. 38(1):01-12

Hirsch, A. & Frost, M. 2013. *The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church*. Revised, Updated edition ed. Grand Rapids, Michigan: Baker Books.

Hoedemaker, L.A. 1995. The Legacy of J C Hoekendijk. *International Bulletin of Missionary Research*. 19(4):166–170.

House, A., Dallinger, J.M. & Kilgallen, D. 1998. Androgyny and rhetorical sensitivity: The connection of gender and communicator style. *Communication Reports*. 11(1):11–20.

Huitt, W. (2007). Maslow's hierarchy of needs. Educational Psychology Interactive. Valdosta, GA: Valdosta State University. [Online] Available: http://www.edpsycinteractive.org/topics/regsys/maslow.html. [2018, June 01]

Hunter, R. 2006. Narratives of Domestic Violence Special Issue - Gender, Sexuality and Reproduction. *Sydney Law Review*. 28:733–776.

Igarashi, H. & Saito, H. 2014. Cosmopolitanism as Cultural Capital: Exploring the Intersection of Globalization, Education and Stratification. *Cultural Sociology*. 8(3):222–239.

Index Mundi 2018. *Botswana Religions - Demographics*. 2018. [Online], Available: https://www.indexmundi.com/botswana/religions.html [2018, June 01].

Iwaniszewski, S. 2009. Did I say Cosmology? On Modern Cosmologies and World-view. *Cosmology Across Cultures*. 409:100–106.

Jefferis, K.R. & Kelly, T.F. 1999. Botswana: Poverty amid plenty. *Oxford Development Studies*. 27(2):211–231.

Johnstone, P. 2001. *Operation world*. 21st century ed. ed. Carlisle: Paternoster Lifestyle.

Kabeer, N. 2003a. *Gender Mainstreaming in Poverty Eradication and the Millennium Development Goals: A Handbook for Policy-makers and Other Stakeholders*. Commonwealth Secretariat.

Kabeer, N. 2003b. *Gender Mainstreaming in Poverty Eradication and the Millennium Development Goals*. (New Gender Mainstreaming Series on Development Issues). OECD Publishing.

Kalenkoski, C.M. & Hamrick, K.S. 2014. Time Poverty Thresholds in the USA. In A.C. Michalos (ed.). Dordrecht: Springer Netherlands *Encyclopedia of Quality of Life and Well-Being Research*. 6650–6653.

Kang, N. 2005. The Centrality of Gender Justice in Prophetic Christianity and the Mission of the Church Reconsidered. *International Review of Mission*. 94(373):278–289.

Kanyoro, M. 2001. Engendered Communal Theology: African Women's Contribution to Theology in the Twenty-First Century. *Feminist Theology*. 9(27):36–56.

Kaunda, C.J. & Phiri, I.A. 2016. African Instituted Churches Pneumatology and Gender Justice in the Work of GC Oosthuizen: An African feminist Pneumatological Perspectives. *Scriptura*. 115(1):1–12.

Kealotswe, O. 2014. The Nature and character of African Independent Churches In the 21st Century: Their theological and social agenda. *Studia Historiae Ecclesiasticae*. 40(2):227–242.

Kealotswe, O.N.O. 1993. Doctrine and ritual in an African Independent Church in Botswana: a study of the beliefs, rituals and practices of the Head Mountain of God Apostolic Church in Zion. [Online], Available: https://www.era.lib.ed.ac.uk/handle/1842/28327 [2018, September 06].

Kenter, J.O., O'Brien, L., Hockley, N., Ravenscroft, N., Fazey, I., Irvine, K.N., Reed, M.S., Christie, M., et al. 2015. What are shared and social values of ecosystems? *Ecological Economics*. 111:86–99.

Keum, J. Ed. 2012. [Online], Available: https://www.oikoumene.org/en/resources/publications/TogethertowardsLife_SAMPLE.pdf [2018, May 24].

Keum, J. 2013. Together towards Life: Mission and Evangelism in Changing Landscapes. *International Bulletin of Missionary Research*. 38(2):3.

Khalil, E.L. 1995. Organizations Versus Institutions. *Journal of Institutional and Theoretical Economics (JITE) / Zeitschrift für die gesamte Staatswissenschaft*. 151(3):445–466.

Khoapa, B. 1972. *Black review: Black community programme*. Braamfontein.

Kira, I.A. 2015. Taxonomy of trauma and trauma assessment. *Traumatology*. 7(2):73-85.

Klaasen, J. 2013. The interplay between theology and development: How theology can be related to development in post-modern society. *Missionalia*. 41(2):182–194.

Korten, D.C. 1990a. *Getting to the 21st century: voluntary action and the global agenda*. Kumarian Press.

Korten, D.C. 1990b. *Getting to the 21st century: Voluntary action and the global agenda*. West Hartford, Conn: Kumarian Press.

Krantz, L. 2001. The Sustainable Livelihood Approach to Poverty Reduction: An Introduction. In Swedish International Development Agency.

Kretzmann, J.P., McKnight, J.L. & Dobrowolski, S. 2005. *Discovering Community Power: A Guide To Mobilizing Local Assets And Your Organization's Capacity*. ABCD Institute.

Kritzinger, K., J.N.J. 1990. African Indigenous Churches and development. *Skrif En Kerk Jrg*. 11(1):48–65.

Kritzinger, J.N.J. 2008. Faith to faith – Missiology as encounterology. *Verbum et Ecclesia*. 29(3):764–790.

Kritzinger, K., J.N.J. 2011. "Mission as …." must we choose? A dialogue with Bosch, Bevans & Schroeder and Schreiter in the South African context. *Missionalia*. 39(1/2):32–59.

Kritzinger, J.N.J. (Klippies). 2013. Mission in Prophetic Dialogue. *Missiology: An International Review*. 41(1):35–49.

Kwinyani, H.C. 2015. Missio Dei: An African Appropriation Editor: Harvey C. Kwiyani. *Missio Africanus*. 1(1):53–66.

Laing, M. 2009. Missio Dei : Some Implications for the Church. *Missiology: An International Review*. 37(1):89–99.

Lamont, M. & Small, M.L. 2008. How Culture Matters: Enriching Our Understanding of Poverty. In A.C. Lin & D.R. Harris (eds.). Russell Sage Foundation *The Colors of Poverty: Why Racial and Ethnic Disparities Persist*. 76–102.

Lampros, A.G. 2005. The Feminization of Poverty? *UNESCO*. 40.

Legodimo, C. 2019. *Ditshwanelo To Blame For Immorality?* [Online], Available: http://www.mmegi.bw/index.php?sid=1&aid=11&dir=2008/August/Monday11/ [2019, January 22].

Lewis, O. 1966. The Culture of Poverty. *Scientific American*. 7.

Lienert, J. & Burger, P. 2015. Merging capabilities and livelihoods: analyzing the use of biological resources to improve well-being. *Ecology and Society*. 20(2):01-11.

Lochhead, D. 2012. *The Dialogical Imperative: A Christian Reflection on Interfaith Encounter*. Wipf and Stock Publishers.

Longchar, W. 2016. Collective Resistance as Prophetic Witness. *International Review of Mission*. 105(2):280–292.

Machisa, M. & Dorp, R. van. 2012. *The gender- based violence indicators study: Botswana*. Gaborone, Botswana: GL Botswana.

Magombeyi, M.T. & Odhiambo, N.M. 2017. Poverty dynamics in Botswana: Policies, trends and challenges. *Cogent Social Sciences*. 3(1):01-12.

Maluleke, T.S. 2000. The rediscovery of the agency of Africans: an emerging paradigm of post-cold war and post-apartheid black and African theology. *Journal of Theology for Southern Africa*. 108:19–37.

Mapuranga, T.P. 2013. AICs as a gendered space in Harare, Zimbabwe: revisiting the role and place of women. *Studia Historiae Ecclesiasticae*. 39(2):303–317.

March, C., Smyth, I. & Mukhopadhyay, M. 1999. *A Guide to Gender-Analysis Frameworks*. Oxfam Publishing.

Masondo, S.T. 2014. The African indigenous churches' spiritual resources for democracy and social cohesion. *Verbum et Ecclesia*. 35(3):01-16.

Maundeni, T. 2002. Wife Abuse Among a Sample of Divorced Women in Botswana: A Research Note. *Violence Against Women*. 8(2):257–274.

McLean, J.E. 2015. Beyond the pentagon prison of sustainable livelihood approaches and towards livelihood trajectories approaches. *Asia Pacific Viewpoint*. 56(3):380–391.

Mellor, M. 2018. *Feminism and Ecology*. Hoboken, New Jersey: John Wiley & Sons.

Meretoja, H. 2014. Narrative and Human Existence: Ontology, Epistemology, and Ethics. *New Literary History*. 45(1):89–109.

Middlemiss, L. 2011. The Power of Community: How Community-Based Organizations Stimulate Sustainable Lifestyles Among Participants. *Society & Natural Resources*. 24(11):1157–1173.

Mitchell, A.C. 2007. *Sacra Pagina: Hebrews - Kindle edition by Alan C. Mitchell. Religion & Spirituality Kindle eBooks @ Amazon.com.* D.J. Harrington (ed.). Collegeville, Minnesota: Liturgical Press.

Mmereki, D. 2018. Current status of waste management in Botswana: A mini-review. *Waste Management & Research*. 36(7):555–576.

Modie-Moroka, T. 2010. Intimate Partner Violence and Poverty in the Context of Botswana. *Journal of Psychology in Africa*. 20(2):185–191.

Mogalakwe, M. & Nyamnjoh, F. 2017a. Botswana at 50: democratic deficit, elite corruption and poverty in the midst of plenty. *Journal of Contemporary African Studies*. 35(1):1–14.

Mogalakwe, M. & Nyamnjoh, F. 2017b. Botswana at 50: democratic deficit, elite corruption and poverty in the midst of plenty. *Journal of Contemporary African Studies*. 35(1):1–14.

Molobi, V. 2016. Dealing with poverty, health and maternal child survival: The Organisation of African Independent Churches perspective. *Verbum et Ecclesia*. 37(1):1–8.

Molobi, V. (Masilo). 2011a. Power struggles, poverty and breakaways in the African Independent Churches in South Africa. *Studia Historiae Ecclesiasticae*. 37(2):51–65.

Molobi, V. (Masilo). 2011b. *The ecumenical vision of the Organization of African Independent Churches from an educational perspective*. [Online], Available: http://www.scielo.org.za/pdf/she/v37n1/05.pdf [2018, August 06].

Mpofu, E. Ed. 2011. *Counseling People of African Ancestry*. New York: Cambridge University Press.

Muzorewa, G.H. 1985. *The Origins and Development of African Theology:* Maryknoll, N.Y: Orbis Books.

Myers, B. 2011. *Walking with the Poor: Principles and Practices of Transformational Development*. Revised edition ed. Maryknoll, N.Y: Orbis Books.

Niemandt, C.J.P. 2015. Ecodomy in mission: The ecological crisis in the light of recent ecumenical statements. *Verbum et Ecclesia*. 36(3):1–8.

Nixon, R. 2011. *Slow violence and the environmentalism of the poor*. London: Harvard University Press.

Nussbaum, M. 2000. Women's Capabilities and Social Justice. *Journal of Human Development*. 1(2):219–247.

Nussbaum, M.C. 2001. *Women and Human Development: The Capabilities Approach*. Cambridge University Press.

Nyerere, J. 1987. The Church's Role in Society. In J. Parratt (ed.). London: SPCK *A Reader in African Christian Theology*.

Ogando, A.C., Roever, S. & Rogan, M. 2017. Gender and informal livelihoods: Coping strategies and perceptions of waste pickers in Sub-Saharan Africa and Latin America. *International Journal of Sociology and Social Policy*. 37(7/8):435–451.

Öhlmann, P., Frost, M.-L. & Gräb, W. 2016. African Initiated Churches and sustainable development in South Africa – potentials and perspectives. *Teologiese Studies/ Theological Studies*. 72(4):12.

Oosthuizen, G.C.1985. The Africa Independent. *African Insight*. 15(2):70–81.

Oosthuizen, G.C. 1997. Indigenous Christianity and the Future of the Church in South Africa. *International Bulletin of Missionary Research*. 21(1):8–12.

Ortiz, I., Moreira Daniels, L. & Engilbertsdóttir, S. 2012. Child Poverty and Inequality: New Perspectives. *SSRN Electronic Journal*.

Panikkar, R. 1973. *The Trinity and the religious experience of man;: Icon-person-mystery*. 1st ed. New York: Orbis Books.

Parratt, J. Ed. 1987. *A Reader in African Christian Theology*. London: SPCK.

Patel, E. 2016. *Interfaith Leadership*. Boston Massachusetts: Beacon Press.

Pfeiffer, J. 2002. African Independent Churches in Mozambique: Healing the Afflictions of Inequality. *Medical Anthropology Quarterly*. 16(2):176–199.

Pickering, M. 2008. *Research Methods for Cultural Studies*. Edinburgh: Edinburgh University Press.

Ricœur, P. 1973. The Model of the Text: Meaningful Action Considered as a Text. *New Literary History*. 5(1):91–117.

Ross, K.R., Keum, J., Avtzi, K., Hewitt, R.R. Eds. 2016. *Ecumenical missiology: changing landscapes and new conceptions of mission*. (Regnum Edinburgh centenary series no. Volume 35). Oxford: Regnum.

Russell, L.M. 2004. God, Gold, Glory and Gender: A Postcolonial View of Mission. *International Review of Mission*. 93(368):39–49.

Sadiku, D.M.N.O. 2016. *Hebrews: A Pentecostal Commentary*. Trafford Publishing.

Samuel, V. & Sugden, C. Eds. 2009. *Mission as Transformation: A Theology of the Whole Gospel*. Reprint edition ed. Eugene: Wipf & Stock Pub.

Savin-Baden, M. & Major, C.H. 2010. *New Approaches to Qualitative Research: Wisdom and Uncertainty*. London and New York: Routledge.

"Scoping report waste management in and around Gaborone". 2013.

Sen, A.K. 2001. *Development as Freedom*. Oxford: Oxford University Press.

Sen, G. & Grown, C. 1987. *Development, Crises and Alternative Visions: Third World Women's Perspectives*. First Printing edition ed. New York: Monthly Review Press.

Shafritz, J.M., Ott, J.S. & Jang, Y.S. 2015. *Classics of Organization Theory*. Cengage Learning.

Shaw, R.W. 2012. When is Transformational Development Completed? *Missiology: An International Review*. 40(2):153–165.

Si, O.B.B. 2008. Mission as Transformation: An Exploration of the Relationship Between Mission and Development. *International Review of Mission*. 97(384–385):91–102.

Sillitoe, P. 1998. The Development of Indigenous Knowledge: A New Applied Anthropology. *Current Anthropology*. 39(2):223–252.

Simon, D.X. 2017. Transforming Power Relations. In J. Motte & A. Parlindungan (eds.) *"Mission still possible?" global perspectives on mission theology and Mission practice: contributions to a conference of the United Evangelical Mission 20 years after internationalization, Dumaguete, Philippines, June 26th - June 30th, 2016*.

Siphambe, H.K. 2003. Pula: Botswana Journal of African Studies voI.17(2003) nO.2 Dimensions and Measures to Reduce Poverty in. *Pula: Botswana Journal of African Studies*. 17(2):19–25.

Small, M.L., Harding, D.J. & Lamont, M. 2010. Reconsidering Culture and Poverty. *The ANNALS of the American Academy of Political and Social Science*. 629(1):6–27.

Sourou, J.-B. 2014. African traditional religion and the Catholic Church in light of the Synods for Africa: 1994 and 2009. *African Human Rights Law Journal*. 14(1):142–149.

Speidel, T. 1994. A Trinitarian Ontology of Persons in Society. *Scottish Journal of Theology*. 47(3).

Steffen, T.A. 1998. Foundational Roles of Symbol and Narrative in the (Re)construction of Reality and Relationships. *Missiology: An International Review*. 26(4):477–494.

Sunday Standard, 2010. *Botswana hit by high divorce rate in 2010* (Gaborone, Botswana). 5 November. [Online], Available: http://www.sundaystandard.info/botswana-hit-high-divorce-rate-2010 [2019, January 22].

Swart, I. Ed. 2010a. *Religion and Social Development in Post Apartheid South Africa: Perspectives for Critical Engagement*. Stellenbosch: Sun Press.

Swart, I. 2010b. Networks and partnerships for social justice? The pragmatic turn in the religious social development debate in South Africa. In H. Rocher, S. Green, & J. Erasmus (eds.). Stellenbosch: SUN PReSS *Religion and Social Development in Post-Apartheid South Africa: perspectives for critical engagement*.

Thatcher, A. 2011. *God, sex, and gender: an introduction*. Chichester, West Sussex [England]; Malden, MA: Wiley-Blackwell.

The World Bank, 2018. *The World Bank in Botswana: Overview*. 2018. [Online], Available: http://www.worldbank.org/en/country/botswana/overview [2018, September 20].

Therien, J.-P. 1999. Beyond the North-South divide: The two tales of world poverty. *Third World Quarterly*. 20(4):723–742.

Trible, P. 1984. *Texts of Terror: Literary-Feminist Readings of the Biblical Narratives*. Philadelphia: Fortress Press.

Turner, H.W. 1980. African independent churches and economic development. *World Development*. 8(7–8):523–533.

Ulriksen, M.S. 2017. Mineral wealth and limited redistribution: social transfers and taxation in Botswana. *Journal of Contemporary African Studies*. 35(1):73–92.

UNDP, 1997. *Human Development to Eradicate Poverty*. New York: Oxford University Press.

UNDP, 2015. *SDGs_Booklet_Web_En.pdf*. [Online], Available: http://www.undp.org/content/dam/undp/library/corporate/brochure/SDGs_Booklet_Web_En.pdf [2018, September 17].

UNDP, 2018. *Botswana Human Development Index: 2018 Statistical Update*. UNDP. [Online], Available: http://hdr.undp.org/sites/all/themes/hdr_theme/country-notes/BWA.pdf [2018, September 27].

United Nations, 2006. *Gender-based Violence Classification Tool. pdf*. [Online], Available: http://gbvims.com/wp/wp-content/uploads/ClassificationTool_Feb20112.pdf [2018, September 14]

United Nations, 2015. *Millennium Development Goals Report 2015 rev (July 1).pdf*. (MDG 2015 rev (July 1)). New York: United Nations. [Online], Available: http://www.un.org/millenniumgoals/2015_MDG_Report/pdf/MDG%202015%20rev%20(July%201).pdf [2018, September 14].

United Nations, 2017. *Botswana*: *Sustainable Development Knowledge Platform*. 2017. [Online], Available: https://sustainabledevelopment.un.org/memberstates/botswana [2018, September 20].

Unterhalter, E. 2009. Gender and poverty reduction: The challenge of intersection. *Agenda*. 23(81):14–24.

Upton, R.L. 2003. "Women Have No Tribe": Connecting Carework, Gender, and Migration in an Era of HIV/AIDS in Botswana. *Gender and Society*. 17(2):314–322.

Van Hook, J. & Bean, F.D. 2009. Explaining Mexican-Immigrant Welfare Behaviors: The Importance of Employment-Related Cultural Repertoires. *American Sociological Review*. 74(3):423–444.

Venter, D. Ed. 2004. *Engaging modernity: methods and cases for studying African independent churches in South Africa*. Westport, Conn: Praeger Publishers.

Statistics Botswana, 2015. *Vital Statistics 2015*. [Online], Available: http://www.statsbots.org.bw/sites/default/files/publications/Vital%20Statistics%20%202015.pdf [2019, January 22].

Vuola, E. 2002. *Limits of Liberation: Feminist Theology and the Ethics of Poverty and Reproduction*. 1 edition ed. Sheffield Academic Press.

Warren, K.J. & Cheney, J. 1991. Ecological Feminism and Ecosystem Ecology. *Wiley on behalf of Hypatia, Inc*. 6(1):179–197.

Wickeri, P.L. 2004. Mission from the Margins. *International Review of Mission*. 93(369):182–198.

World Bank, 2001. *World Development Report 2000/2001*. New York: Oxford University Press. [Online], Available: https://openknowledge.worldbank.org/handle/10986/11856 License: CC BY 3.0 IGO.".

World Bank, 2015. *Botswana Poverty Assessment*. (88473-BW). World Bank Group. [Online], Available: http://documents.worldbank.org/curated/en/351721468184754228/pdf/88473-REVISED-WP-P154659-PUBLIC-Box394819B.pdf [2018, April 10].

Wright, C.J.H. 2010. *The Mission of God's People: A Biblical Theology of the Church's Mission*. 1 edition ed. Grand Rapids, Michigan: Zondervan.

Wuthnow, M.R. 1992a. *Rediscovering the Sacred: Perspectives on Religion in Contemporary Society*. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co.

Wuthnow, R. 1992b. Stories to Live by. *Theology Today*. 49(3):296–310.

Wuthnow, R. 1994. *Producing the Sacred: An Essay on Public Religion (Public Expressions of Religion in America)*. Chicago III: University of Illinois Press.

Yin, R.K. 2016. *Qualitative research from start to finish*. Second edition ed. New York: The Guilford Press.

"Yunus_2007_The Nobel Peace Prize 2006 Nobel Lecture.Pdf." [Online]Accessed May 28, 2019. http://media.proquest.com/media/pq/classic/doc/1295934231/fmt/pi/rep/NONE?cit%3Aauth=Yunus%2C+Muhammad&cit%3Atitle=THE+NOBEL+PEACE+PRIZE+2006*+NOBEL+LECTURE&cit%3Apub=Law+and+Business+Review+of+the+Americas&cit%3Avol=13&cit%3Aiss=2&cit%3Apg=267&cit%3Adate=Spring+2007&ic=true&cit%3Aprod=Business+Premium+Collection&_a=ChgyMDE5MDUyODA5NTQwNDMwOTozNzEyNTISBTk3MTU3GgpPTkVfU0VBUkNIIg4xNDYuMjMyLjEyOS43NSoFMjkzNzgyCTE5NDY4NDMzOToNRG9jdW1lbnRJbWFnZUIBMFIGT25saW5lWgJGVGIDUEZUagoyMDA3LzA0LzAxcgoyMDA3LzA2LzMwegCCATJQLTEwMDAwMDEtMTQwNDktQ1VTVE9NRVItMTAwMDAyNDEvMTAwMDAwMDgtNTAwOTk1NpIBBk9ubGluZcoBck1vemlsbGEvNS4wIChXaW5kb3dzIE5UIDYuMzsgV2luNjQ7IHg2NCkgQXBwbGVXZWJLaXQvNTM3LjM2IChLSFRNTCwgbGlrZSBHZWNrbykgQ2hyb21lLzc0LjAuMzcyOS4xNjkgU2FmYXJpLzUzNy4zNtIBElNjaG9sYXJseSBKb3VybmFsc5oCB1ByZVBhaWSqAiVPUzpFTVMtRG93bmxvYWRQZGYtZ2V0TWVkaWFVcmxGb3JJdGVtygIOU3BlZWNoL0xlY3R1cmXSAgFZ4gIA8gIA%2BgIBToIDA1dlYg%3D%3D&_s=1uKGpcQygYIpxCJMzsLJ3o9p0jo%3D

Zwetsch, R.E. 2015. Intercultural Theology and the Challenge of the Indigenous Peoples in Latin America. *Missionalia*. 43(3).