A Biblical Framework for Sustainable Development in the Reformed Church in Zambia – The Story of George Compound in Lusaka

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Declaration

By submitting this dissertation 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.

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EXECUTIVE SUMMARY

The whole purpose of this research was to determine an appropriate approach to development in Zambia by the Reformed Church in Zambia (RCZ) under the theme: 'A Biblical Framework for Sustainable Development in the Reformed Church in Zambia – The story of George Compound in Lusaka.' George Compound located on the West of Matero Township, poverty manifests itself in many ways such as lack of good food, poor shelter, high illiteracy levels, lack of good road network, poor health, high crime rate, high levels of unemployment especially the youth who now spend most time drinking beer, high levels of prostitution, and poor sanitation.

Holistic ministry has for some time now remained a great challenge for the church, the trend that was never the case with the early church as it took the issue of development seriously and effectively met needs of the poor and vulnerable people of that time. However, with time the church has either consciously or unconsciously allowed to be dictated by the Greek dualism theory (separating the spiritual from physical) in how to go about with ministry. This separation has taken such a long time that it has now become accepted by the church and secular world that the role of the church for humanity was only to concentrate on matters concerning spirituality, while leaving the social part to secular organisations. This is an affront to God who created humanity in His own image and likeness (Gen. 1: 26 – 29; 2: 7) and mandated to rule on His behalf; added to that it is in itself a distortion of Scriptures. Otherwise from the Biblical perspective humanity constitutes both the soul and body, thereby providing no justification for separating needs of the soul from those of the body because human life is a unit. The Scriptures have also revealed that at the time of creation, a living relationship was established between God and humanity, which includes the entire creation. The relationship between God and humanity is known as the vertical relationship (this involves worshipping God); while the relationship between humanity and the rest of the creation is known as the horizontal relationship (this involves caring for God's creation). It is on record in the Scriptures that the good creation that was created by the good God was spoilt with

the fall of humanity. It is the fall of humanity that has led to the unfortunate separation of responsibilities between the church and the secular world.

It is in this context that the research wrestled with the question of how the RCZ could apply a Biblical framework for sustainable development in the country, but with particular attention to the story of George Compound in Lusaka. The researcher has argued that meaningful development will only take place when the church takes its strategic position in development and does it from the Biblical perspective that addresses humanity holistically. Development done from the Biblical perspective acknowledges God as the creator, sustainer and destiny of the whole creation and at the same time places humanity at the centre of it as the main objective.

The hypothesis is based on the fact that poverty will be alleviated once the RCZ in the first place comes to terms with the reality of poverty and its impact on human life in the country, and then using its mandate to get involved in national development to transform people's wellbeing.

It is interesting that when missionaries from the Dutch Reformed Church Mission (DRCM) of the Orange Free State in South Africa started mission work in the Eastern Province of Northern Rhodesia then, they adopted a comprehensive approach to ministry and that enabled them to address both the spiritual and social needs of people. The DRCM missionaries passed on this understanding of development to the RCZ, but then one wonders why the RCZ after autonomy (self-governing) in 1966, gradually and without realising began to change its focus of doing ministry by concentrating so much on building people's spiritual lives and neglecting their social needs. This research is challenging the RCZ to revisit its mandate for ministry which should lead to adopting the Biblical understanding for development. This kind of development is holistic in nature and results in transforming people's living standards that are currently in deplorable condition.

The research further suggests that for development to take place the RCZ needs to work towards transforming the world view of its members about poverty and development. This approach will invaluably help people gain better understanding

on the actual causes and effects of poverty and what must be done to alleviate it, before reaching out in the communities.

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DEDICATION

I dedicate this dissertation to the following people for their love, patience, endurance and prayers during the time of the research:

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- ✓ Timothy (my one and only son – Baba Ngoma)

- ✓ Thokozile Jemimah (Dad's daughter – Ma Ngoma)

Ngiyabonga ka khulu!

A LIST OF ABBREVIATIONS USED

ABY   Abstinence be faithful Youth

ACCA   Association of Chartered Certified Accountants

ACTEA   Accrediting Council of Theologies in East Africa

AIDS   Acquired Immune Deficiency Syndrome

ATR   African Traditional Religions

BSAC   British South Africa Company

CCJP   Catholic Commission for Justice and Peace

CIDA   Canadian International Development Agency

CSO   Central Statistical Office

CCAP   Church of Central Africa Presbyterian

CRWRC   Christian Reformed World Relief Committee

CIMA   Chartered Institute of Management Accountants

Col.   Colossians

Congo DR   Congo Democratic Republic

Cor.   Corinthians

CCZ   Council of Churches in Zambia

Deut.   Deuteronomy

DRC   Dutch Reformed Church

DRCM   Dutch Reformed Church Mission

ECZ   Episcopal Conference of Zambia

EDP   Emergency Development Plan

Ezek   Ezekiel

EFZ   Evangelical Fellowship of Zambia

Eph.   Ephesians

Ex.   Exodus

FAO   Food and Agriculture Organization

FBOs   Faith Based Organisations

FNDP   First National Development Plan

GDP   Gross Domestic Product

Gal.   Galatians

HBC   Home Based Care

Heb.   Hebrews

HIPC   Highly Indebted Poor Countries

HDI   Humane Development Index

HIV   Human Immunodeficiency Virus

IBRD   International Bank for Reconstruction and Development

IDP   Interim Development Plan

IGA   Income Generating Activities

ILO   International Labour Organization

ix

IMC	International Missionary Council
IMF	International Monetary Fund
INDECO	Industrial Development Cooperation
IRDP	Integrated Rural Development Programme
Is.	Isaiah
ITCZ	Inter Tropical Convergence Zone
Jer.	Jeremiah
JMTUC	Justo Mwale Theological University College
JICA	Japanese International Cooperation Agency
LCDP	Lusaka City Development Plan
LDC	Least Development Countries
Lev.	Leviticus
LWSC	Lusaka Water and Sewerage Company
Matt.	Matthew
MCDSS	Ministry of Community Development and Social Services
MCH	Maternal-Child Health
MDGs	Millennium Development Goals
MW	Mega Watts
MMD	Movement for Multi-party Democracy
NCDP	National Commission for Development Planning

NEDLAC   National Economic Development and Labour Council

NERD   New Economic Recovery Programme

NGOs   Non Governmental Organisations

NIV   New International Version

NT   New Testament

OPEC   Oil Producing and Exporting Countries

OVC   Orphans and Vulnerable Children

OT   Old Testament

PAR   Participatory Action Research

PDC   Planning and Development Committee

Pet.   Peter

Phil.   Philippians

PRSP   Poverty Reduction Sector Programme

Pro   Proverbs

RCZ   Reformed Church in Zambia

Rom.   Romans

Sam   Samuel

SAP   Structural Adjustment Programme

SIL   Summer Institute of Linguistics

SNDP   Second National Development Plan

STIs	Sexually Transmitted Infections
TAZARA	Tanzania Zambia Railway Authority
T.B	Tuberculosis
TDP	Transitional Development Plan
Thess.	Thessalonians
Tim.	Timothy
TNDP	Third National Development Plan
UDI	Unilateral Declaration of Independence
UK	United Kingdom
UN	United Nations
UNDP	United Nations Development Programme
UNECA	United Nations Economic Commission for Africa
UNESCO	United Nations Economic, Scientific and Cultural Organization
UNICEF	United Nations International Children Education Fund
UNIP	United National Independence Party
WCC	World Council of Churches
WMU	Waste Management Unit
ZANC	Zambia African National Congress
ZEC	Zambia Episcopal Conference
ZESCO	Zambia Electricity Supply Corporation

ZICA   Zambia Institute for Chartered Accountancy

ZIMCO   Zambia Industrial and Mining Corporation

A LIST OF FIGURES AND TABLES USED

Tables

TABLE OF CONTENTS

Chapter 2: Understanding Development

Chapter 3: Overview of Biblical & Theological Perspectives on Poverty

Chapter 4: Historical Background of the DRCM (later RCZ) as a Change Agent in Development

Chapter 5: A Situational Analysis of George Compound in the light of the City of Lusaka

Chapter 6: Charting Strategies for the Local Church Involvement in Development

CHAPTER ONE

<u>INTRODUCTION</u>

This chapter is the introduction to the research and provides the general overview through among others the problem statement, the profile of Zambia, motivation, preliminary literature review, hypothesis, research question, methodology, the aim, the preliminary literature review and the theoretical framework that is based on the sustainable livelihoods framework.

1.0 Problem statement

Poverty is a real phenomenon in the world today as can be witnessed in many communities constantly getting affected by it, and frantic efforts most governments and NGOs are putting in to combat it. This situation is well explained by Alcock (1997: 48) in reference to Christians that they are living in a world where poverty has become a serious matter with devastating consequences of violence, warfare, reactionary military conflict, disease, ignorance, political and economic exploitation and also environmental degradation.

The global world is one of unprecedented technological advances and at the same time with vast resources. Yet what is heart-aching is the fact in this global world that is known to have extraordinary wealth and power alongside it, sits extreme poverty and the lack of opportunity for many people to control their own lives. There are numerous communities in the world that are weighed down with poverty as we people struggling for food, medicines, education, shelter, water and peace that some other communities take for granted.

It was assumed that the technological revolution of the 21st century would play an important role in resolving a lot of life's challenging issues affecting humanity such as poverty. Unfortunately, its capacity to do so has been confronted by high levels of poverty more serious and complicated than any of the problems faced by humanity on the globe since creation. The situation is worsened by the big discrepancy that is seen between the rich and poor countries. To improve the situation, there have

1

been various organisations seeking to eliminate poverty and improve economic conditions for people. Unfortunately, no much meaningful development has been done.

It has however been observed that even before these agencies got involved in the fight against poverty, the Christian communities had already started embarking on that, and some of the principles used were borrowed from the church. This is confirmed by Blomberg (1999: 21) who says:

> "It is arguable that all of the major attempts to alleviate poverty and human suffering have a Christian foundation at one level or another."

Couture (2003: xi) blames practical theology for having ignored the problem of poverty. This view is attested by the lack of availability of sufficient books and other materials teaching on Practical theology that deal with poverty as compared to other fields of theology. Kabbaj (1998: 4, 5) acknowledges that poverty has become a great challenge especially to third world countries as it forms an integral part of suffering that people are experiencing.

Poverty has remained the greatest challenge to development especially on the continent of Africa. This must be understood in no other terms than the physical condition of people because poverty breeds other ailments that affect the wellbeing of humanity.

Particular concern is with Zambia where the way the so-called 'development' is occurring today. The approach has lamentably failed to meet the great expectations of the poor and vulnerable people. This has been much to do with the fact that most of the development programmes taking place are not locally designed and lack the participation of the local community who are meant to be beneficiaries of development. Added to this problem is the fact that these developmental programmes lack the attachment of a human face to them. The essence of every development is supposed to uplift people's living standards.

It is a pity that most agencies involved in these development programmes seem not to have any interest in empowering local communities with sustenance in order to live a whole and satisfying life, but is deliberately creating a dependence syndrome on the poor people. Therefore, this approach to development is rendered Biblically and theologically wrong and the church must not be a spectator but take up the challenge of improving people's living standards.

There is a tendency of pumping in a lot of finances and other raw materials including personnel from outside the country, without necessarily utilising the resources locally available in form of human and raw materials. No wonder to a large extent development has failed to take place in Zambia.

Meanwhile, poverty levels are constantly rising that the clergy, some community workers and Christians are on daily basis confronted with real life issues of poverty through the media or the community they live in such as:

i.   Unsafe water for domestic use,

ii. Poor sanitation,

iii. Insufficient food,

iv. Little education,

v.   Non-availability or insufficient health care

This situation will no doubt degenerate into the ugly face of poverty and underdevelopment in communities, establishing classes and conflicting interests that are eventually destroying the dignity of humanity as they are an impediment to people enjoying a holistic life. By holistic life, the researcher refers to having a balanced social and spiritual quality of life. It is in the wake of the prevailing situation that the following questions await good answers:

i.   Why is the Reformed Church in Zambia (later on RCZ) not getting involved in issues of development?

ii. How should the RCZ understand development?

iii. What kind of development approach should the RCZ apply?

Indeed the RCZ has no option but to participate in development programmes as this is actually her noble calling set by the Lord Jesus Christ in Matt. 28: 19f and Luke 4: 18, 19. The mission of the Church is not merely to prepare people for heaven through the proclamation of the gospel, while neglecting their social needs.

Since poverty has become one of the most burning issues in the land today, it is needful for the RCZ to handle it with the seriousness it deserves since the importance of the poor lies at the heart of the Christian faith. It is reminiscent of what Christ taught in the parable of the final judgement: "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:40). With this challenge at hand, the RCZ must develop a paradigm where church members are challenged and encouraged to put words to deeds and dogma to action as is taught by James that faith without deeds is dead (2:14 – 26).

Since other means of doing development have failed, this research is an attempt to seek sustainable development in Zambia from a Biblical perspective, with particular reference to the communities of George Compound in Lusaka. This Biblical People-centred sustainable development programme builds on the participatory and learning process approaches. This will also represent a further development of the basic needs approach. The truth is that in the Kingdom of God the poor are participants in developing their own lives. They must not be viewed or understood as mere recipients of justice and goodwill from the materially privileged people rather they are donors in their own right and therefore participate in decision-making that is meant on empowering them. It is indeed true that even beggars can be choosers.

1.2 General Profile of Zambia

1.2.1 Introduction

Zambia is a landlocked country in the tropics of Southern Africa, lying between 8° 20' and 18° S latitude and 22° 00' and 33° 45' E longitude and is surrounded by 8 neighbours namely Congo DR, Tanzania, Malawi, Mozambique, Zimbabwe, Botswana, Namibia and Angola.

The country enjoys a tropical climate which is modified by altitude and has three seasons: rainy season which runs from November to March; winter season from April to July; and the hot season are from August to October. "Zambia's climate": <http://goafrica.about.com/od/zambia/a/zambiafacts.htm> (accessed July, 15, 2008).

Fig. 1: The Flag of Zambia.

Source: "Zambia flag": <http://wwp.greenwichmeantime.com/time-zone/africa/zambia/flag.htm>

(accessed July, 15, 2008)

The Zambian flag has a green background with a column of three vertical stripes on the right hand corner of the flag. Above the red, black and orange columns an orange eagle is located. The green backdrop stands for the vegetation and lucrative agriculture of the country; the black colour represents its populace; the orange stripe symbolises the mineral resource of Zambia, and the red stripe signifies the bloodshed involved in the fight for freedom. The copper eagle is the national symbol and coat of arms. The eagle is in flight to symbolise the freedom in Zambia, and the ability to rise above the country's problems. Zambia's flag: http://www.mapsofworld.com/flags/zambia-flag.html (accessed July, 15, 2008)
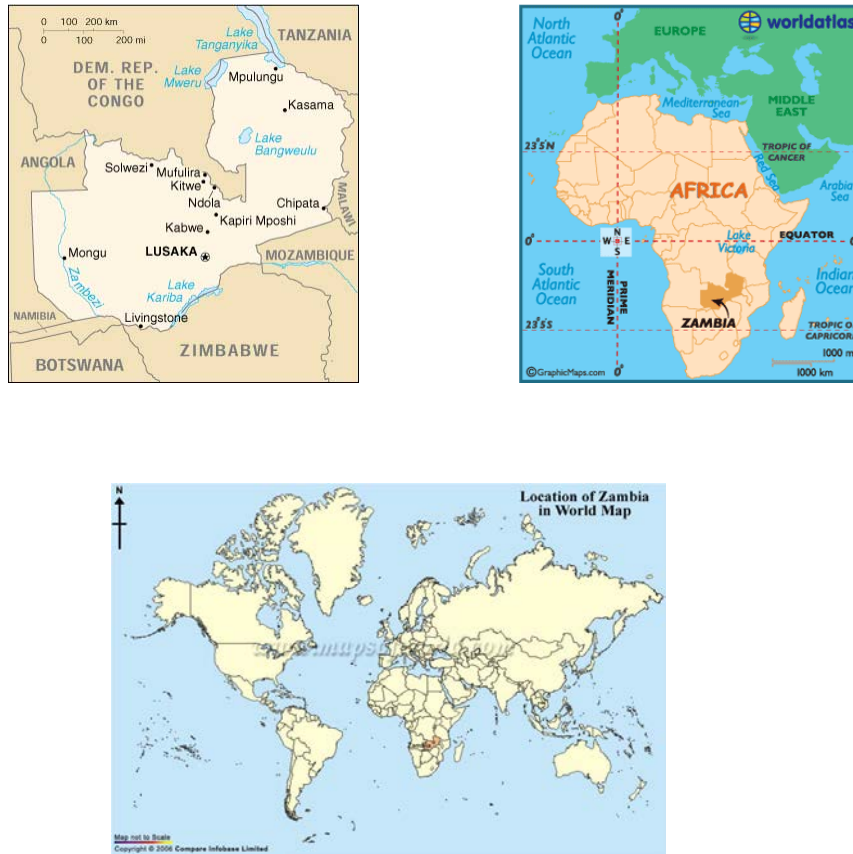
Fig. 2: Maps showing Zambia and her neighbours, in Africa and the globe.

Source: Courtesy of **http://www.worldatlas.com/webimage/countrys/africa/zm.htm** (accessed

July 15, 2008)

The country has a surface area of 752, 610 Km, with 73 friendly and hospitable dialects by which it is known to be one of the peaceful countries in Africa. The country has 74 districts, and Lusaka being the capital city.

The country is enriched with a number of natural resources such as rivers (Zambezi, Kafue, Luapula and Luangwa), lakes (Kariba – shared with Zimbabwe, Bangweulu, Mweru and Tanganyika – shared with Tanzania), game reserves (Luangwa North and South, Kafue and Musi-o-tunya) and numerous minerals. A large amount of the country is covered with forests and woodlands although this proportion is decreasing as a result of demand for land for settlement from the growing population (Geographical outlook for Zambia: http://www.Bized.co.uk (accessed July 15, 2010).

6

Zambia's population stands at 13, 046, 508 broken down as: 6, 652, 053 are females, while 6, 394, 455 are male. Zambia statistics: http://www.zamstats.gov.za/ (accessed March 10, 2011)

1.2.2   Reflection on Zambia's Development History – Political & Economic

According to Phiri (2006: 9 - 11), two periods can be identified with the political and economic history of colonial Zambia. These are from 1890 to 1923 when the country was acquired and administered by the British South Africa Company (BSAC), a company chartered by Britain to administer the colony on its behalf, and from 1924 to 1964 when it was under direct British colonial rule. Zambia was one of the territories in Africa occupied by British during the late 19th century scramble for Africa. Cecil Rhodes who was Prime Minister of the Cape Colony from 1890 - 1896 obtained a royal charter in 1888 for the BSAC which he founded. This was after having amassed a fortune in the diamond mines in Kimberly, South Africa, which he augmented by his involvement in the development of the gold deposits on the Witwatersrand. This meant that the chartered company began to administer a sizeable proportion of South Central Africa on behalf of the British Government. The initial inroads were made in Barotseland through the 1890 Barotse Concession to Cecil Rhodes' BSAC ostensibly as a representative of Queen Victoria. Through a series of dubious treaties by the BSAC representatives, the company gained the rest of Northern Rhodesia by the end of 1891. However, the BSAC charter ended in 1923 after a referendum which took place in 1922 when the white population of Southern Rhodesia chose not to become part of the Union of South Africa, and the country was made a self-governing colony. Northern Rhodesia (now Zambia), was administered by the Colonial Office in London through a Governor and Legislative Council.

Oliver (1974: 268 - 271) affirms that in 1953, Northern Rhodesia, Southern Rhodesia and Nyasaland (presently Zambia, Zimbabwe and Malawi respectively), formed the Central African Federation. The Federation started experiencing problems in the early 1960s. These difficulties were partly due to the fact that the African political leaders, Joshua Nkhomo, Robert Mugabe, Kenneth Kaunda, Harry Mwaanga

Nkumbula, Simon Mwansa Kapwepwe and Hastings Kamuzu Banda did not approve the Federation. This Federation only survived up to 1963 after the withdrawal of Nyasaland in 1961 through the effort of Hastings Kamuzu Banda. His support for the federation led to the independence of Malawi on 06th July 1964. By 1963, Kenneth Kaunda who had built up a great reputation for his statesmanship also gained this position for Northern Rhodesia. This was a further episode in the history of Zambia which has left its mark on her post-independence development. Under colonial rule, the people of Northern Rhodesia were required to pay taxes to help in the administration of their country. This in actual fact gave then an incentive to enter the cash economy. For farmers in more remote areas, this was difficult to achieve and increasing numbers sought work in towns and European farms along the railway line built from Cape Town, through Livingstone to the Copper Belt where there were mining activities taking place. All these developments heightened the contrast between the economies of the copper belt towns and that of the countryside. Development had been highly focused on mining and exporting copper but apart from the European commercial farms, the rest of this large country had hardly been touched by the twentieth century.

This necessitated the formulation of development plans. The Northern Rhodesia Ten-Year Plan (1947 to 1956) was worked out though it was an uncoordinated one. This plan was characterised by a strong bias for rural sector development and in particular, those under European and expatriate control (Chileshe 1987: 15). The process of this plan helped the following:

     I.   To understand the main objectives of the country's national development plan

    II.   To reflect on the consequences of the disintegration of the Federation of Rhodesia and Nyasaland

This state of affairs prompted the government to turn to the UN and its agencies for advice on what to emphasize in terms of development. According to Chileshe (1987: 21), each United Nations agency offered help in the area of its expertise. For instance: UNESCO stressed the importance of education; the IBRD placed emphasis

on communication infrastructure; the joint team of the ECA and FAO covered a much wider field for economic development. Included in its terms of reference, was planning a broad framework for social and economic development and to devising suitable development policies. So during this period, a number of development plans had been put in place.

Soon after independence in 1964, the first Economic Development Plan was put developed. This plan was a prelude to the Transitional National Development Plan (TNDP). The TNDP was prepared in 1965 and was to run for a period of 18 months, and intended to ensure successful transition from the colonial government. The TNDP was succeeded by the First National Development Plan

1.2.2.1 The First National Development Plan (FNDP) 1966-1970

In 1964, the year following the collapse of the Confederation, Northern Rhodesia became independent, changed its name to Zambia and was declared a Republic. Within two years of independence the First National Development Plan (FNDP) was developed and published to embrace the years from 1966-1970 (Government of the Republic of Zambia 1971: 3). In his foreword to the plan, President Kenneth Kaunda clearly stated his country's main goals and outlined his assessment of Zambia's colonial legacy:

"We in Zambia are fortunate in that the problems of famine and disease are not present in the manner they appear in some over-populated countries. However, this does not mean that the problems of growth are in any way less urgent for us by comparison with the rest of the world, for Zambia, faced by the barrier erected by European domination south of the Zambezi, and is in the front-line of independent African countries. So it behoves us to demonstrate, in no uncertain manner, our determination and ability to provide standards of living for our peoples which we bear comparison anywhere in the world. The structure which we inherited from the colonial era resulted in many situations which we have to put right: an education system which was so far below requirements that at the time of independence only a handful of people had anything like sufficient

9

training to enable them to take their place in the service of government; a transport system which is linked in a situation of subservience to Southern Africa and which has led to all the inconvenience and frustrating difficulties which have since been provoked by the unilateral declaration of independence of Rhodesia; a system whereby all our supplies of petrol and oil come to us by the southern route as did coal for our mining industry; our dependence on the jointly-owned Kariba Dam for our electricity; and trade so organised that we seem irrevocably linked to supply from Southern Africa and not only for raw materials but for the ordinary consumer goods of everyday life. So it is that by opening a frontal attack on these inherited structures – themselves a major factor in holding back the level of economic development in Zambia – the First National Development Plan lays the foundation not only of true economic independence but also of growing prosperity"(Chileshe 1987: 12).

Definitely this was to be a development plan with a difference. Not only was it to lay some foundations for a more productive nation, it was also meant to secure the nation in a strategic sense. This first development plan highlighted the vulnerability of a land-locked country, dependent on outside access upon lines of communication which traversed the region. Control was therefore in the hands of other nations that were not yet independent which in Kaunda's view, were hostile not only to Zambia but also to the whole people of Black Africa. It becomes impossible to understand fully Zambia's approach to development unless the political-economic situation surrounding her emergence as an independent nation is appreciated.

Chileshe (1987: 12) is of the view that in this development plan President Kaunda chose to make special mention of several of the plan's proposals. First, he made reference to the plans to increase both secondary school and university enrolment. Second, he mentioned the intention to complete a new railway line and road link to Tanzania which would give access to the port of Dar-es-salaam. Third, he described the need to secure Zambia's supplies of energy. He stated that this was to be achieved by constructing a hydro-electric plant on the Kafue River. Both the transport and energy proposals represented large infrastructural investments and the President wrote of using both foreign and locally generated capital.

10

Chileshe (1987: 14) continues to state that President Kaunda's identification of the central components in the plan is important. It reveals his view of an able and powerful leader, of the development situation as he saw it, with his emphasis and his interpretation of the mechanics of the plan. The plan itself spells out in great detail its many proposals and the allocation of sectoral investment. The plan identifies Zambia's resources and refers specifically to seven features:

1. A stable government
2. A foreign exchange resource in the copper industry
3. The country's agricultural potential
4. The potential resources of hydro-electric power
5. The basic transport network
6. The stable industrial and labour relations
7. The desire for self-improvement and hard working people

Many of the targets of the FNDP were not achieved during the two year period of the plan and so the time period was extended for a further one year. During the plan's life the average annual growth in GDP was at 10.6% per annum which was very near the planned level of 11.7%. The average of 10.6% was actually derived from marked oscillations in the copper prices. Copper is so important to the Zambian economy that Zambia was and still is, almost a hostage to world copper prices.

It has been explained by Williams (1997: 12) that the poorest performance was on the agricultural front where targets for crops were rarely met and output was often very low. Only 79% of the planned investment in agriculture was achieved. In manufacturing, excluding copper mining and refining a number of significant new industrial units were established although employment targets were not met. The majority of this industrial growth was in the copper belt of the north where a brick and tile factory, a lorry assembly plant, a tyre factory and a cement works were built. A brewery in Lusaka, the Zambia Sugar Corporation refinery, and the two large establishments at Kafue, a textile works and a fertilizer plant, were the major installations. The location of these was – heavily influenced by access to the rail line. Consequently, income disparities between town and country increased.

However, considerable achievement was made in the investment of infrastructure. Williams (1977: 12) says that these developments were enterprises laying foundations for future developments and increasing the country's economic security. The following achievements can be sighted:

i.   The construction of the 600 MW Hydro-Plant at Kafue was begun with the first stage getting completed in 1972. In 1969, a decision was arrived at to build a power station on the Zambezi side of the Kariba Dam

ii. The railway line from Kapiri Mposhi in Zambia to Dar-es-Salaam in Tanzania called TAZARA, financed by an interest-free loan from the Peoples Republic of China was also begun (completed in 1975)

iii. The oil pipe-line through Tanzania was operative in 1968.

1.2.2.2 The Second National Development Plan (SNDP) 1971 – 1975

The outcomes of the FNDP made the Zambian government come up with yet another development plan called – the Second National Development Plan which covering the periods from 1971 - 1975. With the experience gained from the first plan, the second one came to terms with economic reality and in particular, attempted to address the problems created by the unreliability of copper earnings. This was done by making cautious estimates of copper revenue and allowing for the inflation of the prices of imports, subsequently making the plan reach limits on investment. With the population growth of 2.9% per annum, the plan stated 'a simultaneous development of industry and agriculture is a basic pre-requisite for achieving optimal results in employment and a rise in living standards' (Government of the Republic of Zambia 1976: 8, 9).

The broad objectives of this plan once again gave agriculture production the highest priority. This was with the expectation that the agriculture production would achieve self-sufficiency, reduce imports, provide exports and produce raw materials for industry. The whole idea was to concentrate on the traditional farming community and transform it into one of commercial farming. Manufacturing industry was to be

12

further diversified and in the case of the giant copper industry, its processing functions were to be expanded in order to increase value-added revenue. The TAZARA railway was to be completed and feeder roads built to open up the countryside while new administrative economic organisations to offer credit and advisory assistance were specifically instituted to stimulate rural development.

However, this plan achieved nothing in terms of fulfilling the set objectives as it was beset by many factors, among which were (Turok 1989: 48):

i. Due to incompetence of the young government that had less qualified personnel to ably manage the affairs of the country. This was seen from the discrepancies between planned objectives and resource allocations as well as implementation and the lack of commitment to planning

ii. On the international front there was a reduction on the country's copper prices by 40% compare to a meagre 3% earning from copper sales that was contributed the treasury.

iii. The civil war in Angola created oil crisis in 1973 which adversely impacted the country's economy

iv. The problems south of the Zambezi and the increasing hostility between Zambia and Rhodesia (now Zimbabwe) which was still under colonial rule. Zambia had now become a base for thousands of freedom fighters from neighbouring countries that had not yet become independent, and had to be supported. This resulted in her route ways to the south become increasingly vulnerable

v. During the same period the country experienced drought that impacted food security in the nation

vi. The devaluation of local currency by 20% in 1976

vii. The introduction of Zambia National Service (ZNS) that had an economic toll on government

By the time the second plan was reaching its termination period, it was realised by the government that many of the outlined objectives of the first national plan had not yet been attained.

The failure to implement this national development plan left the government with no option but to evaluate its failures and create yet another plan.

1.2.2.3 The Third National Development Plan (TNDP) 1976 – 1981

This plan had to contend with the same issues of regional imbalance, of an inadequate and little changed agriculture, of not only a dependency upon copper revenue but of an inability to invest it effectively to stimulate a true development process. The inadequacies of rural opportunities and the illusion of opportunity in the city continued to promote an influx into the towns notably the capital Lusaka, which was now surrounded with wide areas of squatter settlement.

The plan continued the programme of rural road-building, agricultural marketing, credit and advisory work. In addition two particular initiatives were identified. First, there was to be set up specific agricultural projects which included tea plantations, a sugar scheme, a wheat project with Canadian aid and an irrigation project with German support. All these projects were large-scale commercial schemes rather than developments involving the traditional farmer and in sense could be regarded as State replications of the large-scale European-oriented holdings. Second, a rural reconstruction programme was inaugurated. The objective was to give compulsory training in new agricultural techniques to a captive workforce namely the National Service Units of the Zambia Army in which 42,000 could be trained each year. Both these initiatives represented a further direct involvement of Central government in the economy but were not the only instances of the process (Government of the Republic of Zambia 1986: 7).

Much of the land in Zambia, except that which was the preserve of the traditional leaders, was nationalised so that all farmers became tenants to the government. This included the large commercial farms operated by Europeans, a group that produced 70% of all the beef, fruit, vegetables, milk and poultry sold in Zambia. In the

14

commercial industry, the state established an umbrella body called INDECO. The state also participated to a greater extent in commerce and mining. ZIMCO, another state-owned industry was the main holding company of many industries including insurance companies, building societies and mining activities. The control of the two major mining companies, Roan Copper Mine and Nchanga Copper Mines were now in the hands of a subsidiary of ZIMCO. Newspapers and all cinemas were nationalised and there were national energy, transport and hotels corporations (Government of the Republic of Zambia 1979: 69).

In a way, the movement to the overwhelming state dominance of the economy could have been seen as a product of the war-footing upon which Zambia was placed through the long years from Rhodesia's Unilateral Declaration of Independence until the emergence of independence of Zimbabwe but not wholly so. All this must be seen by the government of President Kenneth Kaunda as a means to solving Zambia's considerable development problems. Such policies raised a lot of questions since it placed a great burden upon limited administrative, economic and technical skills within the government's agencies and it tended to stifle and indeed prohibited individual initiative.

Faced with increasing energy costs and higher prices of imported manufactures following OPEC increased oil prices which - exacerbated Zambia's economic problems - and foreign indebtedness grew. In this situation, the importance of overseas aid rose dramatically. A large proportion of this aid went to the funding of agricultural projects and was augmented by overseas technical assistance. Much of the location and direction of these aid projects were in the hands of donors because Zambia was still facing an inappropriate provincial work force and had no provincial planning centres. This was despite the establishment of IRDP as most donor countries tended to allocate their aid according to their perception of Zambia's needs (Government of the Republic of Zambia 1979: 121).

Therefore, it was of paramount importance that Zambia energized her agricultural sector and created a meaningful rural economy for development to be achieved. Not until this was done, could Zambia sustain an efficient industrial sector, and the

15

economy would remain fragile for a long time to come while perpetuating people's suffering.

1.2.2.4 The Fourth National Development Plan (FNDP) 1989 – 1993

The failure to implement the Third National Development Plan necessitated coming up with the Fourth National Development Plan whose theme was: 'Growth from Own Resources.' The aim of the theme was to inculcate in the leadership and the general population the spirit of self-reliance. Similar exhortations rallied the country through the difficult years of Unilateral Declaration of Independence (UDI) of Rhodesia in 1965.

The FNDP envisaged as the 2nd stage in the New Economic Recovery Programme announced in May 1987 which was presented at a particularly critical period in Zambia's economic history. This national plan was necessitated by following factors and placed high demands on the leadership:

i.   The fact that the mining industry was no longer the engine of the country's economy, and its contributions to the GDP was meagre

ii.   The size of the public expenditure could no longer be sustained by current revenue sources and many of the expenditures on health, education and subsidies needed to be cut

iii. The servicing of debts had become far beyond the country's capacity

iv.   The clashes with the IMF and World Bank had left an indelible scar on the country's reputation in the international financial circles. This is because the country's record on meeting the ambitious goals of its national development plans had been very poor

Kayizzi-Mugerwa (1990: 56 - 76) views this plan as one that was focused on major provisions of the country, and dealt with the interrelationship between population and development. The high rate of population growth had exerted pressure on the county's educational system, the health sector, and employment. This development

16

led to increased urbanisation as people flocked from rural areas to secure employment in the effort to improve their livelihood. This rural-urban drift resulted in rapid population growth and stripped the ability of the country to provide food security for its citizenry. Therefore, population dynamics were considered as part of the national development process for the first time in this development plan. This resulted in the adoption of a national population policy.

All reforms taking place in almost all sectors of the economy were characterised by this plan. Therefore, the government had to deliberately widen the scope of the private sector for the purpose of stimulating recovery and enhancing economic development.

The following were the main objectives of the population policy:

1. To slow down population growth

2. To improve maternal- child health

3. To integrate population into the development planning process to strengthen institutions involved in population activities

4. To establish a National Population Council

5. To strengthen the Population Data Base

6. To extend Family Planning coverage to all adults

7. To reduce total fertility from 7.2% to 4%

8. To reduce infant mortality from 97 per every 1000 to 75 per every 1000

The following strategies were identified for implementing the objectives (Government of the Republic of Zambia 1986: 130, 131, 146):

1. Foreign Investment: to attract foreign investment based on the Investment Act of 1986

2. Education: to ensure the implantation of education reforms which included the provision of primary school education for all children; improvement of education quality, and adjustment of education curriculum so that it meets the manpower development of the developing economy

3. Health: provision of Primary Health Care for the growing population

4. Build self-help health centres and clinics by communities, introduction of medical insurance schemes

It is sad to state that the FNDP, just like the preceding plans, did not manage to resolve the economic crisis the country was going through, resulting in the failure to implement the plan. At this stage the population was running out of patience for development. It is for this reason that the populace had to exert pressure on the government to carry out economic reforms.

This challenge compelled the government to cooperate with the IMF and the World Bank in implementing stabilisation programmes by targeting the mines, agriculture and the manufacturing industries. The government was advised to approach these reforms comprehensively. However, the government considering the impact these policies would bring on people, opted for the sequential approach reform package whose major policies begun to be implemented during the 3rd and 4th national development plans.

However, it was observed by the IMF and World Bank that the government seemed to have had failed to competently implement SAP reforms so as to revamp the economy, there was now a shift of control of national affairs from the government to the 2 global institutions. It were these harsh IMF and World Bank conditions that led the citizenry think that the Kaunda regime had lamentably failed, and so needed change of government (Jones 1994: 40).

 1.2.2.5 The Period without National Development Plans - 1994 to 2005
The sighted period is not included in the country's national development plans. This is the time the country was governed but without any development plans. This is

18

owing to the fact that the MMD government under President Fredrick Chiluba emphasised on transferring business from the hands of the government to the private sector. Therefore, the lack of a development plan for the stated period was a planned one by the government having the belief that if the private sector was given full responsibility to undertake matters of national development, it had an adequate capacity to allocate resources efficiently, and that it was self-adjusting.

This approach to national development implied placing greater emphasis on annual budgeting. This meant that the annual budgeting took the place of planning for national development which unfortunately the government alone executed within the context of several policy and programme targets that did exist independently and in an adhoc capacity in line ministries and sectoral initiatives <http://www.thegef.org/gef/sites/thegef.org/files/documents/ZAMBIA-FNDP.pdf> (accessed November 1, 2012). However, the government later realised that abandoning national development plans and instead work with annual budgets was not a tool sufficient enough to carter for long-term national development planning as it had more consequences than advantages for human development.

President Levy P. Mwanawasa when in his opening address to the First Session of the 9th National Assembly on 22nd January 2002 tasked the Ministry of Finance and National Planning to prepare a Transitional National Development Plan (TNDP) by June 2002, and that from 2006 onwards they were to produce Five Year National Development Plans. President Levy Mwanawasa noted the following weaknesses in the absence of national development plans:

i.   There was no Medium-Term Plan for the country to follow that would guide public investment priorities for implementation,

ii. There was no planning framework that would serve as a basis for corporation with donors

iii. This weakened the capacity of the country to coordinate national development programmes, since there was no organ at the national level to oversee, initiate and coordinate cross-cutting national programmes among ministries

iv. There was no organ to oversee plans, coordinate and monitor at the District and Provincial and serve as a link with priorities at the national level

19

v. The inability of the private sector to undertake some of the market related functions. This called for government intervention, which could only be well articulated within a planning framework and the budgeting process. However, the budgeting process which took centre stage was done with no clear reference to Medium-Term goals, plans or Long-Term vision.

It is in this context that the government had to develop a Poverty Reduction Strategy Paper (PRSP) in order to cover the period 2002 – 2004 (PRSP, June 2001). Added to this strategy the government prepared the Transitional National Development Plan meant to cover the period 2002 – 2005. In this document was also included all aspects of government policy and programming that were omitted in the PRSP (Magande, N. 2006)

The PRSP was finalized in 2001 and extended in 2004, while the Transitional National Development Plan (TNDP) was finalized in 2002. The Fifth National Development Plan (FNDP) for 2006 - 2010 succeeds the two previous initiatives and was launched towards the end of 2006.

1.2.2.6 The Fifth National Development Plan (FNDP) 2006 – 2010

The Fifth National Development Plan is a medium term planning instrument that was intended to focus the government's policy and programming towards much desired objectives set in a specific time frame.

The rationale behind the preparation of the national development plan was that the implementation of the Poverty Reduction Sector Paper (PRSP 2002 - 2004) ended in December 2004. Added to this, the Transitional National Development Plan (TNDP 2002 - 2005) had also ended in December 2005. This meant that Zambia had no comprehensive planning instrument for 2006 and beyond.

In this plan the Zambian government shows great commitment to achieving the Millennium Development Goals (MDGs) more especially in the following areas of health, education, clean water and sanitation, communication and good governance, by the year 2015: <http://www.mofnp.gov.zm/index.php?option=com-content&task=view&id=91&Itemid=118> (accessed October 15, 2010). This happens

to be the main focus of the development plan, thereby giving assurance to poverty alleviation.

Determined multi-sectoral initiatives seek to raise public awareness of the importance of the goals. The task will nevertheless be formidable as despite its development planning, the country has so far failed to make significant progress in development and has, in fact, seen an increase in the levels of poverty and hunger experienced by the general population. Statistics show that majority of the population (64%) is living on less than US$1 a day, while only 87% have less than $2, figures that are worse than in the MDG baseline year of 1990. According to the Progress Report published in 2005, Zambia has the potential to achieve nearly all the set MDGs. In this year Zambia qualified for the HIPC and, following the G8 summit in that year, gained its reward in the form of massive debt reduction from over $7 billion to $500 million. In theory, the savings from these loans is now available to the government to spend on health, education and other developmental sectors. During this same period, copper prices have been rising sharply, bringing further potential economic benefit to Zambia, although this is limited by the tiny royalties of 0.6% that the government can claim, another legacy of structural adjustment. Although Zambia strives towards less dependency on foreign aid, the total amount given by aid agencies and foreign governments, remains as high as $560 million per annum. This is seen in the 2007 annual budget received 28% support in aid form: One World UK/In depth / Country Guides/ Zambia, p.1-6; www.uk.oneworld.net/guides/zambia/development?gclid=CKq11P (accessed October 15, 20009)

However, one important exception is the maternal mortality (MDG 5) which has been increasing in recent years. This worrying trend is also true of literacy rates (MDG 2) which have declined since 1990. However, free primary education was introduced in 2003 and 95% of children are going to primary school.

The FNDP like the preceding development plans, also failed to address the set objectives in the areas of Agriculture, Education, Health, Social Protection, and

Water and Sanitation. It has been noted that the key programmes that are relevant to poverty reduction are off course particularly for the rural population.

The failure of the FNDP in addressing poverty alleviation is associated with 2 implications:

i.   The specific policy and strategies set by the Government for the challenges that the rural population were ineffective and therefore, needed revision

ii.   Programmes for the rural population can perform just as well as those designed for the urban population. However, what is needed is the right strategies and adequate resources

While the government was coming up with its own development plans, it must be understood that these were not taking place in the open space. The IMF and World Bank have had direct interest in the affairs of the country since Zambia is a member of these two global institutions whose interest is to see to that the country attains acceptable levels of development.

These two institutions support their members through financial assistance and their role of surveillance of its members' economies. Therefore, it is equally important to consider the activities of these institutions in regards to development.

1.2.3   Development Activities of the International Monetary Fund and the World Bank

Zambia happens to be one of the richest countries on the continent of Africa as it is endowed with abundant natural resources and mineral deposits. Copper is the mainstay of Zambia's economy but it has also other minerals such as zinc, cobalt, coal, lead, cement, iron ore, uranium, manganese, pyrites, feldspar, lime, phyllite, silicate and cassiterite. Precious and semi-precious stones include emeralds, malachite, amethyst, beryl, tourmaline and aquamarine. In spite of these abundant natural resources, the country inherited a monotype of economy and depended heavily on copper as a source of revenue. The principle legacy of British colonial rule in Zambia was an economy geared overwhelmingly towards the export of copper

with manufacturing and agriculture left severely underdeveloped. This pattern of economic development inherited from the colonial period has made Zambia particularly vulnerable to growing indebtedness. The British policy towards Zambia (then Northern Rhodesia) was not the creation of a viable, self-sufficient state, but the integration of the country into the British colony with Southern Rhodesia (now Zimbabwe). Zambia's manufacturing and farming sectors were neglected while other British colonies in Southern Africa were developed to fill these gaps. At independence, Zambia inherited a debt of over K50 million from the colonial government. The debt was one which Zambia has not been able to shake off ("Situational Analysis of Children and Women in Zambia", UNICEF/Zambia, June 1986).

In the mid 1970s the world price of copper fell drastically, the price of imports, especially oil, rose. Due to changing financial policies in the West, interest rates increased which did not favour development in Zambia. These changes cruelly exposed the weakness of Zambia's colonially established economic structures. At this time copper accounted for about 90% of Zambia's exports, just as it had done at independence. This made Zambia become dependent on imports, because it could not produce many of the goods it needed. It also depended on copper exports to earn the necessary cash to buy these imports. This made it particularly vulnerable to falling commodity prices and the rising oil prices were devastating. By 1982 Zambia was having to export more than four times as much copper to import the same volume of goods as it had in 1970 (NCDP: 1982 & 1983 Economic Reports). Meanwhile, Zambia had virtually no control over world copper prices, which severely constraints its ability to control its own economic destiny. In 1986, copper prices continued to deteriorate further resulting into Zambia's total export earnings falling (Zambia Daily Mail, 10 July 1987).

As Zambia's economic crisis deepened in the late 1970s and early 1980, the Government found it difficult to cut spending. Partly this was due to the fact that since independence, the government had been striving to meet the basic needs of the Zambian population. As the government sought to maintain employment and wages in the formal sector and continue to subsidise the production of maize meal (a

basic staple food of the nation), its budget deficit rose to a point where government spending amounted to more than twice the revenue. The deficit created had to be borrowed from the commercial banks and the Central Bank of Zambia. In essence, this meant printing more currency for circulation and consequently raising the inflation rate. The situation compelled the Zambian government to borrow from some developed countries abroad in order to meet developmental challenges.

In 1978, the country had to turn to the IMF for much more substantial help than it had done in the past. The IMF offered help but on terms which in the process proved to have only served to deepen Zambia's economic crisis. The IMF offered a short term 'rescue package' on condition that the Government agreed to a comprehensive set of economic programmes:

    i.   Devaluation of the currency making imports more expensive and exports cheaper the aim is to reduce demand for imports while helping export sale;

    ii.   Major reductions in government spending and restraints on borrowing again to help reduce demand for imports and to ease the debt burden;

    iii.   The removal of trade barriers to export protected areas of economy to the full rigours of the market.

    iv.   The devaluation of local currency

    v.   Removal of price controls

    vi.   Mass retrenchments, especially in the parastatal

As the major multilateral donors, the IMF and World Bank have had some dominating influence over measures introduced to deal with the crisis. The IMF approach is known as STABILISATION and is first and foremost a short-term strategy designed to get the economy back onto the course; while longer-term World Bank led strategy which is to be complemented by the IMF approach is known as Structural Adjustment Plan. Structural Adjustment Plan like STABILISATION also

involved cutbacks in public expenditure. These cutbacks were achieved through reduced spending on education, health, water development, housing and transport, the introduction of fees for basic services, the removal of subsidies, a freeze on wages, a reduction in the number of jobs in the public sector, and incentives to farmers to grow more cash-and export-crops (Clark J. 1989: 3 - 15).

It has revealed by Chisala (1994: 97 - 113) that when Zambia's economic crisis began to deepen, and when the short-term but high interest loans from the IMF and World Bank were proving very injurious, the donor community started to cut back on its aid and loans. These actions were primarily due to lack of confidence in the ability of the Zambian Government to institute the economic reforms that donors thought were necessary. Total medium and longer-term loans and grants to Zambia averaged nearly US$600 million per year between 1980 and 1982. While in 1984/5, as the economic crisis became more acute, they averaged only US$ 315 million. At the time of the major IMF and World Bank programmes, there was at least coordination amongst the major aid donors. However, the Zambian government saw this coordination as a conspiracy, as it found it more and more difficult to meet the conditions. Some bilateral aid was withheld, pending certain performance criteria, and the government, therefore, found it even more difficult to satisfy IMF and World Bank conditions. A vicious circle arose, contributing to the eventual rift with the two lending institutions. Following this, much bilateral aid which had been associated with the IMF programme, was automatically suspended and there followed a sharp drop in total aid receipts.

1.2.4   Zambia breaking ties with International Monitory Fund and World Bank

The colonial legacy of skewed development, high interest rates stemming from Western economic policies, the international economic crisis, rising oil prices, and the Zambian government's failure to correct colonial imbalances, did all contribute to Zambia's growing debt. However, it was the IMF-inspired foreign exchange auction and failure, coupled with public reaction to the removal of food subsidies, which brought Zambia's debt crisis to a head and precipitated Zambia's break with the IMF and the World Bank on 1st May 1987 (Chisala 1994: 101 - 113).

Dr Kenneth David Kaunda commented as follows on the breaking of ties with the IMF and World Bank:

> "While as our intentions were genuine and straight forward, and the results of what we had planned to do and, indeed began to do, were showing some truly wonderful results, we were affected by the negative reaction from IMF, World Bank, and some donor governments. Economic sanctions were imposed on our government. Assistance was withheld. We were isolated. Africa and debtor governments did not come to us in support. However, at that time, we registered a record- high economic growth. But the various measures against us weakened the economy. Eventually, we had little choice but to go back onto an IMF and World Bank programme."

Prior to the break with the IMF, there were real fears within government circles, amongst economists and the public, that offers of IMF assistance and Western aid had led Zambia into a trap. There was growing fear that having gained independence in 1964, Zambia was now, an economic colony. The IMF had in the eyes of many people, become the 'International Ministry of Finance' which dictated economic policies, but which was absolved from responsibility for failures. During the auction period, a lot of foreign exchange went to foreign companies that were dealing with importation of goods and services. Many Zambian businessmen and women felt that this stemmed from a concerted policy by these companies to squeeze out competition <http://maravi.blogspot.com.au/2012/04/sticky-uk-zambians-2007-zambias-imf.html> (accessed on June 10, 2012).

As Zambia's desperate need for foreign exchange grew, a serious bid of US$2 billion was made by a giant multinational company, the Anglo American, to buy up Zambia's copper mines, the main source of Zambia's foreign exchange earnings. However, the bid was rejected, but it led to fears that the country's heritage was in jeopardy.

1.2.5   A Design for a New Path to Economic Recovery

In March 1988, in an effort to revive the economy, the Zambian government applied to the UN General Assembly to be granted a Least Development Country status. Despite the promise of greater international assistance this status would bring, Zambia's request marked a new low in the country's inexorable economic decline. The UN rejected the application largely because it was felt that the Government had not done much to bring about to stop the sharp deterioration of the economy. In place of the IMF-inspired structural adjustment programme came a combined NERP and IDP. The primary objective of both was: "to stabilise the economy by controlling inflation, increasing profits and investment, so that Zambia can grow from its own resources", at a predicted rate of just over 2% over the following 18 months (NCDP, NERD/IDP, Lusaka, 1987).

The principal objective of the plan was to: "release resources for development by compressing non-essential and luxury imports and limiting debt service payments" (Sunday Times of Zambia, 29 May 1988).

The following were some of the other objectives:

i.   Reactivation of the economy by increasing production of basic goods and export goods;

ii.   Stabilisation of the economy through controlling the budget deficit;

iii.   Promotion of enterprises using local raw materials;

iv.   Diversification of exports by promoting the export of non-traditional and manufacturing goods;

v.   Increase of employment through the creation of village and small-scale industries based on local raw materials;

vi.   Increase of the Government's capacity to manage the economy (ibid)

According to Clark (1989: 22 – 24) following the elections in October 1988, a number of changes had been instituted. The kwacha had been devalued by 25% and most observers believed there was the possibility to devalue it further. On January 1 1989, the Government introduced a food coupon scheme for mealie-meal to privilege the poor; but two months later in March, the price of mealie-meal had almost tripled but

households with coupons bought at subsidised rate. The mealie-meal coupon scheme was a pilot project, and did not succeed as it was economically not feasible. Had it succeeded, the subsidy would have been extended to other price control commodities.

During the struggle for independence, UNIP leadership made promises of jobs to its supporters. Therefore, the task of President Kaunda's government was to fulfil this pledge by embarking on Zambianisation of the positions held by expatriates in the Civil Service (Chisala 1994: 98). This promise did not get well fulfilled because many jobs were given to UNIP party cadres, mostly who did not have satisfying qualifications. This adversely affected quality service delivery, and crippling the economy.

1.2.6   Evaluation of the National Development Plans – 1964 to 2010

During the period under review, it has been noted that the government did attempt to implement the economic development plans except that it had the over-dependence on copper exports for the sustenance of the economy. They forgot that copper was a wasting asset. The plummeting of the economy was largely to the following factors:

i.   Internal Socio-Economic Crisis

The withdrawal of subsidies from agricultural products such as fertiliser and seeds, health services and education, together with the decontrol of commodity prices, meant the manufacturing industries and all middle traders passing on their costs on to consumer the least person on the production line. This made commodity prices soaring beyond the reach of most Zambians (Seshamani & Kaunga 1999: 119).

ii.   Introduction of SAP

The aims of SAP as thought by IMF and World Bank were not met, because it worsened the economic woes. According to Denney (1994: 34), the state played a dominant role in the national economic affairs. Though the idea may

have sounded good, this was a bid blunder on the government because there was no accountability and the government had the monopoly as the playing field with other competitors was not even. Nevertheless the government has admitted miscalculation (Republic of Zambia 186: 173).

iii.   Nationalisation of Industries

At the time of independence, all decision making positions were occupied by expatriates a thing that was not seen to be right by the government. The government saw this to be a dangerous arrangement to have the economy in 'wrong' hands.

Therefore, the government nationalised the manufacturing industry in 1968, the mines in 1969 and commerce and trade in 1970. The government got 51% of the shares in all these sectors. It did not end there, because what followed is that all decision-making positions were taken away from the expatriates and gave them to Zambians. This exercise is what became to be called 'Zambianisation' (Gulhati 1990: 65). This meant that the government became the controlling authority of all national affairs. This change of administering national affairs was not without ripples.

iv.   The Macro-Economic Policies

It is said by Goodman (1969: 58, 166 - 167) that the internal and external pressure made economic plans to be constantly modified to suit those demands. At the time of independence, the country had abundant natural resources that could have helped register development, but as indicated above, the lack of competent leadership failed to implement the plans in a professional way.

The other factor that affected the economy of the country was the auctioning of foreign exchange that introduced in 1985. Ihonvbere (1996: 90) highlights the effects of the collapsing economy during President Kenneth Kaunda era as follows:

29

i. Crumbling of social services

ii. Lack of text books in schools

iii. Lack of medicine in hospitals and clinics

iv. Food riots erupted in the Provinces of Lusaka and the Copper belt in June 1990 after the government's efforts to decontrol the prices of mealie meal failed

v. The burning of the national monument in Lusaka commemorating Kenneth Kaunda's leadership by angry protestors who blamed government for the economic woes

1.2.7   Economic Reforms During Dr Kenneth David Kaunda reign

Educational policies

At the time of its independence, Zambia's modernization process was far from complete. It had just 109 university graduates and less than 0.5% of the population was estimated to have completed primary education. The nation's educational system was one of the most poorly developed in all of Britain's former colonies. Because of this, Zambia had to invest heavily in education at all levels. Kaunda instituted a policy where all children irrespective of their parents' ability to pay, were given free exercise books, pens and pencils. The parents' main responsibility was to buy uniforms, pay a token 'school fee' and ensure that the children attended school. This approach to education meant that only the best pupils were selected to achieve their best results all the way from primary school to the level of university <http://www.answers.com/topic/kenneth-kaunda> (accessed on April 28, 2011).

The University of Zambia the highest learning institution at the time, was opened in Lusaka in 1966, after Zambians all over the country had been encouraged to donate whatever they could afford towards its construction, he

was appointed Chancellor and officiated at the first graduation ceremony in 1969. The main campus was situated on the Great East Road, while the medical campus was located at Ridgeway near the University Teaching Hospital. In 1979 another campus was established at the Zambia Institute of Technology in Kitwe. In 1988 the Kitwe campus was upgraded and renamed the Copper Belt University offering business studies, industrial studies and environmental studies (Kelly 1991: 15).

Other tertiary-level institutions established during Kaunda's era were vocationally focused and fell under the auspices of the Department of Technical Education and Vocational Training. They include the Evelyn Hone College of Applied Arts and Commerce and the Natural Resources Development College (both in Lusaka), the Northern Technical College (NORTEC) in Ndola, the Livingstone Trades Training Institute in Livingstone, and several teacher-training colleges dotted across the country.

Economic policies

At independence the economy of the country was completely under the control of foreigners. This doubted the essence of independence. For instance, the British South Africa Company (BSAC) still retained commercial assets and mineral rights that it had acquired from a concession signed with the Litunga (name for the Lozi king) of the Lozi people in Western Zambia in 1890 <http://www.siomacamp.com/barotseland_the_lozi_kingdom.htm> (accessed April 28, 2011). It was only by threatening to expropriate it on the eve of independence that Kenneth Kaunda managed to get favourable concessions from the company.

Following in the steps of the Soviet Union, Zambia instituted a program of national development, under the direction of the National Commission for Development Planning (NCDP), which instituted a Transitional Development Plan and the First National Development Plan. Generally these 2 plans, which

attempted to secure major investment in infrastructure and manufacturing sectors, were regarded as successful.

There was however, a major change in the structure of Zambia's economy that came with the Mulungushi Reforms of April 1968. The government declared its intention to acquire an equity holding (usually 51% or more) in a number of key foreign-owned firms, which were to be controlled by newly formed Industrial Development Corporation (INDECO). By January 1970, Zambia had acquired majority holding in the Zambian operations of the two major foreign mining interests, the Anglo-American Corporation and the Rhodesia Selection Trust (RST); the two mines were named Nchanga Consolidated Copper Mines (NCCM) and Roan Consolidated Mines (RCM) respectively <http://en.wikipdia.org/wiki/Economy_of_Zambia> (accessed on 15 June, 2011). Kenneth Kaunda also announced the creation of a new parastatal body, the Mining Development Corporation (MINDECO), while a Finance Development Corporation (FINDECO) allowed the Zambian government to gain control of insurance companies and building societies. However, the following foreign-owned banks Barclays, Standard Chartered and Grindlays successfully resisted takeover. In 1971, the three institutions INDECO, MINDECO and FINDECO were brought together under an omnibus parastatal, the Zambia Industrial Mining Corporation (ZIMCO), to create one of the largest companies in sub-Saharan Africa, with Francis Kaunda as Chairman of the Board. The management contracts under which day-to-day operations of the mines had been carried out by Anglo American and RST were terminated in 1973. In 1982, the two corporations (NCCM and RCM) were merged into the giant Zambia Consolidation Copper Mines (ZCCM).

Unfortunately for Kenneth Kaunda, his nationalization policy was ill-timed because in 1973, the massive increase in the price of oil was followed by a slump in copper prices and a diminution of export earnings. Earlier that same year, the price of copper accounted for 95% of all export earnings; this had halved in value on the world market up until early 1975. By 1976, Zambia had a

crisis for the balance-of-payments crisis, and rapidly fell into debt with the IMF. The Third National Development Plan had to be abandoned as crisis management replaced long-term planning.

By the mid-1980s, Zambia had become one of the countries with highest debts in the world, relative to Gross Domestic Product (GDP). The IMF insisted that the Zambian government should focus on stabilizing the economy and restructuring it to reduce dependence on copper. The proposed measures included the ending of price controls, devaluation of the Kwacha (local currency), reining in of government spending, cancellation of subsidies on food and fertilizer, and increased prices for farm produce. Kaunda's removal of food subsidies caused the prices of basic foodstuffs to skyrocket, sparking riots and disorder. In desperation, Kaunda attempted to sever his ties with the IMF in May 1987 and introduce a New Economic Recovery Programme (NERP) in 1988. However, this was not ultimately successful and he eventually moved toward a new understanding with the IMF in 1989. With the collapse of the Soviet bloc in 1990, Kaunda was forced to make major policy shifts; he announced the intention to partially privatize the parastatal organisations. However, these changes came too little and too late to prevent his fall from power, which was largely the result of Zambia's economic woes (Seshamani & Kaunga 1999: 119).

Foreign Policy

During his early presidency Kaunda was an outspoken supporter of the anti-apartheid movement and opposed white minority rule in Southern Rhodesia. Although his nationalization of the copper mining industry in the late 1960s and the volatility of international copper prices contributed to increased economic problems, matters were aggravated by his logistical support for the black nationalist movements in Rhodesia (now Zimbabwe), South-West Africa (now Namibia), Angola and Mozambique. The administration of Kenneth Kaunda later attempted to serve the role of a mediator between the entrenched colonial governments and the various liberation movements which

were aimed at overthrowing these respective administrations. Beginning in the early 1970's, he permitted the most prominent guerrilla organizations, such as the Rhodesian Zimbabwe Africa National Unity (ZANU) and the Africa National Congress (ANC), to use Zambia as a base for their operations (Kochler 1983: 12 - 15).

In his efforts to win liberation for other African countries in Southern Africa, on 25 August 1976, Kaunda met with the Prime Minister B. J. Vorster of South Africa at Victoria Falls to discuss possibilities for an internal settlement in Southern Rhodesia. After the white population there conceded to multiracial democracy, Kaunda attempted to seek similar majority rule in South West Africa (now Namibia). He met with Prime Minister Pieter Willem Botha in a mobile home that had been set down in the middle of the bush between the border of South Africa and Botswana on 30th April 1982. Unfortunately, the meeting failed to make a serious impression <http://africahistory.about.com/library/thisday/bl-Thisday0430.htm> (accessed April 28, 2012).

Meanwhile, the anti-apartheid and anti-colonial insurgency conflicts of southern Africa continued to place a huge economic burden on Zambia as white regimes were the country's main trading partners. In response, Kaunda negotiated the Tanzania Zambia Railway Authority (TAZARA) linking Zambia and Tanzania at Kapiri Mposhi and Dar-es-Salaam respectively. Completed in 1975, this was the only route for bulk trade which did not have to transit colonial or settler-dominated territories. This precarious situation lasted more than 20 years, until the abolition of apartheid in South Africa <http://www.aptnlibrary.com/c43_mandela_01.html> (accessed June 23, 2012)

Kenneth Kaunda also served as chairman of the Organisation for African Unity (OAU) from 1970 to 1973. During the same period he also served as the Secretary General of the Non-Aligned Movement.

1.2.8   Economic Reforms during Dr Frederick Jacob Titus Chiluba reign

Dr Frederick Chiluba was elected president of Zambia in 1991 in the country's first multiparty elections. A self-made man and active trade unionist who grew up in a mining town in the Copperbelt region, Chiluba seemed an unlikely figure to unseat Kenneth Kaunda, known affectionately as 'KK' and as 'father of the nation', who had ruled the country for 27 years since independence. Indeed, Kaunda often referred to his successor as a 'political dwarf', in reference to his diminutive stature. Chiluba, however, proved himself to be a shrewd politician and forceful leader, serving as Zambia's president until 2001.

Chiluba rose quickly through the ranks of the Zambia Congress of Trade Unions (ZCTU), the coordinating body of the country's 19 major unions, to be elected chair in 1974. Established in 1964 by the ruling party, United National Independence Party (UNIP), as a means to communicate with the labour force, the ZCTU had historically supported UNIP. In the mid-1970s, Chiluba urged the government not to regard ZCTU as a pressure group and reiterated its support for the government. However, throughout the 1980s, the relationship deteriorated as the ZCTU resisted attempts at government incorporation, and the attitude of Chiluba changed from one of automatic support for the ruling party to one of monitoring its progress and performance. During this time of transition, however, the ZCTU maintained that it had no intention of becoming a political party. The year 1981 marked the first major conflict between the trade union and the government when Chiluba and sixteen other leading trade unionists were expelled from the party (UNIP) and imprisoned following their refusal to cooperate with the government's Local Administration Act. As the economy of the country deteriorated and the price of mealie (corn) meal, the staple food in Zambian doubled, the trade union called for strikes and there were major uprisings in most towns in 1986.

As the largest and most powerful non-state organization in Zambia, ZCTU's expression of support for multiparty democracy was a landmark in the country's journey towards democracy. Chiluba said in 1989 that "...if the

35

owners of socialism have withdrawn from the one party system who are the Africans to continue with it?" (http://patachu.com/political-parties-and-party-states accessed on 18 August, 2011). Kaunda lifted the ban to organize opposition parties in July 1990 and within days the Movement for Multiparty Democracy (MMD) was officially established as a party, and in 1991 ZCTU broke its alliance with UNIP to support the new party. Apart from UNIP no other association had a comparable organizational network, and the MMD benefited greatly from the union's organizational apparatus, which along with resources and man-power, were harnessed in support of the MMD. The MMD was not, however, a labour movement, but rather a broad-based, diverse coalition of interests. When Chiluba was election chairperson at the party's first national convention in 1991, in which he defeated Arthur Wina and Humphrey Mulemba, both veteran politicians and UNIP defectors served as a unifying symbol with whom the Zambian population identified, and his history as a labour leader concealed the dominance within MMD of business and former members of UNIP.

In elections declared to be free and fair both by international and local monitors, the MMD came out victorious winning almost three quarters of the votes and 125 out of 150 seats in the National Assembly in October of 1991. Kaunda immediately and gracefully accepted his loss of office, enabling Chiluba to preside over what was to be the first of a series of government handovers through the ballot box to be witnessed in Sub-Saharan Africa. As such Zambia was hailed by the international community as a pioneer of democracy and duly rewarded with considerable aid. Chiluba became president November 2, 1991, and in his inaugural speech declared that "the hour has come to build a new Zambia," (Times of Zambia, 2nd November, 1991). Shortly after his election, Chiluba, a born-again Christian who had discovered religion during imprisonment, declared Zambia a Christian nation. He pledged to instil Biblical values into the political life of the country, but apart from the peppering of Biblical references in his speeches, and one other visible Christian member of

the ruling party, this declaration did not translate into noticeable changes in how the country was run.

Taylor (1997: 238) states that two years into Chiluba's presidency, in March of 1993, a coup plot called 'zero option,' a plan to incite widespread disobedience was discovered and the government responded by declaring a state of emergency. The explanation of president Chiluba was that Zambia's democracy was being threatened. While Chiluba argued that the declaration of a state of emergency was necessary to protect the young democracy, others including some within the government saw the declaration itself as an assault on democracy for it was reminiscent of the tactics employed by the previous government. On discovery of the plot, 26 members of UNIP, amongst them three of Kaunda's sons, were arrested and detained but none of the arrests led to any conviction. Despite the change of government, the economy still sputtered. Chiluba's austerity measures may have been popular with Zambia's creditors, but not with its people. Likewise, his privatization plans alarmed the unions, his original base of support. Chiluba's MMD in power became autocratic and corrupt such that the family of Kenneth Kaunda and many UNIP officials were harassed. This attitude invited the press to begin criticising Chiluba's government, but Chiluba lashed back.

Chiluba did not only have problems locally, but as well as internationally. Zambia's international relations suffered a great deal during Chiluba's rule. Seeing how Chiluba antagonised Zambia's important partners in development, one sees a president who probably was ignorant of the realities of diplomacy and international affairs or had wrong advisors. For instance, the 1996 elections which barred Kenneth Kaunda from contesting owing to the manipulated constitution in which Chiluba was elected in an exercise regarded as perhaps the most fraudulent and controversial in Zambia's history. Nelson Mandela considered it fitting to invite Chiluba to Pretoria in an attempt to provide his counsel on the undemocratic nature and inadvisability of such a move. During the meeting Chiluba showed understanding and assured Nelson

Mandela to heed the advice. However, upon arriving home safely, Chiluba went back on his own word. As if this was not enough, Chiluba chose to ignore the envoy Nelson Mandela sent on a last-minute attempt to make him see reason. Chiluba adamantly denounced all Zambia's 'noisy neighbours' for attempting to interfere in the elections. Besides this unbecoming behaviour, during Chiluba's era donors had frozen US$100 million worth of aid in response to Chiluba's 'new constitution' (International Policy Update 1997: 1 - 3).

Plans for Economic recovery and Political Democracy

The prevailing consensus amongst international donors as to the best way to achieve development was that political and economic liberalization should be undertaken simultaneously, and it was on such a ticket that Chiluba was elected. His government inherited a hugely shattered economy that was in shatters. Chiluba thus swiftly implemented a series of market-oriented reforms, such as the removal of subsidies on maize meal and petroleum imports, the liberalization of foreign exchange, and wholesome privatization. Chiluba is quoted in Forbes as saying, "We are determined to move away from a life of subsidy and consumption to a life of sacrifice and production." However, the commitment to transform Zambia's economy from one dominated by large state enterprises to a market-driven, private-sector-led economy was not to last (Times of Zambia Newspaper, November 2, 1991).

For many observers, the test was whether the mines would become privately owned or remained a state enterprise. Given that the economy remained dependent upon copper for 80 percent of its exports, the issue was inexorably politically charged. Debates raged throughout the ten years of Chiluba's presidency and the decision was repeatedly delayed. The mines were finally privatized in 2000, but in the following year the government reneged on its commitment to privatize a number of public utilities, opting for commercialization instead. In defence of this decision, Chiluba told a rally organized by the MMD that his government had learnt from their privatization of other parastatals in the earlier years of his tenure that foreign companies

that would most likely become the new owners of ZCCM, would unlikely any obligation to contribute towards Zambia's economic welfare or to provide services at affordable rates. This stand garnered the support of trade unionists, human rights organizations and opposition groups (Simutanyi 2008: 1 - 5).

Accusations of corruption, drug smuggling, and human rights abuses amongst high level ministers and officials were not uncommon throughout Chiluba's ten years tenure. Analysts focused in large part upon Chiluba's lack of political experience to explain his inability to discipline and rein in his corrupt ministers, some of whom were business tycoons and political veterans who had been long-standing members of the UNIP government.

Although by the end of Chiluba's tenure as president In 2001, real GDP grew at a rate of 3.5 percent and inflation fell to its lowest in two decades, as indicated by World Bank figures, few Zambians had benefited from this new-found macroeconomic stability. Extensive privatization and the removal of subsidies contributed to the deterioration of living standards, and as Chiluba left office over 80 percent of the population were living below the poverty line.

Questions about liberalization of the economy which characterized the debates around the 1991 elections contrasted with the rhetoric regarding citizenship which accompanied the 1996 elections. In spite of opposition amongst the donor community, parliament passed a constitutional amendment barring anyone whose parentage was not Zambian from standing for the presidency. Given that Kaunda's parents were from Malawi, despite being the most credible alternative to Chiluba, he was effectively disqualified from standing for election. Kaunda voiced concern over the election results and continued his efforts against Chiluba. In the October of the following year, a few days after he predicted that an 'explosion' would occur, a group of soldiers took over Zambia National Broadcasting Corporation station and declared that they had deposed Chiluba. However, it was a premature declaration as the army moved in swiftly to subdue the situation. Chiluba announced a state of emergency for the second time during his rule and had Kaunda arrested on his way home from a

two month trip. In March of 1998 all charges against him were dropped and the state of emergency lifted without explanation (The Post Newspaper Zambia, December 26, 1997).

Towards the end of Chiluba's second term, speculation was rife that he sought a third and would change both the national and his party constitution to do so. Although he vehemently denied this, such rumours were given credence when anti-third-term activists were denied entry to an extraordinary MMD convention. Arguably frustrated by popular pressure Chiluba announced that he had never sought a third term and appointed as presidential candidate Levy Patrick Mwanawasa, who had served as vice-president until 1994 when he resigned in protest against corruption. He was widely seen as a weak character, but it was an attempt by Chiluba to maintain hold on power from behind the scenes (Coleman 2001: 1).

However, the plans of Chiluba were frustrated because shortly after the election of Mwanawasa as president in 2001, the latter declared war on corruption and the plunder of national resources which led to the establishment of a task force to investigate corruption in his predecessor's government. In 2002 after Mwanawasa alleged that Chiluba had plundered the country's economy during presidency, parliament voted unanimously that his immunity be lifted. Chiluba challenged the decision but the Supreme Court affirmed parliament's lifting of his immunity. Chiluba faced fifty-nine charges of theft and abuse of office, all of which he denied. Other top officials from his government were also charged, but complaints surfaced from a Zambian group called Citizens' Forum that the war on corruption had become too centred upon the former president.

It cannot be aptly concluded that Chiluba will be remembered for brokering a seemingly impossible peace in the Democratic Republic of Congo (Zaire), for leading his country to democracy, or indeed, for failing to do so, as only time will tell. The plaudits piled on Chiluba by the international community for his renown as a democrat may have been withdrawn. The difficulties faced by

Chiluba's government are less a reflection of his commitment to democracy, however, than they are testament to the magnitude of the challenge of establishing and consolidating democracy, and of carrying out economic and political liberalization, in conditions of severe economic crisis, staggering debt and extreme dependency on international donors. This is a predicament that other countries in Africa share with Zambia.

Mr Frederick J. T Chiluba died on June 18, 2011.

1.2.9 Economic Reforms during Levy Patrick Mwanawasa reign

Levy Patrick Mwanawasa was the third president of Zambia. He was born on 03rd September, 1948 in Mufulira as the second of 10 children. He ruled the country from January 2002 until his death in August 2008. Mwanawasa is credited for having initiated a campaign to rid the country of corruption. "The obituary of Zambia's President Dr Levy Patrick Mwanawasa: <http://news.bbc.co.uk/1/hi/world/africa/7488623.stm> (accessed June 23, 2012)

He held a law degree from the University of Zambia. He worked in private law firms from 1974 until 1978 when he formed his own firm: Mwanawasa & Company. In 1985, Mwanawasa served as Solicitor General in the Zambian government but he went back to private practice in 1986.

In 1989, Mwanawasa led the legal defence team for Lt. General Christon Tembo who was accused by the Kenneth Kaunda government of conspiracy to overthrow the government, which was judged as an act of treason worthy of the death penalty. However, Tembo won the case against the state and Mwanawasa's fame among the anti-Kaunda opposition grew. After Frederick Chiluba was elected President, he appointed Mwanawasa as Vice-President in December 1991. Prior to his election, Mwanawasa served as vice president from 1991 to 1994 whilst an elected Member of Parliament for Chifubu Constituency in Ndola.

Politics

Mwanawasa served as Vice-President from 1991 until he resigned in 1994. In 1996 he unsuccessfully contested Chiluba for the presidency of the MMD. After the loss, Mwanawasa retired from politics until the 2001 election.

In August 2000, the National Executive Committee of MMD elected Mwanawasa as its presidential candidate for the 2001 elections. He won the election, held on 27 December 2001, with 29% due to Zambia's first past the post system, beating 10 other candidates. However, in January 2002 three opposition candidates petitioned the Supreme Court to overturn Mwanawasa's victory. While the court agreed that the poll was flawed, it ruled in February 2005 that the irregularities did not affect the results and declined the petition (3). In January 2005, Mwanawasa apologized to the nation for failing to tackle Zambian poverty. About 75% of the country's population lived on less than $1 a day (6), which the UN indicator of absolute poverty.

2006 election

Mwanawasa ran for a second term in the presidential election held on 28 September 2006. Michael Chilufya Sata of the Patriotic Front (PF) was considered his main challenger. His re-election was confirmed on 2 October; according to official results, he received 42.98% of the vote. He was sworn in for another term on 3 October (8). A few days later, he named a new cabinet and appointed Rupiah Bwezani Banda as Vice-President (9).

Policies & Economy

Foreign investors liked Mwanawasa owing partly to his anti-corruption drive. During his presidency, the country received a lot of foreign investment <http://www.economist.com/world/mideast-africa/displaystory.cfm?STORY-ID=11968403> (accessed June 23, 2012). The main driver of economic growth was minerals. Mwanawasa's policies helped to lower inflation and spread some benefits to the poor. Tourists and white farmers diverted from Zimbabwe and

helped Zambian economy. President Mwanawasa turned the Zambian town of Livingstone into a tourist hub. Zambia received a relatively large amount of aid and debt relief because of liberalisation and President Mwanawasa 'stolid efforts'. Overall, economic growth increased to about 6% per year.

President Mwanawasa was one of the African leaders who boldly and publicly criticized President Robert Mugabe of Zimbabwe over his anti democracy tendencies ().

Due to president Mwanawasa's incapacitation, Mr Rupiah Bwezani Banda became acting President <http://voanews.com/english/Africa/2008-07-21-voa6.cfm> (accessed June 23, 2012)

Death

President Dr Patrick Levy Mwanawasa died on 19 August at the Percy Military Hospital in Paris in France, and was interred on 3 September 2008 at Embassy Park opposite the Cabinet Office in Lusaka. After the death, bye-elections were conducted in the month of October and Mr Rupiah Bwezani Banda who was acting as President, getting elected as the Head of State.

In September 2011 tripartite elections, the opposition leader Mr Michael Chilufya Sata of the PF was elected State President ending the 20 year rule of the MMD.

1.3 Research Questions

Being a theologian, the major question guiding the research is to analyse and raise a Christian awareness on the role of the RCZ on development within the Zambian context. The questions that the researcher is focussing on in this research read as follows:

   i.   How can the RCZ apply a Biblical perspective of development in order to enhance a meaningful and sustainable development?

   ii.   What message does the RCZ have about poverty alleviation?

The researcher is aware of the fact that these research questions generate other important questions, but which cannot be attempted in this paper.

The background to these questions lies in the many projects in the name of development that have been taking place in Zambia. The questions address the importance of attending to people's needs in a holistic manner, contrary to what the case is currently. Any well meaning development has to be holistic in the sense that all faculties of a human being have to be met satisfactorily. The rule of God on development permeates both the physical and spiritual being of people (Mk. 12: 28 –31).

The RCZ like any other church and Faith Based Organisations that have been mandated by God to proclaim to people holistic salvation, has failed to perform to people's expectation. Despite having the knowledge and better understanding of the rich theology underpinning the holistic salvation of humankind, the Church has sadly adopted a dichotomous approach to salvation i.e. separating spiritual from physical needs of people. By adopting such an approach to development, then it must be clear that the Church will never adequately address people's needs. The Church can not only busy itself with preparing people for heaven, while neglecting their social needs in this present life. Salvation is both in the 'now' and the 'future'.

It is doubtful if at all RCZ has looked deeply enough at what the causes of poverty might be. This is seen at how every year colossal amounts of donor funds are spent on those affected by drought, erosion, floods, and disease outbreaks. However, nothing better seems to come forth as a lasting solution to people's suffering. This is because of spending its resources on symptomatic issues of poverty instead of dealing with actual causes.

Indeed many programmes done by the government, the donor community and other agencies in Zambia towards the improvement of people's well-being are commended. However, it is without doubt that there is need to have a shift of doing development in Zambia from the current 'Top-Down' and Dichotomous approach, to

the 'Bottom-Up' or people-based one which is Biblical and at the same time promotes all-inclusiveness.

 1.4 Research Hypothesis

By 'Hypotheses' the researcher refers to the working assumption that is used to provide guidance in order to reach the conclusive end. This assumption is provisionally accepted as the basis of arguing, reasoning or carrying out an investigation.

In view of the above, the main hypothesis of this research is based on the premise that development to take place among the poor people in Zambia, with particular attention to the local communities of George Compound, there is need to have a better understanding and approach to it.

Therefore, this research bases its argument along the following hypothesis:

1) Poverty in Zambia is real more especially among the local communities of George Compound in Lusaka. Its alleviation lies in the RCZ getting involved with the Biblical approach for development

2) The RCZ must apply the 'Bottom-Up' approach with the participation of the local communities for development to yield positive results.

The RCZ believes in the Biblical teaching that human life constitutes two sides, the physical and spiritual, and each side has its own needs that must be satisfactorily fulfilled. According to August (2010: 45 - 47), no room should be created for a dichotomised perspective as the case was in church history when it was under the influence of the Enlightenment. A dualism perspective causes harm to the life and witness of the church because if not carefully checked, it may only succeed in driving needy people away from God.

The gospel message is that the Kingdom of God has fully come in Christ, hence we plead in the Lord's Prayer: "…let your will be done on earth as it is in heaven" (Matt. 6: 10 NIV). Therefore, the Church being the salt and light of the earth must by God's grace must hard to realise God's Kingdom in the lives of the suffering masses. The

Church as a community gathers around the table of the Lord where it is reminded of the service, not of a king, but that of the Lamb of God to people. Jesus confirms this in Matt. 20: 28, "...just as the Son of Man did not come to be served, but to serve..." This is exactly what the RCZ is supposed to do – to render good service to humanity on behalf of God's Kingdom.

1.5 Research Aim

The aim of this research is to charter the landscape for the kind of development that can be wholly sustained by the involvement of local communities from a Biblical perspective.

Genesis 1 & 2 clearly affirms God as the Creator, Sustainer and Lord of all. These chapters declare just as boldly that God is good and cares about His creation. This declaration of goodness includes humanity who is the highest order of what God created. God's profound knowledge of humanity is rooted in His initial act of creation where the human being is the *Imago Dei* (God's image bearer). Anderson (1982: 215 - 220) reveals that the doctrine of the *imago Dei* is explicitly stated in the Scriptures, especially in Genesis 1: 26 – 28 where it says that a special quality of life is attributed to humanity as against the non-human, by venture of being created in the image of God (*tselem*) or after the likeness of God (*demuth*). It is for this reason that a human being should never be 'cursed' or subjected to any suffering (James 3: 9). Paul in Acts 17: 28 ('...in Him we live and move and have our being') emphasises this to the Athenians, and even summons the Gentiles as witnesses to this relationship with God, as one who is the living, immanent Principle of all humanity.

As candidly put by Anderson (1982: 226), the Reformers centre the imago primarily in the relation with God rather than in an autonomous and individualistic possession of a natural reason. Therefore, a person's Biblical or theological commitment in terms of the concept of the Imago Dei strongly determines the epistemological and soteriological conclusions. As such each and every development undertaken must be done with the view of wanting to participate in preserving this image of God in humanity.

Given the above understanding, the researcher wishes to apply the Biblical perspective to enhance holistic development for humanity.

In development, empowerment is sought for individuals and society by providing them with the necessary skills to effect change in their own communities. These skills are often concentrated around building political power through the formation of large social group working for a common agenda. Therefore, it is without doubt that development starts in a local community and is supported by effective domestic policies, and international partnerships. People that are self-governing are the very foundation of development and they will always be prepared to participate in an open world marketplace, they understand better what is at stake.

Therefore, this research aims at the following:

    i.   To show that development means promoting dignity for humanity.

    ii.   Helping people in local communities understand that any meaningful development has to do with the complete transformation of life.

    iii.   To create awareness among community members that will help them understand the role they play in every development programme taking place in their communities

1.6 Relevance of the Research

The high levels of poverty in Zambia places the nation in dire need for meaningful development. Because secular organisations have failed to promote development, the RCZ has the unquestionable responsibility to participate in the development of the country that is in an economic crisis. It is the aim of this research to provide the necessary landscape that will promote development from the Biblical perspective through the involvement of local communities.

Therefore, the relevance of this research lies in the RCZ accepting its vital role as the dependable change agent and taking up its rightful position in society through the

various congregations present in almost every community to get involved in development matters. This will in the long run justify the relevance of the church's existence in the land.

1.7 Motivation of the Study

The researcher's central motivation for the research arises from the alarming proportion of poverty that is affecting many lives in the local community of George Compound. This situation affecting people's wellbeing will not allow the RCZ to remain unaffected, let alone taking no precise action to improve people's living standards. Though this would be a great challenge, nevertheless the RCZ has the responsibility to bring development to the poor. The researcher's motivation for the study emanates from the following:

The researcher has had the opportunity of serving in 3 different congregations thus: Ndola Centre on the Copperbelt and Chelstone in Lusaka, both classified as middle class communities, despite having few vulnerable communities around such as Kamanga and Chainda Compounds in case of Chelstone Congregation.

Later the researcher lived and served as resident minister of the Reformed Church in Zambia at Lilanda Congregation for approximately two years. This congregation is situated right up in the heart of George Compound. While serving as Minister, the researcher had the opportunity of interacting with various people both within and outside the congregation with the aim of wanting to understand the major challenges they faced in life. From the discussions, many people sighted poverty to be the major challenge in life. The poverty situation in George Compound is really overwhelming as one cannot just imagine the environment people of George Compound are living in. Life being lived by these people, who apparently are only a small fraction of the poor majority Zambians, is a miserable situation and one wonders whether there could be any hope for a better life. The George Compound situation is no doubt similar to that of the widow of Zarepath (1 Kings 17:12). The RCZ has been mandated by God to be the voice of the voiceless and advocate for better life. However, this is not being done. Therefore, as an agent for development

it is expected of the RCZ to identify itself with the poor and to pragmatically move into their situation and start improving their living standards.

The impact of poverty in the communities of George Compound is disturbing as can be witnessed among many others, in the following manifestations:

    i. Poorly constructed muddy houses

    ii. Increasing crime rate

    iii. Rising rates of HIV/AIDS infection

    iv. The rapid break down of society's moral fibre

    v. Rising numbers of school levers who cannot secure employment or be admitted into Institutions of Higher learning

    vi. The breakdown of family structures

    vii. An increasing number of orphans

    viii. Families unable to feed themselves on a day to day basis

    ix. Increasing number of malnutrition cases

    x. High mortality rate

The researcher's motivation is enhanced by the fact that to date development in Zambia has not followed some important principles for development. This is the reason why it has been difficult for development to be achieved. According to Larry Yost and Hugh Tracy (2007), in their Summer Institute of Linguistics (SIL), the following are ten principles that have been formulated over the years and are important in defining a healthy process of Community Development:

    i. Starting from where the poor people are

    ii. Building up relationships so that new ideas are identified and introduced to meet identified needs

iii. Keeping projects as simple as possible

iv. Involving as many community people as possible in all activities from the start

v. Training people close to their home communities

vi. Training in locally acceptable ways (e.g. methods, facilities)Train trainers who can later train others

vii. Identify local leadership with knowledge/skill and entrust such with leadership responsibilities

viii. Cooperate with the Government, the Church and the local community

ix. Encouragement to establish interdependent relationships as against dependent or totally independent relationships

In view of this, the Lausanne II message which came in Manila during the International Congress on World Evangelism (Lausanne II 1989: 21) is to be received with gratitude by every theologian who understands the demand for holistic gospel to humanity. This Congress which had more than 3, 000 delegates produced an important document they called 'The Manila Manifesto'. On Christian social responsibility, the Congress affirmed that God is the Creator and Judge of all humanity. Therefore, concern must be shown for justice and reconciliation in society and for the deliverance of women from every kind of oppression. Because men and women were both created in the image of God, it goes without saying that every person regardless of race, religion, colour, culture, class, sex or age need to be given dignity. Reconciliation alone with other people, social action evangelism, or political liberation does not suffice to please God. Reconciliation also involves being at peace with the Triune God. This is so because evangelism and social involvement are both the responsibility of a believer and are necessary expressions of the doctrines of God and man, our love for our neighbours and our obedience to Jesus Christ. Therefore, the salvation we proclaim should be that of transforming people into taking up personal as well as societal responsibilities. This holistic presentation of the gospel is commended by the Lord.

This is further affirmed by James in his epistle that faith without works is dead (James 2: 14 – 26).

1.8 Preliminary Literature Review

Carrying out a relevant research is dependent upon conducting a sound literature review which works as its firm base, whose main objective is to establish whether anything has been written on the topic.

Therefore, this research has been enriched through the reading of several literature among which are the following:

i.   Shimwaayi, M & Blackden, M. C. 2001. Gender & Poverty in sub-Saharan Africa in Belshaw, D, Calderisi, R, & Sugden, C (Eds).

     Faith in Development: Partnership between the World Bank and the Churches in Africa. This book deals extensively with gender bias in relation to key assets for development. The authors stress that women are denied full access to the ownership of land, capital, good education and financial services. Practical strategies have been drawn from this book which could be recommended to the RCZ with the view of developing a sound approach to development in the local communities of George Compound

ii.   Mambwe, E. 2002. The Challenges of Poverty for the Church in Zambia: A response to the effects of the Structural Adjustment Programme (unpublished article, University of Natal).

     The author is dealing with the challenge of poverty in Zambia. He provides a crystal clear explanation of the effects of poverty on the majority of Zambians, and how the church is expected to play a decisive role in uplifting people's living standards. According to the author, the church should challenge the many capitalist policies which the World Bank and IMF have constantly imposed on Zambia resulting into many people getting subjected to suffering. It is pointed out by the author that the church through its prophetic ministry needs to counter these dehumanising policies which the government has unfortunately embraced. This source has helped in enriching the research by providing adequate data needed on the consequences of poverty on Zambians, and challenging the RCZ to respond accordingly.

iii. Hope, A. and Timmel, S. 1995. *Training for Transformation. A handbook for community workers* Revised edition, Gweru, Zimbabwe: Mambo Press.

A rightly popular handbook that first appeared in 1984 and this revised edition comes in three volumes. Book 1 examines the roots of the method, surveying for generative themes, problem-posing materials, and adult learning and literacy training. There is also a substantial section on resources. The approach draws heavily on Freire. Book 2 explores the skills necessary for participatory education: trust and dialogue in groups, leadership and participation, simple decision-making and action planning and evaluation. Book 3 deals with the social analysis necessary to develop critical awareness and long-term planning in people's movements. There are chapters on global-local analysis, building a movement, new forms of management and supervision and planning workshops.

iv. Gerdien, V. G. 1982. From Dutch Reformed Mission Church to Reformed Church in Zambia: The scope for African leadership and Initiative in the History of a Zambian Mission church. T. Wever: Franeker.

This book is centred on the development of the church in Zambia (Northern Rhodesia) and explains about the DRC within South Africa and its manifestations outside as a mission church. Principally, the book concentrates on the growth of African leadership in the development of the RCZ and those interested in the history of churches and mission in Africa would benefit immensely. The DRCM was the first missionary body in the NR to have a local African ordained as minister.

The detailed biographies of several early African leaders, the organisation of the church and the story of the church Women's Guild (Cigwirizano ca Azimai) are especially valuable.

v. Coetzee, J. K. 1987. Development is for People. Johannesburg: Southern Book.

The author seeks to provide a theoretical and empirical framework within which the holistic human purpose of the total development effort can be situated. That it contributes to the construction of social programmes which aim at people and their needs makes it very relevant to this study.

vi.   August, K. Th. 1999. A curriculum for Community Development in practical Theology. Stellenbosch University. Stellenbosch.

The author discusses the need for having a curriculum that would provide theological Institutions with a social purpose in their theological education program. Such a curriculum is necessary for the involvement of the local church in social transformation based on the fact that it can be an effective vehicle for development because it is community-based, especially among the poor.

vii.   Burkey, S. 1996. People First: A Guide to Self-Reliant Participatory Rural Development.

In this book, the author is providing a hard-headed and practical education about the role, recruitment, training and support change agents. The author discusses how to go about with development, how to handle relations with government officials, and people in the local communities. The author is conscious of the way official government agencies understand participation and development, and many dangers that participatory development can run into.

viii.   Chambers, R. 1997. Whose Reality Counts? Putting the First Last.

Chambers puts an argument that central issues in development have been overlooked, and as such that many past errors have flowed from domination by those occupying positions of influence. Development professional now need new approaches and methods for interacting, learning and knowing.

After a thorough analysis of past oversights, mistakes and myths, the author now points towards solutions. He argues that change of person, profession and institution is vital if the realities of the poor are to receive attention. There is need to carry out a self-critical awareness that changes certain concepts, values, methods and behaviour in order to explore new high grounds of participation and empowerment.

ix. Saasa, O. S. & Carlsson, J. 2002. Aid & Poverty Reduction in Zambia: Mission unaccomplished.

The authors state that Zambia which one time was a prosperous country, it is no longer the case today as about 73% of its population is living below the poverty line. Worse still, by early 1990s the country was included on the list of the least developed countries. Despite significant aid seen in volumes and structural reforms, the country has continued deeper and deeper into poverty. This development breeds questions: what is the missing link between aid and positive change? Is the problem mainly that the volume of aid is not sufficient and, as is often heard, more of it would make a difference? Has the sluggish social economic progress in Zambia been appropriately diagnosed and correct remedies and strategies prescribed? This book attempts to address these and other related questions.

x. Narayan, D. 2002. Empowerment & Poverty Reduction: A Sourcebook (Directions in Development).

This book is an outcome of 'World Development Report 2000/2001: Attacking Poverty', which highlighted opportunity, empowerment, and security as key elements in the creation and implementation of poverty reduction strategies. This further provides a framework for empowerment that concentrates on increasing poor people's freedom of choice and action to shape their lives. This framework pertains to 5 areas of action to improve development effectiveness.

1.9 Preliminary Studies Done

The researcher did his Master's Degree of theology in Missiology the title of which was: 'The Empowerment of women in the RCZ in their key role of witnessing' (University of Stellenbosch, 2002). The focus of the thesis was on the need for the RCZ to recognise and empower women because of the vulnerable position they occupy, and yet the majority in the church, very organised and hard working. The

vulnerability of women was caused by the male factor structures that oppressed women thereby, prevented them from serving the Lord effectively.

In 2003, the researcher attended a one week course organised by the church at JMTUC on the topic: 'The church and the challenge of poverty'.

In 2004, the researcher attended a seminar organised by JMTUC on the topic: 'The role of the church in poverty alleviation in Zambia'

In 2004, the researcher attended a two weeks course organised by the government of Zambia at National Institute for Public Administration (NIPA) in Lusaka, through the programme called 'Future Search', on 'Entrepreneurship'.

In 2006, the researcher attended a one month leadership course organised by the Haggai Institute in Singapore on: 'Church Leadership and Missionary challenges today'. One of the topics in the course was to do with the devastating impact of poverty in Africa and what the church was expected to do to make the gospel relevant.

From 2004 to 2006, the researcher served as Chairperson for the RCZ Synodical Committee for Missions. During outreach programmes, the researcher together with other Committee members were often overwhelmed with people's willingness to live the Christian life, but were always challenged by the lack of material and financial assistance to help them start a new life in Christ.

The researcher has been the RCZ Synod vice Moderator from 2008 - 2011, that privileged him to participate in various forums on the spiritual and social roles of the church in society.

The researcher has also had the privilege of having informal interviews with church members, the clergy (from within the RCZ and other denominations) and many other people in the country about the poverty and its impact. The objective of such interviews was to learn from people how they experience poverty and what could be done about it.

In order to develop a better perspective on the issue of poverty the researcher has also read books, magazines and listened to media discussions in the field of Community Development.

Added to all this, the researcher being a Church Minister has had time to do regular pastoral visitations of congregation members during which he has come across deplorable conditions people live in.

All the above experiences have remained a challenge in the life of the researcher.

1.10   Methodology

The researcher acknowledges that the study of this nature does require both an extensive literature reading as well as field research. The researcher did not simply collect data and compiled it, but had to critically analyse all materials on poverty and development in the RCZ, within the country Zambia and worldwide.

In view of the above, this research draws its methodology on the following:

i.   Literature review:

The researcher has done extensive reading of literature written by various authors in the field of theology and development at the University of Stellenbosch Library, Justo Mwale Theological University College Library, Lusaka City Council Library, University of Zambia Library and the British Council Library in Lusaka. Due acknowledgement of this literature is recorded in the bibliography. The research done in these libraries has been used to get necessary information on issues relating to poverty, history of the country and the national development planning, environment, sustainable development and Biblical approaches to development. These library sources that included books, journals, magazines, newspapers and electronic media have immensely helped in setting the groundwork of the research.

Information collected using this tool was used to compile Chapters 1, 2 and 3.

ii.   Personal experience:

The researcher lived and served as a Congregation Minister in the Reformed Church in Zambia at Lilanda Congregation, the focus of the research, which is located within the communities of George Compound for approximately 2 years from 2007 to early 2009. Mouton in his book 'Understanding Social Research' (1996: 142) gives an explanation of this kind of research. He says this method is used in collecting information by way of human behaviour and social interaction. The researcher applied this method during his formal Pastoral Care visitations of congregation members in their homes.

Besides meeting with congregation members, the researcher also worked and interacted much with people in the community through community programmes. This has helped the researcher gain substantial knowledge about the poverty situation people in these communities have been experiencing, and the efforts being made by various organisations including the government to alleviate poverty. Information collected using this tool was used to compile Chapters 1, 3 and 4.

iii. Structured Interviews:

The researcher did not only base his findings on Literature review or personal experience the data gathered using Direct Observation. In order to rule out inadequacies from the above 2 methods, the researcher also used the empirical research method. The researcher worked out a structured interview questionnaire and distributed them to RCZ members of Lilanda, Chisomo and Paradise Congregations, Catholic Commission for Justice and Peace (CCJP) that represented the Roman Catholic Church, some Faith Based Organisations like Jesus Care and Rephidim Ministries, Kizito Basic and George Central Basic Schools under Ministry of Education, Ministry of Health through George Health Centre, Lusaka City Council through George Cooperative, 3 Pentecostal Assemblies of God Churches, and some traders from Lilanda and Tambalala Markets.

A questionnaire was designed that addressed the nature of the problem being researched, people's views on the problem and goal of the research. The questionnaire consisted of 10 questions easy for the understanding of the respondents in order to help the researcher get a broader view of the respondents who were women, men and youths. Responses to the questionnaire were impressive: 80% written, 5% blank, while 15% never returned the questionnaire. However, the disparity was covered by the oral interviews which the researcher conducted.

These interviewees were credited for giving invaluable information to the research as they spoke freely from their lived experiences. For instance most marketeers complained about the lack of toilets and good shelter as many conducted their business on open grounds which become muddy during rainy season, and becomes too cold in winter; health centre staff helped with information to do with health issues affecting people in the community like inadequate staff, insufficient drugs and HIV/AIDS related matters; church leaders and members stated the role the church has played in alleviating poverty; school teachers gave insight with regard to education standard of the people in the community. All these groups of people contributed immensely in helping the researcher to obtain a particular view of people's livelihood in the communities of George Compound.

The information collected from this method was used to compile Chapters 4 and 5.

1) Interviewees' understanding:
   i. For better understanding of the questions by the interviewees and not to have a biased report, the researcher translated the English copy into Chewa/ Nyanja the local and widely spoken language in Lusaka to cater for those that were not conversant with English language.
   ii. Before the final distribution of the questionnaire, the researcher had time to go through the questions with the respondents for

better understanding and corrections as well as inclusions in case there were omissions or oversight.

iii. The researcher gave the peopled interviewed the right to either disclose or withhold their names from being quoted in the research. Therefore, this means that in most responses participants' names are not disclosed.

iv. The researcher gave respondents a period of 2 months within which I was to collect the responses. As for those who were interviewed orally, most of them settled for a one week notice before the interview.

2) Expectations:

It was the expectation of the researcher when carrying out this research that:

i. The participants in the research would be free and willing to share information with the researcher, especially that the researcher one time lived among them

ii. The participants have understood the value of the research having been given in the first place, its background

iii. To have an overwhelming response from the participants knowing that the research was to do with the development of their own community

1.11   Theoretical Framework

This research has a theoretical framework that is based on some core concepts of the livelihoods approaches to development as highlighted below:

i. The call for a theological comprehension of development that promotes and safeguards a holistic endeavour

ii. People in given local community should be at the centre of development without any kind of bias like gender, educational background, race, creed or age

iii. Development is to start with the available resources within the local community such as land, human resources, etc

59

iv. Sustainability of programmes and people's livelihoods should be the main focus in order to improve people's living standards.

From the foregoing principles, it evidently comes out that it is only the local communities, and not outsiders, that should decide the destiny towards their own development. This perspective is supported by Burkey (1996: 50) and Opuku (1988: 252) who state that there should be no single part of society that is prevented from equal participation in matters involving its own wellbeing as doing so would mean self deprivation. What this means is that for development to be relevant and uplifting people's living standards, it is inevitable that approaches to development are all-inclusive and people-centred.

1.12   Main Terminologies used

In this research, the researcher is using a number of terminologies which are going to be explained for easy understanding:

i. Sustainability – creating a world where everyone can have fulfilling lives and enjoy a rich level of well-being within the limits of what nature can provide

ii. Development – the process of economic, social and spiritual transformation that is based on complex cultural and environmental factors and their interactions

iii. Empowerment – the practice of sharing information, rewards and power with people in the local community so that they can take initiative and make decisions to positively meet challenges and improve their livelihoods and those of other people

iv. Poverty – the condition where people's basic needs for survival such as food, security, shelter, clothing, etc are lacking

v. Incarnation – the bodily manifestation of a supernatural being. The doctrine that the Son of God was conceived by the Holy Spirit in the virgin Mary and that him Jesus is true God and true man

vi. Participation – the means in terms of its ability to serve as a catalyst in the process of development but also as an end in itself

1.13   Limitation of the Research

Owing to the inhibition of time, finances and geographical constraints, this research was limited to the following areas of study:

i.   The communities of George Compound in Lusaka, Zambia, on the West of Matero Township

ii.   The study focused on the root causes of poverty and its consequences on the lives of people in Zambia in general, but with particular reference to the communities of George Compound in Lusaka and how the RCZ could be instrumental in applying its mandate for mission to transform people's living standards

iii.   The research was finally limited to the sustainable livelihoods principles, dwelling on its core concepts as a guide for development strategies for the Reformed Church in Zambia.

1.14   Research Outline

The outline of the research is described as follows:

Chapter 1: Looks at the general profile of Zambia and explaining the location, population, her neighbours, the climatic conditions, natural resources like rivers, lakes, forests, and some mineral deposits.

In this chapter the researcher also explains the 5 National Development Plans embarked by the government and forms part of the country's political and social-economic history; and how the IMF and World Bank got involved in trying to help save the situation of poverty in the country.

Besides discussing the hypothesis which identifies and helps in shaping the direction of the thesis, the researcher also discusses the methodology of the research.

The chapter further explains the aims of the research which are basically to enhance holistic development among poor people living in the communities of George Compound by way of contrasting the term 'anthropology', used by social scientists in development, with the 'Theo-anthropological' concept encouraged by Christian scholars in development. Anthropology dissects human being into physical and

61

spiritual while Theo-anthropology looks at God as the creator, sustainer, Lord of all, and the owner of holistic human development.

A three-fold value of the research is given good explanation, as well as the motivation of the research. Given the negative influence that Greek dualism has had on development, the researcher is contrasting it with the Theo-anthropology which the church is encouraging to adopt and apply.

The chapter further explains the researcher's effort in doing some preliminary studies by way of interviewing people in the congregation and the community, as well as reading literature from a number of libraries in order for the researcher to have a better understanding of development which is the thrust of the thesis.

The researcher also designed a 10 point questionnaire which was distributed to most people of George Compound. The questionnaire addressed the nature of the problem being researched and what people's views on the problem and goal of the research are.

The chapter also explains the nature of sources used to get the right information for the research.

Chapter 2: This chapter discusses the importance of 'Understanding Development'. This is done by conceptualising development; discussing various development theories; considering a theological perspective of development; understanding development as transformation; defining poverty; discussing various worldviews of poverty; explaining the church mandate for development, and causes of poverty in Zambia. Lastly the chapter looks at development from the Ecclesiological perspective.

Chapter 3: Discusses the Biblical and theological view on poverty and development done from the perspectives of the OT, NT and the Early Church.

The researcher in this chapter also explains why the church is supposed to be involved in development by looking at the God-given Biblical Mandate, coupled with

the explanation on the theological and the understanding of the church on what poverty and development means.

The chapter defines poverty and the various views on poverty, and its possible causes.

The chapter concludes with a discussion on what the Ecclesiology of Development should be.

Chapter 4: The chapter starts by looking at the briefly looking at the historical background of the DRCM which later came to be called RCZ after autonomy. Explanation is further given how the church has been responding to the challenges of poverty and development in the country.

Explanation why the church was established and exists today is given. As the chapter unfolds explanation on the following is given:

  i.   The understanding of transformational development
  ii.   The Reformed view on social responsibility, and
  iii. The rationale behind the local congregation becoming an agent for development.

The chapter concludes with a discussion on the challenges faced by the local congregation in development.

Chapter 5: This chapter basically presents the profile of the communities of George Compound in the light of the City of Lusaka, the capital city of Zambia. Information on both the history of the City of Lusaka and George Compound is presented.

The chapter also analyses the poverty situation among the people of George Compound. The chapter further identifies and discusses who the poor in the communities of George Compound are.

In this chapter, the researcher further discusses how the empirical research was done and its findings through the various contexts of life lived by people of George Compound, and how poverty has impacted them.

Chapter 6: This chapter concludes the research and involves charting strategies for development and how the local church may get involved in poverty alleviation. The chapter also discusses views on development of the Council of Churches in Zambia (CCZ), the Evangelical Fellowship of Zambia (EFZ) and the Episcopal Conference of Zambia (ECZ); and later looks at 'Anthropology from a theological perspective'; development as incarnation, and strategies for development.

Chapter 7: in this chapter the researcher sums up the whole thesis by making an evaluation, conclusion and final recommendations.

The Appendix of the questionnaire together with the Bibliography is included at the end of the research

CHAPTER 2

UNDERSTANDING DEVELOPMENT

1. Introduction

This chapter is attempting to define the term 'development' not as a general science per se, but as one from a theological perspective in relation with poverty alleviation in Zambia, but with especial attention among the communities of George Compound of Lusaka.

However, there can be no development taking place in people lives, unless there was a better understanding of what poverty is together with what its effects are on human life. This is exactly what the researcher is discussing in this chapter.

In today's world the fight against poverty has received tremendous support from a number of secular organisations as well as some epoch-making research that have emerged during the last few decades.

An observation has also been made by Sugden and Vinay (2003: 6) that in the Christian world, there have also been some serious engagement on development during the period 1978 – 1983 reaching its culmination at the Wheaton Conference under the theme 'The Church in Response to human Need'. In this book, serious considerations have been raised by delegates to the conference as to whether there was any indication in Bible of any method for ministry among the poor, and whether the poor were indeed part of God's plan for His Kingdom. These concerns are being raised because for some time now there have been no unanimous acceptance especially among the evangelicals in the value of integral mission. This is against the fact that the Christian social action has a theological basis being an expression of definite convictions with regard to God and humanity, salvation and the Kingdom.

The researcher is of the view that in order to arrive at a conclusive understanding of the term 'development', it is important at this stage to provide the basis for the discussion on historical and theological explanations and their application, and to establish how such relate to sustainable development.

65

2. Conceptualisation of the term 'Development'

The term 'Development' is a multi-dimensional concept, thus having several factors that constitute it, and as such has been noted and defined differently by various authors from different perspectives, contexts and times such as the following:

i. David Korten and Rudi Klaus in their book 'People-Centred Development: Contributions towards Theory and Planning Frameworks (1984)' explain that development is about putting people in the centre of it in order to facilitate properly the transformation of communities. This is the approach adopted in International Development as the focus is on improving local communities' self-reliance, social justice, and participation in decision-making.

ii. Cloet, P, Groenewald, C and Van Wyk, M, in their book 'People First: A Practical Guide to Community Development (1996)' say that as much as there are various perceptions on development, there is however need to have a better understanding of what development entails. The authors say development has to do with value judgment as nothing about development can be discussed in the absence of certain accepted view points and objectives because development has to take place holistically.

iii. Coetzee, J. K, Graaf, J, and Hendricks, F, in their book 'Development: Theory, Policy & Practice (2002)', advocate that issues of development have to include democracy for people in the community to have the equal participation on matters affecting their wellbeing.

iv. Yamamori, T, Myers, B, L, Bediako, K and Reed, L, state in their book 'Serving with the Poor (1996)' the link that exists between mission/evangelism and development. They say evangelism and social action in practical mission projects need to be integrated

66

because one cannot be without the other; the two belong together.

v. While supporting views of the above authors on development, August, K. Th. discusses the need for having a curriculum that would provide theological Institutions with a social purpose in their theological education program. He does this in his 1999 thesis titled: 'A curriculum for Community Development in practical Theology'. The curriculum is necessary for the involvement of the local church in social transformation based on the fact that it can be an effective vehicle for development because it is community-based, especially among the poor.

Development is regarded as a multi-dimensional concept because it covers a lot of values such as sustainability, empowerment, participation, equity, transparency, capacity building, expanded women's roles, justice, etc. This is the more reason why the term 'Development' has attracted different definitions from different perspectives by different scholars depending in the context the term is used.

Various words offer as many definitional difficulties as 'development', and this makes it a highly contested term. While the definition in the Oxford Dictionary (2012) focuses on the idea of 'a stage of growth or advancement', it suffices to say that development remains a complex and an ambiguous term as it carries with it several layers of meanings.

The term 'Development' implies a standard against which different rates of progress may be compared, and it therefore takes on a subjective, judgmental element in which societies or communities are sometimes compared and then positioned at different 'stages' of evolutionary development schema. This means that true development is about changing people's attitudes in a positive way for the betterment of their wellbeing. In this context, development means positive transformation of people's ways of thinking, living, attitudes, and behaviour among others as a result of their accessing relevant, adequate and timely info services courtesy of the prevailing digital era.

The word 'development' may also be referred to as an on-going process of positive change that takes place in the life of an individual or community. This process is to do with improving the well-being of poor people. Some agents involved in this process, understand it as merely reducing poverty, which is wrong.

Coetzee and Ligthelm (1989: 350, 351) assert that development must not be understood to mean only economic growth of a country/ community or mere reduction of poverty as this misses the whole point of development. Wilber (1986: 30) adds that development is the process by which people gain greater control over themselves, their environment, and their future with the purpose of realising the full potential of life that God has made possible for them. The premises upon which this idea stands is that all people (both rich and poor) should have the opportunity to live the kind of life that will enable them develop their full potentials and gain dignity.

However, as the idea of international development was taking off, countries lay in ruins so the development was equated with economic growth. The idea was that once the economy was in emotion, then the rest of development would follow and the positive effects of growth would trickle down to the bottom of the social pyramid. August (2010: 56) does not support this dichotomous view over a holistic perspective of development and identifies other areas such as social, cultural, environmental and political development for attention. The idea that all these areas promote sustainable development is a source of concern for all involved in development. The researcher concerts to the views presented by August.

Contreras gives another explanation on the terms 'Development' and 'Economic Development'. He is of the view that these two terms have often been used interchangeably by politicians, academicians, social society organisations, community groups, and economists in describing industrialisation, modernisation, or Westernisation<http://blogs.law.uiowa.edu/ebook/uicifd-ebook/part-1-i-how-concept-development-got-started> (accessed August 20, 2012).

However, the important thing is that development meant whether for a community, a region or country, which is described as progress from a simpler to a more complex

68

phase, could be understood as a process by which a traditional low-technology society is helped with high technology so as to increase incomes.

Coetzee (2001: 120) acknowledges that development refers to "a form of social change that will lead to progress, the process of enlarging people's choices, acquiring knowledge and having access to resources for a decent standard of living, and a condition of moving from worse to better". Coetzee's definition of development agrees with the view of Burkey (1993: 56, 64) who says that development is nothing but the process that is based on a continuous series of analysis-action-reflection-analysis, whereby the local people take charge of their own lives and solve their own problems. In this understanding, people are afforded the opportunity to increase their freedom and standards of living that includes health, sanitation, education and many more. These values interact with each other and are much more connected with the world around them.

However, for development to be of essence it must be focus on serving the interests of humanity. Korten (1990: 3 – 4, 67 - 71) further proposes that a people-centred development strategy that should be one that incorporates the values of justice, sustainability, and inclusiveness. He says according the prevailing growth-focused development strategy has failed as it is not sustainable and inequitable. Korten calls for the transformation of all institutions, technology, values and behaviour in consistent with our ecological and social realities. This is the same position that Bragg has as he writes in Samuel & Sudgen (1987: 39) that people's development should be defined in the holistic sense and he describes it as 'transformation'. The explanation for the term 'Transformation' will be given more attention at some later stage.

According to Bowden (2003: 20), development means improving people's living conditions such as providing access to clean water and sanitation, or ensuring that people can afford to send their children to school. This means that development that does not aim at improving people's well-being is not worthy the term. World over poor people are in need of good health services, good accommodation, food security, physical, social, emotional and spiritual security of their lives and property,

availability of employment and good communication networks. Therefore, there is need for organisations involved in issues of development to be compassionate over the welfare of the poor, and help improve their lives. Development is nothing else but about changing the world of the poor to something better.

Development is also defined as empowerment as it is about people in a given community taking control of their own lives, expressing their own demands and focussing their own solutions to their own problems. Therefore, there is a lot more to development than just results, the process of transforming institutional and individual capacities. Development is a generic term, and so refers to change in general. However when it is put into a social context, it is often seen in a social evolutionary framework. The social evolutionary framework considers the direction of change towards increasing differentiation and complexity, and integration of the parts society that enable a continuing adaptation to changing conditions whose outcome is meant to enhance the resilience of society (Oakley 2001: 43).

The 2004 UNDP Human Development Report focused on 'Cultural Liberty in Today's Desire World' earlier on gave the definition of human development as "the process of widening choices for people to do and be what they value in life" (UNDP 2004: 6). However, a full restatement of human development was later given as cited below:

> "People are the real wealth of nations. Indeed, the basic purpose of development is to enlarge human freedoms. The process of development can expand human capabilities by expanding the choices that people have to live full and creative lives. And people are both the beneficiaries of such development and the agents of the progress and change that bring it about. The process must benefit all individuals equitably and build on the participation of each of them...

> The range of capabilities that individuals can have, and the choices that can help to expand them, are potentially infinite and vary from individual to individual. However, public policy is about setting priorities, and two criteria are helpful in identifying the most important capabilities for assessing meaningful global progress in achieving human well-being, the purpose of this

70

report. First, these capabilities must be universally valued. Second, they must be basic to life, in the sense that their absence would foreclose many other choices" (UNDP 2004: 127).

There are other suggestions that have been made by Healey (2012: 2) that for development to be relevant in people's lives, it should in the first place be driven by a shared-sustained economic growth. He says that economic growth improves people's livelihoods by creating job opportunities, and raising household and government incomes. He argues that with higher household incomes, it directly reduces poverty and will subsequently reduce poverty and help people afford the basic necessities. His view is that growth increases government revenues that can be invested into sectors such as education, health, roads and food security for the nation. However, he cautions that economic growth by itself is not enough to sustain development and reduce poverty. He says that the benefit of growth needs to be shared across the community. For this reason, true results will require broad reforms such as in strengthening governance and institutions, public financial management; tax reforms and social policy.

Indeed there is more to human development than merely looking at the increase or decrease of national incomes. Human development is about creating an environment in which people can develop their potential and lead productive, creative lives in accord with their needs and interests. This is because human development largely concerns itself on expanding the choices people have to lead lives that they value; the most critical being to live a long and healthy life, to be educated and to have access to resources needed for a descent standard of living. However, there are added choices which include political freedom, guaranteed human rights and personal self-respect. Burkey (1993: 48) further suggests that there is more to development as it involves changes in the awareness, motivation and behaviour of individuals as well as between groups located in the same society. These changes are said to be coming from within the individuals and groups, and therefore, they cannot be imposed from the outside.

As much as it may be important to promote people's choices, development will always be failed if the approach to it is never addressed sufficiently. There has always been one critical issue affecting development and needs to be corrected. This one issue is the distinction between 'Top-Down' and 'Bottom-Up' concepts of development. The 'Top Down' concept or 'Trickle Down' is the kind of development that is directed by the so-called 'experts' who consider themselves of having superior wisdom, knowledge and expertise, who have clear ideas about how development ought to proceed and who seek to implement the programmes accordingly (Ife 2010: 17).

What in the past used to be considered as a positive intervention by some dominant financial and political interests, may today be interpreted as total exploitation leading to dependency by the communities. The 'Top-Down' kind of development is inherently an imposition and out of touch with the real needs as perceived by the community itself. It is for this reason that such development is unlikely to succeed. In the absence of the participation of the community, applying the 'Top-Down' development will be perceived as a farce. Actually Cobbett (1987: 328) explains that 'Top-Down' approach envisages a passive community doing nothing on their own, but waiting for the so called 'experts' to teach it skills required for development.

What these 'experts' miss in their efforts to promote development is that they are coming from a complete different cultural tradition compared to the community where development projects are taking place, and are not keen to learn how people live, let alone what interests the local people and what not. This is perceived essentially as colonialist in the sense that the external 'expert' alleges to know the best and seeks to impose the poor people's worldview. This is the unfortunate approach the World Bank, IMF and other development agencies take, which is an injustice to people choices. The 'Top-down' concept is coined 'we know what is good for you', or 'one size fits all' concept which is absolutely wrong and should be corrected. It doesn't mean that what may apply in one situation, might also work in another because needs and circumstances differ. While the abandoned 'Bottom-up' concept which is favoured by the poor and other concerned agencies of development means that people in the local community participate in the decision-

making about the strategy and in the selection of the priorities to be pursued in their local area. This latter concept gives empowerment to the disempowered people in the community.

However, it must be explained that the understanding of human development as promotion of progress is not a recent discovery, but one that arose during the Enlightenment era in the 18th Century in Northern Europe (<http://www.martinfrost.ws/htmlfile/enlightenment_age.html> accessed on July 15, 2012). During this period, the rise of competitive capitalism undermined prevailing relations of feudalism and ushered in a period in Western thought which emphasised rational knowledge, the rise of technology and science and the dichotomies of 'backward' and 'advanced' societies. During the colonial era, it was common knowledge for the colonisers to conduct themselves as rational agents of progress, while local people were actually portrayed as being backward. This is how the introduction of European-style religion, education and administrative system went hand in hand with the quest for economic gain. By the early 20th Century, the relationship between colonial administration and ideas of planned change had come to be complimented by the incorporation of welfare objectives and responsibility for minimum levels of health, education and nutrition for colonial subjects.

3. Development Theories

It is in the considered view of the researcher that development cannot be well comprehended without explaining certain important ideas called 'Development Theories'. Development Theories are defined as a conglomeration of ideas whose ultimate purpose is to explain in a certain perspective about how desirable change in society must take root.

Several theories have emerged in the past few decades representing various view points of academicians, politicians, social theorists and economists such as De Beer & Swanepoel 2000; Burkey 1993; Wallerstein 1974; and Frank 1969. Development Theories have been motivated by the need to provide explanation to the mass poverty and how to resolve it.

For the purpose of this research 5 theories have been identified which draw a variety of social scientific disciplines and approaches which are discussed here:

i. Modernisation Theory

This theory states that development can only be achieved by way of following the process of development that the 'developed' countries are applying. Dube (1988: 47 - 79) refers to it as a Western world concept of aiming to help Third world nations in the decades following the WWII. This theory contrasts the Classical Liberation by viewing the State as a central actor in modernising the 'under developed' countries.

The central idea of this theory is that the general development logic of economic growth and particularly industrialisation impels societies towards a particular direction of change.

The main factor under this idea of doing development is the belief that development requires the developed countries to assist the least developed countries with financial and technical assistance in order to learn from their own progress. This implies that once the 'under-developed' countries followed the path of the developed countries they could then grow faster than developed countries and catch up. The advocates of this theory believe that equal development was possible, as long as developed countries became the 'blue print' of the under developed countries http://en.wikipedia.org/wiki/Age_of_Enlightenment (accessed June 17, 2012).

The Modernisation theory would not be of any good to underdeveloped countries/communities because needs of people and the ability to meet them differ considerably. Therefore, meaningful development to be achieved in underdeveloped countries need not mean imitation of the pattern already made by the so called 'rich', industrialised nations, but these should be locally designed and implemented in accordance with people's needs and the capacity to achieve that particular progress. According to Dayton (1987: 52 - 59), this has been replaced by the new term 'social transformation'.

74

This approach has also been criticised by Moyo (2009: 5). She discusses foreign aid and why African countries should not wholly rely on it if they were to achieve sustainable development. She says 'charity' is killing African countries by worsening their levels of poverty in the sense that countries that are receiving the most amounts of Aid actually had very low average annual growth rates of -0.2%; and indicating that in the last 30 years when the amount of Aid flowing in Africa were at its peak, poverty levels rose from 11% to an astounding 66%.

This theory was at some stage introduced in Zambia by the imperial regime which was later adopted by the new government of Dr Kenneth Kaunda soon after attaining independence in 1964. However, it was not long before it got abandoned along the way because the theory did not achieve the desired results for the people. This theory makes poor countries become trade centres for development countries.

ii. Dependency Theory

The World System Theory builds on but is also parting from the proposition of dependency theory. This theory describes how developed and developing nations interact with each other, and is mostly referred to as a Marxist development theory (Graaff & Venter 2001: 77). It is believed that the aim of this theory is to promote free trade and free market ideologies said to benefit developing nations by helping them join the global economy as equal players. What is advanced under this theory is the understanding that development and under development is relational. The belief is that although some of the methods of the liberalised market and free trade may seem painful for a time, but eventually they help to firmly establish the economy and make the nation competitive at the global level.

It is however being argued like the World System Theory, that the world nations are divided into a core of wealthy nations which dominate a periphery of poor nations' main role in the system was to provide cheap

labour and raw materials to the core. It holds that the benefits accrue almost entirely to the developed countries. Developed nations maintain keeping underdeveloped nations in a subservient position by way of enforcing institutional sanctions, by proscribing free trade policies attached to loans granted by either World Bank or IMF.

The Dependency Theory is based on the following premises:

1. Poor nations provide natural resources, cheap labour, a destination for obsolete technology, and markets for developed nations without which the latter could not have the standard of living they enjoy

2. Wealthy nations actively perpetuate a state of dependency by every effort. This influence may be multifaceted involving economics, media control, politics, banking and finance, education, culture, sport, and all aspects of human resources development.

3. Wealthy nations actively counter all attempts by under-developed nations to resist their influences by means of economic sanctions and/or the use of military force.

The Dependency Theory together with the World System Theory proposes that poverty and backwardness of poor countries have been caused by their peripheral position in the international division of labour. The wealthy nations exploit the poor countries to their advantage. Dependency theorists hold that for under developed countries to develop, there is need for them to break the ties with developed countries and then pursue internal growth http://www.wisegeek.com/what-is-dependency-theory.htm (accessed June 17, 2012).

It has been observed that this theory has also failed to meet the aspirations of poor nations. It brought social-economic dependency resulting in under-development of the periphery because of the failure to decentralise the balance of economic and political power, as all was controlled at the centre.

The similar situation was experienced in Zambia because after abandoning the Modernisation Theory, the nation embraced the Socialism ideology which made government ministries and people depend totally on the

state for literally everything for survival. This eventually developed a dependency syndrome on the people, which worked to the advantage of the political system of the time to remain in power for long by making people completely dependent on the government. Skills of people are not explored to develop their lives and eventually the nation as everything is being done by the government. More to this, people could not own assets as nothing belonged to them but the nation.

This situation necessitates for alternative development approaches which will effectively and efficiently address the current poverty situation.

iii.   World Systems Theory

This is a multidisciplinary, micro-scale approach to world history and social change, the theory that was initiated by Immanuel Wallerstein in the 1970s and 1980s, and came as response to criticisms of Dependency Theory. This theory stresses that the world system, and not necessarily states, should be the basic unit of social analysis referring to the international division of labour, which divides the world into three categories, also called 'Trimodal System', consisting of core countries, semi-periphery countries and the periphery countries. In this system, the Semi-periphery lies between the 'Core' and 'Periphery' and is exploited by the 'Core', and exploits the 'Periphery'. The core countries focus on higher skill, capital – intensive production, and the rest of the world, especially countries in the 'periphery'. This theory works much against the countries on the periphery as they are dominated against by core countries as they made to focus on low-skill, labour intensive production and extraction of raw materials to supply the core countries. This theory aims to explain the industrialisation within under developed countries http://www.faculty.rsu.edu/users/f/felwell/www/Theorists/Wallerstein/Presentation/Wallerstein.pdf (accessed June 17, 2012). The concept behind this theory is no different from the one being espoused by the Modernisation Theory.

iv.   State Theory

This theory is based upon the view that the economy is intertwined with politics. This is a reaction to the World System Theory. Under this theory emphasis is on class relations and the strength and autonomy of the State on historical outcomes. Therefore, the take-off period in development is unique to each country. This means development involves interactions between the State and social relations because class relations and the nature of the State impact the ability of the State to function.

This theory extrapolates that development is dependent upon the stability of the State and influences internally as well as externally. Advocates of this theory believe that a developmentalist State is required for development by taking control of the development process within one State   http://aidwatchers.com/2009/09/the-imperial-origins-of-state-led-development/ (accessed June 17, 2012)

v.   Theory of Uneven & Combined Development

This theory is a Marxist concept describing the over-all dynamics of human history which was originally used by the Russian revolutionary Leon Trotsky around the turn of the 20th Century when he was analysing the development possibilities that existed for the economy and civilisation in the Russian empire, and the likely future of the Tsarist regime in Russia. Trotsky argues that different countries develop and advance independent of each other. This means that there are no 2 countries that develop qualitatively and quantitatively equally. Instead, countries have their own specific history with peculiarities, despite the fact that all the different countries did not exist in complete isolation from each other http://en.wikipedia.org/wiki/Uneven_and_combined_development (accessed June 17, 2012).

3.1 General Evaluation of Development Theories

These development theories have so far presented several weaknesses that would not in any way support human development:

i.   Despite offering an appealing explanation why many poor countries remain under-developed, these theories offer if any formal or informal explanation of how these same countries may initiate sustainable development

ii.   The actual economic experience of the Least Developed Countries (LDCs) that have pursued revolutionary campaigns of industrial nationalisation and State-run production has not commended but instead been faced mostly with negative reactions.

iii.   Dayton (1987: 52 - 59) observes that these development theories were mainly based on the Western concept of development, whose main objective was the production of wealth among so-called 'developed' nations which would later on trickle-down to the 'under-developed' nations and assist them to catch up in development with the development nations.

It has however, been noted that the objectives of these development theories were not fulfilled because the Third World nations never benefited much from the Western world owing to the fact that different Third World nations had different needs, and as such needed different approaches to development. In the 1980s it was unanimously resolved by the Evangelicals that the term 'development' had become very loaded with secular terms and humanistic freight and as such was no longer effective in addressing the challenges of poverty. This was instead replaced by the term 'Social Transformation'.

iv.   The conclusion that was arrived at by these various authors that since economic and social progress was achieved in some countries using the various theories, the same would work as well in each and every other country was a wrong one because nations have different needs at different times.

v.   Efforts by proponents of the Dependence Theory of trying to reduce all expansion of dependency and underdevelopment to a conflated capitalist penetration, renders the theoretical insights very doubtful

> validity. The fact is that the world economy perspective recognises the interdependency between the North and South.
>
> vi.   The Modernisation Theory lacks the general empirical validity and is also historically impoverished

4. The Essence of Development

According to Baker and John (1999: 28), development has come a long way from being a local issue to becoming an international concern in later years thereby carrying the tag both as an enterprise as well as a scholarly discipline. It is in this light that the second half of the 20th Century has been called the 'Era of Development'. This terminology has been attributed to two gentlemen Thomas Alan and Allen Tim <http://en.wikipedia.org/wiki/International_development> (accessed August 16, 2012), who are famous contributors on development.

The 20th century has been called the 'Era of Development' owing to the following reasons:

i.   The necessity for reconstruction of affected nations by the WWII,

ii.   The evolution of colonialism into globalisation and the establishment of policies on free-trade between developed and the underdeveloped nations,

iii. The start of the 'Cold War' and the desire of the USA not to let 3rd World nations drifting towards communism

The contemporary notion of development was launched at the end of the WWII and established the International Bank for Reconstruction and Development (IBRD) (which later came to be known as the World Bank) and the IMF, which are 2 of the most powerful financial institutions of the 20th Century (Healey 2000: 24). These institutions came into existence on 27th December 1945 when 29 countries signed its Articles of Agreement (its Charter) agreed at an Economic Summit held in Bretton Woods, New Hampshire, USA, from July 1 – 22, in 1944. These 2 institutions were mandated to help manage the process of reconstructing destroyed economies as a result of the war <http://history.state.gov/milestones/1937-1945/BrettonWoods> (accessed June 10, 2012). However, Haddad (2010: 121) cites another reason which

was to consolidate the colonial domination by establishing the single-world entity concept.

The USA President Truman used this notion in 1949 as part of the rationale for post-War reconstruction in 'under-developed' areas of the world based on provision of international financial assistance and modern technology transfer (Lewis, D. 2005. Anthropology and development: the uneasy relationship (online), London: LSE Research Online http://eprints.lse.ac.uk/archive/00000253 (accessed June 11, 2012).

Since the launch several books and articles about development problems of the under-developed nations have contained introductory sections discussing what should be understood by 'developed', 'under-developed' or some other diplomatic euphemism and, more fundamentally, what the 'development' of such a country should take or mean.

The importance of the Era of Development is better understood from the manner the UN came up with 4 different Decades of Development against poverty:

4.1 First Decade of Development: 1960 - 1970

This period was declared the first Decade of Development was launched by USA President John F. Kennedy in January 1961. In his inaugural speech, he declared: "To those people in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves ..." <http://artofmanliness.com/inaugural-address-of-john-f-kennedy/> (accessed July 15, 2012). Indeed this is true about development for the poor that they are to take themselves out of poverty, but what lacks is the willingness from those in privileged positions to support the poor end their misery.

The theme for the decade was agriculture which was termed, 'Green Revolution', thinking that it would bring economic growth. The decade is noted of having brought about several considerable changes in the development concepts developed by both scientists and politicians in developed nations like a harmonious international development, a course of which the rich assumed the leadership while the poor followed the way. The

81

decade whose intention was good ended up failing the really poor landless casual labourers and small tenants who continued living below standard (Johnston & Meller 1961: 566 - 593).

4.2 Second Decade of Development: 1970 - 1980

During this decade, earlier concepts were further developed. The International Labour Organisation presented an employment-oriented development strategy in its World Employment Programme because no one can survive on unemployment. However, it was later decided by world leaders that agriculture and the rural poor be included in the brackets of the needy. Robert McNamara president of the World Bank Group in his address to the Board of Governors of the IBRD in 1973 in Nairobi, Kenya on September 24, 1973 made this observation <http://juerg-buergi.ch/Archiv/EntwicklungspolitikA/assets/McNamara_Nairobi_speech.pdf> (accessed July 12, 2012).

This decade ended up achieving very little for the poor because their conditions continued to grow worse.

4.3 Third Decade of Development: 1980 - 1990

In the new international development strategy adopted by the General Assembly for the Third UN Development Decade, individually and collectively, made pledges to fulfil their commitment of promoting a new international economic order. Justice and equity were the main features of this consultative meeting. Governments agreed to subscribe to the goals and objectives of the strategy which were to be subsequently translated into reality by adopting a coherent set of interrelated, concrete and effective policy measures in all sectors of development.

Unfortunately, this development decade also produced dismal results like the other previous two. This was shown by the donor countries contributing very little (0.7%) of their GNP to development. The IMF and World Bank group of institutions worsened the situation by setting tough conditions for poor countries requiring restructuring that carried a heavy price in terms of human sacrifice. This placed poor countries in a situation where they had to spend heavily on debt servicing rather than investing in social services

<http://www.ThirdundevelopmentdecadeThirdEconomicandSocialDevelopment-product,average,issues,growth,annual,policy.mht> (accessed July 12, 2012).

4.4 Fourth Decade of Development: 1990 - 2000

With the failure of the Third Decade of Development dawning, the UN member states marched to the General Assembly to draw up another strategy on development. So on 1st January 1991, the General assembly proclaimed the 4th UN Development Decade containing 6 points <http://cwis.org/FWE/2007/11/04/forced-dependency-and-the-development-fiction/> (accessed July 12, 2012):

  i.   To speed up the pace of economic growth in the developing countries;

  ii. To devise a development process that meets social needs, reduces extreme poverty significantly, develops and uses people's capacity and skills, and is environmentally sound and sustainable;

  iii. To improve the international systems of money, finances and trade;

  iv. To strengthen and stabilise the world economy and establish sound macroeconomic management practices, nationally and internationally;

  v.   To strengthen international cooperation for development;

  vi. To make a special effort to deal with the particular problems of the Least Developed Countries (LDC)

The need for the Revitalisation of Economic Growth and Development of the developing countries necessitated members to reach this consensus.

The principal aim of the Decade was to ensure that the 1990s were a decade of accelerated development in the developing countries and strengthening international co-operation.

Set goals and objectives of the International Development Strategy for the 3rd UN Development Decade were partially attained. This development meant no charting forwarding in terms of development as the organisation continued addressing the failed goals and objectives of the previous Development Decades.

83

However, as the decade was getting towards its end, it was observed that the decade was another failure in terms of development just like the other 3 decades. There were no improved international development cooperation and the LDC had experienced "negligible" economic and social progress. It is very unfortunate that this failure occurred despite the establishment of the World Trade Organisation (WTO), the World Intellectual Property Organisation, and approved the Law of the Seas (which aimed at distributing wealth) and the Convention on Biodiversity (aimed at making tropical and "natural resources" available for trade)

4.5 Evaluation of the 4 Decades of Development

It has been observed that secular organisations involved in poverty alleviation have lamentably failed to meet their set objectives of uplifting living standards of the under-developed nations. The major factor to this cause is that development has been considered largely synonymous with industrialisation whose ultimate objective was to raise resources and in the process give poor people access to the range of goods and services then widespread in developed nations. Simply put, this was about getting more prosperous.

Despite the many years of intervention by these organisations in underdeveloped countries and implementation of Structural Adjustment Programmes and Poverty Reduction Papers, it is observed that famine, poverty, environmental degradation and food and energy crisis have remained in the domain of the underdeveloped countries. More than half the world's population continue to live on less than the equivalent $2 a day, and the gap between the wealth nations and the LDC countries has also continued to grow.

Given these facts, it justifies the demands by a majority of economists to reform these financial institutions, because the models advocated have failed to improve human life. Therefore, there is need to seek other means for

development, otherwise poverty will continue to be a great challenge among the under-developed nations where masses of people are suffering.

5. A Theological Perspective of Development

Attempts by secular organisations to satisfactorily address development issues affecting the wellbeing of humanity have failed. Therefore, there is need to consider meeting poor people's needs from a theological perspective.

An important question in relation with development is put forward by Stott (1992: 343): 'Is there any Biblical warrant for holding evangelism and social action together?' The answer is yes and he explains it in three-fold:

1. There is the character of God: The Triune God cares about the total well-being of humanity. Having created humanity in His own image and likeness (Gen. 1: 26f), He therefore desires that they discover their true humanness in a vertical and horizontal relationship.

2. Jesus Christ reflects this in His ministry: There is no doubt that Jesus Christ combined His ministry with action as both went side-by-side. None was applied without the other. The Lord not only concentrated on the spiritual part, but also attended to people's social and physical needs.

3. This concerns the communication of the gospel: There is a precision in verbal communication as it is done whether by spoken or written form. The verbal communication is the best media of communicating the gospel. The Word of God was given the visible form when Christ became human (John 1: 14), so must the Church do because as the Bible says verbal and action go together (James 2: 14f).

The study of theology (the logos of God), has primarily to do with the better understanding of who God is in relation to His creation. It is the fundamental belief of Christians that God is the Creator of the whole universe and that humanity was created for the purpose of serving Him. Humanity happens to be the apex of God's creation, while the rest of the creation is meant for the sustenance of humanity. Therefore, this fact should make the Church understand that the major concern of

God in creation is that of humanity. God who revealed Himself through what He created and the Scriptures is the one who has been active in history, and will continue doing so   <http://findarticiles.com/p/search/?qa=Gnana%20Robinson> (accessed July 28, 2010). The apostle John concludes in his last book (Rev. 21, 22), with reference to the splendid life that humanity will possess and enjoy after all suffering and pain is gone with history.

Therefore, the Church being a change agent should emulate the Lord in promoting a holistic development that bears a theological understanding. What is required is a theology of development that would apply the concept of the integral mission to a range of development projects and development theories, at both micro and macro levels. A theology of development would mean the church getting concerned with theological issues relevant to microenterprise, trade, disaster management, debt relief, gender violence, etc, as well as an applied theology of development different from an abstract theology of integral mission.

6. Understanding Development as Transformation

Myers (1999: 117) adds another concept of development which he calls 'Transformational Development', and defining it as the process by which people are helped to discover their true identity as children of God, by turning away from sinfulness and seeking the mercies of God. Bediako (1996a: 8) suggests that transforming people should begin by helping them discover their human dignity and identity as intrinsically related to God in Christ through His redemptive purpose in salvation history. Another point by Samuel (2002: 244) is that God's purpose is not only about the individual's salvation but that the saved ones should become God's change agents by getting concerned about the social structures under which other people live. These are structures that are oppressive. Therefore, Transformational Development encourages people to recover their true vocation as faithful and productive stewards of the gifts from God for the well-being of all (Myers 2000: 65). Transformational Development means seeking a positive change in the whole of human life.

The major aim of Transformational Development is placing God at the centre of issues like sickness, poverty, unemployment, political and social injustice, and environment that affect the well-being of humanity with the hope that with the participation of the affected persons, things should change for the better (August 2010: 38). God takes the centre stage because development belongs to Him and is the chief Architect of true development. This means that there is no Transformational Development that can take place without God.

According to Sugden (2000: vii) the concept 'Mission as Transformation' has become the mainstream definition of mission among the orthodox Christians, more especially in the Third World nations and among the organisations that are involved in ministering to the needs of the poor.

Surely quality development can only be effective where the transformation of social structures is included which according to him refers to the change taking place in people's relationships, communities and the living conditions of people. Social transformation is the process of change in the condition of life of people the qualitative change in the nature and character of human societies Groenewald (2000: 18).

This is the best way the church should look at development. Not only by looking at how to change people's spirituality, but should also involve all institutions and the social-environment that people are living in because both affect each other's significance.

It has being emphasised by August (2010: 63) that Transformational Development must also be understood as being part of God's continuing action in history with the purpose of restoring all creation to Himself and to its rightful purpose and relationships. For this reason, it is the intention of God that all social structures reflect and enhance the promotion of justice, peace, sharing and free participation for the well-being of all people.

August (2010: 21) further provides a better explanation on the understanding of development as transformation. He says that the idea of transformation is not a

substitution for development plan, but instead is a Christian framework for looking at human and social change. He states that if there was any eagerness on our part to uproot poverty and participate in effective development then we need to investigate the root cause of poverty.

Webber (1986: 124, 125) gives explanation of Transformation as a Biblical teaching found in the consciousness of the Biblical writers expressed in the theological teaching about creation, redemption, and eschatology. For this reason, Transformation is about the renewal of the old nature of a person and acquiring a new life. This is what development should involve, not mere physical change. Bragg (1987: 39) speaks well that every development becomes of good cause when it promotes the transformation of people's lives. This concept is well elaborated by the apostle Paul in his letter to the church in Rome (Rom. 12: 1, 2). Here Paul is teaching about the need for complete renewal of a person that should involve both the physical and spiritual aspect of a person and is led by the Holy Spirit.

This is the more reason why those organisations involved in development are implored by August (2010: 22, 23) to cease promoting mere development and instead go for one that deals with the transformation of individuals. He says that this is the Christian framework of how to look at human and social change as at the core of the cause of poverty is sin which needs to be addressed in no uncertain terms.

6.1 The Nature of Transformational Development

The RCZ has an obligation through its teaching and practice to help people and endeavour to set the pace for other organisations involved in development to know and understand the significance of transformational development. In this way the church will bring to fulfilment its cultural mandate, because human development starts by recognising its own humanity and that of others, subsequently making the environment a better place to live in (Bruwer 1994: 21). Good transformational development starts in the human mind and then spreads to all parts of a person, because it is possible for one to be part of a development project and yet remain undeveloped. It is for this reason that development should be holistic in nature.

It is this kind of change that Bate (2003: 112) calls 'Social Transformation' which is the process of adapting to change involving three simple but meaningful words SEE, JUDGE and ACT:

> SEE: Observing the various factors that influence society. There is need to carry out a social analysis of what is existing in the community.

> JUDGE: This refers to the process of attempting to thoroughly understand what is happening in society, and why.

> ACT: Development of effective strategies which will contribute greatly in archiving our set objectives.

In the context of communities living in George Compound, transformation would mean having the ability to change that which ought to be changed according to their wishes and what they believe is good and beneficial for them.

God is known as the creator and the just judge of all people. As such the RCZ must share the same concern for equality and reconciliation throughout human society and for the liberation of humanity from all kind of oppression. This is because everyone is created by God which entails that everyone has dignity and so deserves to be respected and not exploited or segregated against. The RCZ has the responsibility towards evangelism addressing social issues affecting the poor.

The teaching of holistic theology is well presented by Jesus Christ who encourages believers to love and serve Him in totality (Mark 12: 28 -31). Luke expresses the same when Jesus Christ launched His Ministry in Lk. 4: 18f. Schofield (2001: 79) explains that following the interpretation of the parable of the final judgment (Matt. 25: 31 - 46), it is required by the Church today to go practical by 'feeding the hungry, giving drink to the thirsty, welcoming the stranger, clothing the naked, attending to the sick and visiting those in prison'.

The fulfilment of this agenda is a holistic one though most times the stranger, who could be the poor, a refugee, or a prisoner, may be overlooked and instead provide help only to those that are well.

Important lessons on how to go about with Transformational Development may be drawn from the Lausanne II Convention held in July 1989 in Manila, Philippines <http://www.lausanne.org/en/gatherings/manila-1989.html> (accessed August 10, 2010). This Congress which was attended by about 3000 participants, 31 affirmations were produced among which are the following:

1. The proclamation of God's Kingdom of justice and peace demands the denunciation of all injustice and oppression, both personal and structural

2. Every Christian congregation must turn itself outward to its local community in evangelistic witness and compassionate service

3. The urgent need for the churches, mission agencies and other Christian organisations to cooperate in evangelism and social action, repudiating competition and avoiding duplication

The whole idea is that the authentic gospel must become visible in the transformed lives of people. This means that as the Church proclaims the love of God through preaching, it must without any prejudice also be involved in the loving service, and show commitment to its demands of justice and peace. The Church has been called by God and mandated to translate faith into deeds, just as it is said in James 2: 14f that faith without deeds is dead. Therefore, it is from such an involvement that identification with real crisis issues and possible strategy to solving them may be done.

Transformational development has value in the sense that as the local church embarks on development it endeavours to use the value system as the basis for executing all its programmes. The local church will also promote moral up-building through the preaching of God's Word in the community. This approach to development would encourage many believers to participate in community work in order to alleviate poverty, while having their lives transformed to being responsible, trusted and dependable people.

It is in this context that the researcher encourages the RCZ to do. Indeed the RCZ is commended for having established some Desks and Departments like Diaconia Desk, Reformed Open Community Schools (ROCS) Department, and HIV/AIDS and Health to offer relief services to communities in terms of food relief, Basic education to orphans and vulnerable children, and health guidance respectively. However, the RCZ needs to expand its approach to development given the overwhelming poverty situation in the country. There should be a shift in the way the church is doing development by moving away from what one would call the 'fire-fighting' relief-related works to real empowerment programmes. The current approach to development by the RCZ does not have much significance on the poor owing to the fact that it is sorely dependent on donors who apparently have their own way of understanding development. For this reason, there is need to broaden the focus on the catchment areas for development which will call for a massive resource mobilisation programme to sustain the broadened activities.

As the cliché says, 'Give a man a fish and you feed him for a day, but teach him how to fish, and you feed him for a lifetime'. What this means is that the necessity and beneficence of material aid will always remain a priority. However, the importance of sustainable development cannot be more than emphasised. Given the severity of poverty in the country, it is important for the church to get engaged in both immediate and long-term goals for transformational development in order to uplift people's living standards.

The church through the Holy Spirit is united with Jesus Christ and is sent to bear witness to God's reconciliation, healing and transformation of creation. The church's relation to Christ entails that faith and community require discipleship in the sense of moral commitment. Therefore, the integrity of the mission of the church is at stake in witness through proclamation and in concrete actions for justice, peace and integrity of creation. The source of the church's passion for transformation of the world lies in her communion with God in Jesus Christ (WCC/Faith and Order 1998: 55).

In the real sense, the Church is God's instrument in the eradication of enmity, the reconciliation of human division and hatred, which is the main source of human suffering. The Church is also called to care for the integrity of creation in condemning as sinful the abuse and destruction of God's creation, and to participate in God's healing of broken relationships between creation and humanity. Thus the Church has been called to the ministry of healing and reconciliation of broken human relationships and with God (2Cor. 5: 16–21). This is what transformational development is all about.

Groenewald (2000: 18) explains transformational development as the change in human relationships, communities and the living conditions of people. Thus transformational development is the process of change in the condition of life of people, as well as the qualitative change in the nature and character of human societies. Therefore, for change to be appreciated in the lives of people, transformational development has to be consistent and progressive, measurable and bring supernatural impact of the love and power of God working in, through and apart from the Church on human society in order to improve its structures.

The term "Transformation" is a concept that is rooted in the scriptures. In the OT, 'transformation' carries the concept of shalom, that is harmony, peace, justice, health, well-being, and prosperity; while in the NT, 'transformation' carries the concept of the Kingdom of God through Jesus Christ (August 2010: 36 - 39). In the Church this is characterised by increased holiness of life, reconciliation of broken and weak relationships, and appetite for prayer and worship. Myers (2000:65) explains that transformational development involves seeking positive change in the whole of human life materially and spiritually, by recovering our true identity as human beings created in the image of God by discovering our true vocation as productive stewards, faithfully caring for our world.

Bragg (1987: 39) also points out that transformational development means changing from one condition of human existence contrary to God's plan to one in which people are able to enjoy the fullness of life in harmony with God (John 10:10; Ephesians 4:13 and Col.3: 8-15). Therefore, the Church must understand this as

being part of its missionary task in transforming society and not only the proclamation of the gospel and the conversion of non-believers. Bragg (1987: 39) further states that the goal of transformational development is two-fold. Firstly, through the mission of the Church, to institute the value of God's Kingdom over and against the values of the authorities and powers of the world. Transformational development desires to expel all evil structures that exist in the cosmos. Secondly, transformational development is to promote the enhancement of just and peaceful relationships with others and the community which sees the church in Shalom with God, with fellow human beings, ourselves and with all of creation.

Transformational development must be reflected in the following characteristics: life sustenance, reciprocity (interdependence of societies), gender and racial equality, justice, dignity and self-worth, freedom for all, provision of basic needs, cultural appropriateness and ecological soundness, participation of all people, spiritual transformation and hope.

Any church that neglects its social responsibility loses its relevance, value in society, and God's favour; and people in the community begin to ask if at all God was there to alleviate their poverty situation. In this case the researcher sights the 1994 Rwanda genocide where close to 1 million people were exterminated due to the ethnic conflict between the Hutu minority and Tsutsi majority http://blog.compassion.com/rwandan-genocide-where-was-god/ (accessed October, 21, 2010). Many people have asked, 'Where was God?', because people expected an immediate divine intervention to save life. It is very unfortunate that some religious groupings are alleged to have participated in the genocide, instead of protecting life. The same concerns are raised today by poor and vulnerable people, especially in the communities of George Compound, wondering whether God was there to listen to their misery. This concern further puts the relevance of the church in society in the fight against poverty in question because the church is the instrument of God.

Despite the fact that the church is an institution that is present in almost every society, its relevance is always questioned given the suffering that many poor people experience.

The contemporary world answers these questions with a wide convergence that the 'church' should be understood in two realities: trinity and kingdom. What this means is that the church cannot exist without the divine work of the Triune God because it owes its existence and objective on a specific work designed by God. Venter (2004: 757f) calls this understanding Missio Trinitatis. This is understood to say that the true mission of the church is beyond converting none believers to Christ. On the contrary, the whole mission of the church is about proclaiming, embodying, seeking relationship and all its corresponding implications such as reconciliation and healing (Káarkkáinen 2004: 36). It is true that the church is the beginning of God's work of restoration, thus bringing the alienated creation back to communion with Him (Downey 2000: 48). Through its mission the church is called to reflect the true nature of the Triune God to the world. Therefore, the church is in service of this Triune God. However, the church should never understand itself as the telos, final end of God's work. The church exists in order to provide to the world, the sign and instrument of the triune God and His kingdom. According to Shenk (2005: 75), this is what makes the church Missional in nature – an outward movement (Centri-fugal) in service of the God she believes.

Therefore, if the RCZ is to help transform lives of the poor and vulnerable people in the country, more especially for those that are living in George Compound in Lusaka, it must embrace and take a pragmatic action towards the same. For this to happen, the church must in the first place come to terms with what poverty is and its effects to humanity. Gort (1980b: 47 - 60) explains that Christian mission calls the church to identify itself with the poor and the oppressed. For this reason, the RCZ must be in solidarity with the poor as this is the central and crucial priority. The gap between rich and poor is constantly widening. This devastating condition cannot be ignored by any healthy thinking person, let alone the RCZ because the conditions which the suffering lot are living under do not qualify for human dignity. Having their needs not been fully met by the government and other agencies involved in development programmes, many people are now turning to the church for help.

The RCZ has got the solution for people's development, and so it is encumbered upon this institution to take up a practical action in development that will bring

meaningful transformation into people's lives. Otherwise the church stands to be judged harshly by God for having neglected its noble responsibility.

6.2 Principles for Transformational Development

Development done from a Christian perspective must be distinguished from other approaches to development being promoted by other Social Sciences which have failed to develop humanity. The two main features that make this distinction are 'transformative' and 'self-sustaining'. According to Van der Watt (2005: 590 - 591) whose views Voorhies (1999: 586 - 591) agrees with, says that for transformative and sustainable development to take place in any given community, it is vital that the following principles are respected and adhered to accordingly:

1) Recognise the value of people: this is very important for developers to respect and value people regardless of their social status. This must be done within the context of the people's local culture.

2) Understand and respect local culture: though each and every person is intrinsically valuable, every culture has both negative and positive aspects that need to transform as they may not be compatible with Biblical principles

3) Believe in the person's capacity to contribute and determine one's future: it is important to help people meet their basic needs with dignity and self-respect. Despite being poor, every community has something of value to contribute to the wellbeing of others.

4) People must be considered as the focal point and not technology in development. Since the local people are involved in decision making of the project, then ultimately they take responsibility for determining their destiny in development.

5) To realise that property includes physical, material, spiritual and social dimensions. Therefore, it is important to involve the whole person – spirit, body, mind and strength in any development effort

6) Development must be approached in ways that seek to communicate Christ through the Word (the preaching of the gospel), Deeds (serving as Christ would like), and a Sign (working with God's help to glorify His Kingdom)

7) To realise that any intervention into a community of people carries a valid message that must be understood and interpreted from the beneficiaries' worldview, and not otherwise.

8) Recognise that God is already at work in the community. This means the facilitator must discover what God is actually doing in the community and support that. This will act as accountability on God's eternal resources and revelation.

9) Believe that it is only by having a living relationship with Christ that people may experience a transformed holistic life

10) Recognise that sustainable development is by making the local church the basis and agent for development because it is locally based and remains there.

6.3 Transformative Leadership

However, every effort to promote transformative development will be a futile exercise in the absence of quality leadership. Christian transformative development calls for the kind of leadership that will have the vision, value and principles for the kind of society they wish to transform. Without providing transformative leadership, development will always elude the church. The church today needs to learn from the way the Lord Jesus Christ took seriously the business of having quality leadership in place. The Lord did this by training men and women for 3 years in order to impact the world. This is emulated by the early church (Acts 6: 3) that encouraged its members to choose men (7 in all) who were filled with the Holy Spirit and wisdom. The leaders of that time knew that without a transformed leadership, widows and other needy people would be denied the allocations of food. The approach should be the same with the RCZ by only considering men and women that have good

reputation to take up church leadership. It is only by going this way that the surrounding communities would get developed.

However, it must be emphasised that Transformative Leadership is not just a numbers' game where people are merely appointed because in the past they were on the periphery of society and because now they are in authority, it is time to seek compensation on the past injuries. This is absolutely wrong. Instead, transformative leadership is about shifting from an old frame of reference and adopt a new one that would sustain transformation. This means that the idea of transforming people's culture of poverty mentality calls for this kind of leadership that will be radical but still show care of people's needs.

Ramphele (2008: 297 - 302), gives the following description of the ideal transformative leadership:

i. Leadership that is able to address the binding constraints in the effort of development

ii. Leadership that helps people to develop the capacity to learn from both success and failure. This calls for a leader that is open to criticism

iii. Leadership that is committed to mobilising every member in the community to participate actively in Transformative development

iv. Leadership that is disciplined to follow through with coherent and coordinated policies to make people's commitments bear positive results in people's lives

v. Leadership that makes great effort to ensure that the resource base upon which our democracy stands is sound and firm.

7. Defining Poverty

The alleviation of poverty cannot be adequately addressed unless the church gets a better understanding of what poverty is, its causes and who the poor are.

Poverty is not a strange phenomenon in today's world, but a real situation which is estimated by the UN that up to a billion people on the globe are struggle with food security and other life requisites. This figure translates to 1 out of every 7 people going without food every day, which is a very pathetic situation. However, it is noted that poverty is affecting more people living in the Sub-Saharan Africa today than anywhere else: "2011 World Hunger and Poverty facts and Statistics" <http://www.worldhunger.org/articles/learn/world%20hunger%20facts%202002.htm> (accessed October 15, 2009).

Therefore, the understanding of what poverty is and its causes from a Christian perspective becomes paramount because it is from this position that the Church would be able to determine how to respond to its alleviation.

Saasa & Carlson (2002: 15) postulate that the way poverty is perceived is also often influenced by the reason for defining it. Therefore, it is this failure to appreciate this reality that partially explains why some disciplines claim to have a better understanding of poverty and the needed interventions, unfortunately to the exclusion of others. In the same way, for a long time, the so-called development 'experts' have tended to predominate the definition of poverty and prescription of remedies without the involvement of the poor people themselves at the household and family levels.

According to the views of Chu (2006: 129-130) "...poverty is perhaps the greatest insult to human dignity not only in Africa but also in the dark alleys of many cities in the world today..." The researcher agrees with Chu because human dignity is adversely affected by poverty and is posing great challenge to humanity's stewardship of God's creation. It is this state of affairs that must bring great concern to the church and make efforts to alleviate it. As much as it is an undisputed truth that humanity owes its existence to God, but it remains doubtful whether someone living a poverty life can truly reflect God's image. It is an unfortunate situation that the image of God is being subjected to a double tragedy. The first one is to do with the fallen nature of humanity due to disobedience to God's precepts; while the second one is poverty. These two aspects are affecting the image of God and the church has the responsibility of restoring marred the image of God.

In Zambia one does not need to go a long distance to find out what poverty is like, as there are a lot of people within reach who go for days without basics for life such as food, good shelter, clean water, medical centres with sufficient drugs, people on streets asking for alms, etc. In addition to this, roads that were one time good are now impassable due to either having a lot of potholes, or are blocked by rubbish heaps. Meanwhile most of those employed go for months without salaries/wages; and even if they get paid their salaries/wages are not sustainable. These realities of poverty are familiar to everyone, both young and old.

The disparity between the resources of the country and the poverty experiences by its people is a much more perplexing problem to many Zambians. There are many mineral deposits in Zambia which if well managed, would help greatly in abating poverty. It is heart aching to see most people live in poverty. It is difficult to imagine how a person can survive on US$ 1 per day; especially that at the time of independence the economy was out-standing (European Union – Report 2006: 8).

Yet there have been claims from the government that the country did register a 6% positive economic growth in 2010 (Clemensson, Post Newspaper 02/05/2011). The fact is as long as such claims are not tying with the reality on the ground to improve people's wellbeing, they remain meaningless but political mirages. Poverty has remained the fact of life in the country to an extent where even greeting someone, the response is usually 'global' – referring to the global economic downturn. This simply shows how adversely affected people in Zambia have been with poverty.

A series of national surveys conducted by the Central Statistics Office (CSO), the Social Dimensions of Adjustment Priority Surveys of 1991 and 1993, and the Living Standards Monitoring Surveys of 1996 and 1998 which chart the dimensions of poverty in Zambia, show that poverty continues to be a serious challenge in Zambia. Data from these surveys show that in general, poverty, especially in the most critical dimensions has been increasing from as early as the 1980s (Living Conditions Monitoring Surveys in Zambia, 1998).

Incidence of poverty by province, 1991 - 2006

Provinces	1991 Incidence of poverty	1993 Incidence of poverty	1996 Incidence of poverty	1998 Incidence of poverty	2004 Incidence of poverty	2006 incidence of poverty
Central	70	81	74	77	76	72
Copper belt	61	49	56	65	56	42
Eastern	85	91	82	79	70	79
Luapula	84	88	78	82	79	73
Lusaka	31	39	38	53	48	29
Northern	84	86	84	81	74	78
North Western	75	88	80	77	76	72
Southern	79	87	76	75	69	73
Western	84	91	84	89	83	84

Table 1: Showing Poverty incidence by Province

Graph courtesy of: CSO of Zambia – http://www.zamstats.gov.zm/1cm.php.

The situation is worsened by the fact that majority of poor Zambians are women and children whose voices cannot easily be heard because they are on the periphery of society. Given this situation, poor people both within and outside the RCZ keep asking several questions such as:

- Is there going to be time when suffering is going to end?'
- What has gone wrong for a country that was once rich but is now in such a quagmire of poverty?
- What must be done to improve our life situation?
- Is there any hope for survival?'
- Has the Church, especially the RCZ, got any role to play in alleviating the poverty situation being faced by people?

These and many more are questions that bother the majority Zambians. Therefore, organisations involved in development, more especially the RCZ, should equally be concerned and seriously work towards improving people's lives.

The poverty situation in the country brings about frustration and anger, as majority of the people do not know how to go about addressing it. Some individual Christians and organisations have opted to give up the fight against poverty because the challenges seem to be overwhelming. However, surrendering in the face of these challenges is not a Christian response to poverty. The RCZ cannot afford to keep

standing by and leaving it to the government and other NGOs to solve. Taking such a position means that there is a failure to understand its vital role in holistic proclamation of the gospel, and is also being unfaithful to the teaching and example of our Lord Jesus Christ. It is a known fact that government efforts have failed, and therefore, there is need for the Church (RCZ) to take up a proactive stance by participating fully in improving people's living standards. However, this can only be done where the Church knows and understands its mandate to participate in development.

The UNDP gives this definition for poverty:

> "Poverty is the lack of productive resources, income and capacities which contributes to individual and or group isolation, vulnerability, powerlessness, economic, political, social discrimination, and participation in sustainable livelihoods" (UNDP, Human Development Report, 1990).

Poverty may also be understood as living a life without basics such as material, social and emotional security. It means spending less on food, shelter, clothing, heating (firewood or charcoal), than someone on an average income. Above all, poverty deprives poor people the tools needed to build the blocks of their future. This in turn makes a poor person's life vulnerable to chance. Poverty also robs poor people of the opportunity to have a life that is not marked by sickness, a decent education for their children, a secure home and a long retirement.

However, Bruwer (1997: 7) states the following:

> "It is very difficult to define poverty. Is it mere lack of money, knowledge or choice? Even when we know intuitively when people are poor, why are they poor? What causes poor? And who can figure it out? Can someone who is not poor know what poverty is? It is difficult for outsiders to understand".

Castells (2000: 10) observes that poverty is a relative term that has no standard definition as it may mean something else to someone elsewhere at a different time altogether. He looks at poverty as an institutionally defined norm of the level of income that a society considers necessary to live according to an accepted standard.

It is indeed difficult to come up with a precise definition of poverty because it is understood differently by people in different places, at different times and for different causes. For instance, someone working as an expatriate in another country might appear poor with reference to the living standards back home, but can seem to be affluent in a poor country. It is for this reason that poverty, has to be defined and measured according to local standards and social context.

In the Zambian context, according to the Ministry of Community Development and Social Services (MCDSS), poverty is defined as the deprivation of a "... long healthy life, educational opportunities, access to resources for a decent standard of living (e.g. income, and consumption, housing, health, clean water and sanitation), and lack of freedom to exercise choice and participate in society" (MCDSS 1998a). This is echoed in Bemba, one of the local dialects that: '*ichikalipa chiumfwa umwine*'. Translated, it is only the person experiencing pain who can explain better how it feels. The experience of poverty is real and beyond pretence. The rich can choose to go without food, or whether to eat or not because they have an abundance to choose from. Unfortunately, this is not the case with the poor who are compelled to live this kind of life by prevailing circumstances.

August (1999: 14, 15) agrees with Burkey (1993: 3, 4) that poverty should be understood to mean the following:

i.   Case poverty is found in affluent societies where members of a family can be in need yet individuals are not willing to support in the well-being of their society.

ii. Community poverty is the situation where almost everyone in the community is poor, and yet within the same community there are some few that are materially okay and can be noticed by other community members.

iii. Relative poverty is the situation where most people can afford their basic needs, but still face the challenge of developing their social environment.

iv. Absolute poverty is the situation where individuals, the community and possibly the whole nation are unable to adequately meet their basic needs.

De Vries (1998: 42, 43) says the absolute poor survive by working long hours on farms, as vendors, or hired workers, and their income is spent on food. The emphasis is on providing people with basic needs (Bansikiza 2007: 19). The International Labour Organisation (ILO) defines poverty as the minimum standard of living which a society should set for the poorest groups of its people to satisfy their basic needs in relation to food, shelter, clothing, safe drinking water, sanitation, transport, health and education. Poverty is said to be the negation of development.

Since development is a multi-dimensional phenomenon, poverty is also understood to be multi-dimensional. However, poverty is not homogenous because some people are poorer than others. Poverty must not only be understood as an economic condition, but must also be looked at socially, politically, as well as spiritually. This is so because a poor family is made to have a sense of shame, worthlessness, isolation, exclusion, powerlessness and despair.

It is being emphasised by O'Donovan (2000: 144) the importance of fighting poverty because even in the midst of a seemingly hopeless situation, God's love can still be expressed so that people are given hope and have something to live for.

According to Alcock (1997: 3 - 5) what both the poor people and those engaged in development need to understand is that poverty is not just a state of affairs. Rather it is an unacceptable state of affairs because it implicitly contains the challenging question: 'What are we going to do about it?' The first thing to note about poverty is that it is not a simple phenomenon that we can simply learn to define by adopting the correct approach.

It must be admitted that poverty remains a big challenge no matter from which way it is approached. However, the fight against poverty will not bear any positive results without understanding the different world views attached to it.

7.1 Dimensions of Poverty

Poverty is a much broader concept and thus it includes many dimensions such as the following:

i. Poverty as Alienation: - This dimension stems from isolation and exploitative social relations and denies the individual person true identity and control over conditions that would identify one with the rest of the society or nation

ii. Poverty as Isolation: - Mostly refers to geographical location, social, economic and political marginalisation. Most poor people are made to l8ive on the outskirts of cities where there are no social amenities. The poor lack reliable transport and good communication system

iii. Poverty as Material Deprivation: - This is the core of poverty and manifests in low income, low levels of consumption due to inadequate supply of necessities such as food, poor health, lack of clothing, education, poor housing, lack of security etc. The poor lack basics for human survival

iv. Poverty as Dependence: - Life is about having the ability to bargain for one's needs in order to make life sustainable. However, this ability to be denied of the poor. For instance, bargaining between a landlord and tenant, employer and employee, creditor and debtor, buyer and seller.

v. Poverty as Lack of Assets: - Poor people do not have anything they can say is theirs. Because of this, life for the poor becomes very unbearable and unproductive as they cannot develop. For instance, they cannot get loans of any kind from financial institutions as they do not have valuable collateral a condition for one to qualify.

vi. Poverty as Insecurity: - Defining the risk of being subjected to physical violence because of having low status in society or religion, race, gender, ethnic and linguistic status.

7.2 Divergent worldviews on Poverty

Bediako says that to a larger extent, people are poor due to their way of thinking, "Poverty is in the minds of people" : <http://.thechristiansentinel.comp/?p=1073> (accessed December 1, 2009). The wise have said, and it is true that 'you can take a person from a forest and bring him/her into a city, but it will be hard to remove the

forest life out of such a person'. Therefore, it is necessary to understand the mindset of the poor before engaging in the fight against poverty. According to Walsh and Middleton (1984: 17), the understanding of worldview is that it is a set of assumptions that are held either knowingly or unknowingly in faith about the basic make-up of the world and how the world works. This is agreed by Preuss (1996: 17) that worldviews are perceptual frameworks about how people see and understand things. A worldview interprets, explains and defines the world for people. A worldview is the structure of understanding that we use to make sense of our world. Wolters (1985: 2) says our worldview is what we suppose; a way of looking at life, our interpretation of the universe, the orientation of our soul. Through worldviews people determine the type of culture and society they create and live in. People may lead a life of poverty and barbarism or one of development and civilization, all because of their created worldviews. Ideally, a worldview is a well-reasoned framework of beliefs and convictions that gives a true and unified perspective on the meaning of human existence.

Simply put, a worldview is a set of beliefs that one holds true to and lives by. It is a special spectacle that you put on early in the morning that allows you to see the world through your vision of reality.

i. The Secularist view on Poverty

A secular worldview sees reality as ultimately physical. There is nothing but a physical and material world. The whole system operates in a closed world where resources are limited. This means that for one to gain, another one must lose. Approaching life with such a worldview, defines everything in material terms. Hunger and poverty are primarily seen in physical terms, (in nature, in the environment, and in circumstances). Such a perception of life would lay blame on having either too many people or limited natural resources, or worse still on the effect of oppression through complex, unjust social and economic structures (Walsh and Middleton 1994: 117 - 129). Poverty is said to prevail because people have no control over what is happening. Therefore, people are encouraged not to bear responsibility for their own poverty.

To adopt such a worldview in alleviating poverty, would mean the Church acting out modernity's dichotomy between the spiritual and physical realm. This will mean saving the poor for eternity, and this cannot be supported at all.

ii. The Animistic view on Poverty

Animism is the belief in polytheism. An animistic worldview comprehends the causes of hunger and poverty as lying outside the physical world. The misfortunes happen when the 'gods' become angry or inattentive to people's needs. The solution lies in constantly appeasing the 'gods' by way of offering sacrifices.

The animistic worldview is an illusion. This worldview means that humanity should aim at surviving the endless cycle of existence and escape the world. The physical is only transitory (temporal). This worldview holds no lasting solutions to poverty as it suggests that people should accept their situation without attempting to change.

Given the above 2 worldviews on poverty, it is desperately important for the church to have a perspective that truly and fully Christian in order to ably tackle poverty and its ills. This view is about seeing ourselves and the world around us the same way that God does. It means understanding things from God's perspective. The church should adopt this view because it is a complete and consistent one in its commitment towards development.

8. Mandate for Church to do Development

In the light of the scope for mission, the church has the Mandate to address the challenges of poverty. This scope of Christian mission has no limitation to its breadth, width and depth. Therefore, Christian mission is as extensive as the creation of God. This means that everything about God's creation becomes the scope of Christian mission. The implication of this concept is that Christian mission should not only end in the proclamation of the Word. Rather, it must include economic development, social and political issues as well as stewardship of the environment. Christian mission entails that the church should engage development as part of its calling. In all these activities, the Bible remains the standard to guard against going overboard.

For the RCZ to be relevant to the poverty situation in the country, it will need to redefine the essence of the gospel in relation to the social, political and economic challenges faced by the poor masses in Zambia, especially the people of George Compound. Redefining the essence of the gospel means the RCZ has a key responsibility to explain in its teaching the place of the poor people in the church's task which will bring about a meaningful transformation of the people and surrounding communities.

The question of much concern is about the Church's failure to seriously participate in alleviating the suffering of the poor could be. Many people want to know for how long the RCZ will remain in a pendulum position without getting fully involved in the socio-economic issues affecting communities?

Kinoti (1997: 220 - 221) partly provides the answer to the above question. He says that many countries especially in Africa are in profound economic crisis as can be witnessed in many disturbing pictures of emaciated people, both young and old struggling to feed on relief food. Such economic crisis has a direct bearing on the church as people who are supposed to make tangible contributions to poverty alleviation are equally adversely affected by the same. This may be true to some extent, especially in the Zambian context, however it does not justify the church's failure to get involved in development by way of raising its own resources.

The Biblical teaching that all humanity owes its origin to God (Genesis 1: 26 - 28) is an undisputable theological truth. The creation of humanity is preceded by the creation of different forms of life, with the command to produce "according to their own kind" (Genesis 1: 11f). This truth implies that humanity was created according to the 'God kind', which indicates God's intention to reproduce Him through human beings.

This Biblical truth leaves the Church with no option but to understand that God's concern is primarily focused on human dignity. The mandate of the Church is to be a prophetic voice with a transformative impact on church and society for the propagation of Christian values and human dignity. Other motivating factors for this mandate lie in the actions of God in seeking justice for all, like in Micah 6: 8 where

Yahweh is making an appeal before all creation to the Israelites to testify, if Yahweh did not ever show acts of kindness to them from the earliest period. To this God requires nothing else from them, not even sacrifices but real piety, justice and humbleness before Him and fellow Israelites.

The following constitute the mandate of the Church in poverty alleviation:

i.   The Church must uncompromisingly proclaim the Good news of salvation to all people of the earth. This is regardless of one's race, gender, social status, creed, or ethnicity.

ii. The Church should have a troubled conscience for the poor. The Church should endeavour to bring holistic liberation to people and society from all that enslaves them. Salvation must affect the whole life of a person and society.

iii. The Lord Jesus Christ is the living example for the Church to promote the welfare of poor people. The Church is obligated to lead those that are saved to their final destiny. It is the responsibility of the Church to nurture and provide people with the direction to eternity.

iv. The Church should attach action to faith as it strives to show preferential love, concern for the poor, the orphans, widows, and destitute.

The mandate of the Church in alleviating poverty is different from that of the civic government. The Church's mandate is summed up by Jesus Christ describing its role of promoting God's Kingdom of love and care, peace and justice, truth and unity. While the mandate of the state is to foster a deep sense of justice, goodwill and efficiency in public service that brings about the development of the nation. It is the citizens' expectation that the state will strengthen the fundamental convictions of the true nature of the political community, about the purpose, and proper way and limits of exercising public authority (Agbasiere 1989: 21 - 25).

The mandate does not separate spiritual needs from physical ones but presents them as holistic in keeping with its representation of humans as whole people. Therefore, the RCZ should position itself in such a way that all the economic decisions passed by the government and other development agencies do not have

devastating consequences on humanity. Human dignity comes from God and not from anywhere else. Maggay (1994: 84) calls this social action a confrontation against powers in the cosmic and social dimension that have deprived human development.

Modern poverty alleviation and development programmes often have dignity and the right to development as a central theme. The researcher sights 2 parts of the General Assembly of the UN Millennium Declaration on the Right to Development, the preamble and article 1.

1. The Preamble reads:

   "We, the heads of State and Governments … are committed to making the right to development a reality for everyone and to freeing the entire human race from want." The General Assembly resolution 55/2: <http://www.ohchr.org/EN/UDHR/pages/WorldRecord.asp.pdf> (accessed August 17, 2012).

2. Article 1:

   i. The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realised.

   ii. The human right to development also implies the full realisation of the human rights to self-determination, which includes, subject to the relevant provisions of both International Covenants on Human Rights, the exercise of their inalienable right to full Sovereignty over all their natural wealth and resources <http://www.ohchr.org/Documents/Issues/Development/RTD_booklet.en.pdf> (accessed August 17, 2012).

This Universal Declaration of Human Rights and development is a declaration adopted by the UN General Assembly on 10th December, 1948 at Palais de Chailot, in

Paris. The Declaration arose directly from the experience of the WWII and represents the first global expression of rights to which all human beings are inherently entitled.

The RCZ has an important role in society such as speaking authoritatively against any injustice. This is what the prophet Micah 6: 8 says that God's people have been called to a moral obligation of promoting justice, mercy and walk humility. When these values are well applied go a long way in transforming communities. The concept is repeated in Matt. 5: 1 – 14, where the Lord Jesus Christ instructs believers on the kind of life to exhibit. These are the requirements of Kingdom Life for all who belong to it. As followers of Jesus Christ, the challenge is to avoid a tragic separation of faith from everyday life because Christian faith is about practical living. This means that a Christian should on daily basis translate faith into action, and not mere professing. McKay (2009: 107) puts it precisely that good preaching must be applied to people's practical situation. It is for this reason that the church together with the community are compelled to act in a way that will prevent and alleviate poverty

In 2008 the RCZ adopted a direct theme, 'Practical Christian Living' based on Matt. 5: 13, 14. Through this theme church members were encouraged to make a difference wherever they worked or lived for the sake of God's Kingdom.

9. Causes of Poverty in Zambia

The causes of poverty are various, but as Myers (1999:83) explains and supported by Blount (1995:169), poverty is mainly caused by humanity. Humanity has failed to live as good stewards of God's creation by caring for it. Instead, the once beautiful creation is now corrupted with sin. This truth is confirmed by Jesus Christ who recognises that the victims of social oppression could be as well the perpetrators of that oppression. Truly people are the root cause of poverty, and should in the first place change for societal structures to change.

Having a clear understanding on what causes poverty is critical as it helps to determine the way poverty may be measured and addressed. In turn, this shapes the Church's approach to transformational development among the poor in George

Compound in Lusaka. Poverty has no one face but various, which means that the causes are multi-dimensional.

The following are still some of the social and traditional factors among others that have contributed to poverty in Zambia: "causes of poverty in Zambia" : <www.lusakatimes.com/?p=10726> (accessed July 10, 2009)

i.   Belief that it is God's will to increase

Some people believe that God allows people to increase (Gen. 1: 28). The fact is this Biblical quotation has been misinterpreted since time immemorial. The text is meant for whole humanity and not to one individual or a few people. As much as one is expected to have children, but having children that cannot be supported is wrong and irresponsible; in fact it is sinful to God. Nowadays, rising up a family in Zambia is becoming increasingly challenging as children need proper care in terms of clothing, good feeding, good health and education and together with moral, emotional and physical attention.

The tendency of having many children has given rise to polygamous marriages, the practice of one man having more than one wife at the same time. The belief is that with many daughters born, the family becomes wealthy through payment of dowry. Narayan (2000: 61) comments that this theory has unfortunately led many people into poverty, because not every daughter gets married to a wealthy man that can afford paying high dowry.

ii.   The uniformity of conducting business

The manner by which business is done in most communities in Zambia leaves much to be desired. There is too much that does not favour development. There are instances where you find several traders dealing in the same commodity, such as mangoes, mushroom, charcoal, sugar cane, flitters, buns, caterpillars, dealing in second hand clothes, selling of vegetables, moulding of concrete blocks for construction, and growing of cash crops such as maize, ground nuts, etc? . As a country we seem to be content to put all 'our eggs' in one basket. The question is: 'Why do most people conduct similar business?' Despite challenges and changes in both economic and social life, people continue to use old methods to sustain

111

themselves. This is why when disaster strikes one section of society, the whole community / nation is affected.

iii. The neglect of rural people

The rural people of our country have been neglected in the policy makers' decision-making process. Peasant farmers are never consulted on major development matters such as the Fertiliser Sector Programme, the setting of floor prices for crops and the marketing of the same.

There is a lack of health facilities, schools, electricity, in rural areas as well as a poor road network for delivering farm produce, and providing security etc. If these services were made available, they would provide employment in rural communities, and retain people there. This is not the case so there is drift from rural to the urban areas in search for employment.

iv. Corruption

Corruption is an impediment to meaningful development in the country. Most institutions in the country have been riddled with the corruption vice. As long as people tolerate this tendency, the country will continue retrogressing in terms of development.

Before Mr. Patrick Levy Mwanawasa became the president of Zambia, the country was known for rampant corruption, despite the existence of the Anti Corruption Commission. However, during the term of President Mwanawasa, the levels of corruption were greatly reduced. But the government of Mr Rupiah Bwezani Banda has been alleged to put up an indifferent performance in the fight against corruption and imprudent managing of resources. This has resulted in the foreign donors losing confidence and a consequent reduction in aid to Zambia from 14.5% of the budget in 2010 to 7.7% for 2011 (Post News paper October 08, 2010).

A world full of corruption of the mind and moral behaviour, calls for personal and community sanctification.

v. Wrong Economic Policies

When policies are designed to satisfy only an elite few as against the majority poor, then the levels of poverty will keep rising unabated. The government needs to develop policies that proactively seek to address issues of poverty. The closure of several companies in the country is testimony to these bad policies. This has resulted into many people losing employment, the effect of which is seen in the increased crime rate, high mortality rate, increased levels of malnutrition, etc.

There is need for the government to be engaged in business, instead of depending on taxes, and when the tax base is narrowing due to increasing levels of unemployment of people. Individuals need to learn to live independent lives.

Local businessmen and women in Zambia complain that most foreign companies are given favourable conditions such as tax liberties for conducting business for some years, yet they are subjected to high taxes. The same applies to certain jobs as they are considered a preserve for foreigners.

Wrong economic policies lead to misplacement. For instance, the Zambian government spent US$53 million for the purchase of mobile hospitals. One wonders whether Zambia needed mobile hospitals or permanent infrastructure. It can be seen that such wrong policies would make Zambia never see meaningful development and improved access to quality health (Dr. Ricky Kumwenda, Coordinator for the Alleviation of Poverty: <http://www.postzambia.com/post-index.php?page=home> (accessed April 09, 2011).

vi.   Brain Drain

It is said that Zambia has one of the highest rates of brain drain in the world. Skilled personnel such as teachers, scientists, businesspersons and women, doctors, nurses, engineers, etc emigrate every year for better conditions of service. With such an exodus of professional human resource, very few workers are left to work. Incompetent civic leaders and wrong setting of policies are the causes of this. The government needs to come up with good conditions of service for workers to discourage people from emigrating.

It is argued by Bansikiza (2004: 279 - 280) who says that as long as the natural and human resources are not well managed, poverty will always be there and development negated. KomaKoma (2003: 293) also explains that people are the greatest resource of every country. This is despite the fact that the impact of poverty is to diminish this resource.

Too often than not, the government has failed to utilise local resources adequately. There is a tendency to promote imported products at the expense of local materials. This is the same situation where human resource is concerned. Local human resources are neglected in preference for expatriate personnel. This turns out to subject local workers to misery.

vii.   Culture of Poverty

Culture of poverty refers to the environment, institutions, individual behaviour, policies and practices of poverty affecting those experiencing it as well as those observing its conditions. Culture of poverty constitutes a design for living that gets passed on from one generation to the other. Individuals feel marginalised, helpless and inferior, and adopt an attitude of living for the present only. This leads people to approach life from a deficit perspective instead of a wealth perspective.

Therefore, not all poverty should be blamed on outside factors as causes, but that some people are poor as a result of inducing it on themselves as individuals and as nations. This means that some people have made themselves poor due to laziness. Some old and young people have refused to improve their lives by adopting a culture of laziness (Ashley 1996: 169 - 171). If left unchecked, this attitude develops into a syndrome of dependence for survival (Nicola 2005: 17). The Bible teaches that improper habits and apathy towards work can often bring poverty in people's lives (Prov. 10:4f; 13: 4f). Unfortunately, this kind of poverty affects not only individuals, but families and their communities. Bansikiza (2007: 47) decries that some people stigmatised themselves by believing that they or their families were not made to be rich and live comfortably. This attitude perpetrates poverty, and acts as an obstacle to development.

viii.   Lack of accountability

Accountability is the requirement for officials to be answerable to stakeholders on the disposal of their powers and duties, to act upon criticisms or requirements made of them, and to accept responsibility for failure, incompetence or deceit. Accountability mechanisms can address both those holding office and the nature of the decisions those in office make

For instance, the report presented by the Civil Society for Poverty Reduction (CSPR) on June 23, 2011 titled 'Impact and Implications of Public Expenditure Irregularities on Poverty Reduction in Zambia' based on the 2009 Auditor General's report, revealed that there are still some members of the Zambian Public Service who seemed to be free to divert with no regard to human cost and forgone development. The report further stated that out of all public expenditure devoted to the Poverty Reduction Papers, almost K38.0 billion of the major purchases were expended in contravention of the provisions in the Public Finance Act of 2004 and Financial Regulations (CSPR report presented on June 23, 2011).

ix.   HIV/AIDS pandemic

The high prevalence rates of HIV/AIDS are contributing to poverty levels in Zambia whose situation is likely to rise until a lasting solution was found. It is estimated that 1 in every 7 adults in the country is living with the HIV virus (UNAIDS 2010 report). The virus does not only affect the vulnerable people, but also the wealthier and educated. This indicates that the impact of HIV/AIDS has gone far beyond the household and community level. The public sector, the economy have both been weakened, resulting in stifling the national development. This worrisome situation has been acknowledged by the country's Poverty Reduction Strategy Paper in the IMF April 2010 report: Monitoring the Declaration of Commitment on HIV/AIDS and the Universal Access Biennial Report). The loss of workers to the pandemic can lead to a large reduction in the country's economic development.

Moli (2001: 6) decries the prevalence rate of HIV/AIDS which is affecting development in many countries. Many people who die are in the productive age, between 35 – 50 years.

The other concern is when one progresses from HIV infection to AIDS, the body becomes weak, and falls prey to a range of other infections, and then treatment has to be sought. This process leads people to spend a lot of finances on medical care, nutrition, food supplements and other requisites, a situation which leaves the rest of the family vulnerable especially when death strikes, leaving behind bereaved families mostly whose members are economically powerless.

x.   Excessive consumption of alcohol

It has been observed that many young men and women spend potential time drinking alcohol instead of doing gainful employment (Engelhardt 1986: 207-209). They patronise beer places which operate from very early in the morning to late in the evening. Excessive alcohol consumption has telling effects because when one is under such influence the normal senses cease to function properly leading to violence, family breakdown, sexual misconduct leading to the spreading of HIV/AIDS (Kasenene 1998: 30, 31). The other factor is that colossal amounts of money are spent on alcoholic at the expense of family well-being and national development. Maurice (1990: 54) adds that some lives have been claimed due to excessive consumption of alcohol.

The Zambian government has banned the manufacturing, distribution, packaging, stocking, sale and consumption of alcohol beverages packaged in sachets commonly known as 'Tujilijili'. This is because the situation seems to be getting out of control as people drink beer for 24 hours, every day throughout the year. There are drinking places today that do not close at all, and everyone whether young or old have access to a drinking place or to alcohol any time they need it. This is a good decision that must be supported by all stakeholders such as the church. Though the Law restrictions on the sale of alcohol to people under the age of 18 have proved not working as they are not enforced (The Post Newspaper Zambia, 23 April, 2012).

10. Towards the Ecclesiology of Development

What does the ecclesiology of development mean for the Church and its involvement in development? Churches, especially in Africa have significantly contributed to development. However, there are still several crucial social issues that remain a challenge to the church in Zambia today, especially the RCZ. Poverty tops the list of these social challenges. In terms of development, the Church qualifies to be the agent of development because it has the mandate from God. It is also in constant touch with the majority of the people at the grassroots. The levels of poverty in the country, compels the Church to play a vital role, including the critique of the dominant models of development along with a commitment to people-centred, sustainable livelihoods (Johannes & Mans 2010: 368). While the challenge and commitment are significant, it will be irresponsible for the Church to withdraw from the fight against poverty. The Church was called to serve the poor (August 2010: 47). Therefore, the Church should aim at promoting development of humane living standards.

From the research that has been conducted in the communities of George Compound, the findings bring out a clear picture about the plight of the poor. It can be seen how masses of people are struggling to survive, without hope to their misery. The church having been given the mandate by God to fight poverty and is serious with development, will no doubt agree with the Pastoral Letters done by the following two church mother bodies on poverty alleviation in Zambia:

10.1   The Council of Churches in Zambia views on Development

The Council of Churches in Zambia (CCZ) is an ecumenical umbrella organization of the mainline Christian churches that seeks to promote cooperation and fellowship between Christian churches and organizations in the nation.

The CCZ as part of a development-oriented civil society embarks on programmes aimed at alleviating poverty and human suffering among Zambians. Through its applied research and advocacy programmes, the Council lobby's government to

formulate better national policies and laws to enable citizens live dignified and fulfilling lives.

Among its other fundamental values and conviction the CCZ seeks to be expressions of the confession of Jesus Christ as Lord and Saviour uphold a holistic focus on the human being and human well-being that caters the spiritual, physical and social.

Therefore, given the escalating levels of poverty in the country, and in line with its values and conviction the CCZ at the end of the 28th General Conference which was held at the Mulungushi University in Kabwe from the 15th – 19th August 2009, under the theme: "Seeking Justice for All" came up with the following declaration: <http://globalministries.org/news/africa/council-of-churches-in-zambia.html> (accessed June 15, 2010):

i. "We hereby proclaim and affirm our prophetic voice according to the words of our Lord and Saviour Jesus Christ: 'Luke 4: 18, 19'. The church continues this mission of Christ of bringing salvation to all people, liberating men and women, boys and girls from all that binds them – thus freeing them to live lives in abundance in accordance with God's vision, image and likeliness in which all people, male and female, are created equal (Genesis 1: 27)

ii. "We as church leaders pledge NOT to relent being the voice of the voiceless and at the same time will continue to listen from God at all times to will and to seek justice for all. There is no doubt about the clear Biblical injunctions that impose a social responsibility upon Christians, and especially a concern for the poor and underprivileged (James 2: 14 – 16, and 1 John 3: 17). Not only has God clearly imposed social concern upon us in Scriptures, but in them he has also given us guidelines of conduct to direct us. What then does the Lord require of us? "He has shown, O man, what is good. To act justly and to love mercy and to walk humbly with your God." (Micah 6: 8).

iii. "We commit ourselves to be active participants and not only spectators in helping reduce the poverty levels in the country by engaging the people of Zambia on all civic issues aimed at raising awareness in the nation on the need for people's participation in policy formulation on poverty alleviation at all levels, monitoring of budget expenditures and in public institutions i.e. schools, hospitals, etc, and the ability of the Zambian people to claim their God-given rights.

iv. "We urge the government to take its responsibility on poverty reduction seriously without making excuses – Zambia is a country rich in natural resources that has experienced significant economic growth in the last 8 years but despite this recent economic growth, over 60% of the population of Zambians are living in poverty. These conditions violate a wide range of human rights and threaten the lives of all people – women, men, children, persons with disabilities, people living with HIV/AIDS and the elderly. We urge the government to honour all commitments, protocols and instruments they have signed and those they will sign in the future in relation to poverty reduction, i.e. the Millennium Development Goals, vision 2030, the Abuja Declaration, the 5th National Development Plan (FNDP) and to commit adequate resources to achieve the goals".

As earlier said that the CCZ is the umbrella body of all mainline churches, it means it is advocating on behalf of the masses of people experiencing poverty. The CCZ is reminding the government about its forgotten responsibility of providing social security to its people. The government should take heed of such a lamentation.

10.2   The Zambia Episcopal Conference views on Development

The Zambia Episcopal Conference is the body representing the Roman Catholic Church and believes that as a church, it has the right to speak about human rights and the role of the public authorities. It is the belief of the Roman Catholic Church that the essence of Christianity is a call to active involvement in the affairs of this world because a Christian does not comprise two lives - physical and spiritual, which

can necessitate the separation of the two. Rather a Christian lives a unitary life, and so one is the same that face political, economic and cultural realities of everyday life.

The church has the mandate to speak on social issues as they affect the wellbeing of people, and so it cannot afford to stand aloof to the realities that affect their daily life. This is the more reason why the church recognises that it has a mission to be involved in promoting the welfare of the humanity in all the spheres of life.

The following are some concerns from the Pastoral Statement of the ZEC on solidarity in face of the country's social crisis delivered on 16th June, 2000 <http://www.docstoc.com/docs/43835961/THIRTEEN-ANNUAL-ACTIVITY-REPORT-OF-THE-AFRICAN-COMMISSION-ON> (accessed June 15, 2010). It was delivered by the Archbishop Merdando Mazombwe President of ZEC and Fr. Ignatius Mwebe the General Secretary of ZEC on behalf of the ZEC:

> "Is not this the sort of fast that pleases me:
>
> to break unjust fetters,
>
> to undo the thongs of the yoke,
>
> to let the oppressed go free,
>
> and to break all yokes?
>
> Is it not sharing your food with the hungry,
>
> and sheltering the homeless poor;
>
> if you see someone lacking clothes, to clothe them,
>
> and not to turn away from your own relatives?" (Isaiah 58: 6-7)

> The statement was a follow-up to the communiqué that ZEC members had released on 29th January 2000. The Roman Catholic Church is involved in various community programmes because it is concerned about the poverty situation in the country as it affects the wellbeing of human dignity.
>
> What the Roman Catholic Church is doing in promoting community development should in a way be emulated by the RCZ

The following were some of the concerns that were raised in the Pastoral Letter:

i.   The health system continues to be in a state of crisis. Anyone visiting a government hospital or clinic today cannot but be shocked to find the absence of basic essentials like nurses, doctors, medicines, etc.

ii. The education system is similarly in a state of crisis. Recently an assessment of primary and secondary educational systems was undertaken by the government. The report reveals the very disturbing decline in the quantity of education being offered to children. Yet there can be no future development without healthy and educated citizens.

iii. Effort is being made by religious sisters who have from to time to time gone out to minister to the needy in the country in many and different ways. Meanwhile the Bishops had the opportunity to meet with the President and top government officials to discuss development issues.

10.3   The Evangelical Fellowship of Zambia (EFZ) views on Development

The EFZ was established in April 1964 as a mother body of Christian denominations, local churches, Para Church Organisations, mission agencies and individuals <http://efzsecretariet.org/index.php?option=com_content&view=article&id=68&Itemid=34> (accessed June 13, 2012). The mission of EFZ reads:

"To identify, empower and mobilise evangelical churches and mission agencies for the effective evangelisation and transformation of Zambia."

The EFZ is committed to development of people's living standards as can be seen from some of its objectives that say it is set to provide humanitarian response to disaster situations supported by long-term development interventions, as well as to empower the poor, marginalised and vulnerable persons and house-holds.

The EFZ being the Mother body of Evangelical churches and faith based organisations in Zambia, has been spearheading the envisioning of the church for a response to the pandemic HIV/AIDS, addressing problems of long-term food security as well as advocacy and good governance.

The EFZ believes that the roles she is involved in are designed to have a significant impact and bring sustainable and transformative development in the nation and in its member churches.

10.4   Ecclesiological Characteristics of Development

The following are the ecclesiological (church based) characteristics of development that the RCZ should endeavour if it is to competently meet the various needs of poor and vulnerable people:

i.   All- Inclusiveness

Jesus Christ in His ministry had adopted an all-inclusive approach. What it means is that He embraced everyone regardless of their social or gender status – the sick, poor, rich, young, old, men, women, Jews, Gentiles, tax collectors, sinners, etc. He did not segregate any one. His aim was to destroy hostility and create one people.

Therefore, the Church being the representative organ of God on earth must emulate the master in the mission of development. If the Church is to succeed in its mission of development, it should not segregate or exclude people for any reason. The Church must be integral in its approach to development and incorporate everyone. This concept can be applied in order to ensure a broader understanding of the function, meaning and theology as it gets involved in service delivery to community. This in itself represents an integral and all-inclusive community of faith (Orobator 2005: 2003). This integrality relates to how the Church conceives its mission, whether it sees it in a narrow or broad evangelical vision.

ii. People-Centred Development

This concept is also referred to as "another development", "alternative development", "counter development", or "participatory development", and finds its origin in the manifesto of the Manila declaration on People's Participation and Sustainable development, which was drawn up by thirty-one NGO leaders in June 1989 (Korten 1990: 217). The emphasis of this approach is that people, their quality, bondedness, and interaction should not be ignored. People-Centred Development is a holistic process of human transformation. People in the community must be

122

trusted, and respected, and their skills, abilities, potential and values appreciated as well (Korten 1990: 67 - 71).

Korten (1990: 3, 4) proposed a people-centred development strategy that incorporated the values of justice, sustainability and all-inclusiveness. According to him, the prevailing growth-focused development strategy is not sustainable and is riddled with a lot of inequitable. It is for this reason that Korten calls for the transformation of our institutions, technology, values and behaviour, in consistent with our ecological and social realities. Liebenberg, Sybert and Stewart (1997: 157) stress that people-centred development builds on the participatory and learning process approaches whose integral components are:

    i.   Population participation in development

    ii.   The need for sustainable development

    iii. The support and advocacy of the people's role in development by the bureaucracy, NGOs, and voluntary organisations

For development to be well-meaning, the position of Korten cannot be more than over emphasised. People centred development should be considered as the only way to develop sustainable communities. The common development practice of increased economic output through natural resources depletion is wrong.

    iii.   Compassion

God is spoken of as the "'Father of Compassion and all comfort'"(1 Cor. 1: 3). In the gospels we read that Jesus was always moved with compassion to reach out to the needy people <http://www.preacherscorner.org/compassion-jesus.htm> (accessed July 26, 2010). The example of Christ challenges Christians to forsake their own interests and act passionately towards the vulnerable people (Hirmer 1981: 140, 141). The Parable of the Good Samaritan is an ideal example of compassionate conduct. Therefore, the Church in its development role should endeavour to promote respect for those who are in need, regardless of their religious beliefs, gender, race, social status, etc.

According to Neff (2003: 223 - 250), successful development programmes have eluded many organisations due to lack of compassion for poor people. Poor people

are not to be treated like objects, but subjects. The understanding that even poor people need self-esteem in order to be psychologically healthy is almost a truism in rich countries. The assumption that high esteem is synonymous with well-being applies throughout an individual's lifespan. People involved in development programmes must know that treating the poor with compassion makes a very big difference to them. Compassion can transform the standard of care and improve the lives of poor people.

Compassion goes with having right and good people in leadership. Therefore, leaders whether politicians, church leaders or others, should make use their positions to help the voiceless and less privileged. God's love for mankind becomes meaningless when people who are called leaders treat the poor and less privileged with injustice. Every responsible leader should endeavour to leave this world a better place for others to live in than the way it was found (Bishop Alick Banda, The Post Newspaper Zambia – 24/06/2011).

iv.   Empowerment

Empowerment is another characteristic of capacity building and refers to the process through which people are enabled to identify and meet their own needs. Capacity building is the process of developing and strengthening the identified skills of the local people, their instincts and abilities, by organisations and communities for them to survive, adapt, and thrive in the fast-changing world. Therefore, the Church as the agent for development should endeavour to empower less privileged people by helping them make good choices of their own, letting their voices be heard, and helping them to become agents of change in their own environment.

The first president of Tanzania Dr Julius Mwalimu Nyerere (Interview with Alliance Magazine on 01/06/1998) once said: "... we do not develop people, but people develop themselves..." The researcher agrees with this understanding because genuine change comes about by an empowered people which involves a change towards life as it is said that continual change in human societies is a fact of life (Bate 2003: 110). As prevailing situations change people are able to adapt because it is not possible to remain unaffected.

The following factors have been sighted by Elwood (1988: 93 - 95) as necessary for the process of empowering poor people:

i. Empowerment is the power that comes outside them which a gift is given to poor people as they are a powerless people. This is reflected in the affirmation that God alone is the Ultimate source of power for no other reason but because He is the Creator (Gen. 1: 1). It is from the Lord that humanity is able to derive power. It is argued that whatever a person has is from God as a free gift and trust. However, there is need for caution: the power to be entrusted into the hands of the poor has to be used not selfishly, whereby one concentrated on satisfying personal ego, but in relation to the environment and to God's will and purpose.

ii. Empowerment is to do with the direct freedom of humanity, even to the extent of disobeying God their Creator, which could be considered unfortunate

iii. Empowerment is about organising people because so that they could be listened to despite being poor.

iv. Empowerment is about enabling poor people increase power they already have by joining hands with them to improve their lives. This helps poor people assume control over their own lives in the context of their environment. Therefore, for any community to develop, the focus must be on the capabilities, potential, power, available resources, knowledge and skills available to them.

Since the community knows its needs better than anyone else, it must be allowed to take the responsibility for their own development as their right. Excluding them entails denying them their human dignity and the expertise of their own experience. Gort (1980a: 12) challenges the Church to build a relationship of solidarity with the poor and oppressed, as this is a central and crucial priority in Christian mission.

The challenge remains with the RCZ to bear the cross of the poor in solidarity with them, as they endeavour to radically obey God's will in development. This will lead

to the necessity of restructuring the church so that all its organs are able to respond appropriately to today's challenge of poverty.

Karl Barth (1957: 386) aptly describes this necessity in the following way:

> "... The human righteousness required by God and established in obedience has necessarily the character of a vindication of right in favour of the threatened innocent, the oppressed poor, widows, orphans, and aliens. God always takes His stand unconditionally and passionately on this side and on this side alone: against the lofty and on behalf of the lowly; against those who already enjoy right and privilege and on behalf of those who are denied and deprived of it."

v. Participatory

Literally this means taking part in what is happening. This is the question for those concerned with governance issues whether participation of by people in local community is effective. It must be mentioned that effective participation only occurs when members of the particular group or community are given the opportunity to place questions on the agenda of the programme(s) to be embarked on and to express their preferences as to the final outcome during the decision-making process. Effective participation can occur directly or through legitimate representatives (UNDP 1996 Report).

The active involvement of local people in civic and developmental organisations, political affairs and local government, with the purpose of influencing or having a say in decisions that affect their lives is essential for human growth and for creating awareness of their own problems (August 1999: 22). Participation may be at different levels, leaders and members, and of different intensity i.e. merely supporting leaders or actively taking part in activities as Swanepoel and De Beer argue (1997: 470). Participation has a multi-dimensional nature which is not only reflected in the various socially – constructed interpretations of the concept, but also in its underlying principles and dimensions. What causes participation to be a component of the complex process of human growth is its complex and multi-dimensional nature.

126

Burkey (1993: 50) explains that human growth implies the development of self-confidence, pride, initiative, creativity, responsibility and cooperation. However, this growth has negated many communities in Zambia because of having the attitude that such programmes belong to the government or other organisations, and not to them. To this perception of things Swanepoel and De Beer (2004: 26, 27) explain that developmental programmes are not the property of governments, NGOs, the church or any agency, but the local community. However, as noted by (Korten 1986: 20) the poor cannot make meaningful decisions not until they are engaged in a Social Learning Process. According to Rahman (1993: 5), this Social Learning Process can only be manifested within the parameters called of the Participatory Action Research (PAR) model whose prime purpose is to collect information needed for organising that honours, centres, and reflects the experiences of the people mostly directly affected by issues in the community. Chambers (1997: 157) challenges organisations and agents involved in development to 'hand over the stick' to local communities; meaning local people will have to lead the way in development through self-reliance. Rahman (1993: 180 - 209) provides another purpose of PAR, which is to nurture the skills of the poor in the investigation and analysis of their situation so that they may arrive at solutions that can resolve their own problems.

Swanepoel and De Beer (1997: 470) add the following as obstacles to participation:

i.   Operational: this is to do with issues of centralisation of power, limited capacity, limited coordination, and inappropriate technology.

ii. Lack of structural support for participation: for development to take place, appropriate structures are necessary. These are systems that will support development at all levels in society and all ages of people.

vi. Sustainable

Sustainability is a process by which a better life for society is obtained, and implies creating an environment for better life through the provision of good services such as jobs, better education, health centres, and food security for people (Seymour 2002: 16). Since the purpose of undertaking development projects is to improve people's living standards, it is therefore prudent to promote a process of on-going

personal and community change that comes from within the community itself. Only by going it this way will development be sustainable.

Ahwireng-Obeng (1999: 261), suggests that it is important to realise that sustainable development should ensure that the future generations are able to live at least as well as the current generation. This is tying up very well with the way The World Bank, through the Brundtland Commission, defines sustainable development:

> "The ability to make development sustainable by ensuring that it meets the needs of the present without compromising the ability of future generations to meet their own needs" (World Commission on Environment & Development 1987: 8)

Indeed this is the standard definition when judged by its widespread use and frequency of citation. The use of this definition has led many nations and organisations to see sustainable development as having a major focus on intergenerational equity. This means that every generation must have enough for its own survival, but without neglecting the needs of future generations.

Sustainable development also refers to the kind of development that does not exploit the environment, but manages it in order to continue sustaining life, for generations to come (Swanepoel and De Beers: 2004: 499). Therefore, it is the great expectation of the Triune God that people will live in such a way that they show responsibility over what was created and entrusted to them. This is what true stewardship is all about.

It is said that the Brundtland Commission of the UNDP 1996 made a political turning-point by making the concept one of geo-political significance and the catch-phrase it has become today. However, the researcher considers this as not only being political but also the social responsibility on the part of UNDP. Therefore, this understanding has its own implication for development. The basic implication being that the present generation should leave for the next generation enough stock of 'quality of life' assets no less than those which it has inherited.

vii.   Justice

The subject of justice occupies a central part in the scriptures, and as such, it is expected to be practised and lived by God's people. Schultz (1997: 838) explains that the reason for this is because God demanded justice among the Israelites. This justice was not based on human law code, but on God Himself. Scott (1980: 155) says that Martin Luther the reformer commented that the biggest issue of our time is social justice in a global context. The Church being the community of all people speaks up on behalf of the powerless, enabling them to speak for themselves against injustice which leads to poverty. Justice is the strongest message of the major prophets of the OT, and a recurrent theme throughout the latter prophets.

A suggestion has been made by Davis (2006: 22) that the repetition of this theme by the prophets was one means of underscoring it. In Ps 61: 9, it is written that the Lord who loves justice could not listen to Israel's worship and prayers because they lacked these attributes. These attributes are a serious condition for people that belong to God, as they are supposed to emulate their God. A stern warning is put by Bosch (1991: 434) that poverty cannot be uprooted just by providing technological know-how to poor people; but by removing of all causes of injustice.

Indeed poor people have rights in God's eyes that extend beyond what humanity may legislate. Justice is one of the attributes of God, and demands that the poor receive the same as others. The Law and the Prophets strongly point to the role of political authorities in taking care of the needs of the poor (Wright 2004: 179). The Bible recognises justice as of fundamental importance for the whole human being (Van der Walt 2005: 69). There are many areas in Zambia where justice is denied. For instance, the mineral resources in Zambia are being mined by the so-called foreign investors who pay almost nothing for them. In 2007, from $ 4.7 billion earned by the mining companies from copper and cobalt exports, Zambia only earned $142 million in the form of a mineral royalty and company tax. One sees nothing good but injustice at the most <http://zambianchronicle.com/2008/01/12/zambia-sees-400-min-revenue-from-new-mining-tax/> (accessed June 04, 2010). There can be no tangible results of development in poor people's lives not until the root causes of injustice get seriously addressed.

viii.   Liberating

Quoting Martin Luther King, Anna Nieman (2010: 37) says freedom without economic empowerment and access to social economic opportunities and resources is not freedom. So it is with development. Sen (1999: xi), argues that people today live in a world of two extremes; one that has unprecedented opulence with remarkable economic changes, and increased average life span and one that has remarkable deprivation, destitution and oppression. Therefore, human freedom is poor people's emancipation from the social chains of ignorance, other people, misery and institutions. This concept also embraces aspects of political freedom such as the rule of law, freedom of expression, political affiliation and participation, and equality of opportunity (Todaro 1998: 17, 18). This is what true governance should be all about. Swartz (1999: 41 - 60) says governance should refer to an authoritative system where the state draws on the energies and resources of civil society in pursuance of development objectives, whereas good governance implies public decision-making based on principles of decentralisation, co-operation, participation, accountability, transparency, etc.

Conclusion

In this chapter, the researcher has defined development in relation to poverty alleviation. It has been explained that development is the process by which the poor and vulnerable people get the empowerment that affords them the right to have control over their wellbeing.

As presented in the chapter, it is acceptable that poverty is a global phenomenon affecting billions of people with efforts being made by various secular organisations to alleviate poverty. However, all efforts by these secular organisations have failed to adequately address the needs of humanity because of applying wrong methodologies. It is believed that meaningful development undertakes to address the holistic needs of an individual person as well as the community in a qualitative and quantitative manner.

God's directives throughout the Scriptures have both God-focussed (vertical) and human-focussed (horizontal) dimensions that are inseparable. This kind of development needs only the church to administer it given the fact that it is the approved and accepted agent for transformational development because it has the mandate from God the owner of Mission (Missio Dei) to whom all creation belongs. However, the church should not only be committed to fulfilling the vertical dimension, but also the horizontal, because any failure to fulfil both is disobedience against God.

This concept agrees with what Sugden (2000: vii) says that the theme 'Mission as Transformation' has become the main feature among the mainstream orthodox Christianity especially in the Third World nations as well as some organisations working for the alleviation of poverty among the poor.

Important questions that need good response come up: Will the RCZ remain unaffected by peoples' suffering? Will the RCZ respond to its noble duty of development? If the RCZ is going to respond to poverty, what gospel message will it preach to poor people? What will be the content of that gospel message?

The RCZ like any other church called to do development, should realise that it is mandatory to challenge poverty and its effect on human life. For a long time the RCZ has not aggressively taken the challenge of development, but now it is the time.

The researcher commends this approach and implores the RCZ to take if it is to be of relevance in today's society that is ravaged with poverty. However, for the RCZ to realise the objectives of development, it must begin and end with the Triune God the owner of mission because God is concerned about the welfare of the poor and vulnerable. Therefore, God expects the church to be fully involved in matters that promote the full development of humanity.

In the next Chapter, the researcher will be discussing poverty from the Biblical perspective which explains why and how God attends to the needs of the poor and vulnerable people. It is in the understanding of the researcher that this chapter will eventually help the RCZ understand better why it must get involved in development.

CHAPTER 3

OVERVIEW OF BIBLICAL & THEOLOGICAL PERSPECTIVES ON POVERTY

3.1 Introduction

This chapter is providing an overview of Biblical perspective on poverty. In poverty alleviation, the Christian ethical perspective is the basis on which this investigation is carried out. Some guidelines on poverty have been drawn from the Old Testament (OT), the New Testament (NT), the early Church Fathers and John Calvin. The hypothesis being that having a better understanding of Biblical perspective on poverty will help provide guidelines for the purpose of comprehending poverty today and resolving it.

The alarming levels of poverty have necessitated numerous active groups, countries and international agencies seeking to eliminate poverty in order to improve the poor people's living conditions. It must however, be noted that what has been missing all along is the understanding that before these agencies got involved in the fight against poverty, Christian communities have been already been long at the forefront. However, numerous Christian agencies, churches and individuals are falling far too short of the Biblical expectations of ministering to the poor. Without questions, social development is a Biblical directive of the Triune God to the church. Based on this fact, the church has to show commitment to the pursuit of liberating people not only from eternal damnation through salvation in Christ, but also from social challenges.

The Biblical view of poverty contrasts that of the secular world perceives it from the way matters of poverty are addressed. It is with no doubt that the worldly approach focuses on humanistic factors where the cause of poverty is linked to systems and exploitation. What this basically means is that by extension, any person or country that prospers seemingly does so for no other reason but because of exploitation or by chance. In fact, God is removed from the centre of development and replaced by human effort. Salvation is holistic in nature therefore neglecting meeting people's social needs proves that the Gospel is meaningless. Which is not the fact because the

Bible speaks loud and clear about the need for a social ethic of caring for the poor, and a Scriptural grounding within Christian theology provides a primary foundation for a Christian ethic of social response to the needy.

It is a sad development that most Christians today embrace such a worldview whether knowingly or not. God is often not considered sovereign when defining poverty. The tacit premise is that God watches passively from a remote distance to see how we act with the means He has given us. However, there is need to know what the Bible teaches about poverty and how to alleviate it. Failure to see poverty from a Biblical perspective leaves Christians with no alternative but to adopt secular teachings.

On the contrary, the Christian view on poverty places God at the centre of everything as the ultimate and sole authority. Wagner (2004: 259, 260) stresses that God is the foundation of all facts because He created reason and value judgments, since right always lines up with His nature, and wrong always goes against it. Therefore, because a worldview impacts every part of life, the Christian's understanding of God proceeds to have a ripple effect through each and every field such as theology, logic and philosophy, ethics, physical sciences, psychology, arts, politics and government, economics and sociology.

Throughout its history, the church is known to have been faced with various types of interpretations on how the Bible could be made relevant in the series of spectrum of society. it is the known truth how the OT prophets and the apostles in the NT made an indelible mark on society in their own time from which today we are able to draw attention on important themes such as justice, righteousness, mercy, love, etc.

With God, the world is open to His purpose and intervention because He is the Creator and Omnipotent. God exists and is never detached from what He created, but cares about it. The only handicap is on the part of humanity for having a limited understanding of who this God is and what His purposes and intentions are for His creation (Isaiah 59:1f).

It has been noted in recent times that the church seems to be repositioning itself in the role of speaking against the social-economic injustice faced by masses of people, and taking deliberate roles that bring about upliftment to human life.

The basis for all that the church believes about the moral dimensions of development life is its vision of the transcendent worth i.e. the sacredness of humanity. The dignity of humanity, realised in community with others, is the standard against which all aspects of development must be measured. Therefore, in considering the Christian moral vision, it is prudent to seek guidance from the Scriptures because they the accepted standard and also contain the truth about poverty and development.

3.2 The OT view on Poverty

The Scriptures open in the book of Genesis with God in the action of creating everything and declaring them good. God is the Creator of the world; and the world as cosmos is a positive reality. This means that the creation is the good work of the good God (Gen. 1) for the blessed existence of humanity. Before the fall of Adam and Eve, they experienced the creation as one harmonious whole.

However, the fall of humanity which was essentially sin (all in the name of exercising human freedom), introduced forces of disintegration into God's creation. The fall made humanity to experience a two-fold alienation. First, humanity and the rest of the creation were estranged from God (Gen. 3: 8) as their communion with the Owner of life and sustenance was broken. Second, humanity lost its capacity to enter into a proper relation with nature and the whole creation. There was now enmity between the natural world and humanity which replaced the relationship of harmony and care.

 The world that was once characterised by goodness had now become the centre for domination and exploitation of God's creation for selfish ends by greedy human beings. Thus, manifold forms of disintegration set in which converged in the fact of death and corruption. Fear of death instilled anxiety, acquisitiveness, greed, hatred and despair in humanity. The fall of humanity is also to blame for the modern forms

of economic exploitation, racial segregation, tribalism, nepotism, war, genocide, etc are all consequences of the fear of death and collective signs of death.

An important observation is made by Carroll (1992: 15) that the prophets were inspired by the Biblical message and indignant at the prevailing social situation, from a wide theological and ideological spectrum across the centuries did not remain silent but were courageous enough to speak against the status quo.

The OT views poverty as an involuntary social evil that must be abolished and not tolerated. This is the more reason why the fundamental and persuasive theme in the OT is the upholding and protection of the poor and vulnerable people by Yahweh. According to Plein (1992: 402), the OT denotes two things about poverty:

1   The lack of economic resources and material goods

2   Political and legal powerlessness and oppression

Plein (1992: 403 - 414), agrees with other authors like Magezi, Mott and Braaten in analysing Hebrew words that are used to translate the term 'poverty':

'ebyon: the term refers to someone who is distressed economically. He/she is a beggar.

Mahor: having the need for material provisions

Ras: this term denotes one who is politically and economically inferior. Refers to someone who is lazy resulting in the failure to improve one's welfare

Dal: referring to one who is weak, inferior or lacking

'ani: denoting one who is economically poor, oppressed, is exploited, suffering. This is a term in Hebrew Bible meaning poor.

'anawim: a rare word for poor. Many scholars believe it is a conjunction of poverty and piety.

However, these Hebrew words translated as 'Poverty' may only make sense if understood and applied in their particular context.

135

According to Hoppe (2004: 15), the Hebrew Bible has a unique vocabulary on the poor as it uses various terms. Therefore, it is important to note the distribution of the vocabulary through the Hebrew Bible that refers to the poor. In fact, the distribution reveals selectively on the part of the Biblical authors (Pleins 1992: 403). It is observed by Magezi (2005: 53) that although embodying the various ideas of poverty may be a complicated task, there is however, an insightful trend that may be adopted. From the Hebrew perspective, poverty is understood as a distressful economic situation, lacking material support, weakness, inferiority complex, explication and suffering.

In the Hebrew context, poverty denotes people that are needy, powerless and abused by those with greater power. The poor are understood as people who are failing to provide for themselves basic needs. Further, poverty is understood not based on the individual person's vulnerability, but in relation to the whole community. This entails poverty must be understood as relative.

In the book of Deuteronomy (10: 14 – 19; 24: 14 - 22), God forbids the exploitation of people on the periphery of the economic mainstream. This is accomplished by calling on the rich to show concern to the poor and vulnerable people by being generous to them. God further prescribes to the rich on how they were to offer interest-free loans to fellow Israelites (Ex. 22: 25; Lev. 25: 35 – 38, and Deut. 23: 19, 20). On this kind of loans, Hoppe (2004: 26) comments thus:

> "The loans envisioned by the Biblical legal tradition have no resemblance to those central to today's capitalist economy. The interest-free loans to those in critical situation were not given in order to raise capital for expanding operations. The Biblical legislation envisions loans of food to prevent hunger or starvation and of seed to raise the next year's crop"

According to Adeyemo (2006: 232), God emphasises the reality of poverty and how the more affluent are to deal with it in relation to the poor. God prevents a permanent debtor class from arising in Israel. He makes a provision that every outstanding debt should be forgiven at the end of every 7 years. To this effect, God

gives a stern warning to the Israelites on four (4) possible dangers that might fall on them if the Law was not obeyed:

i. A hard heart - ignoring the needs of the poor (vs. 7)

ii. A closed hand - withholding what the poor lacked (vs. 7)

iii. An evil thought - hesitating/ refusing to loan money to poor people because the year of cancelling debt was nearing (vs. 9)

iv. A grudging heart - a reluctance to satisfy the needs of the poor among them (vs. 10). Not only were they warned about selfishness, but more importantly they were encouraged to be spontaneously generous (vv. 8, 10, 11).

The above warnings suggest that there must always be the spirit of generosity among people that call God their Lord. God's people should not only open their hearts and hands towards poor people, but also their treasures.

Since Biblical times, Jewish writings have dealt with the treatment of the poor and disadvantaged in society. The Jewish point of view has been that the poor and disadvantaged have a right to receive support and help from those who are affluent. Every member of the Jewish community has the responsibility and obligation to contribute to the care of the poor and needy. As the source of all sustenance, God provides the more privileged with their lot. Therefore, just as God has given to them, so with gratitude of heart they must give to the poor and the vulnerable in society. Because God has a special concern for the poor, so must the Jewish community. These principles are reflected in the writings and laws governing the treatment of the poor throughout Jewish history.

Maggay (1994: 63) points out that in the OT, God provided many ways by which the poor and vulnerable were cared for:

i. The laws of Gleaning (Lev. 19: 9 – 10; Deut. 24: 19 - 22). During harvesting time, farmers were not to remove everything from their fields, but not to harvest the corners of their fields for poor people; and when harvesting, if

137

some crop fell to the ground, it was not to be picked up but left for poor people.

ii. Returning a garment that was taken in pledge from the poor before sunset

iii. No hardening of heart or closing hand against the needy (Deut. 15: 7 - 11)

iv. Tithes (Lev. 27: 30 - 34). The tithes belonged to the Lord, and were meant to provide funds to the church and the poor. These funds were dispensed by the priests to those who were truly needy <http://www.leaderu.com/orgs/probe/docs/poverty.html> (accessed July 13, 2010).

Throughout the OT, the Lord established a consistent pattern for the nation of Israel to provide for those who were in need. The attitude of a caring heart is encouraged by God based on the dignity and unity of humanity and the belief that everything belonged to God (Ps. 24). In caring for the needy, God was establishing a principle for Israel to be light to other nations by using what He had blessed them with to provide for the needy. The cause of the poor is particularly enjoined upon Israel as befitting a redeemed people who are entrusted with the character and standards of their Redeemer. For this reason, it is not surprising that the NT continues to champion the cause of the poor.

Schofield (2001: 13, 14) states that the patriarchs appear to have lived by God's standard of helping those in need e.g. Abram gave generously to Lot (Genesis 13) and Jacob showed his generosity to Esau (Genesis 33: 11). Within the law, the Lord Himself also cared for the poor by allowing them to bring less expensive offerings such as pigeons for sacrifice (Lev. 5:7). Deut. 14: 28, 29 outlines giving of the tithe of every third year to the poor.

The fact that poverty is to be a permanent feature among them, is a reminder enough to the Christian community that their responsibility must be long term and consistent (Deut. 15: 11). God promoted an attitude of a caring heart based on the dignity and unity of humanity, and an understanding that all possessions were from the Lord (Job 1: 21). By this, God was actually setting a principle for Israel to be used

as a standard for other nations. This principle was established to counteract the sinful nature that had affected the hearts and economic well-being of humanity. The OT also gives praise to those who helped the needy (Psalm 41: 1, 2; Prov. 14: 21; 19: 17; 28: 27). To this point Samuel Johnson attests that descent provision for the poor is the truest test of civilisation <http://www.answers.com/topic/poverty-and-the-poor-1> (accessed June 20, 2010).

The prophets were not lacking in the advocacy for the care of poor people (Bratcher 1998: 178) because they condemned out rightly those who shamed or oppressed the poor or even chose to ignore their needs. Lotter (2008: 112, 113) further explains that the people of Israel, needed to acknowledge God as their priority in worship, practice obedience to His commands and provide service to the poor and less privileged people. At the same time, while the prophets do not blame the poor for their misfortune, neither do they idealise or glorify the poor and poverty (Dussel 1986: 105). Vawter (1969: 233) has said poverty was never sentimentalised by the prophets of Israel, they condemned it because it was considered an undesirable thing.

Poverty was an issue of concern on the part of the prophets. No violation of the rights of those that were defenceless or weak could escape the bold criticism of the prophets. They criticised strongly any unjust oppression of the poor like was said by Amos:

'This is what the Lord says:

> "For three sins of Israel, even four, I will not turn back. They sell the righteous for silver, and the needy for a pair of sandals. They trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed..." (Amos 2: 6, 7)

The prophets took such a strong stand against any injustice towards the poor and vulnerable people because poverty is understood to be deeply rooted in the relationship between humanity and God. Therefore, it was the responsibility of the people to provide care for the poor by feeding, clothing and protecting them from

anything that could harm their human dignity. Anything that would destroy human dignity would result in demeaning the Image and Likeness of God in the poor people He created

In the OT poor people were treated in a humane way, based in a set of strong ethical values aimed at preventing dishonesty and favouritism. These values are based on the status of the poor as God's children created by Him. Therefore, no one is expected to mistreat poor people. The whole idea is to remove the disparities that exist between rich and poor people which are as a result of selfishness, exploitation, and deliberate ignorance of God's commands.

The OT views poverty as an involuntary social evil and represented the poor who included widows, orphans and aliens as people to be succoured. For this reason poverty is a vice that must not be entertained in any way.

It is being agued by August (2010: 18) that poverty and oppression are not God's creation but were as a result of the fall of humanity (Genesis 3: 16 – 19). It is written in several passages of the OT especially during the ministry of Moses (Ex. 22, 23), how God set down guidelines on how to help poor people (Hoppe 2004: 21 - 24).

Plein (1992: 413) indicates that the legal, prophetic, wisdom and liturgical traditions all consider poverty, a matter of grave significance to the community. He says that poverty is a decisive concern in the prophetic and legal traditions. One is confronted in these traditions with the harsh living conditions of the poor people: hunger and thirst, homelessness, economic exploitation, legal injustices and lack of sufficient farmland. Given a serious consideration, all these factors form the network of poverty in the Biblical worldview.

As presented by Pleins (1992: 413), in many parts of the OT God is identified with the poor:

      i.   God is the Defender of the fatherless and widows (Deut. 10: 18)

     ii.   God is the Protector of the Poor (Psalm 12: 5)

    iii.   God is the Rescuer of the Poor (Jer. 20: 13)

    iv.   God is the Provider of the Poor (Isaiah 41: 17)

140

> v.   God is the Saviour of the Poor (Psalm 34: 6)
>
> vi. God is the Refuge of the Poor (Isaiah 25: 4)

There are both blessings and curses depending on how one related with the poor.

> i.   For those who bless the poor, God promises blessings (Pro. 14: 31)
>
> ii. However, for those who oppressed the poor, God promises to judge them harshly as well (Deut. 27: 19)

God's concern for the poor is seen in Him instituting the cereal offering so that the poor too may enjoy fellowship with God (Waltke 2007: 457). It is also alleged that poverty is thought to be as a result of wrong decisions or unfaithfulness to God's covenant (Pilgrim 1981: 20). The teaching here is that many elements of the Biblical laws were intended to protect poor people.

In Lev. 25, God institutes the 'Year of Jubilee' to be observed by all Israelites. Jubilee Celebration means to gather the blessings from the believers and in turn bless the needy of the community with goods and services. The term 'Jubilee' has a Biblical origin referring to 'the year of the Lord's favour…a year of rest' (Hartley 1992: 415 - 419). According to the Biblical prescription this celebration was to take place every fifty years, in the year after seven sabbatical years (Wright 1982: 261 - 263). During this year, no work was done on the fields because the land and animals were to rest. While those Israelites whose lands had been confiscated because of their inability to pay back loans and had become slaves, were set free and lands restored to them. Therefore, in the Jubilee year poor people benefited from the Lord's favour (Smith-Christopher 2002: 138 - 142). It was a year of forgiveness, reconciliation and the cancellation of debts. It was appropriately called 'The Year for Cancelling Debts'. The main objective of this law was to restore the economic equilibrium of Israel society, ensuring a right relationship with God. Stedman (2006: 304) says God's concern for poor people must equally be for the church today.

However, the fact that God loves the poor does not imply acceptance of their inhabitable conditions, but in order to deliver them from their misery. God's promises for the poor are not merely to show them His love, but to be actively

involved in their behalf as is written: "...I will satisfy her poor with bread..." (Ps. 132: 15). Therefore, because God is identifying Himself with the poor, the church should equally do the same. This is shown in Israel how care for the poor was regarded as an act of voluntary benevolence. Instead, the poor were entitled to such benefits.

The underlying principle was the assumption that poverty was due to be broken down in the equitable distribution of community resources or to a social status over which an individual person had no control over the poor, who included widows, orphans and aliens. This means the responsibility to care for the poor lay squarely in the hands of the privileged.

In Lk. 4: 14 – 19, Jesus was in the town where He was brought up, and as His custom was, He went into a Synagogue like every other Law abiding Jew. The worship leader honoured Jesus by asking Him to be the reader of the Law for the day. After reading, Jesus made an interpretation of the passage in which He affirmed that the prophecy had been fulfilled in the very ears of the congregation. Based on the fact that the passage quoted was one that spoke about the promise of a Messiah to a people that was sick, oppressed, and poor, an assumption can be drawn that these words were well known to most of those in attendance. Yet as familiar as this prophecy of Isaiah may have been, Jesus gave it a new meaning by personalising it "...today this scripture is fulfilled in your hearing" (vs. 21). In the view of Hanks (1992: 413), the teaching of Jesus focused on various issues that affected peoples' lives one of which was poverty. Jesus had a holistic approach to meeting people's needs.

The announcement of Jesus to the congregation on that Sabbath was that He was the long-awaited Messiah (Adeyemo 2006: 1213). That Jubilee announcement without any doubt aroused boundless joy and hope in many who heard him. This prophecy with which Jesus inaugurated His own ministry has remained a popular text for those who preach on behalf of the vulnerable people.

Therefore, the Jubilee Year represented a certain perfection of the Sabbath Year legislation. It provided for a double portion of the rest every 50th year. This means that every 49th year was a Sabbath year, followed by a Jubilee Celebration in the 50th year. The year was marked by both the release of Israelites in bond slavery as well as

the restoration of land to families who were forced to sell their ancestral holdings during the previous 49 years. Therefore, the two consecutive years meant that people were bound to restore land, personal and economic freedom and to depend on God (Lev. 25: 8 - 13).

From the time of creation of the Sabbath Day (Genesis 2: 2 -3) through to the Sabbath commands of Exodus and Deuteronomy, the Pentateuch develops the idea of a fulfilment towards which daily life presses. In Genesis 2: 1 – 3, the goal is fore-shadowed as a new type of time, blessed by God and set aside to enjoy an ongoing existence of fruitfulness, dominion and relationship (Alexander & Rosner 2000: 745 – 750). The grounding of the Sabbath commandment of Exodus 20: 8 – 11 in the seventh day of creation indicates that the Sabbath Day was an anticipation of a life in fruitful harmony with God.

The deliverance of the people of Israel from Egypt to the Promised Land, shared this 'Sabbatical' goal (Deut. 5: 15), so that the observance of the Sabbath was Israel's way of remembering who they were. There is no accident or coincidence that the Sabbath is singled out in Exodus 31: 12 – 17 as a sign and summary of the whole covenant relationship.

The Church today must understand that the institution of the Sabbath Day was not just a historical event, but had an eschatological edge from the first, in the sense that there was more to life than daily toil. As a redeemed people meant the Israelites were to find their *raison d'être* in the covenant relationship with YHWH. The place in which this relationship was to find expression was the land (Deut. 12: 9). This hope of rest would be fulfilled when God's people transcended daily toil through intimate fellowship with Him, and by living righteously and faithfully.

The Year of Jubilee was a social and economic institution that has a strong theological bearing on the entire human race. It is based in the understanding that all land and everything in it belonged to God. There are two theological images used in Lev. 25:

i. First, that they were aliens and tenants (v. 23). Such people that lived in Israel were totally dependent upon the Israelites for economic well-being as they owned no land. Their only survival was by way of being farm labourers, artisans, and servants. Therefore, if by any chance an Israelite lost land, there must be a provision for reinstatement.

ii. Israel solely occupied the land as 'foreigners with Him.' This concept is drawn from Israel's entry and subsequent occupation of the land of Canaan. For this reason, possessing the land of Canaan, all non-Israelites were considered as resident aliens and pilgrims. Freedman (1992: 1025) says Israelites were to have the same understanding. The status of the Israelites before Yahweh was analogous to that of their own dependence on God. Ultimately, this meant that Israelites never owned any land but Yahweh.

Jubilee was named after the sound produced by the trumpets announcing a feast day, in this case the Day of Atonement on which the Jubilee Year began Hoppe (2004: 30 - 33):

"Some horns were used to announce the presence of a great personage and to call assembly. The most common name for such a trumpet was *shopar* (ram's horn), while less commonly it was called *Yobel.*"

This perhaps refers to the joyfulness of the sound.

In summary, the Jubilee Year was intended to be a joyful celebration of God's Sovereignty. It held a two-fold function for His people:

1. Emancipation: Having been redeemed by God, no Israelite could forever remain a slave. The Jubilee was meant to restore equality among the Israelites

2. Social Justice: Equality meant lifting up those people who were in need. This prevented the emergence of a permanent debtor class in Israel. God's Providence is for all, and so the goods of the earth are the common property for all.

The meaning of the 'Jubilee Principle' is that it is unjust for people of the same tribe, faith and nation to enslave or impoverish one another permanently (Schofield 2001: 19, 20).

The celebration of Jubilee today should be no different from the past. It must also be an everyday action by the Church, going out to the less privileged people and sharing with them the blessings God has bestowed upon it. Besides this, the Church as the mouthpiece of God should also speak against all evils of injustices done to humanity. Blomberg (1999) declares that even within the OT economy, material blessings given to Israel were never viewed as an end in themselves. The abundance of these resources was to be shared with the nations surrounding them, and particularly the needy so that they remain a testimony to God.

The OT prophets are known to be people that never compromised their message regarding the poor and what God expected of His people in caring for them. These prophets showed God's displeasure when the poor, homeless, hungry, aliens, widows and orphans were taken advantage of, or were never shown any concern. Besides warning the Israelites against mistreatment of the poor and vulnerable, the prophets were also tasked to express Israel's mission to other nations. This implied that Israel's own wellbeing was dependent on how they treated other people in needy situation:

> "Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will before go you, and the glory of the Lord will be your rear guard. Then you will call, and the Lord will answer; you will cry for help, and he will say: Here am I. If you do away with the yoke of oppression, with the pointing finger and malicious talk, and if you spend yourselves on behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday. The Lord will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden like a spring whose waters never fail." (Is. 58: 8 - 11)

145

However, there is a lamentation from Matura (1984: 83, 84) that with the coming of modernity, the old system of providing support to the needy could not be continued, as things changed. There was a need to devise new means of providing for the needy. However, the Biblical principle of the right to support remains the same. The community institutions received contributions from all members of the Jewish community and distributed them to the poor.

Therefore, it is of paramount importance for the Church to understand that the main objective of alleviating poverty should always remain 'holistic'. This means that it should affect the whole person (body, soul and mind). This should further facilitate the transformation of a person's vertical and horizontal aspects.

3.3 The NT View on Poverty

It is amazing how the NT story commences with the humble birth of Jesus as presented by Matthew and Luke. This is also seen in the recipients of the Good News about the birth of Jesus. Luke talks about shepherds (Lk. 2: 8 - 20) who were of low class in society, and spending nights far away from their families and busy cities; while Matthew mentions the Magi who were not Jews (Matt. 2: 1, 2), but privileged of receiving the Good News.

When time to present Jesus at the Temple according to the Jewish tradition by the parents came, a pair of doves was presented as offering because they were a poor family (Lk. 2: 21 - 24). This goes to show that the Lord had regard for the poor and made for a provision for them. This indicates that He did identify Himself more with the poor than the rich.

Much of the NT witness in regard to the poor is a continued reflection of the tradition of Israel and acts as the fulfilment of the OT promises. Jesus kept the structure of the OT Law when He declares in Matt. 5: 17 that He had not come to destroy the Law or Prophets rather He had come to fulfil them. This He reaffirms and clarifies in Matt. 22: 37 – 40, *"Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: 'Love your neighbour as yourself'. All the Law and the Prophets hang on these two commandments"*.

The NT presents Jesus and His earthly ministry, religion, politics and economics as a unit and not separate of each other, unlike the modern Western democracies that dissect mankind's needs and how to meet them. The Lord Jesus lived as a preacher of God's Kingdom and a teacher of wisdom rather than a political scientist, a politician or an economist. Jesus moved among the poor and associated with them in a manner of a Liberator (Douglas 1987: 809). In Lk. 4: 16 - 19 at the inaugural of His ministry, Jesus announces the purpose for which God the Father had sent him:

i. To preach good news to the poor: - the primary mission of Jesus was for the poor. The following describe the identity of His status with the poor:

   a) Born in a manger (Lk. 2: 8 - 20)

   b) Born into a poor family (Lk. 2: 24)

   c) Was a refugee in Africa (Matt. 2: 13 - 15)

   d) Was an immigrant in the land of Galilee (Matt. 2: 19 - 23)

   e) Humbly submitted Himself to John the Baptist for baptism (Matt. 3: 13 – 15)

   These texts and many others are enough evidence that when Jesus spoke for the poor, He did so with the spirit of equality because He was familiar with poverty, suffering, hunger, fatigue, loneliness, etc.

ii. To proclaim freedom for the prisoners: - The poor people of Palestine, like the situation in Zambia is, were trapped with the web of poverty. This should explain that most prisoners at that time were those that had failed to settle debts and not typical criminals, murderers, or other law breakers. Therefore, when Jesus was referring to 'captives', He meant the imprisoned poor because of their limited capacity to settle debts. Proclamation of liberation for the oppressed is part and parcel of the coming of God's Kingdom

iii. Recovery of sight for the blind: - Jesus did this when He restored sight for blind people. However, there is more to this in that this was done in order to

show us that we are spiritually blind, and we need God to open our spiritual eyes so that we can see spiritual truth

iv.   To release the oppressed: - Jesus described the poor people as oppressed because justice was denied of them

v.   To proclaim the year of the Lord: - This was the year that God would reveal His salvation to sinful humanity. Jesus Christ wanted the people to know that something new and good was going to happen. God's love for the lost humanity is called 'Good News'. The content of this 'Good News' was that God's Kingdom had come through the ministry of Jesus Christ. This Good News was publicly announced and demonstrated through healing the sick, feeding the hungry, dying on the cross and subsequent resurrection.

This announcement about the Good News makes reference to the jubilee. Jesus mentioned "the year of the Lord's favour" quoting Isaiah 61: 1, 2 from the OT as His text. The phrase "liberty to captives" clearly echoes Lev. 25: 10. However, here it seems it merged with "the day of the Lord" as a symbol of God's long awaited redemptive action, rather than as the inevitable outcome of legislative planning, another hint that in fact the jubilee was never implemented. From this text, Jesus was actually proclaiming that the true redemption had arrived. This indicates to us that the audience of Jesus Christ were not removed from the OT tradition. They were rooted in it and knew the prophecies of a Messiah of the poor (Isaiah 7: 14; 58: 6; 61: 1).

As Hassel (1992: 35) puts it, Jesus in his ministry inaugurated a social-personal transformation by showing affirmation, demonstration and prayer to call for the redistribution of wealth, cancellation of debts, and liberty for those who were oppressed by authorities and sicknesses, and showing compassion for suffering.

According to Bansikiza (2007: 64), the OT depicts the poor and oppressed as people who called upon God in their own particular situation (Psalm 69: 34; 72: 4: Isaiah 25: 4). Therefore, by promising His audience the Kingdom of God, Jesus was in a way revealing Himself to them that the Kingdom of God had come. The 'Poor' whom

Jesus was addressing as blessed were not so because they were poor, but because Jesus had come expressly for them and hence transform their state of health, poverty and oppression. Jesus understood the reality of poverty in society and the difficulties of the poor people experienced. Therefore, He stressed the need to give to the poor and to provide for them.

The NT presents the Lord Jesus having lived a life of poverty, which led Him to know and understood very well the weakening effects of hunger and thirst. He understood the plight of needy people (Luke 9: 58). Therefore, in helping the poor and vulnerable in society the church is actually lending a helping hand to the Lord Himself (Matt. 25: 40). This is clearly stated in the parable of the shepherd (Matt. 25: 31 – 40) where Jesus explains what will happen when the Son of Man returns. He explains the relationship between keeping the social commandments and fully honouring God. In the parable the king praises the righteous for their good and caring actions, while those who did not care for the needy are eternally condemned (Stedman 2006: 140, 141).

The Lord Jesus Christ was a Law abiding Jew, and as such He stood in the great Biblical tradition of social justice and concern for the poor. He took over and adapted several OT teachings on these matters, and in some cases, He challenged His followers to go beyond them. While being neither an economist nor a social planner, the Lord Jesus Christ offered wise and provocative teachings that had economic and social implications for those who took them seriously.

From the teaching of Jesus Christ on poverty, Hoppe (2004: 143 – 158) identifies three (3) attitudes:-

1. Poverty has some positive personal good. This is expressed in the beatitude in Matt. 5; 3: "Blessed are the poor in the spirit, for theirs is the Kingdom of heaven". Poor people are in a unique position of openness to God because they have correctly recognised that they are dependent on Him. These are the kind of people who have focused on rendering service to the Lord without concern for earthly wealth. Such will find their share in the fullness of God's Kingdom.

2. The need to lead a life of simplicity. Jesus Christ told his disciples: "Do not take along any gold or silver or copper in your belts; take no bag for the journey, or extra tunic, or sandals or a staff, for the worker is worth his keep" (Matt. 10: 5 – 42; Mark 6: 6 - 13; Luke 9: 3 – 6).

3. Rich people to share their material possessions with the poor in their midst. God is not the source of injustice which begets poverty. This teaching is illustrated by Jesus in the parable of the rich man and poor Lazarus (Luke 16: 19 – 31). The parable teaches that the appropriate time to share one's wealth with the less privileged to combat the evils of economic poverty is now, and not later. Otherwise, it will be too late, unappreciated and regrettable.

The social responsibility that Christians have towards fellow beings as a true witness for the Lord is reiterated in the parable of the 'Good Samaritan' (Luke 10: 29 – 37). Jesus and His disciples were not among the rich class of the Roman Palestine. They had a lot in common with the poor. Throughout His life, Jesus dissociated Himself from possessions because they accounted for nothing in terms of the reign of God that He had come to announce. It is an undisputed fact that Jesus associated Himself with the poor and society's outcasts. This kind of lifestyle earned Him a lot of criticism from the religious leaders of the day (Matt. 11: 19). Jesus' solidarity with the poor became complete during His passion, when He died the death of a criminal.

The NT teaches that the Lord Jesus Christ attached great importance to His message for the poor by way of His life style. In His whole life, Jesus clearly demonstrated what it was to be really poor. He was the full incarnation of the "servant of the Lord", through whom is fulfilled the injustice of God (Isaiah 53; Mark 14: 50 – 16: 8). The way Jesus drew near to the poor and less privileged people of His time and became attached to them, shows that God does not forget them. The Gospels present Jesus as materially poor and His statements about the poor and the wealthy need to be heard from that perspective, marked as it is by authenticity and realism.

In the teaching of Jesus the main focus was on various questions that were affecting people's lives such as poverty. It is for this reason that the Good News brought by

150

Jesus included the poor among other recipients. His message was person-centred as it aimed at liberating every person in whatever circumstance and category a person was found in. Jesus sets Himself as a model for the church and invites Christians to care for the weak, poor and vulnerable in society by identifying with them in their needs.

When Jesus shared community with sinners, He was demonstrating that the forsaken and despised were central elements in God's Kingdom. This action had the effect of prefiguring the eschatological feast of the new world to come.

Jesus linked the most fundamental of Israel's hope with the ungodly and rejected rather than with the righteous. In this action, Jesus reversed the traditional expectation, directly challenged authority, and endangered cultural and social stability. It is for this reason why the Jewish authorities branding Him a blasphemer of the law and Jewish teaching.

Samuel and Sugden (1987: 243, 235) are stressing the point that in Luke 2: 52, the writer sheds light on a verse that is less noticed by most people – "And Jesus grew in wisdom, stature, and in favour with God and men". The text is full of meaning, and is an important one to begin with as it brings up three key points to understanding human development:

i. The text talks about Jesus' development as the model. The way Jesus Christ developed becomes instructive for our understanding.

ii. The text brings to light the purpose God the Father had for the Son. There is a direct connection between Jesus' development as a person and how He fulfilled this purpose. If the Lord Jesus Christ is our model, then certainly His development sets a model for the Church today.

iii. For the RCZ to take up Community Development in George Compound, it is important to consider the development of individual persons. The text says that Jesus Christ lived His life in a family, a community, and a society and so developed in four areas – wisdom, stature, in favour with God, and in favour with men.

It is pointed out by Samuel and Sugden (1999: 240) that as was the case in the OT, so it was during Jesus' ministry that poor people were forbidden access to public places. However, Jesus Christ crossed status boundaries and chose to associate and eat with 'sinners' and many outcasts. This means that for meaningful development to take place there is need for the church to demolish all barriers.

From the preamble of ministry to the end, it was clear that Jesus was oriented to the needs of the poor and less privileged, both those who were poor within themselves and those who were not wealthy. It is on record that Jesus lived in a village which was despised (John 1: 46). Added to this, in his public ministry Jesus lived poorly, interacted and ate with ordinary people - the poor, the prisoners, the blind, and the oppressed. In Matt. 20: 28, the Bible says: "...the Son of Man did not come to be served, but to serve". This is what is expected of the Church – to be of service to the needy. His actions and speeches caused Jesus to be seen as a serious threat by various established groups in the country.

The mission of the Church must be holistic, all-encompassing approach to mission, highlighting both the call to clear witness to Jesus Christ and the promised Kingdom of God, as well as the mandate to live in solidarity with those exploited and rejected by social economic systems. This means that the Church cannot claim to be involved in missions without being in solidarity with the poor. There is no Christian solidarity that does not involve sharing the knowledge of the Kingdom which is God's promise to the poor of the world.

It is said by Hoose (1983: 687 - 690) that the NT both exhibits strong lines of continuity with the ancient Israelite and early Jewish traditions and reflects the Greco-Roman cultural environment in which those who first heard and read these texts lived. The NT continues and maintains the same theme of the Lord on the necessity to care for the poor. All the major themes of the OT teaching on material possessions reappear in one form or another in the NT.

The message of Jesus on the care for the poor is also seen in moral teaching of the Early Church that put strong emphasis on the fact that the wealthy of the earth are for the benefit of all people because they are God's creation. This early church in

Jerusalem consisted of ordinary people with varying amounts of possessions, but who were ready to share them. A life of prayer alongside the great expectation of the imminent coming of the Holy Spirit and the Parousia characterised the atmosphere of this church, whose members came from the class of people described as 'the poor of Yahweh'.

Acts 2 records that the formation of this early church was a result of the out-pouring of the Holy Spirit on the Day of Pentecost following the resurrection of the Lord Jesus Christ. It is out of this experience that the apostle Peter became inspired and preached the first message. The early church is known for having taught nothing new but continued with Jesus' emphasis on the welfare of the poor and the needy in society.

An affirmation is made by Bosch (1980: 50) that the Lord who commands the Church to go forth and reveal His love to the whole world (Matt. 28: 19; Acts 1: 8), is the same Lord who reveals Himself as the God who has compassion for the poor, the down-trodden, outcasts, orphans, widows, friend to the friendless. This goes to show that the radical, positive economic relationships that were established in the early church were endorsements of the OT teaching concerning care for the poor.

When God in Deut. 15: 4, warns the Israelites that there should be no poor among them, it gets the fulfilment in the early church because it was a new community defined by the visible transformation not only of their lives, but also their wealth. In this transformed community there was no insistence on economic equality or the abolishment of private property as it is being attested by Simon Peter (Acts 5: 4) when reminding Ananias that he was under no obligation to either sell his property or even donate the proceeds from the transaction to the church. This meant that sharing was not compulsory, but rather a voluntary way of living in this community.

In the early church what was exhibited was the serious concern for the welfare of each other. This meant that there was no one member of the community went lacking in anything for the reason that the needs of fellow members became the deciding factor, not legal property rights or financial security.

Magezi (2007: 47 - 48), agrees with other writers on the translation of the words 'poverty' or 'poor' from Greek:

> *Ptochos* – this is a common term in the NT, and means to be beggarly poor. A person in this condition is helplessly poor and owes his or her survival to the mercy of others. Such a person does manual labour, in contrast with Plousios, a person who was a member of the landed class who does not work.

> *Penes* – the term used once by Paul (2 Cor. 9: 9). Such a person cannot live on his/her property, because he or she has little due to living frugally.

Just as it was said in terms used to refer to poverty in the OT, these 2 words are also to be understood in their context in order to draw the correct interpretation.

Lotter (2008: 170 - 175), discusses three main teachings on poverty and riches by the NT:

i.   That the first priority and main focus of people's lives whether rich or poor must be God

ii. Strong and normative judgment is made on people so that one can either be rich or poor, as long as God enables them to accomplish the difficult task of choosing to serve God and not wealth. The idea is that riches have the capacity to corrupt people's priorities and stifle their love for God. Wealth is acceptable when God is made the first priority in life and there is a concern to share with the poor.

iii. That the metaphoric uses of the concepts 'rich' and 'riches' in NT, refer to positive things God keeps in store for believers; while the concepts 'poverty' and 'poor', consistently refers to things that are bad, lacking, or deficient.

According to Hoppe (2004: 163) the NT classifies poor people in two categories: the 'working poor' as well as those who were genuinely vulnerable. Poor people are considered outcasts and often looked down upon because of their condition. However, it is succinctly pointed out by Kee and Young (1983: 149 - 151) that Luke in Acts 2: 42 – 44; 4: 32 - 37 shows how the early Church lived and cared for each

other's needs. The early church was characterised by 4 features that made it very distinct:

i. As congregants gathered together they celebrated. In their celebration they prayed, worshipped and gave freely of what they had because of the love they had for each other. Their love for each other epitomised the greatest commandment according to the Lord Jesus Christ (Matt. 22: 37 - 39)

ii. The Apostles' personal testimonies and the teaching of God's Word were vital for the believers who responded well to the situation of the needy people by giving. The church today needs strong exegetical and doctrinally sound proclamation of the Gospel if it wishes to regain a positive role in society. It is through the proclamation of the Gospel that believers keep educated as regards their responsibility of poverty alleviation in society

iii. There was none in the church who had any need because those who had wealth, upon getting convicted with the preaching of the Word, became compassionate towards those who lacked and were provided for.

iv. The sharing and meeting of each other's needs in the church worked as a tool for evangelism to win people for God's Kingdom. The Lord kept adding daily to the church those who were being saved.

Even today, God wants believers to live as one body that will result in knowing and understanding each other's needs and how to fulfil them.

Further in Acts 6: 1 – 6, this early church continued to support the welfare of the poor by distributing food daily to the widows and others in need. This is where the first Deacons were selected whose main task was to make daily provisions for the needy in the church and beyond.

The apostle John in 1 John 3: 17, admonishes the Church to show true love to people who are less privileged. This must be practical love and not only by word of mouth. The apostle James in 2: 1 – 9; 14 – 17, reiterates the vertical and horizontal aspects of God's Law in speaking of the relationship between faith in God and the good

155

works that will duly follow. In these texts, the poor are the economically poor who depend upon the charity of others to survive. James also reminds the Church on the kind of religion approved by God (James 1: 27 – caring for the orphans and widows. The author of Hebrews also encourages the Church to give by explaining that God will see and understand the heartfelt gift and the love shown to others in need (Heb. 6: 10).

The understanding of poverty in the NT includes the apostle Paul whose view on poverty was probably characterised by his great expectation of the imminent Parousia of Christ (Ladd 1983:527). The apostle's belief about the imminent return of Christ made dealing with socio-economic problems unnecessary. The apostle Paul never challenged people of his time to work for social change. Instead, he encouraged people to maintain the status quo of comfortable living (2 Thess. 3: 7 - 9), setting himself as an example (Hoppe 2004: 158).

The apostle Paul picked up this teaching and made it the central insight. He taught the meaning of Jesus' crucifixion and resurrection was to give standing to the ungodly. So Paul applied this to the hated Gentiles.

However, despite believing in the imminent Parousia of Christ, Paul did not ignore the needs of poor people. The sensitivity to the poor is consistent with the teaching of Jesus Christ and the agenda of the early church. Paul understood that God's Word cuts across sociological boundaries and that the church constituted both the rich and the poor (Gal. 3: 28).

In 1 Cor. 16: 2 and 2 Cor. 8 – 9, Paul called the Christian communities that had resources to share with the Christian community of Jerusalem who were destitute (O'Brien 1994: 771). He made this appeal because the Church at Corinth included both those of low status (1 Cor. 1: 26 -31) as well as those with means such as Crispus (1 Cor. 1: 14; Acts 18: 8). The response by the believers at Corinth was overwhelming. Therefore, for Paul, to follow Christ was to establish a community of sharing (Hoppe 2004: 150, 151). Paul saw this as the free choice of divine mercy (1 Cor. 1: 18 - 25) well connected to the paradox of the cross, in which God's power and majesty reveal themselves in human powerlessness and humility. By choosing the

weak in this way, values were being reversed. The humble are exalted, while the prideful are humbled.

The apostle John writes in the Book of Revelation that the widening gap between the rich and the poor simply indicates how little the churches live according to the mind of the Lord:

> "...You say I am rich; I have acquired wealth and do not need a thing. But you do not realise that you are wretched, pitiful, poor, blind and naked." (Rev. 3: 17 NIV)

The text is revealing a serious problem that magnifies how dangerous the condition the church at Laodicea was in due to their indifference. They are ignorant of their real spiritual condition. The church sees that it had amassed materially and they considered that to be sufficient. However, the Lord saw what was amassed spiritually to be insufficient.

Though the church at Laodicea was indifferent, lackadaisical and inconsistent in their devotion to God, they were very ignorant of their spiritual condition revealing a fundamental flaw that undergirds their lukewarm condition and paralyses the spiritual life. This church constituted really and truly poor, yet all the while they took themselves to be rich.

The quality of humanity before God is an important principle of the NT with the most powerful statement of the equality of the rich the poor coming from the apostle James, who emphasises God's sensitivity to the poor and their faith. James notes that discrimination between the rich and poor is both a sin against God and an insult to the dignity of the poor (Jas. 2: 5 - 9).

The NT presents a very positive treatment on the teaching on poverty unlike in the OT. There are some factors that do reflect on the reality of poverty in the NT teaching which include: oppression, the understanding of authentic liberation and integral salvation. God's authentic love is deeply rooted in the loving concern for others particularly the weak and helpless poor in society.

An observation is made by Sider (2005: 79) that for the earliest Christians, oneness in the Lord Jesus Christ meant sweeping liability for and availability to the other members of the Christian community. This reasoning gives the church the wavering responsibility to promote justice in their communities which subsequently placed a challenge on them to live lives in a comprehensible way.

3.4 The Classical Patristic Perspecitves on Poverty

The Church Fathers fought poverty except they did not have a systematic moral teaching on poverty, except to present it from a general perspective. O'Brien (1994: 771) indicates that the Church Fathers taught emphasising on the transformation of values, the need to be converted from attachment from things, the creation of material, the universe, identification of Christ with the poor and the sharing of one's material possessions with the community.

The emphasis of their moral teaching was on the fact that all wealth belonged to God and was for the benefit of everyone.

3.4.1 Justin Martyr

Justin's surname was not really "Martyr", but received that name because of the nature of his death – he died a martyr's death. Justin Martyr is also known as Saint Justin, was born ca. AD 100 in Flavia Neapolis (modern day Nablus, West Bank) in Palestine into a pagan family, and sought to find life's meaning in the philosophies of his day. Much information about him comes from his own writings. Though born into a pagan family, it is believed that later in life while journeying throughout the empire in search of teachings which would satisfy him, he met a Palestinian Christian who engaged him in a dialogue about God. This dialogue kindled the love of Christ in him, and led him to embrace the Christian faith http://www.scribd.com/doc/17685542/The-Life-and-Teaching-of-Justin-Martyr (accessed on May 30, 2012).

Justin Martyr came to learn about the practice done in the early church of caring for the welfare of the poor. He and many others held "Love Feasts" whose intention was to express the communion of the

158

saints and give material support to the needy. However, pagans interpreted this as immoral orgies. The 'Love Feast' or 'Agape meal' was a significant dimension of the fellowship and worship of the early church, whose origin was the Lord's Supper (1 Cor. 11: 20 – 34). It was a concrete manifestation of the Lord's command to love one another, and it served as a practical expression of the *Koinonia* that characterised the church's life. The origin of "Love Feast" is probably found in the religious fellowship meals which were a common practice among the 1st century Jews.

In the celebration of the Feast of Tabernacles as described in Deuteronomy 14: 22 – 29, provides another example (Jordan 1989: 1 - 7). The following aspects are noted:

i. It was a religious observance

ii. The poor and those without property were included

iii. It involved a full meal, including alcohol and flesh

iv. The food was selected on the basis of personal choice

v. The celebrants were to rejoice before the Lord in their feasting

On such an occasion a family or several of them would gather together weekly before sunset for a meal in one of the believer's homes or particular place.

The role of Justin Martyr may be summed up in one word: it is that of a witness.

3.4.2 Cyprian of Carthage

Bishop Cyprian (200 - 258) is believed was born in Carthage in North Africa, into a family of some social standing and wealth around AD 200. After his conversion, Cyprian resolved to lead a life of celibacy and, selling his considerable estate, he gave it to the needy. His dedication to the life of celibacy, a vow of poverty, Scriptures and native ability quickly led to the appointment of a Presbyter (Elder) and shortly after that was elected Bishop of Carthage. Despite the strong

opposition that was there for electing him as Bishop, he had the strong support of the Christian community (Benson 1982: 20).

Bishop Cyprian taught that according to the Scripture it is said that: "By works of mercy and by faith sins are purged." [Prov. 16.6] He however, said that this could not possibly refer to sin committed before our redemption, for such can only be purged by the atoning blood of Jesus Christ and by sanctification of the Holy Spirit. It is said of Bishop Cyprian that he was such a committed believer in the Lord that there was no degree of poverty or pain (such as persecution) could break him down. Even his wife could not influence him. The dreadful suffering of his own body did not shake his firmness. Cyprian encouraged support for the poor by instructing the Presbyters (Elders) and Deacons to care for the poor as much as well as possible. However, he advised that such care was to be especially extended to those who had stood with unshaken faith, and have not forsaken Christ's flock (Pontius the Deacon, 2002: 2).

Cyprian is said to have emphasised much on liberal works of charity that the rich and wealthy can purify themselves by almsgiving and by works of justice. Bishop Cyprian had even declared his house an open home to everyone such that no widow or any needy person returned from him empty handed, and no blind person was unguided by him as a companion. It is true that his love and care for the poor had earned him the testimony worthy of imitation by many other people <http://www.northforest.org/references/Cyprian.html> (accessed May 28, 2012). The divine admonition never rests, is never silent. In the Holy Scriptures, both old and new, the people of God at all times and in all places are stirred up to works of mercy. Everyone who is being prepared for the hope of the kingdom of heaven is commanded by the voice and counsel of the Holy Spirit to give alms to be used for the purpose of God's Kingdom.

3.4.3   The Cappadocian Fathers

The Cappadocian Fathers are important figures in church history. S[t] Basil the Great (330 - 379), together with his young brother S[t] Gregory of Nyssa (335 - 394) and S[t] Gregory of Nazianzus (330 - 390) are collectively known as "The Three Cappadocians". The Three Cappadocians were leaders of the Christian orthodoxy in Asia Minor (modern day Turkey) in the 4th Century. Central to their work is the defense and definition of the doctrine of the Trinity as was Canonised by the Council of Constantinople of 381 AD which is expressed in the Nicene Creed (Hildebrand 2007: 19, 20).

In his book, 'Poverty and Leadership in the later Roman Empire' Peter Brown argues that "a revolution in the social imagination" occurred between 300 and 600 AD. Peter Brown argues further that this revolution is attributed to none other than the rise to power of the Christian Bishop. He was implying that there was a transition to the influence of the Christian Bishop as a leader in late Roman society. In those centuries, a Christian Bishop was regarded as the guardian of the poor. The welfare of the poor and vulnerable people was given great consideration. This is what is expected of a Christian to bring positive influence to society in every way possible because God saves people and places them strategically for the purpose of benefiting His Kingdom.

This understanding for the poor people made the last pagan emperor Julian the "the Apostate" confess thus: '…it was disgraceful that, when no Jew ever has to beg, and the impious Galileans (the Christians) support not only their own poor but ours as well, all men see that our people lack aid from us'. This Christian virtue that was shown together with its central importance to the community life of Christians was elucidated by the Cappadocian Fathers (Meredith 1995: 24).

S[t] Basil was known for being practical by enacting the Christian social vision he preached by establishing a hospice and soup kitchen on his family's country estates to feed those suffering during the famine caused by the drought of 369 AD (Rousseau 1994: 66). Eventually, S[t] Basil developed a large complex of apartments to accommodate the Bishop, his guests, and needy travellers. He even built a series of hostels and hospitals around Caesarea to relieve their suffering to which he was able to say:

> "Here the sick received medical, hospice care…The poor who could work were employed or trained in various trades" <http://www.crossroadinitiative.com/library_author/21/st._basil_the_great.html> (accessed on July 21, 2012)

S[t] Gregory of Nyssa and his lifelong friend S[t] Gregory of Nazianzus also expounded the requirements of Christian philanthropy. S[t] Gregory of Nyssa writing on the subject "On Loving the Poor," http://www.catholicapologetics.info/apologetics/general/cappadocians.htm declares that fasting is meaningless unless linked to acts of social justice:

> "There is a kind of fasting which is not bodily, a spiritual self-discipline which affects the soul; this abstinence is from evil, and it was as a means to this that our abstinence from food was prescribed. Therefore I say to you: Fast from evil-doing, discipline yourselves from covetousness, abstain from unjust profits, starve the greed of mammon [and] keep in your houses no snatched or stolen treasure. For what use is it to touch no meat and to wound your brother by evil-doing? What advantage is it to forgo what is your own and to seize unjustly what belongs to the poor? …Loosen every bond of injustice and undo the knots of covenants made by force. Break your bread with the hungry. Bring the poor and homeless into your house.

162

When you see the naked, cover him; and despise not your own flesh".

Because of the manner the Three Cappadocians handled theological issues and the care for the poor, they were characterised as follows:

i. St Basil the Great (330 - 379) – he was the arm which acted
ii. St Gregory of Nyssa (c335 - 394) – the young brother to Basil, was the head which did the thinking
iii. St Gregory of Nazianzus (330 - 390) – also known as Gregory the Theologian, was the mouth that spoke

3.4.4 St Augustine of Hippo

St Augustine was born in North Africa in 354 AD to a pagan father Patricius and a Christian mother Monica.

St Augustine grew up in a respectful family, though it is viewed that it was not rich (Ferguson 1998: 776). His father's desire was that he becomes a lawyer, and he succeeded by sacrificing tremendously for the sons education. In his career journey, he met Ambrose and was baptised in 387 (Chadwick 2008: 152). Through the prayers of his mother and fervent preaching of St Ambrose, he came to embrace the Christian faith.

Upon returning to Tagaste his home town in Northern Africa, St Augustine sold all his material possessions and gave them to the poor, and undertook a life of discipline committed to prayer, study and the poor. He became a priest at Hippo and later on was consecrated as Bishop.

Poverty is not only a present day problem, but that it has been in existence for a long time and is present wherever there are communities of people; including in the North of Africa in Carthage at the time of St Augustine. This is what made St Augustine to frequently refer to poverty in his preaching being a pastor concerned with the major problem of his time. St Augustine knew very well the social

163

circumstances his people were in, as well as the rich minority. He knew the world of the countless beggars, the poor majority who suffered hunger and daily requested help from him (Chadwick 2008: 152).

According to Bonner (1986: 63), when St Augustine was challenged by how pagans could come to Christianity, he committed himself to working for the empowerment of the poor and less privileged by helping them and building alms houses.

St Augustine commented that God made the world for all, but it was human pride that sought to accumulate selfishly more wealth. This made St Augustine to sympathise with the poor, which at one time led him to sell the sacred vessels in order to be able to help the poor. He also continually interceded for the plight of the poor. <http://www.midwestaugustinians.org/justpaxpoverty_aug.html> (accessed July 28, 2012)

In the view of Gonzalez (2002: 218), St Augustine is regarded highly as one of the most influential philosophers of the church. Bonner (1986: 63) later own confirms that St Augustine's thought on charity became fundamental to the medieval version of Christianity. St Augustine embraced both the rich and the poor because they were created and cared by God; and that it is God who made some people to be wealthy not with the view of becoming selfish, but to be of help in the transformation of the lives of the poor.

From St Augustine's perspective, it can be emphatically said that the problem was not in being rich, but the desire to become rich. The problem resides in the lust for wealth, in avarice, greed and arrogance. Materialistic selfishness that forgets God the owner of all wealth, rejects the poor and is incapable of sharing is, in fact, capable of doing anything in order to earn and to accumulate wealth.

3.4.5   Martin Luther

Martin Luther stands as one of the most significant figures in church history. His distinction as the father of the Protestant Reformation is augmented by his translation of the Christian Bible into Germany language and his impact upon European society. Martin was born in 1483 to middle-class parents in the area of Saxony in eastern Germany. He became an Augustinian monk, a priest, a professor of Biblical literature, a reformer, a husband and father. He has been praised and vilified for what he began and preached and wrote (Lambert 2003: vii - x).

Martin Luther had so much passion for the poor that he wished God had rained fire and brimstone from heaven and cast Rome into the pit, just as He did with Sodom and Gomorrah, because of neglecting the welfare of the poor. This made the peasant farmers near Wittenberg to become fond of Martin Luther to a point where when they met a traveller on the road, they would ask him 'Are you for Martin?' and would beat him if he said he was not (Chadwick 1972: 53 - 55). This goes to show how Martin Luther had gotten involved in fighting the rights of the poor and vulnerable of his time.

The Reformation was well received in many parts of Europe like Germany and so supported the position of Martin Luther. Chadwick (1972: 59) further writes that on 4th December 1521 there was a rioting mob of students who destroyed an altar because of the priest who served Holy Communion in one kind (that is, offering the bread only, not the wine, to communicants), the teaching Martin Luther condemned. So in January an ordinance took the ecclesiastical revenues from the brotherhoods and their endowed masses and placed them under the control of a committee of laymen, decreed stipends for priests, relief for the poor, and dowries for poor girls; prohibited begging and brothels.

The teaching of Martin Luther on Reformation continued to transform society and people's lives especially the peasants who were oppressed

by the Roman government. These teachings were empowerment enough to make people appreciate the meaning of reformation. The Bible teaches that the love of money is the root of all evil (2 Tim. 3: 2), and yet during Martin Luther ecclesiastical benefices seemed to the laity too often a mode of heaping gold upon gold. According to the critics that time, everything was sold for money – pardons, masses, candles, ceremonies, curacies, benefices, bishoprics, the Papacy itself. Because everything involved money, it meant only the well-to-do were privileged to the life in the church but not the poor (Chadwick 1972: 18, 19). So the reformation was received gladly by these peasants who saw in it their liberation.

Though Martin Luther never supported disorder, however, he was against the central government and called upon all sincere men to men to rise and reform the ecclesiastical potentates, who were the most conservative force in Germany. The peasants and their leaders became discontented and demanded for a Christian land where all property should be common; they demanded justice, relief, freedom from oppression by landlords, and the right to choose their pastor.

3.4.6   John Calvin

The Reformed view honours an integrally unified, whole view of life. It is free of dichotomies, and teaches that people are saved to serve, and this service involves the reformation of structures of society. The Reformed tradition encourages its members to be integrated in society, and call society to repentance and conformity to the norms of creation.

According to Warfield (1957: 181 - 207), Calvin was aware and adversely affected by the poverty of his time because it was a fundamental social issue and reality in the 16th Century. During that time individuals, societies and cities were constantly alarmed by its destructive and even fatal power to which anyone regardless of their

position, could fall prey. Many cities had organised relief to the poor and even addressed the question on a social-structural level in terms of new legislation since about 1520, poverty and its associated hardships remained a physical threat to human survival.

There was persecution in neighbouring lands thereby creating an influx of refugees in Geneva. Most of the refugees were elderly people, ill, women, children and widows who arrived with little more than a few meagre items they could carry. Of course there were few wealthy bourgeois among them. The influx of refugees contributed to the swelling of population in Geneva resulting into straining the city's resources. In response to this challenge, the Reformed Church in Geneva organised its Deacons to take up the responsibility to provide care for the people (Naphy 2000: 309 - 322).

Graham (1971: 91 - 115) reports that Protestant governments almost all abolished begging and insisted that able-bodied people work, and sometimes that meant providing employment in the public sector. However, for those who were unable to work due to circumstances beyond their control, were catered for by facilities for care. The Genevan Diaconate administered 2 hospitals which provided health care at public expense, as well as orphanages. Helping meet the plight of the poor refugees, physicians contributed their services freely, while pastors visited the sick and infirm on a regular basis; and Deacons carried out regular inspections of facilities for social welfare and reported to the pastors about specific needs.

In John Calvin's views, (Warfield 1957: 15) poverty holds ceaseless threats and when subjected to it, it causes angst and bitterness, misery and hardship. Added to this, poverty does not only affect one person but the whole community. In the Institutes, poverty is considered an existential circumstance. He regarded poverty as a given human condition. As such Calvin does not marginalise it as something that is characteristic of the derelict in society. It is for this reason that

he accepted poverty as a reality from which nobody is necessary exempted.

John Calvin does not denote the grounds of poverty (Beveridge 1975: 9, 10), but instead emphasises events and dynamic course and complexity of history of which poverty forms part. However, Calvin is of the view that nothing, including poverty, occurs without the will, command and control of God. This implies that even poverty is within God's providence because nothing really can escape God's knowledge. Beveridge (1975: 105) asserts that John Calvin was very keen in teaching on generosity to the poor which he defined as not being a mere intellectual or theoretical exercise, but one that needed to be practical. No wonder when he was a pastor in Geneva, he wanted to incorporate these principles into the society of Geneva which he drafted and called Ecclesiastical Ordinances. These principles were adopted by the City Council of Geneva in 1541. In these ordinances, directives are provided that define the role of the church diaconate and how it was to be funded. In his development of care for the poor, Calvin tried to apply his Scriptural insights and compassionate heart to a challenging situation.

3.5 Experiences of Poor People

It is an unfortunate development that many people, including those that are involved in development, have reduced the understanding of poverty to mere lack of material possession. However, poverty goes beyond the lack of material possessions because it affects the entire wellbeing of an individual. Chambers (1983: 103 - 139) shades some light that poor people live in a cluster of disadvantage, which he calls 'Deprivation Trap' in which five 'clusters of disadvantage' interact with each other to trap people in a situation of disadvantage. One such cluster is poverty and it is used in the narrow sense of lack of assets. The other four clusters are 'powerlessness', 'physical weakness', 'isolation', and 'vulnerability', all which are the wider dimensions of poverty. This description of Chambers for the poor fits well the kind of

life lived by people in the communities of George Compound, to which a sixth cluster is added:

i.   Materially poor: Poor people have few/ no assets such as houses, sanitation is inadequate, they do not own even a piece of land, they have no livestock, or any wealth.

ii. Physically weak: They have poor health due to inadequate nutrition, they go for many days without food, and cannot enjoy sleep

iii. Isolated: They are usually found in far flung places where there are no services for information, poor roads, no clean water, no electricity, etc

iv. Vulnerable: Their status subjects them to having no choices and options. They cannot serve because their earnings barely afford them to live.

v.   Powerless: They do not have the ability or power to change or influence matters around them or in society. Because of their status, they are never consulted by the rich. This is not only at higher level, but it is seen even in smaller units of families whereby those that are poor cannot be approached for advice, and rarely visited by those that are 'rich'.

vi. Spiritually poor: Poverty is not only in material sense, but even in a spiritual sense. They experience broken and dysfunctional relationships with God, others, the community and creation, and suffer from spiritual oppression because of fear of demons, spirits, and ancestors. They do not believe that change is not possible, and they choose to maintain the status quo.

This 'cluster' of disadvantage explains how the poor are entangled with poverty. There is no area of life where they are free. This renders them completely powerless. This means that the poor need support from outside, support which can deliver them from the constraints of poverty. The saying that 'one finger cannot crush a louse' becomes very true in this scenario. The poor will always need the support of the rich in order to come out of poverty. This indeed is what true development means.

The Church can learn a lot from the way the Lord Jesus Christ availed Himself to such people without excluding any one. This is exactly what He meant in Luke 4: 18, 19 and Matt. 25: 31f. Where the world treats such people with prejudice, the Church can breathe a new lease of life into them by opening doors of support to them. The Lord Jesus again says in Matt. 11: 28 "...come to me, all you who are weary and burdened, and I will give you rest". The Church should create space for everyone regardless of their social status and attend to their according to their needs. What the RCZ needs to do is to strengthen the already existing Committees or Ministries such as Evangelism/Witnessing, Food and Hospitality, Charitable, Intercessors, Sunday School, Men, Women and Youth Fellowship, offer them good training and support them with moral and material resources to go into the communities and make a practical difference.

The Biblical imperative in Isaiah 58: 7 where the Lord instructs the people '...share your food with the hungry...' is a sufficient and timely motivation for the church involvement towards development. This text ties up well with the fourth petition of the Lord's Prayer in which we pray: 'Give us today our daily bread' (Matt. 6: 11 NIV). This petition is the first one which directly deals with the condition of humanity. With this petition, the Lord Jesus Christ takes seriously the needs of humanity and petitions them before the Father.

To learn that Jesus teaches His disciples to pray for their daily needs points to an important aspect in life about being dependent on God who cares for humanity and the rest of His creation.

3.6 Conclusion

From what has been discussed in the chapter, it has come out clearly that poverty is both social and spiritual. The following facets which are at the centre of Christian living from the Biblical perspectives on poverty:

i.   As far as social responsibility is concerned, it is grounded in the historical revelation of God in the history of Israel, more especially in the exodus narrative. For this reason, the Israelites were expected to

live out their faith in the world being God's people in such a way that was going to reflect the goodness of God. One time they were slaves in Egypt but God delivered them, and so they needed to change the way they lived. God had called them primarily to defend the powerless in society. This implies that everything said in terms of social responsibility is grounded in the principle that calls the church today to live its faith as revealed in Jesus Christ, and transform the world around them.

ii.   Two dimensions characterise the church being God's institution: righteousness and justice. Having received grace and mercy from God Christians enter into a living relationship with God that constantly transform their identity. Subsequently, the response of change towards others must be that of justice.

From the Bible point of view, it is clear that God's love and care for the poor constitutes the central them of His message. As such, it brings hope to the poor and vulnerable people that they God on their side even when everyone else turns against them (Ps. 9: 18).

The Scriptures deal with the practical application of social ethics in society in which the Bible remains the medium of instruction to the church of how to live out its faith today being God's people. From the many resources available on the challenges of poverty from the Biblical perspective, there is one important fact that is acknowledged: poverty does not just happen but is caused. This implies that it is possible to alleviate poverty once the causes are addressed.

The attitude of the Jews in the OT is considered different from the classical view in the sense that the former never scorned the Seville and hired work as compared to the Greco-Roman thinkers. Servile and hired work was well protected by Biblical commandments to pay workers on time and to cheat on them. The poor were protected from debt and exploitation through the commandments whose aim was not only to protect the poor, but also to prevent the excessive accumulation of wealth in a few hands.

The witness of both OT and NT makes it crystal clear that concern for those affected by poverty is not an optional activity for the church, nor is it only a minor requirement. This indicates that the poor and vulnerable people are at the heart of God, and should also be for the church.

Given the escalating levels of poverty in Zambia, it cannot be denied that what is required is no less than a renewed understanding of the church's Biblical resources so that we might be the vanguard of the movement in reordering the values and priorities in the nation and the globe.

Of great importance is that as the church responds to the challenges of poverty, it must also challenge the Biblical and theological assumptions which have allowed the church to participate uncritically in structures that have contributed to the root causes of poverty. This will eventually free the church to become critical to the underlying causes.

The RCZ will do great deal by shifting from conducting a 'commodity-based' charity that only hands out relief support, neglecting the actual causes of poverty, to a transformational approach, 'a relational, holistic ministry' that will enable families to address their deeper problems and move to self-sufficiency and the ability to contribute to others. This kind of approach to assistance gives dignity and honour to the recipient, unlike one which makes the receiver totally dependent on the giver. This creates dependency which should not be encouraged by the Church.

The Reformed view honours an integrally unified, whole view of life. It is free of dichotomies, and teaches that people are saved to serve, and this service involves the transformation of life and surrounding environment. The Reformed tradition encourages its members to be integrated in society, and call society to repentance and conformity to the norms of creation.

In the next chapter, the researcher is focusing on the historical background of the Dutch Reformed Church Mission (DRCM) with its missionary activities in the Eastern Province of Zambia out of which the RCZ was born.

CHAPTER 4

HISTORICAL BACKGROUND OF THE DRCM (later RCZ) AS A CHANGE AGENT IN DEVELOPMENT

4.1 Introduction

Given the fact that this research is about the role of the RCZ in development, it is therefore necessary to explore history of the RCZ through to the present coupled with some activities designed to enhance development in its missionary enterprise. However, it is equally important to provide thorough explanation on the meaning of the church, as any wrong conception about it may have some telling effects on the issue of development.

It is always perplexing when one posits oneself to try and understand the following two concepts:

4.2 Defining Church

Theologically speaking, the church was born at the time of creation where it involves Adam, and Eve enjoying wonderful fellowship with God. But historically, NT church was born on the Day of Pentecost after the ascension of the Lord Jesus Christ to heaven. Before ascension, Jesus commanded the disciples not to leave the City of Jerusalem until the Holy Spirit had come upon them (Luke 24: 49; Acts 2: 1 – 4; 5: 32). The word church is used to translate the Greek term *ekklesia*. During the early church times, *ekklesia* was a common word for civic gatherings, which was formed from the noun form of the verb *kaleo* ("to call"), and the prefix *ek* (meaning "out of"). From *kaleo* also come *klesis* ("calling") and *kletos* ("called").

Therefore, the compound word *ek-klesia*, is translated to mean a body of people "called out" to assemble together, just as ancient Israel was called out of Egypt by God to assemble before God as "the church (ekklesia) in the wilderness" (Acts 7: 38). Komonchak (1988) in the New Dictionary of Theology defines the church as the body of believers who have been called out of the world by God to live as His people under the rulership of His Son Jesus Christ (Ephesians 1: 22, 23).

4.3 Mission of the Church

The church has been called by God for a two-fold purpose:

a. The church comes together for the purpose of bringing each member to spiritual maturity (Ephesians 4: 13f; Hebrews 10: 25f). It is from within such a fellowship in the church, that believers find a sense of belonging; spiritual safety by not getting tossed about by strange teachings; exercising of spiritual gifts with love (1 Cor. 13: 1 - 3).

b. However, God did not call the church out of the world only for the purpose explained in (i) and (ii a) alone. God who is the *Missio Dei* calls the church out of the world and sends it back into the world to minister God's love of salvation in every form to all unbelieving communities (Matt. 28: 19; John 20: 21; Acts 1: 8; Ephesians 2: 10, and 1 Peter 2: 9). This activity is done by way of proclamation of the Word and confirmed with good deeds.

Indeed the church was formed, called and empowered by God to share in the suffering of all by showing advocacy and care for the poor, needy and marginalised people in society. The church would do well by critically analysing and exposing unjust structures, and work for transformation through her works of compassion and mercy. This is one of the major attributes that upholds the relevance of the church in that it is not an end in itself rather, the church is a special gift to the world by God and so service belongs to the very being of the church. Therefore, the church must exist only in relation to the common destiny of humanity and all creation. In other words, the church is the steward of God's creation.

Blomberg (1999: 145) states that the best way the church, i.e. both worldwide and locally, can consistently obey all the Lord's commands is by increasingly capturing the vision of mobilising all its resources and share them with the needy in society. Believers should show care for the marginalised in society, and to remain unconcerned and unaffected with their suffering.

The calling of the church has to do with a holistic mission. It is for this reason that our ecclesiology must be rooted in Missiology where holistic spirituality remains an intrinsically Biblical way of viewing life and living out faith as an indivisible whole. Both the OT and NT demonstrate that God is concerned with the whole person in society.

For better understanding, the following questions need to be answered:

    i.   Is the Church reflecting the wholeness of God's redemption to the world?
    ii. Is the Church aware of all that which God's mission summons it to participate?
    iii. Is the Church through the combined engagement of its members, applying the redemptive power of the cross of Christ to all the effects of sin and evil in the surrounding lives, society and environment?

Taking the gospel to the ends of the earth in obedience to the Lord's Great Commission is an inescapable imperative.

It is reported by Wright (2009: 1 - 4) that in 1974 the Lausanne Covenant came up with the ringing slogan: 'the whole Church taking the whole gospel to the whole world'. This statement was initially made by the Dutch theologian Willem Adolf Visser't Hooft in 1961 as General Secretary on behalf of the World Council of Council which read:

> "The command to witness to Christ is given to every member of His church. It is a commission given to the whole world to take the whole gospel to the whole world. When the church recognises that it exists for the world there arise a passionate concern that the blessings of the Gospel of Christ should be brought to every land and to every man and woman."

It is definitely true that holistic mission is the responsibility of the whole church of Jesus Christ on the globe to teach the whole Gospel for the transformation of the

whole world for the wellbeing of the whole humanity to standards accepted by God. This is in spite all the odds the church of Christ might face.

The apostle Paul in 2 Cor. 5: 18, 19, sets a wonderful summary of God's mission for humanity: "All this is from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to Himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation."

It this reconciling, redemptive ministry of Jesus Christ that sends out those whom God has called out. Therefore, the church is sent out to bring the whole Gospel of God to the whole of God's world.

4.4 Brief History of the DRCM

The missionary activities of the DRCM of the Orange Free State in South Africa begun in Northern Rhodesia more than a decade after the missionaries from the Cape Province of South Africa had already started missionary work in Malawi at Mvera in 1888 (Cronje 1982: 135). It is these missionary activities that later gave birth the RCZ. At that time Rev A. C. Murray, who was the head of missions at Mvera in Malawi, became aware of the needs of the Ngoni people of chief Mpezeni in Northern Rhodesia, the West of Malawi. He asked for permission from the colonial government to carry out this expedition, but was told to wait for a better time. Before long, war broke out between the Ngoni people of Chief Mpezeni and the British in 1898 in which the chief was defeated, captured and imprisoned at Fort Manning (now Mchinji) in Malawi. The chief's eldest son, Nsingo was executed on 4th February the same year on charges of murder, instigating to murder and raid British territory (Banda 2006: 80). At the beginning of 1899, Mpezeni was released from prison and allowed to return to his demolished capital, and later on reinstated as chief, but died shortly after release (Verstraelen-Gilhuis 1982: 43).

An unknown evangelist based at Kongwe Mission in Malawi, had requested to go on leave and visit his relatives in Chief Mpezeni's area (Verstraelen-Gilhuis 1982: 41). The evangelist shared with his relatives some good experiences about the

development brought by missionaries that reached chief Mpezeni who sent a two-fold request to the missionaries at Mvera Mission station (Cronje 1982: 135):

 i. For a missionary to be sent to his chiefdom, and

 ii. Permission for two young men from his chiefdom to study at Mvera.

In response to the chief's request, two evangelists by the names of Lukas Jamu Chingondo and John Sekeretso were sent by missionaries at Mvera mission to chief Mpezeni on a fact-finding mission. These two evangelists brought a good report that raised hope and cleared every doubt on the part of the missionaries (Banda 2006: 82). The fact-finding mission was concluded when the missionaries finally sent two missionaries A.C. Murray and P.J. Smit at the end of October 1898 to chief Mpezeni (Hannecart 1991: 22). This visit managed to strengthen the relationship between the chief and the missionaries, as well as brightening the latter's hopes for mission work (Cronje 1982: 136). Unfortunately, the mission office in Cape Town that supported Mvera mission did not have enough resources to take up this expedition owing to the fact that they were adversely affected by two factors: the Anglo-Boer war and the overwhelming work in Malawi. For this reason, out of compassion for the people of chief Mpezeni, they approached their sister synod in Bloemfontein, the DRC of the Orange Free State who responded favourably (Banda 2006: 83). However, being rain season, they had to wait till after the rains. So in June 1899, a team of about 200 people comprising of carriers, evangelists Lukas Jamu Chingondo and John Sekeretso, some teachers and two missionaries Revds. P. J. Smit and J. M. Hofmeyr left Mvera mission for the new field among the Ngoni speaking people of chief Mpezeni westwards. After travelling for about 190 km, the team pitched camp at a well selected place under a big fig tree near the source of Bua River on 05th July 1899 (Verstraelen-Gilhuis 1982: 41). This was the birth place of mission work in Northern Rhodesia (now Zambia). The place is about 20 km East of Fort Jameson (now Chipata), near the border with Malawi, and was given the name '*Magwero*', in the local dialect referring to the source of both water and the gospel. Indeed the renaming of the mission station befitted the vision of the missionaries because from

here, many other mission stations were established which were later developed into several Congregations countrywide.

After 50 years of DRCM work, a Golden Jubilee celebration was held from 1st to 3rd July 1949 in two places - Magwero and Madzimoyo, which was characterised by the following activities:

i.   Laying down a cornerstone for the 'Voortrekker Memorial School' meant to offer Afrikaans lessons to children of missionaries and other Afrikaans speaking people living in the area.

ii.   Unveiling of a four-sided obelisk monument bearing four plates – illustrating the four aspects of missionary work and social needs of mankind: religion (praying hands), health (helping hands), manual skill (hands cultivating maize) and education (hands holding a book).

On Sunday 3rd July, which was the climax of the Jubilee Celebration, was the official opening of the Jubilee Church at Madzimoyo, and was conducted by Rev. J. G. Strydom, the Mission Secretary. During the service, Women of Cigwirizano (Fellowship) presented the pulpit Bible to Rev. Justo Mwale, the first indigenous minister.

Verstraelen-Gilhuis (1982: 191) adds that as the DRC Mission was growing the idea to join the newly formed Church of Central Africa Presbyterian (CCAP) in Malawi from the amalgamation of the Church of Scotland and the Free Church of Scotland in 1924, and the joining of the DRC Mission of the Cape Synod in Malawi became apparent. Eventually request was sent to the Synod of Orange Free State for permission to join the amalgamation, which was sadly turned down. As pressure to join the amalgamation increased, the DRCM decided to do it their way by establishing a Synod on 03rd July 1943 comprising of 16 congregations with only four ordained Zambian ministers which they called: 'The Dutch Reformed Mission Church of the Orange Free State in Northern Rhodesia'. However, the names kept changing because of wanting a Synod bearing an indigenous name. So at the 1957 Synod, the name was changed to 'African Reformed Church in Northern Rhodesia'. The Synod

of April 1964, a proposal was put forward to name it the 'Christian Reformed Church', only to be turned down; but at the Synod of 1968 the name was changed and came to be called the 'Reformed Church in Zambia' (RCZ) (Verstraelen-Gilhuis 1982: 294 - 296).

The spirit in the country that led to the granting of political independence from the British rule on 24th October 1964 had permeated the church ranks who also demanded for Umwini (autonomy – self rule) from the DRC in South Africa. The request was on 23rd April, 1966 (Cronje 1982: 150 - 151).

4.4.1 DRCM Approach to Development

Cronje (1982: 142) says the approach the DRCM took for development in Zambia was the same as in Malawi as it was considered more or less an extension work. Pauw (1980: 146) is of the view that the role of the church of Christ cannot only be preaching of the gospel without necessarily touching on people's social needs.

After the 1949 Jubilee celebration, the idea to have right of ownership to land was born in missionaries' minds (Kritzinger 1984: 157); and in 1959 this right was granted by the government, which led to opening up businesses like shops, garages and farms in order to sustain ministry. This idea was in line with the mission policy of promoting a *Self-sustaining, Self-governing*, and *Self- extending* church (Verstraelen-Gilhuis 1982: 301).

Proclamation of the gospel must go side by side with the effort of addressing people's social needs according to the work and teaching of the Lord Jesus Christ (Mat. 28: 19). It is this understanding of mission that led the IMC in Jerusalem in 1928, come up with the popular concept "Comprehensive Approach". Followed by many other conferences on mission, what this phrase means is that the proclamation of the gospel should include socio-economic assistance, health, and education as well <http://www.worldcat.org/tilte/jerusalem-meeting-of-the-international-missionary-council-march-24-april-8/oclc/01267755> (accessed June, 15, 2010).

Alston (2002: 108 -110) explains that the church has a 3-fold nature of ministry to bear witness to Jesus Christ:

1. <u>Proclamation</u>: announcing God's mysteries and His encounter with humanity.

2. <u>To explicate the gospel</u>: explaining the gospel in an intelligible way to people.

3. <u>To apply the gospel</u>: The proclamation and explication of the gospel is not done in a vacuum, but in relation to the particular human realities of life.

It is however, pointed out by August (1999: 33) that being involved in development by serving the poor is not an option in terms of Christian doctrine, but it is a Biblical injunction. For the followers of Jesus to serve Him is to serving the poor. The nature of this commitment implies that the Christian way of life is not only a spiritual action that is unrelated to the service of humanity but a practical mandate for social consciousness and concern for humanity.

In its effort to apply its witnessing role in Zambia, the DRCM adopted and applied a 'Comprehensive Approach' towards development. Therefore, it was arranged in such a way that every mission station besides a church structure, there were the following:

    i.   A school for educational programmes

The time the DRCM started their mission work in the Eastern Province of Zambia, there were no schools. Therefore, it would not be wrong to say that it is the DRCM that brought education to this part of the country.

Education is vital if development is to take place as can be learnt from the two famous world leaders have made comments on the value of education if development is to be achieved:

    i.   Mr. Gordon Brown, one time Prime Minister for Britain said – "Every child should have a chance to go to school." Speech to a Joint Session of Congress on 04/03/2009.

<http://www.americarhetoric.com/speeches/gordonbrownspeech to congress.htm> (accessed April 14, 2011)

ii.   Mr. Barack Obama, the USA President said – "The future belongs to the nation that best educates its citizens." President Barack Obama's remarks to the Hispanic Chamber of Commerce on 10/03/2009.

<http://www.nytimes.com.2009/03/10/us/politics/10text-obama.html> (accessed April 14, 2011)

In the Western world, education is compulsory from Grade 1 to Grade 12. Why should it be so when such countries are already doing well economically? It is because they value education, as there can be no development without having an educated people. Therefore, for Zambia with many people uneducated, there is need to put in place a deliberate policy on education to empower people with knowledge. Zambia is now ranking 22nd on the world education rank, which is a pity because most children are not in school. How can Zambia as a country develop where education for its people is not taken seriously? "Education in Zambia" <www.nationmaster.com> (accessed April 14, 2011).

The government's failure to safe guard education for its citizenry is actually consigning millions of children to live in poverty and diminished opportunity. The 2007/08 Human Development Index, Zambia is ranked 165, one of the worst countries in the SADC region. Mr. Roger Chali – Zambia's education system: <http://www.lusakatimes.com/2009/03/12/zambia-education-system-44-years-after-indepedence/> (accessed April 14, 2011).

According to Mr. Roger Chali, in order for education to contribute to the development of the country, the Zambian government needs to do the following:

i.   To mandate all districts and provinces to ensure that all children attend school, and are able to read as early as possible.

ii.   To ensure that good infrastructure is put in place for the purpose of having conducive learning environment

iii.   To ensure that the school curriculum is redesigned to meet the contemporary challenges of unemployment. The government should introduce compulsory *Practical Work* in secondary schools as part of grading system towards Grade 12 examinations, e.g. 40% Practical Work, and 60% theory. This will equip school going children with skills and a sense of responsibility at quite an early age in life

iv.   To ensure that good funding is done to facilitate good education

Besides the standard education provided, the missionaries also provided services like:

i.   Special Education for Girls: empowering the girl-child with education because tradition dictated that a woman was only made for procreation in marriage. Therefore, according to them sending a girl-child to school was considered wastage of resources. This can be seen even from the first 9 candidates for baptism that there was no woman (Cronje 1982: 142). DRCM started Girls' Hostels around 1920 at Magwero, but the first attempt did not last long due to financial constraints faced by the mission. However, around 1930, Girls' Hostels were reintroduced at Magwero, Madzimoyo, Nyanje, and Merwe mission stations (Verstraelen-Gilhuis 1982: 184, 185).

ii.   Special Education for the Blind and Deaf: Needs for the blind and deaf people in terms of education were not neglected. Mrs. F. van Eeden wife to one of the mission farmers at Magwero, out of passion for the blind started teaching in 1905. But the dream was cut short after she died in 1910 out of black-water fever as there was no one to continue with the work. However, in 1924, the DRCM took up the programme again and opened up a school at Nyanje with Mrs Botes as teacher. In 1955, when she was about to retire the school for the Deaf and Dumb was started. Beside blindness and deaf, there are other disabilities that hamper disabled people and have remained a challenge to development. The church can play the advocacy role to the government and other donor communities to provide easy accessibility to information through the

print and electronic media, need for user-friendly buildings, sidewalks, easy boarding and disembarking from public service vehicles, provision of Braille, etc

iii. Medical Work: The other commendation for the DRCM is that at the time they started mission work, the government had not started offering medical services to its people in the Eastern Province of the country. This again encouraged the DRCM to establish health centres at almost every mission station. The DRCM had two main hospitals, both in eastern province – one at Kamoto, in Chipata district, and the other one at Nyanje, in Petauke district.

iv. Leprosarium: The DRCM missionaries were also challenged by the leprosy that had affected many people in Nsadzu district, south east of Chipata. Therefore, in 1930, a Leprosarium called Mbandakucha (Dawn) was built at Nsadzu mission to take care of people with leprosy. However, the leprosarium is no longer in operation today because leprosy is no longer a threat today in Zambia. However, the few cases that are there have been taken up by Government District Health Centres country wide (Cronje 1982: 145).

v. Orphanages: The DRCM was confronted with the problem of orphans who were less cared for by family members in the local community, despite living in extended relations. This led to the establishment of an orphanage at Magwero in 1937, which they called Morelig (translated Morning Star, because a new day/ light had broken forth in their lives). It was meant to care for orphans from the local community. This used to be run by women missionaries privately for seven years. The reason for this was that the Mission home office feared that orphans were being educated as Europeans, whom they never related well with (Verstraelen-Gilhuis 1982: 137).

vi. Agricultural and Industrial work: The missionaries did not only bring the gospel, but also developed methods of farming which they endeavoured to share with the locals. For this reason, a Department of Agriculture for the Mission was opened by Mr F. van Eeden at Derika farm, which was

183

part of the Mission. This is the man whose wife had started the school for the blind at Magwero Mission (Cronje 1982: 146). Other industrial activities such as shoemaking, training of oxen for ploughing, carpentry and bricklaying were added to the list of development programmes brought by the DRCM. In the year 1924, an Industrial School was opened at Derika farm. However, in 1927, the school was transferred to Madzimoyo so that it could be part of the Teacher Training School (Verstraelen-Gilhuis 1982: 138 – 142). These activities went a long way in improving greatly lives of the local people in acquiring new farming skills, raising nutritional levels, employment, as well as supplying the local community with agricultural products that improved their living standards. All this was done by the DRCM in the name of mission work. The researcher is of the view that if the agricultural sector was well supported by the government and the church, could contribute immensely to sustainable economic development in Zambia. By economic development, the researcher refers to improved social and economic wellbeing of the citizenry.

Haambulo   (http://www.eaz.org.zm/news/letter.php?newslatter_id=49 accessed March 5, 2011) when addressing the question of how Zambia's agriculture can contribute to sustainable national economic development, quoted Gerald Meier who explains that economic development is the process whereby the real per capita income of a country increases over a long period of time subject to stipulations that the number of people below an absolute poverty line does not increase and that income distribution does not become uneven. Economic growth generally measures the amount of production from a country/region over a period of time. Haambulo explains that the Economic development of a nation becomes sustainable when the needs of the current generation are equitably met continuously over a period of at least two decades without compromising the ability of future generations to meet their social economic needs. Therefore, sustainability is not merely meeting today's challenges, but it is for a considerable time including future generations.

Agriculture in Zambia has been identified as a reliable source to national economic development due to its high potential in order to diversify the economy from totally depending on minerals which are a non-renewable resource. Memories are still fresh in Zambia how mines did suffer major setbacks in the 1990's owing to the sharp fall in the metal prices on the international markets.

a) According to Haambulo, it is unfortunate that the agriculture sector in Zambia is never exploited to the maximum. Yet the agriculture sector in Zambia has the following potentials: Zambia has good arable land. The country has a total of 7.5 million hectares of land, of which 4.2 million hectares (58%) is classified as medium to high potential for agricultural production while 12% is suitable for arable production with only an estimated 14% currently cultivated.

b) Zambia's climate is very favourable for agricultural production, with abundant land receiving 650mm in the Southern parts of the country, and 1800mm in the North each year. Zambia with the potential of 500, 000 hectares, only 65, 000 (13%) has so far been developed for irrigation.

c) Small holder farmers account for more than 80% of the national output, and yet because of their over dependence on rain fed agriculture, poor access to agricultural inputs, poor market system coupled with poor road network, their productivity remains poor and vulnerable to vulgarise of nature.

d) Approximately, 56% of Zambia's population is in rural areas, and 90% of these are dependent on agriculture for their livelihoods

4.5 Overview of RCZ Development Activities since Umwini (*Autonomy*) in 1966

Development activities of the DRC Mission in Zambia left an indelible mark on the history and life of the RCZ which continue to remain a firm foundation and reminder

to church members of what the church exists for. This is amplified in the Mission Statement of the church that reads:

> 'To seek the honour of the Triune God by faithfully preaching and celebrating the worship of God; encouraging holy living; educating God's people for personal growth and community service to the glory of God' (RCZ Constitution 2004: 1).

At the Synod Council of 1989 held at Chipata Teachers' Training College, the Guest of Honour the then Secretary General of UNIP, Hon. Grey Zulu, was impressed by the theme of the meeting "Church in Development". He encouraged delegates to continue participating fully in national development, particularly in the agrarian revolution because that was in line with the government policy to promote agriculture. He pointed out that actually most RCZ membership was drawn from the rural sector where agriculture was the main stay of the people (S146/89).

In his speech, the guest of honour further thanked the RCZ for participating in Youth Skills training programmes, based in Chipata and Lusaka, whose objective was to reduce the plight of many school leavers with survival skills. These skills worked as a remedy to many youths who were prone to a lot of illicit activities such as drug abuse, drunkenness, corruption, prostitution, and aggravated robbery.

From the theme of the Synod Council, it showed that the role of the church was broader than it is normally perceived by most people. Besides preaching, the church has an invaluable role to play in society, just like it is pointed out in Matt. 5: 13 – 14, where the church is described as, '*the salt and light of the earth'*. Using these two physical elements which are of great importance to the survival of a human being, Jesus Christ wanted to communicate an important message to supposed relevance of the church on earth.

According to O'Donovan (1996: 163, 164), salt provides good taste in food, prevents food from rotting, and it has healing particles when applied to an open wound. It means that salt was not meant to stay in the saltshaker but in the food.

Similarly, the church is intended to bring out the best in God's plan for humanity such as healing people's broken lives and relationships. Through the church God wants to illuminate the world and eliminate all kinds of suffering.

On 24th September, 1989 during the Synodical Committee meeting held at Justo Mwale Theological College (JMTC), Rev. Japhet J. Phiri from Tamanda Congregation had been appointed to head the newly formed Planning and Development Committee (PDC) to based in Chipata, as response to the Synod Council resolution (S146/ 89).

During another Synodical Committee meeting held at JMTC on 16th January 1990, a resolution was passed instructing all congregations to make an annual contribution of 10% of their total income for three years to the PDC for development programmes (Synodical Committee meeting minutes - A5/90).

In the 1989/90 farming season, Zambia experienced drought that affected many people especially in rural areas. During that period the work of PDC became more visible as it administered Relief Program of distributing relief food in conjunction with Christian Reformed World Relief Committee (CRWRC) from the USA. Since then, the Desk has focused its attention on community development work primarily in the area of food security; community based preventive and primary health care; and Orphans and Vulnerable Children (OVC) programs (Diaconia Board meeting minutes - D2006/12).

Early in 1991, the RCZ through the PDC entered into a Memorandum of Understanding (MoU) with the CRWRC whose objective was to meet people's holistic needs.

In August 1991, the church held its Synod Council at Evelyn Hone College of Applied Arts in Lusaka. This meeting coincided with the celebration of the Silver Jubilee of Autonomy (*Umwini*) held at Kamwala Congregation. The theme for both programmes was '*The Church in Development together with the Nation'*, which was a reminder about the Church's responsibility towards national development.

Supporting the passion for national development, the RCZ Western Synod held at the RCZ Youth Centre in Lusaka from 31st October to 07th November 1993, appointed Rev. Daniel M. Tembo as PDC Western Synod Office Coordinator (WS 93/92).

In order to make a good fitting with the church's understanding of its Mandate towards the less privileged in society, the Synod Council of 2000 changed the name PDC to 'Diaconia' (S2000/55). The term 'Diaconia' represents a fundamental role that the church plays in identifying itself with the ministry of God of reconciliation of the world through the ministry of the 'word' and 'deeds' and 'attitude' (Frederiks 2005: 213). This expression is found in the inspiration and ultimate foundation in the church's own reconciliation with God and the church's willingness and call to emulate Christ in this holistic ministry of reconciliation.

It has been explained by Tillard (1993: 272) that in the past especially around the 19th Century, Diaconia was treated as subservient to the proclamation of the Word. This was a big misinterpretation that needed correction. Tillard makes an observation that Diakonia belonged to the very being of the church. The holistic understanding of Diaconia has influenced the church to participate in ministries of reconciliation, liberation, and social change globally (Scherer and Bevans 1992: 278 - 279).

However, for the Diaconia Desk to function effectively, a great concern was noted by the Diaconia Board members on the poor support the Desk received from the Church. A report was presented by the National Coordinator to the Board meeting held on 26/04/2008 at the Christian Reformed World Relief Committee (CRWRC) offices in Lusaka. A resolution was passed by the Board members to have the concern presented to the Synod Council of that same year so that the clergy and delegates could be made aware of what the Desk was doing and the need for support from the church (Diaconia Board meeting minutes - D2008/14).

Nevertheless, with the limited donor support the Diaconia Desk struggles to run the following programmes:

i. Facilitating food security for the vulnerable people in selected parts of the country,

ii. 'Help a Child Project': this programme is done in the Northern Province of the country. The objective is to empower every vulnerable child with basic education.

iii. Abstinence be Faithful Youth (ABY) & Home Based Care (HBC). The programme whose target are youths between 10 – 24 years, on the Copper belt, Central, Lusaka, Northern, and Eastern Provinces with the message of abstinence behaviour.

The main objective of these development programmes is to proclaim God's concern for humanity and how the Lord desires His people to be. These development activities connect the worship of the church with the everyday life of people, and therefore assist the church in relating faith to life in places of work, society, home and the neighbourhood.

However, these activities do exist only at the Synod level as can be seen in the housing of the offices of the programme coordinators at the Synod Office and whose programmes are monitored by the General Secretary. Nothing of such activities does take place at the Presbytery or Congregational level despite having committees in place.

Besides the activities that are carried out by the RCZ through the Diaconia Desk, the following services are also delivered:

i. ROCS (Reformed Open Community Schools): was established by the Reformed Church of Zambia in 1997 in support of the growing number of communities which had started informal schools to provide basic education for children who would otherwise have missed out. At that time many children, most of whom had been orphaned by AIDS, were unable to access government basic schools as they were unable meet school requisites such as school fees, books and shoes, travel the long distance to school, or they simply missed out on one of the hopelessly

189

inadequate number of enrolment places. ROCS' vision is that "education is a right regardless of age, gender or income". With a relatively small staff, ROCS has strived to assist communities to develop and manage their schools effectively and to provide quality education in a nurturing environment.

ii.   HIV/AIDS & Health Desk: This Desk was established with the aim of mitigating the impact of the pandemic on the RCZ members, but later the boundary was extended to include the larger society because of how lives were getting affected especially women and children. Equally affected has been the economic productivity of the nation as a result of deaths of potential workers and procuring medicines. So far the Desk has organised several awareness symposiums to address HIV/AIDS related issues like stigma, discrimination experienced by People Living With HIV/AIDs (PLWHAs), psycho-social counselling for the clergy and their spouses.

Again with donor dependence for funding, it incapacitates the operations of the Desk.

Besides the Sunday Church Services at Lilanda and Chisomo Congregations, plus the Community School based at RCZ Lilanda Congregation which has been in existence since early 1990s with no assistance of any kind, there no other development activities done by the RCZ in the communities of George Compound. The Community School is running at the mercies of poor parents whose children attend school.

4.6 The Rationale of the Local Church as the Agent for Development

Bosch (1991: 378) states that the position of the local church in the community would play a stringent role in affirming the dignity of poor people and helping them to meet their own social needs. This view is accepted by Koegelenberg (1995: 1) saying the local church is the basic unit of the Christian society as it has the potential for speedy, effective community mobilisation and influence.

Therefore, leaving out the local church in matters of community development becomes practically impossible to do effective holistic ministry. Pretorius (1987: 82, 83), says the nature of the local church is that of a witnessing community to the love of God, and so it is well placed to do community development. This view is echoed by Nxumalo (1979: 38 - 49), who speaks of the church as mission.

The importance of the local church in becoming the primary agent in development is seen in itself being the expression of the true existence of the universal church (Michiels 1989: 100). This view was repeated by Pope John Paul II, who once addressed believers that "Like the entire church, you are in a state of mission" (Gómez 1986: 47). Tim Chester further says, that sustained Christian development equally requires sustainable Christian communities to carry out work <http://timchester.wordpress.com/2009/07/19/the-local-church-changing-the-world/> (accessed March 05, 2011).

Coetzee (1989: 301) argues that the justification for the local church to get involved in issues of development was two-fold. The first reason is because the church has for a long time now been involved in matters of development; while the other reason is that the church already has structures in place that can facilitate developmental programmes.

Given the escalating poverty levels in the country and the failure of the government to meet its development promises, some people are wondering whether at all the church has any role to play in development. The local church once empowered by the powers that be, can be instrumental in transforming communities. This is why Roberts Bob Jr. (2006: 128) quoting Robert Lewis is asking: "supposing the local church was absent from the community, would anyone except its members miss it?" One can just imagine the massive development that could be done in the community if the local church was active in development given its presence in almost every community. Unfortunately, to the contrary, the local church is less there in the community to provide development.

191

The Christian social concern is the application of the Christian worldview to all spheres of life such as the political, legislature, economic and moral life of society and individuals (Webber 1986: 13). Under this worldview, the solution to poverty must involve a complete transformation of a person, whose power lies in the Gospel. The Word of God encourages believers not to be idlers in as far as work is concerned. Because God loves work, Christians are also encouraged to emulate Him.

Julius Olodipo (2000: 146 - 152) justifies why the local church must be the agent for development:

i. The local church is politically non-partisan, as it is meant to serve the whole community regardless of people's different political affiliation/ association. It serves all kinds of people.

ii. The local church is a stable and well organised institution as compared to political institutions that are always busy with election business and how to remain in power, even where they happen not to be the choice of the people. In the local church, when it comes to leadership change, the structures are well established as membership is life-long. This promotes stability.

iii. The local church has regular and predictable system through its decisions and its resources are transparent. This is done through holding of regular meetings and reports generated.

iv. The local church conforms fully to a moral order, and often serves as the conscience of society.

v. The local church has a strong value-base of concern for the poor and vulnerable people in society, as it is supported by the scriptures.

vi. The local church is rooted in the community and present in every society whether urban or rural areas. Interesting enough, the church is found even in hostile parts of the world, and still thrives because God sustains it.

Therefore, as suggested by Roberts Jr. (2006: 131 – 138), the local church as a development agent to be relevant in development must have the following characteristics:

i.   The local congregation must be mystical: Experiencing intimacy with God must not only be in a spiritual sense, but holistically. The local congregation must put to action what it professes. The resources that God has placed in the hands of Christians need to be utilized to benefit the whole community.

ii. Mbikusita-Lewanika (1994: 94 - 98), explains that the subject of poverty cannot be discussed outside Christian Stewardship as failure to take care of the later, is the direct effect of the former. Christian Stewardship is about preserving what God has entrusted the church, which is His creation. Mbikusita-Lewanika (1994: 99 - 103) points out that much poverty is as a result of greed and selfishness that has eaten the society's moral fibre. God in his own grace endowed the creation with every resource needed for human development. However, it is the uneven distribution of this God-given wealth that has turned out that some people have more than what they need in life, while others have completely nothing to talk about in terms of wealth.

iii. The local congregation must look glocal: The local congregation must understand that fulfilling the Great Commission is not only local, but also global. The local congregation must not only concentrate on nurturing its members only, but to move beyond its geographical and cultural boundaries. This concept is said to be 'glocal'. The other thing about glocal is that the local congregation must not only show Christ's love, but to share it as well by way of offering material support to the needy.

iv. The local congregation must be multiplying: It is natural that transformed individual members of a healthy local

193

congregation will grow and multiply. Therefore, a transformed local congregation will adopt a 'multiplication' strategy, whose focus will be on doing 'mission'. Leadership of the local congregation must be interested in mobilizing members to move out of their comfort zones to reach the ends of the earth. Roberts Jr. (2006: 140) explains that once this activity takes effect then the Great Commission of the Lord for the church becomes an accomplished mission.

v. The local congregation must be collaborative: Community development is not about one-wo/man-show. The local congregation alone cannot succeed in transforming community. Community development calls for combined efforts from all stake holders, thus, pulling local and donor resources together for the purpose of changing human life. This must encourage the local congregation to network with other institutions.

vi. The local congregation must be filled with ecclecktricity: The Kingdom of God is vast and so it cannot just be limited to only one or few models. This is celebrating the diversity that is in the body of Christ, as well as appreciating the value that such brings. The local congregation must be all-inclusive, and not exclusion.

4.7 Challenges Faced by the Local Church in Development

The local church faces the following challenges that incapacitate it from fulfilling the role of the agent for development:

4.6.1   Capacity Building

The local church lacks skill people to gunner up challenges of development. As a result, there is consistence reliance on borrowed qualified personnel for local programmes. Therefore, there is need to engage local participants and build human resource among them

in order to sustain efforts of poverty eradication. Gran (1983: 345) says capacity building rests on the premise that 'people can lead their own change processes'.

Capacity building would create a strong and reliable human resource for local development. Ekins (1992: 100) calls capacity building "Another Development" which eventually would do away with the 'Top - Down' approach to development and replace it with the 'Bottom - up' approach.

4.6.2   Building Strong Finance Bases

Fruits of development would start showing when the local church has sound financial base, which is not the case presently. Poverty is affecting the local church income because members are adversely, who are the only source now. Therefore, there is need to develop other avenues for raising financial resources (Burkey 1993:208). Winter and Hawthorne (1999: 595) suggest that failure to have local resources not only deprives local people's joy of giving back to the Lord what has been entrusted to them, but also endangering the community life of development in case outside support gets withdrawn.

4.6.3   The Subject-Object Enlightenment Thinking

Besides other negatives brought by the enlightenment era, it also divided all reality into understanding subjects and objects that could be analysed, controlled and exploited (Bosch 1991: 264). People in the West have been influenced by the Enlightenment thinking that development simply means modernisation.

What characterises this kind of understanding is that what is good for the privileged people in the Western world must also be good for the poor countries. The thinking of most developing agencies in the West is that what the poor need is only technological expertise. This

195

is evident in how the Western countries send their used cars, television sets, refrigerators, computers and other items to poor countries. Bosch (1991: 433) says it is this kind of thinking that led to taking of 'development aid' and 'skills' to the poor people in the third world countries.

4.6.4   Corruption and Misappropriation of Resources

Corruption and misappropriation of resources are vices that are not unique to any community, more especially in Zambia. It is a problem that has been embraced by most people that are willing to practice it <http://www.awarenessfordevelopment.org/index.php?> (accessed June 18, 2010). Wright (1983: 67, 68), cites corruption as one of the major causes to the erosion of society's moral fibre. It is from within this environment that the church has been called to live a transparent and responsible life, challenging people that are practicing corruption. Smith (2005: 67) says God created the world with a good balance too hard to be ignored. Once this balance is ignored, then self-interest and poor stewardship takes centre stage, whose consequences are great to bear.

The church must know that corruption perpetuates poverty in individuals and nations, and must arrest the situation. Cyuma Mbayiha observes that corruption is more rampant among civil servants who often demand for bribes for services to be rendered <http://allafrica.com/stories/s\200602200239.html> (accessed June 18, 2010). Transparency and accountability are vital elements that need to manifest in bearing witness to the corrupt world in order to fight the evil of poverty. According to the Zambian Auditor-General's report for the period 1984 – 2004, an estimated K348, 244 billion worth of public money was misappropriated, stolen or grossly mismanaged (Transparency Watch, March 2007).   With such

plundering of national resources, there can be no development to talk about.

The World Bank Governance Indictors indicate of political stability, govt effectiveness, regulatory quality, and control of corruption <http://www.info.worldbank.org/governance/wgi/index.asp> (accessed June 15, 2010). Corruption fails development because quality of service is compromised as in most cases work is done by incompetent people; and the allocated funds reach the implementers either late, or not adequate.

This concern for proper management of resources was sighted by Zambia's Finance Deputy Minister Ms Chileshe Kapwepwe. This was during the Zambia Institute of Chartered Accountants, Chartered Institute of Management Accountants (CIMA), and Association of Chartered Certified Accountants (ACCA) annual business conference on 08/08/2010 at the Sun Hotel in Livingstone town. The Finance Deputy Minister implored the participants on the importance to have a transformed mindset in managing resources (The Post Newspaper, Sunday Post August 08, 2010).

4.6.5   HIV/ AIDS Pandemic

The global crisis of HIV/AIDS Human Immunodeficiency Virus (HIV/AIDS) does not attract any simple solution at all, especially when linked to HIV/AIDS (Kelly 2006a: 4). As efforts are being made to combat the HIV/AIDS pandemic, this automatically raises the cost of goods and other services by affected industries (Kanyadango 2002: 21). The affected industries will not bear the high costs, but will instead pass them on to the consumer, and this trend worsens the welfare of the poor.

The other thing is that in the African set-up of living in extended families, it means not only the nuclear family will suffer due to the

increased costs of commodities, but the extended family as well. The same applies at the demise of the bread winner to HIV/AIDS; many relatives that depended on the dead person suffer the loss. Such a situation leaves people miserable (Cosstick 1987: 29). Therefore, the cause of HIV/AIDS cannot be separated from poverty, because both are mutually reinforcing phenomena (Garland & Blyth 2005:142).

Most poor people have lost the self-esteem to live, and so just become materialistic to survive this hard life (Greyling 2001: 9). If seen from the reverse side, progress in reducing the HIV/AIDS pandemic in the country will subsequently reduce the levels of poverty. However, Gitome (2003: 2002-2004) gives good counsel that this reversal is dependent upon a transformed church leadership to scale down the prevalence rates.

4.6.6   Dependency Syndrome

Dependency is a condition of becoming helpless and wholly relying on other people's support for survival. It is an ailment of making oneself incapacitated even where one has the capacity and ability to do well (Coetzee 1989:58). Surely, no one nation, organisation, or church is completely self-sufficient in everything. However, total dependency on outside support is retrogressive as it makes one not to attain self-hood in terms of sustainability in order to contribute to personal and national development. Therefore, the church must encourage the community to endeavour a self-sustaining life through self-reliant projects.

4.8 CONCLUSION

In this chapter the researcher has provided the definition of the church that it is the body of people called out of the world by God in order to be sent back into the whole world by Him as the *Missio Dei* to minister in totality the whole redemptive love of God. In the calling and role of the church in society, the researcher has briefly

discussed the history of the missionary activities of the DRCM from which the RCZ was born. These missionary activities which started many years before the colonial government came into existence are highly commendable because they have immensely contributed to the development of human life making the Zambia what it is today.

The DRCM understood well that a person is not a dissected being for instance getting divided into the spiritual and physical, and thereby concentrating on the spiritual only. They believed and taught that a human being is a one complete person of course who has diverse spiritual and physical needs which they ably fulfilled through the establishment of churches, schools, hospitals, orphanages, farms and shops in order to improve the wellbeing of people. Everyone that knows and understands well the history of the DRCM or in brief "*a Dutch*" as they are locally known because of their origin from the Netherlands, will not talk about the role of churches in national development without making mention of what this church has done.

That understanding of ministry was passed on to the RCZ who have also laboured to date to fulfil their Mandate for mission. Therefore, the question to be addressed is not whether the RCZ should be involved in development as it is already participating, but it is the question of 'HOW' it should participate. This question comes about because comparing the approach to development between the DRCM and RCZ, much leaves to be desired. The RCZ has lost the step for development by concentrating much on the spiritual aspect of Christian life and neglecting the physical aspect which is not in conformity with the Reformed theology. Therefore, the RCZ needs to carry out a reflection on the Biblical Mandate for mission and continue from there to proclaim a holistic gospel. The calling of the church to ministry is all-embracing in nature to enable it meet the needs of the poor in the community comprehensively. For the church to carry out this compassionate ministry should find motivation and qualification in the love of God towards humanity as revealed in the Scriptures.

The church faces a number of challenges in its role as a primary development agent. One such challenge is that at grass root level the local church is not directly involved

in development issues despite the fact that such programmes may take place within the community it is located. It has regrettably been observed that some faith based organisations would go through the local church just for identification purposes and as a means to get to the community, but without necessarily involving it.

Leaving out the local church from matters of development in the community is not acceptable as there can be no tangible development in the community. This omission adversely affects the role of the local church in a two-fold manner:

i.   Failing it to live as the true salt and light of the world

ii.   Limiting its focus on the scope of mission.

The other challenge that has been sighted is that of lack of financial resources to support activities of the local church in communities, which has led to having a dependency syndrome on the donors. To avoid this unhealthy alliance which may develop into donor fatigue over time, it is important for the RCZ to start raising its own resources to support its development activities.

Having discussed the role of the church in development, the researcher will in the following chapter be looking at the life situation among the people in the communities of George Compound and how poverty has affected their wellbeing as well as how it can be alleviated.

CHAPTER 5

A SITUATIONAL ANALYSIS OF GEORGE COMPOUND

IN THE LIGHT OF THE CITY OF LUSAKA

5.1 Introduction

The escalating poverty levels and the need for the church's involvement for development in the communities in George Compound are the main focus of this research. Therefore, in this chapter the researcher presents the situational analysis on the reality and extent of poverty in the communities of George Compound in the light of the City of Lusaka as this is its location.

This chapter will consist out of the following parts:

    i.   Brief history of the City of Lusaka

    ii.   History of George Compound

    iii.   Understanding life lived in George Compound

    iv.   The empirical research

5.2 Brief History of the City of Lusaka

Lusaka is the capital city of Zambia covering an area of over 70 Km^2 and is characterised by many suburbs and shanty compounds and George Compound being one of the shanty compounds.

Lusaka is located in the South Central region of the country and has several streams - Ngwerere and Chalimbana streams draining most parts of the Northeast of the City into the Chongwe River a tributary of the Zambezi River; while in the Northwest there is mainly Chunga stream that drains the city into the Kafue River another tributary of Zambezi River.

Lusaka is the junction of four high ways of Zambia to the North, South, East, and West making it a cosmopolitan city as well as home to people of various ethnic groups and cultures.

Lusaka used to be the site of a village of the Soli people and is named after its headman *Lusaaka*. The village was located at Manda Hill, just near where the Zambia National Assembly building presently stands, but was erased by British settlers around 1905 to make way for the development of the railway line from the south <http://www.zambiatourism.com/travel/cities/lusaka.htm> (accessed September 12, 2010).
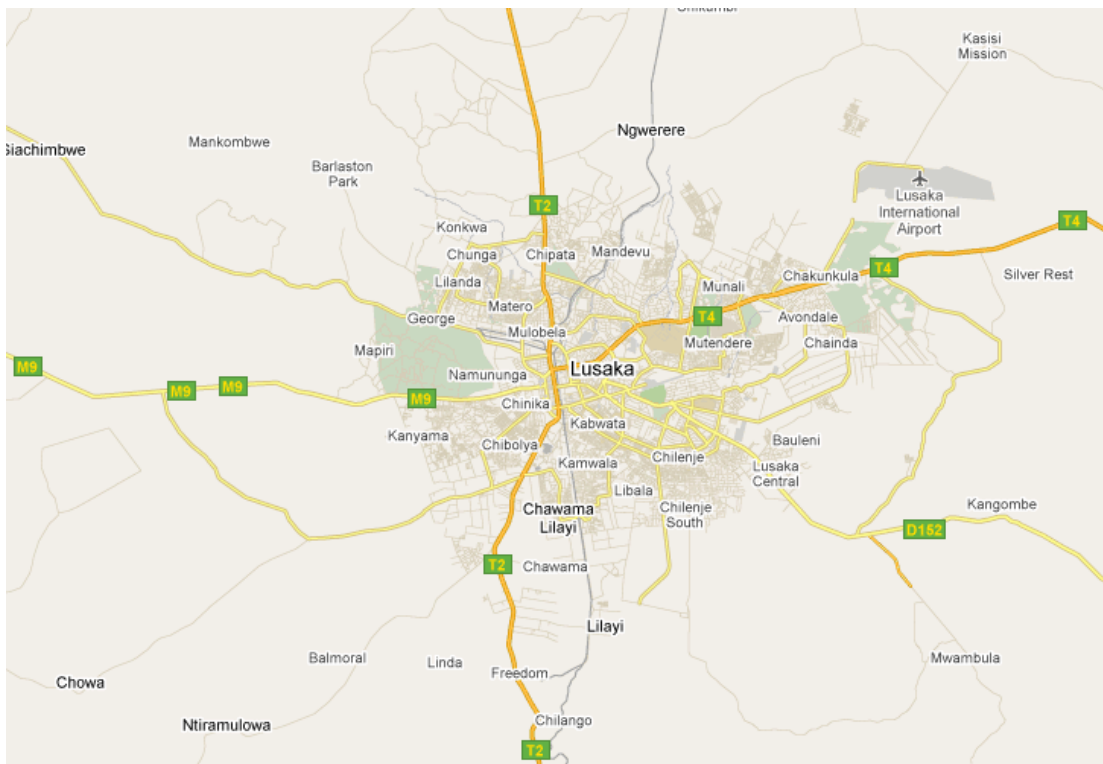
Figure 3: Map locating George Compound in the City of Lusaka

The City of Lusaka was designed for a population of 500, 000. At that time there were only a few white residents mostly of Afrikaner origin. The principle planners of Lusaka never intended it to be a large city as could be seen from its original size of only 2.6 Km^2 (Wood et al 1986: 164 - 188). However, with time this has increased to 360 Km^2 today. The rapid growth of Lusaka began in 1931 when it was designated as the new principle administrative centre of Northern Rhodesia, as Zambia used to be called (Williams 1984: 138 - 154). Now the City of Lusaka has an approximate population of 2, 198, 996 inhabitants.

Figure 4: Showing part of City of Lusaka
Source: Courtesy of Lusaka City Council

The first Lusaka Council Development Plan was done in 1956 and was subsequently amended in 1965. The second Lusaka Council Development Plan was compiled and approved in 1968. Due to the growing population with the increasing demand for social services, City Planners were compelled to work out development plans for the city. A new Lusaka Council Development Plan was completed in 2000, but is to date yet to be approved by the Ministry of Local Government and Housing. Meaning the population continues to grow without any social services being provided for them. Indeed planners do their work on time, but the frustration comes with organs that are tasked with implementation. This happens to be one of the many challenges the whole country is facing in terms of development. By the time the civic leaders come to approve the plan, it will have been already overtaken by new challenges such as population growth, increasing demand for land and many other related issues.

5.3 History of George Compound

George Compound is one of the oldest shanty compounds in Zambia and is situated about 10 Km North West of the City of Lusaka, on the Western side of Matero Township, near the city's heavy industrial area. According to the 2010 National Census, George Compound has a total population of 173, 331 (CSO, 2011). As can be expected of any city life, George Compound has not been spared from both positive and negative aspects of city life. The compound has not been spared from the challenges of poverty, crime and disease that seem to have been there since it was established.

Despite these challenges that George Compound residents and those behind its creation have endured, they still remain optimistic of a better future.

Figure 5: House that belonged to Mr George Hadjipetrou in George Compound.

Behind is a water tank mounted by JICA

It is in George Compound that a man known by the names of George Hadjipetrou sowed the seed that eventually culminated into today's George Compound. George Hadjipetrou was originally from Egypt. Actually, it is said that the compound was a special gift to George Hadjipetrou from his loyal workers who had helped him create his wealth. Ms Marianthy his daughter (Marianthy perscom), who is now 64 years old and runs the Andrews Motel which is about ten km from the city along Kafue road, is the source of this information. Ms Marianthy was able to trace her family's historic ties with George Compound with ease. Ms Marianthy recalled that the settlement started towards the end of 1945, soon after the end of the World War II in Europe. There were soldiers who were going back to their countries of origin and George Hadjipetrou was one of those soldiers bound for home. George Hadjipetrou, who was usually called by the name Mr George, was sent to Northern Rhodesia (now Zambia) by the British Army as a member of the King's African Rifles to assist with the return of the troops from various arenas of the war in Europe and North Africa.

George Hadjipetrou settled in what is today called Lilanda Township just a few metres to the north of the present day George Compound. After settling down, he was later joined by his wife Yolanda from Egypt, and the family started to grow. The couple's first born was Marianthy, who was born in 1946 in George Compound.

At the time of demobilisation, Mr George Hadjipetrou was given an option of either returning to his home land Egypt or to remain in Northern Rhodesia, but he chose to settle in Northern Rhodesia. Indeed after settling down, luck was on his side as before long he was offered a farm in Lilanda by a Mr. Samuel Fischer, who was a local businessman. Unfortunately, farming was not his vocation in life. Therefore, instead of going into farming business, Mr George Hadjipetrou decided to use the soil that was on his farm land to mould bricks. He started the business of bricks with only two workers using their free hands to mould the bricks, followed by burning them in open kilns.

It is through this business of bricks that Mr George Hadjipetrou endeared himself to the community. Shreds of this economic activity are still evident at the place where the moulding of bricks made in the business. In fact his own house (figure 6), was built using the same brick business. Ms Marianthy explained that Matero Township actually owes its existence to George Compound because the bricks used to construct it were provided by the business of Mr George Hadjipetrou after the contract to supply bricks for Matero housing project was given to him by the colonial government. Having been paid the deposit for the supply of the bricks and sand, George Hadjipetrou bought a Leyland Comet tipper truck and began mining sand from the Kafue River.

With time the demand for bricks started to increase. Then Mr George Hadjipetrou realised that to continue making bricks by hand was not feasible. Eventually he started looking for a brick-making machine, which was not available locally. One of the White Fathers based in Lundazi, Eastern Province of Zambia, advised George Hadjipetrou of a brick-making machine that had been abandoned in the bush near Mwami border, between Zambia and Malawi by German soldiers during the World War II. He was able to salvage the machine and reassemble it in George Compound and put to good use. However, in 1964 the machine known by the name of Rosa Cometta was moved to the site of Andrews Motel in order to aid the building of the motel, the second major project of George Hadjipetrou after Matero Township.

As the George Hadjipetrou 'empire' started growing, he built permanent houses for his workers behind the area where the family lived. This development led the population in the worker's compound to grow to about 100 families and from this a small village began to develop. The opening up of a small tavern attracted patrons from other black communities. It is this community to whom George Hadjipetrou bequeathed his land in 1968, when he relocated into town to foster his growing business empire.

Sometime back in 1958, Mr George Hadjipetrou had bought a plot of land in Surrey Road, now known as Katopola Road which was closer to town where it was easier for his business interests to grow. When he moved from George, he left the property in the hands of his loyal workers while he continued with his business activities at the new place. Later on, those loyal workers came to call their compound 'George' as a gesture of appreciation and honour to Mr George Hadjipetrou. Over subsequent years, Mr Hadjipetrou continued to visit the property regularly. Former employees were allowed to continue living in the houses even though a number of them had found employment elsewhere.

Mr George Hadjipetrou died in 1995 at the age of 84 years, while his wife Yolanda died in August 2010 at the age of 93 years old. Marianthy is now running the Andrews Motel.

George Compound has now grown from a soiled farm post to a bullish compound that harbours a large city population like others in Lusaka. Indeed, Mr George Hadjipetrou may have passed on, but surely his legacy will live on for many generations to come. Today there are only a few old veterans of George Compound who today still walk the streets and can relate this part of their history.

Ms Marianthy noted with sadness that the structure they lived in, which holds so many memories for her no longer has any connection with the daily life of George Compound.

5.4 Analysis of Life on various contexts of George Compound

5.4.1 The Social Context

Life in George Compound may look confusing to a new person or an outsider. But this is not the case to the local dwellers, because they are simply trying to make a living. Take for instance, the everyday life of local vendors who the locals call "Ngwang'wazi" because of the nature of their business. These vendors are dedicated long distance walkers because the nature of their business takes them all over George Compound and other surrounding areas selling merchandise. Therefore, when walking the streets of George Compound one has to be careful or else he/she might bump into these vendors who carry every kind of merchandise on their heads, hands and backs.

Figure 6: Youths playing Pool

Some ride bicycles and others use wheelbarrows in order to carry many goods to sell in an easier way and cover long distances. Meanwhile those that cannot afford such carry out their business by walking.

These vendors as they carry out their businesses make all kinds of 'noise' – ringing bells, shouting, etc as a way of attracting customers to buy their merchandise. The compound is very vast but is only serviced by two markets, Tambalala Soweto and Tambalala Njanji. So these long distance travelling vendors take advantage of this situation to earn a living. These markets were supposed to be clean places for conducting business, but are characterised by dirty surroundings with no toilets.

However, these markets are sufficiently stocked and priced to meet the demands of the local communities. Besides being places for business, these markets also act as convenient places for people to meet. In fact some people go there simply to pass time.

Despite its locality, George Compound also boasts of a library and a play park which unfortunately are not utilised because the youngsters who were supposed to use these facilities are either too busy with other activities or they simply do not just care about them.

In George Compound the age of people who patronise taverns and bars has really become a matter of concern. One finds patrons as young as thirteen or fourteen years in these drinking places. Because of this kind of life prostitution and other illicit activities are constantly on the increase.

It is a sad development that schools that are already too few to enrol all those of school age cannot make any difference at all. This means that these young people are all over the compound from early in the morning to very late in the evening trying to find something to do.

The ordinary day in George Compound starts as early as 04:00 hrs, with mini-bus 'call-boys' (young men who call for passengers) calling for marketers to go to Soweto market in town where they buy merchandise in bulk and at wholesale prices for their businesses in the local markets of George Compound. This call is shortly followed by bells at 05:00 hrs rung by the Water Attendants engaged by the Lusaka Water and Sewerage Company (LWSC) calling people in their respective sections to go and fetch water from the communal kiosks which is supplied rationally at set times. Due to the challenge and costs of servicing unplanned houses and buildings, it has been a challenge on the part of the LWSC to supply piped water to each and every house. So there is a crisis situation in terms of accessing water in George Compound. The Japanese International Corporation Agency (JICA) is highly commended for the good job of sinking a number of bore holes from where clean water is supplied to various water kiosks have relieved the people of George Compound as previously clean water was rare and people had resorted to using dirty water from shallow wells

which led to outbreaks of water borne diseases such as cholera, diarrhoea and dysentery. So the water supplied through community taps is a great achievement on the part of the government.

Throughout the day, the whole compound is very busy until almost midnight. Then it seems like a short time before it is another day with the usual challenges most of which have been around for as long as the compound. However, despite all these challenges of poverty faced by most people every day, one is likely to encounter happy and cheerful faces in the streets.

Given that the compound was initially an unplanned settlement, it has consequently been denied social services from the government. Economically and socially, the compound despite being in Lusaka the capital city, it is depressed as most people live without electricity.

The general level of poverty in the compound compels many children to work in order to supplement their parents' efforts to make a living; which is a very sorrowful situation.

Certain things look promising and can be turned around but others need a whole reconstruction.

5.4.2 Health Context

Understanding what is meant by good health is important as it would help to know what is happening in the communities of George Compound. According to an anthropology rooted in the Biblical theological tradition of the Church, the human being is seen as a 'multidimensional unity'. This means body, soul, mind and spirit are not separate entities but are one and inter related. Therefore, health has physical, psychological and spiritual dimensions.

The World Council of Churches (WCC) was motivated to offer the following definition of health based on a holistic understanding:

> "Health is a dynamic state of the wellbeing of an individual and society, of physical, mental, spiritual, economic, political, and social wellbeing – of

being in harmony with each other, with the material environment and with God"(WCC 2005: 139).

The government's commitment to improving the quality of life for every Zambian is demonstrated through its efforts to improve health care delivery by reforming the health sector. One such important component of health policy reform is the restructuring of Primary Health Care. The restructuring of the primary health care approach has increased the number of health institutions in the country.

However, the country's health system is facing a number of challenges that has impacted people's wellbeing such as inadequate workers in hospitals and clinics, inadequate supply of essential drugs, HIV/AIDs, high mortality, luck of good facilities such as X-ray departments, operation theatres, etc. These challenges are compounded by the country's weak economic performance.

The lack of adequate medical personnel means that these services are not well delivered to the community. It is hard to understand that the entire community of George Compound that has a population of 173, 331 to have one clinic staffed by one Medical doctor, one Clinical Officer and a handful of nurses and some Para-Medics. Most patients are made to spend a lot of hours in queues in order to be attended by the doctor, and after that only to be given a prescription to buy drugs or a referral letter to go to the University Teaching Hospital. Surely the situation is really pathetic because not many people have the money to buy drugs (CSO 2010).

The other challenge facing health service delivery is the introduction of user fees by the government. The scheme has failed to work in the communities of George Compound because people do not have enough money to pay for the fees. The clinic is also facing a serious shortage of medicines, especially for terminal illnesses such as HIV/AIDS, and Tuberculosis (TB). This situation has led most vulnerable people to stay at home and wait for nature to decide their fate.

Nonetheless, there are other organisations that have seen the need to deliver services to the people of George Compound:

      i.   Family Health Trust Anti-AIDS Project

The Family Health Trust Anti-Aids Project is involved in the prevention and control of the further spread of HIV/AIDS in Zambia. The organisation provides care and support to those infected and affected with the HIV/AIDS pandemic. This helps to enhance the clients' quality of life.

Family Health Trust Anti-Aids Project operates through specialised projects such as:

    i.   Anti-Aids Projects

    ii.   The Lusaka Home Based Care Project

    iii.   Children in Distress Project

This project provides and organises education and communication materials, Letter answering, Drop-in resources centre, training, supports micro-business ventures and organises sporting activities

The Trust works in liaison with the Global Initiative Project, and a survey was jointly conducted among the Youth to find out the kind of life they led. It was discovered that about 50% of the youth abuse psychoactive substances such as cannabis, alcohol, sniffing petrol and bostik (glue), and kachasu (local illicit brew).

Such a life lived by the youth has a lot of risk factors such as lack of psychosocial life skills, early exposure to substance use, dropping out of school, low self-esteem, high poverty levels, lack of positive perception of school, availability of cheap substances and the presence of parent or adult abusers.

    ii.   Activities of family Health Trust under the Global Initiative

The Trust promotes healthier life styles among children and young people. Activities include:

    i.   Increasing awareness among children and young people regarding substance abuse and HIV/AIDS and sexual reproductive health

    ii.   Developing a psychosocial life skills programme for substance abuse and HIV/AIDS/ STIs using community and school club setting

iii. The Trust does also reach out to children and young people through Mobile Video Unit, theatre using Anti-AIDS and Drug Clubs in schools and also through its well trained Peer Educators who are placed within George Compound.

iii. Family Life Movement of Zambia

The main objective of this organisation is to promote a happy and healthy family life through the services it provides to the communities of George Compound. The organisation offers 3 main programmes:

i. The Family Life education Programme – it targets youths in and out of school, and gives information and education provided on family life, human sexuality and reproduction, STIs/ HIV/AIDS and substance abuse

ii. Parent/ Elder Education Programme - the programme compliments Family Life Education by targeting parents, guardians, churches and community leaders. They are provided with knowledge and skills that are needed to promote positive human sexuality, reproduction and STIs/HIV/AIDS and other related issues

iii. Family Life Group - the programme promotes the formation of support groups called Family Life Group among poor people. The aim is to ensure continuity of Family Life Education programmes in communities

iv. Youth for Change – another programme that targets the youth to live responsible lives, as opposed to indulging in illicit activities

The HIV/AIDS pandemic has claimed many lives in the communities of George Compound and unfortunately continues to do so leaving many challenges especially of caring for widows and orphans. In situations where both parents have died, and there happen to be no other elderly relative to assume responsibility over the care of children, children have been compelled out of circumstances to take up leadership roles of their siblings. This has made some

212

children to stop schooling and take up the responsibility of supporting their siblings. This is a great challenge that seeks a lasting solution.

It is out of this challenge that some few young leaders identified their needs to form a coalition of supporting each other. With some structure now in place, they took up the name, Youth for Change. Presently, this group has built coalitions with many families in the communities in George Compound and Matero Township to respond to the plight of orphans and other vulnerable children.

Youth for Change has assumed the responsibility of carrying out sensitisation workshops, seminars, and open rallies on the facts about HIV/AIDS to communities, supporting children go to school, emotionally supporting children without parents who are now adjusting to their new roles in the families.

Youth for Change also provides a food-nutrition program to alleviate extensive malnutrition and a micro-finance and business development programmes to help widows and other vulnerable women establish small businesses.

Because of the good results seen in the efforts made by the organisers of Youth for Change, it has won the passion from Firelight Foundation who has now been funding some of the programmes since 2007. This arrangement has enabled Youth for Change have the opportunity to learn from other organisations that had well-developed programs of activities.

The other health challenge faced by the government in the communities of George Compound is the cholera epidemic that comes every rain season. Cholera is a water-borne disease and it is a common perennial challenge. People in the communities of George Compound have lost many lives to this epidemic because of poor sanitation seen in the shallow pit latrines that get filled up with rain water, and because of lacking good drainage system big pools of dirty water are created and people wade through as there are no good roads. In some instances, the same dirty water spills into shallow wells that are operated privately by families that cannot afford paying the LWSC water.

5.4.3   Education Context

Zambia despite being a poor country has high literacy levels averaging 95%. This means that as the population of Lusaka is growing, it exerts pressure on the government for the provision of education.

The value of education cannot be overlooked because it is vital for the social and economic development of any country. Therefore, it makes sad reading that many children in George Compound cannot afford education either due to losing parents in death and no other family member is capable to support them, or because parents or relatives are incapacitated. The other impeding factors are the exorbitant school fees schools charge which their parents cannot afford, and then the issue of distance to the available schools. These factors make children face few prospects once they reach adulthood.

Figure 7: Showing school children in a community school class

Ms Adrina Banda, a member of RCZ Lilanda Congregation, made another observation faced by many parents and guardians. This is the limited number of schools in George Compound. Currently there are only two government schools namely, George Central Basic and Kizito Basic schools. The time these schools were being constructed, the population of George Compound was small and so they were adequate. It is however, not the case today because the population has grown and these two Basic schools cannot absorb all children. This challenge

brought about the introduction of private schools. Needless to say, tuition fees are too high for a common person in George Compound.

This is why there happen to be several Community Schools in George Compound trying to supplement government efforts in service delivery to people. These schools are charging very minimal user fees (currently about US$ 1) per month, which many parents are able to meet. This contribution is meant for buying sugar and firewood for preparation of porridge. Because of the high levels of poverty in the country, most Community Schools that are registered with Zambia Open Community Schools organisation, receive soya meal, mealie meal, and cooking oil from organisations like UN, Canadian International Development Agency (CIDA), United Nations International Children Education Fund (UNICEF), Food and Agriculture Organisation (FAO), and Japanese International Cooperation Agency (JICA), to serve school children with porridge during school days in order to boost their health. In most families, this happens to be the only meal for the day. This explains why these community schools are taking in a lot of children. This indeed is a commendable thing done by these organisations to serve life.

Ms Gertrude Sakala a widow and business lady says one such Community School is New Life Community School found in George Compound. It was founded in 2003 by a small group of women that were deeply concerned about the children's future welfare. Most of these women were widows living in poverty, who had no capacity to send their children to school. Some children especially girls that had failed to continue with their education started looking for ways to survive. Some of these were being sent by parents to sell food stuffs outside bars and taverns as a way to provide a living for their families. Ms Gertrude Sakala says that it were developments such as these that encouraged her with few others to open a community school in a near derelict building arranged by a local church. The school which started with only seven children and one teacher, quickly expanded to include orphaned children in need within the compound. Currently the number stands at 240 school children and with only 6 volunteer teachers, but having a pass rate of 98%. Finances allowing, the school also intends to provide one nutritious meal for the children. The school sustains itself

with extremely limited means such as raising small amounts of income through selling hand-made jewellery, crafts and uniforms made by the women themselves. The major challenge that New Life Community School faces is to meet salaries for teachers, who they fear that one day they might leave for better prospects.

George Compound does not have a government high school, not even a technical Institution where school leavers can enrol and continue with education.

5.4.4   Water and Sanitation Context

According to Mr Lengwe Mwape the George Water Site Manager, George Compound has had water crisis for a long time. However, in 1995 there came a development that would change life in George Compound for a long to come. A Japanese grant supported the establishment of George Water Supply Project with management of the neighbourhood's water supply supervised by a team of 60 locals elected by the community working together with the LWSC.

Mr Mwape explained that there were 16, 500 households on prepaid water scheme, 2, 000 households are individually-connected properties, while 8, 000 households are neither card holder nor individually connected. The LWSC pumps 480, 000L of water every day to meet their clients' demand.

Water supply is distributed to three categories of people in the community. Firstly, there are some few individuals and organisations that have managed to connect water from the main supply line to their residences and are metered monthly. Secondly, there are those who are called 'Users' who pay a monthly scheme of US$2.00 to get 10 x 20 L containers per day; then there are those who are really poor and cannot afford the above two schemes. These are called 'Users', and pay 4c for a 20 L container of water per day. Very few people enjoy good sanitation which is the cause to several water borne diseases such as cholera and dysentery.

Figure 8: Showing people drawing water at a Water Kiosk

Family life is difficult because people have big families which they cannot support. According to Mrs. Rebecca Mbaulu a LWSC worker based at Lilanda branch, poverty has impacted the social – economic life of people in George compound in many ways such as lack of easy access to clean water, food, high rentals, poor road network, lack security and employment. Clean water is not a cheap commodity for people in George compound to get.

Meanwhile, there have always been complaints from individually-connected consumers of not receiving water for a long time, and yet the LWSC sends them water bills. The local authority explains that there are some impediments on their side that causes clients not to receive enough water:

   i.   Increasing number of unplanned new developments in the city
   ii. Leakages, mostly caused by pipe bursts within the water distribution system
   iii. Most pipes are very old, and might have developed some corrosion and water cannot to pass through.

Due to water problem in George Compound which cannot be delivered to every home, the government has partnered with UNICEF to begin constructing a Ventilated Improved Pit (VIP) toilet for each household. Indeed this would help to curb water borne diseases and restore people's lost dignity.

217

Figure 9: Inspecting a VIP toilet

Besides the failure to meet water demand, the LWSC is also facing the challenge of collecting solid waste. This is attributed to the increasing population, incapacity for people to pay user fees, and the poor road network in George Compound. The other factor is the limited financial capacity and human resource the local authority is experiencing.

5.4.5   Religious Context

What obtains at the national level in terms of religious is the same with in the communities of George Compound. Zambia is a Christian nation with over 80% of its population having belief in the Christian faith; while Islam and Hinduism is 5%; and the ATR religions are at 10%, while the remaining 5% covers other new religions that have come with some investors and settlers (CSO). This position is enshrined in the current Constitution where in its preamble it is declared that Zambia is a Christian nation, though still permitting the freedom of conscience and worship of adherents of other religions.

Zambia's belief in God is further reflected in the national anthem <http://www.kbears.com/zambia/anthemtext.html> (accessed August 22, 2009) which reads:

1.   Stand and sing of Zambia, proud and free,
     Land of work and joy in unity,

218

Victors in the struggle for the right,

We have won freedom's fight,

All one, strong and free.

2. Africa is our own motherland,

Fashion'd with and blessed by God's good hand,

Let us all her people join as one,

Brothers under the sun,

All one, strong and free.

3. One land and one nation is our cry,

Dignity and peace 'neath Zambia's sky,

Like our noble eagle in its flight,

Zambia, praise to thee,

All one, strong and free.

Chorus (sung after every stanza)

Praise be to God:

Praise be, praise be, praise be,

Bless our great nation,

Zambia, Zambia, Zambia.

Free men we stand

Under the flag of our land.

Zambia, praise to thee

All one, strong and free!!!

There is a deep conviction of Christian belief in the National Anthem which depicts the true belief in the Triune God as Creator, Sustainer and Deliverer of the people of Zambia. Statistics have also shown that most citizens subscribe to the Christian faith.

It is not the intention of the researcher to go into discussions of whether people apply this faith into their day-to-day living, or not. The cardinal point that is being stressed here is that the presence of Christianity in Zambia is high and evident in

219

every locality just as the case is with the communities of George Compound. This is witnessed by the gatherings in various church buildings and learning institutions either on Saturdays or Sundays, with a variety of creeds and church colours. However, the concern that this research is raising is how many of these churches or religious gatherings know and understand their social responsibility in George Compound and its surroundings?

The researcher found that there were many churches in the communities of George Compound. However, very few participate in community development. Some interviewed stated that their teaching does not allow them to participate in social programmes. There were some members in the community that complained about certain churches that will not respond to community development programmes citing that it was not according to their tenet of faith; while some despite refusing to participate, were busy teaching on prosperity gospel. Nevertheless, the churches that are fully involved in social programmes include:

1. Reformed church in Zambia – Lilanda & Chisomo Congregations: these are running Open Community Schools, Feeding Programmes for pupils, Home Based Care, Youths once in a while carry out charity work of cleaning homes for old people

2. Roman Catholic Church – Kizito and Lilanda Parishes are running similar programmes of empowering people with survival skills as well as Adult Literacy, Pre-school Teacher Training and Tailoring

3. Salvation Army – they give material support to needy people such as food, and school requisites to children

4. Apostolic Faith Mission – besides the community school they run, they also provide support just like the Salvation Army.

5. Seventh Day Adventist Church – they have a very strong social teaching on social responsibility that is mostly speared by the women's guild called the Dorcas. Often would they visit George Health Centre with their foods and feed admitted patients, as well as cleaning the surroundings of the clinic.

220

6. The United Church of Zambia – they provide services like Home Based Care

The researcher is of the view that given the numerous numbers of churches in the communities of George Compound and if all were committed to their social calling, poverty would have greatly been scaled down and people's lives improved.

5.4.6   Political Context

Zambia is an electoral democracy but has seen two shifts of authority since the republic became independent on 24th 1964. Dr. Kenneth Kaunda and his party UNIP that had led the nation in the liberation struggle and subsequent independence was removed from power in 1991, by the MMD led by Mr. Frederick T. J. Chiluba; while the MMD was removed from power in September 2011 by the Patriotic Front (PF) led by Mr Michael. C. Sata.

In Lusaka Province there are --- Constituencies, and the communities of George Compound form part of Matero Constituency with a large number of voters. For instance, 2011 provisional registered voters are 99, 000 – the third largest constituency in the country in terms of numbers after Kabwata and Munali. So this means it becomes a hive of activities for politicians. There have been complaints from political parties of vote-buying from many voters who sell their voters' cards for food and other materials. In most cases women are given wrappers and small pre-packed mealie meal and youths are treated to opaque beer, all this is done in an effort to solicit votes. "Electoral Commission of Zambia": <http://www.elections.org.zm/> (accessed on 22/08/2009).

5.4.7   Economic Context

Food is quite expensive for most families to afford. Most of families cannot afford to buy a bag of mealie meal instead they buy pre-packs of mealie-meal commonly known as '*pamela*', prepared on few coals of charcoal that have been used several times or just few sticks of wood picked in the streets. This has

resulted into most of them surviving on a single meal per day – usually prepared in the late afternoon or evening.

Mr. Benson Tembo a worker for Lusaka City Council based at Lilanda market added that accommodation was another challenge faced by people in George Compound. Many people are living in poorly constructed mud huts without electricity, running water and good sanitation. The most unbearable time is during rainy season as most roofs leak, rain water seep through from the ground of poorly constructed houses and pit latrines are filled with water as the drainage system is poor.

Owing to lack of formal and secure income, many families have ended up engaging in any income generating project as long as it earns them a living. Many people are running makeshift stalls locally called '*Tuntemba*' that are found on almost every street. This simply goes to show how people are suffering, yet there is a government in place.

Poverty levels in the communities of George Compound have been steadily increasing over time, submitting many people to untold suffering, not even having the hope of coming out of it. This increase has mostly been caused by the influx of people from rural areas that come to seek better living. Poverty is seen in the way life is lived. Most people live in shelters not fit for human habitation, but have no choice of living under the same conditions.

Figure 10: Showing a poor little girl and a lady conducting business in a make-shift stall

It is a fact of the matter that the issue of housing in Lusaka has now become problematic for authorities to resolve because the government has no space where to resettle the squatters. This has been noted by Turner (1988: 22) who says that "By the early 1970s, the authorities had accepted that squatter compounds could not be eradicated. It was equally impossible to relocate their people in rural areas or in publicly subsidized housing." This goes to show that living in squatter compounds is an accepted thing.

It is reported by politicians and economists that Zambia's economy has experienced strong growth in recent years with GDP growth in 2005 – 2008 about 6% per year. What contributed to this growth is the privatisation of parastatal companies and the copper mines. Copper production has increased steadily since 2004, due to higher copper prices and foreign investment (CSO, 2010).

Figure 11: Showing houses, a road and boys selling in a make shift stall (Kantemba)

However, poverty remains a significant problem in Zambia despite claims of improving economy that cannot be translated into reality of life on the ground.

5.4.8   Road Network Context

The communities of George Compound are serviced mainly by 3 major roads namely the Commonwealth Road which starts from the junction of Lumumba

Road next to Odis Filling Station at the Matero passing through Matero Township up to Lilanda market, providing demarcation of George Compound with Lilanda Township on the North; then comes the Zingalume/Chunga Road on the Western side. The third road is Mungwi Road on the South that demarcates George Compound and the heavy industrial area. These roads are in a way providing the geographical boundary of the community, and they are in fair state. However, the challenge is on the roads found in the interior of the community most of which are impassable by vehicles due to the bad state they are in.

This condition poses great challenge in the following way:

i.   Service providers such as the Police cannot patrol the area to ensure security was in place

ii.   In case of an inferno in the middle of the Compound, Fire Brigade people with their fire tender vehicles cannot access the interior

iii.   Individuals owning cars opt to park them either at the Mwembeshi or George Police Posts, or better still in private car parks

iv.   In case someone falls sick and needs a taxis or ambulances, these cannot pass through. This means that if there was a health case to be taken to hospital/clinic, one is either carried on the back of some relative/friend or in a wheel burrow. Roads are either too narrow for vehicles to pass or having no roads at all because houses have been built too close to each other to an extent of even blocking roads.

All this is because of the allocation of plots to individuals to build houses done by politicians instead of the Lusaka City Council authorities who will always use the city map.

5.5 Analysis of the Poverty situation in the Communities of George Compound

A better analysis on the poverty situation on the lives of people in George Compound can be done by looking at the various groups of people and how they have been affected.

5.5.1 Identifying the Poor in George Compound

To begin with, it must be mentioned here that the poor are not objects but people. Therefore, the understanding of what people are should be the place where development starts from. Poor people are no less human compared to rich people. This means that the poor are also whole and are living beings with body, soul, mind, heart and feelings despite being poor. Myers (1999: 61, 62) says the poor also belong to families, communities and the corresponding social systems. They were also made in the image of God, thereby qualifying them to gifts, skills and with the capacity to be Kingdom-like, just like the rich.

There are many voices that are not easily heard in society; and even when they are heard there is possibly no one who will help them come out of their suffering.

The following are the voices of those that are suffering with poverty:

5.5.1.1 Women

Women's poverty is both a special concern and at the same time, a special opportunity for development. Women are the most affected with poverty in George compound and many other parts of society. It is women who mostly strive to find food and comfort for the family despite them being vulnerable too. Some women wake up quite early in the morning going to farms and Soweto market to buy some merchandise to come and sell in small quantities at a small profit, leaving husbands/men and children still sleeping. They risk their lives against many odds.

According to the UN statistics captured by William & Mwau (1994: 100), this is what is said about women:

i.   They perform two-thirds of the world's work

ii. They earn one-tenth of the world's income

iii. They are two-thirds of the world's illiterate

iv. They own less than one hundredth of the world's property

Against all the good things that women do for society, women are still disadvantaged in many ways as in the following:

i. Lacking better opportunities to acquire good education

ii. They cannot own land for development because most financial institutions demand for collateral, which most of them do not have

iii. It is difficult for them to obtain loans for income generating activities because most of them have low education

iv. Most employers prefer men for good jobs but give lower jobs to women with low wages

v. They are the ones that suffer violence at the hands of cruel husbands and men

vi. They are the ones that always take care of sick family members whether it is in homes or clinics where the environment might not even be conducive for their stay on the bedside.

vii. In most cases they are the victims of HIV/AIDS from unfaithful spouses/ partners.

viii. Like in many other parts of the country, poverty situation in the communities of George Compound has a strong gender dimension. There are more women that are poor unlike men at both levels of national and community. Yet it is women that wake up very early in the morning to secure food

for families through various means, while husbands are sleeping. This kind of situation makes women become more vulnerable.

ix. Myers (1999: 190), says "...women are vital providers of health care and are critical to the education of children, more especially girl children".

From what has been said above, poverty that women experience affects their whole being. Myers (1999: 65) stresses that it is for this reason that women offer a special opportunity in the process of development and must therefore, be involved. Women do not only have the information needed for development process, but even much positive social change is correlated with the education and involvement of women.

With the data provided by the UN, it means any development that excludes women is bound to fail. No one who is serious with development can argue about with this truth.

5.5.1.2. Youth

The poverty situation in the country has resulted into many ills such as the scarcity of employment and living life on the streets for many Youths. This has contributed in the rising cases of many Youths to prostitution, girls giving in sexually to men who promise them job favours, drug, child labour and contracting STIs and HIV/AIDS. Most Youths in the communities of George Compound have taken to alcohol where some are seen drunk from as early as 07: 00 hrs. What has contributed to this kind of life is the easy access to the high alcohol content pre-packaged sachets locally called "tujilijili". Some youths have died out of these brands of beer

227

when competing with each other on who would drink more sachets. Some Youth mix this staff with soft drinks in order to disguise from the Police, who if found drinking in public arrest them.

Since the Youth are the most active and vital force in society, they are supposed to be helped to do away with anything that retards development. Therefore, the church can in this regard help a lot in encouraging Youths in the communities of George compound to put up positive attitudes towards life and others.

The research revealed that poverty leads people to vulnerability, a condition of desperation that can make Youths do anything in order to survive. A school girl explained how other school girls have become vulnerable to male teachers who promise them tuition lessons in order to pass examinations in exchange for sex. In the process some fall pregnant and leave school, while some end up contracting STIs. This tendency compromises the community's moral fibre. It is on the optimisation of the potential of the Zambian youth that parents, educators, religious leaders, traditional leaders, policy makers and employers should focus efforts on with urgency.

Any mishandling of this potential problem has an effect on the country's future bottom line as the youth of today will account for over 70% of the workforce by the year 2030. Therefore, the best thing that a youth, a school leaver, or job seeker should do in such an environment is to be part of a generation that endeavours to archive global recognition and become known as Millenials – global citizens whose dependence on technology, their neo-liberal attitudes and

career options make them different from past generations. For this reason, Youths need to be made aware of decisions they make whether positive or negative, has telling effect on what one becomes in future.

Unemployment is at all time high and so are the numbers of individuals graduating from learning institutions of higher learning. The thing that terrifies most Youth today is to die without achieving anything worthwhile. So the Youth of George Compound should be challenged to face up the odds of life and turn them into great opportunities that register success in their life and subsequently communities.

Douglas MacArthur (1880 - 1964), the American General who commanded the Southwest Pacific Theatre in World War II one time said: "People grow only by deserting their ideals. Years may winkle the skin but to give up interest wrinkles the soul" http://thinkexist.com/quotes/douglas_macarthur/ (accessed August 23, 2010).

Every year on 12th March, the country celebrates Youth Day, to recognise the potential in the youths who are the leaders of tomorrow. About 60% - 65% of the population of Zambia are youths but apparently this is the population that is challenged with unemployment, lack of education, and threatened by HIV.

5.5.1.3 Children

Myers (1999: 191) says if women do not always have a voice, then children are usually only images of suffering and pain. Myers (1999: 65) further says that it is important to understand children in a different way compared to adults, because poverty may mean something else to them, just as is

229

the case with the youth, old people, mentally and physically challenged people.

Children are understood to contribute nothing to society except to receive from adults. This understanding makes them more poor and vulnerable. Adults, especially the rich tend to think that children just need to have things done for them, but forgetting about the God-given potential in them that can be used for development of communities.

Many children in the communities of George Compound live under very harsh conditions of life, making them difficult to attain development. Most children grow up in an environment where hate, pain, maltreatment and many kinds of abuse such as the following are prevalent:

i.   Live in impoverished households

ii.   Sexual abuse of rape and in case of girls, they are forced into prostitution

iii. Broken and unstable homes. Most of them opting to go on the streets for survival but where they are subjected to all kinds of abuse

iv. Poor parents who cannot provide for them, compelling some of them to survive out of other people's good will

v.   Children's molestation, child abuse (most often from step parents, step-brothers and sisters, and distant relations), uncontrollable teenagers are common place

vi. They are in many cases victims of human trafficking

While efforts are being made to create a suiting environment for children, as opposed to the African culture that has always

230

involved children in being responsible in society, the contemporary world with the advocacy for 'human rights', has created a big problem for children, and society itself. Children have been made to be recipients of development aid. They are portrayed as sad, hungry, and desperately in need for assistance. This needs to be corrected.

The state of being poor and vulnerable does not mean that the poor are short of ideas of coming out of their suffering. People know what could be done to alleviate their miserable conditions; and so they cry for liberation against oppressive structures of poverty but except that very few people are willing to listen to them, let alone render support.

Most people believe that poor people appreciate handouts given to them by those that are privileged, but they are not happy with such because it does not bring contentment, sustenance, and dignity. It is for this reason that they eager for the kind of development that would transform their lives and restore the lost dignity and self-esteem. The poor feel disgusted by selfish individualistic tendencies such as greed, corruption, pride, exploitation, and anything that pulls them down exhibited by some rich people.

Children must be involved in development for the following reasons:

i.   Children are the future of the community. It is in childhood where strength, stamina, health, and brain power are developed, and values are formed (Edwards 1996: 820). It is true that any better future starts with better children.

ii.   Most life-changing decisions, this includes faith, are made before the age of 18 years (Myers 1994: 3).

231

iii.   Children and youths are important since there are so many of them in the developing world, making up as much as 40% of the third world population (Myers 1999: 191)

5.5.1.4 Aged

Due to lack of employment in the country, most Youths in the communities of George Compound are solely dependent on their aged parents and grandparents for survival. This burden that has been placed on the shoulders of aged parents impacts their life severely. This problem is very apparent where young couples die leaving behind children whose welfare cannot be failed but to be taken up by same old people. The responsibility these old people have of caring for orphans is very huge indeed forgetting that today's life is steadily and rapidly pushing the old people on to the periphery of society. In typical African culture, old parents are supposed to be taken care of by their children, which is not the case because of poverty affecting even children.

The other challenge being faced by most old people at the hands of today's young generation is that they fall victim of allegations of practising witchcraft simply because they are old, which is not an uncommon thing in Zambia to hear about. There is need for the government and the church to work jointly to carry out sensitisation for people to change their attitude of mistreating old people who must be well looked after. In the past, the government used to run Old People's Homes to render support to vulnerable old people, apparently which is not African as we believe living extended relations through which our rich traditions are orally passed on to the younger generation.

5.5.1.5 The Less Educated

The connection between poverty and lack of education is entirely self-evident, yet real progress in overcoming hindrance to education and economic affluence has eluded the Zambian government. People that have little or no education is typically impossible to secure good paying jobs as no employer can risk his/her business by employing such people. Therefore, the only available opportunity for such people is to settle for low jobs, and remain poverty stricken

Education is vital for any given society to develop as has been alluded to earlier.

5.5.1.6 The Unemployed

The unemployment levels prevailing in the country are worrisome. Currently, it is estimated that there are only 498, 943 employed in Zambia. This is less than a million Out of this figure only 117, 056 are employed by the government while the rest are in the private sector (Government of Zambia, CSO 2011).

The major cause of unemployment in the country is attributed to the ambitious privatisation programme that was actively initiated in 1992 with the establishment of the Zambia Privatisation Agency (ZPA). The ZPA programme had its own short comings as the set objective which was to have the ability to foster sustainable transfer of public enterprises to the public sector. The fact that the rationale for privatisation was to foster structural changes in privatised firms, the lack of focus on firm out comes was perhaps a crucial oversight. This crucial oversight has seen people losing jobs in masses, with most of them without terminal benefits

<http://www.unza.zm/Economics/downloads/impact.pdf>
(accessed on October 13, 2012).

Poverty and unemployment are two sides of the same coin. This means that poverty is the outcome of unemployment which remains a major challenge in Zambia today. Unemployment leads to financial crisis and reduces an individual's true identity and dignity.

This challenge was echoed by the South Africa Labour Minister, Membathisi Mdladlana during the NEDLAC on 30/09/2010 in Johannesburg. The Minister explained that failure to thoroughly deal with the challenge of unemployment was like sitting on a time bomb, which can explode any time and whose effects impacts everyone else <http://mg.co.za/tag/nedlac> (accessed October 13, 2012).

On 15th June 2011, the Vice President honourable George Kunda led MMD Members of Parliament in shooting down a private members' motion that could have compelled the government to release consolidated annual statistics on employment levels in the country. The motion was presented to the Parliament house by Nchanga Member of Parliament honourable Wilbur Simuusa and seconded by Chongwe Member of Parliament honourable Sylvia Masebo. Leading the onslaught on the motion, the Vice President said it was meant to embarrass the government, pour scorn on government and disturb the good nature of government (The Post Newspaper, 22/06/2011).

Such an attitude cannot be doubted but to believe that it is showing a government that does not care for its poor people that are in need of employment to improve their livelihood.

234

> Any reasonable government should be able to accept its mistakes and endeavour to improve on them.

5.6   The Empirical Research Analysis

The researcher conducted the empirical research in the communities of George Compound with the purpose of validating the hypothesis used in the thesis:

1. Poverty in Zambia is real especially among the local communities of George Compound in Lusaka, and can be alleviated once the Reformed Church in Zambia gets involved using the Biblical method for development

2. The Reformed Church in Zambia must use the 'Bottom-Up' approach to ensure the participation and owning of programmes by the local communities in order to yield development.

The researcher used semi-structured interviews with open-ended questions provided below in order to arrive at a fair conclusion that would reflect the reality of poverty in the communities of George Compound without allowing any prejudice to influence it. The questionnaire used was based on the topic of the research thesis and the obtaining situation in George Compound. The empirical research was used in 2 different ways:

i.   In the first method the researcher distributed 60 copies of the questionnaire to different people and groupings living within the communities of George Compound. These included 10 clergymen, 15 lay persons from different churches, 10 faith based organisations, 15 markerteers and 10 youths. In response 52 questionnaires were fully filled, 5 were only partially filled, while 3 were returned blank. In the view of the researcher this was approximately 95%, which was a better representation given the nature of the research.

ii. While the first exercise was going on, the researcher used the same questions to conduct 40 oral interviews. Reasons for this were as

follows: Firstly, the researcher wanted to cater for both the illiterate and semi-literate who could have not understood the questionnaire if given to write, yet there was supposed to be a way to collect information from such people. Secondly, it was used as a backup in case the response in 1 turned out to be poor. Thirdly, to cater for other stakeholders like the clinic, schools and the LWSC who were not included in the first category.

5.6.1 Empirical Research Participants

People that participated in the empirical research belonged to the following groupings and according to the understanding of the researcher they were representative of the communities of George Compound:

i.   Reformed Church in Zambia – Lilanda and Chisomo Congregations

ii.   George Compound LWSC branch

iii. Roman Catholic Church – Lilanda Parish

iv.   The Catholic Commission for Justice and Peace

v.   The Clergy from various churches in George Compound

vi.   Marketeers at Tambalala Markets

vii. Members of staff at George Clinic

viii. School teachers at George Central Basic and Kizito Basic Schools

The following were the contents of the questionnaire and responses:

1.   What is your understanding of poverty?

Rev Yelesani Amoyo Njovu of the RCZ Lilanda Congregation says that many people in George Compound understand poverty in different ways. He says that most of them poverty is an inability to provide basic needs for one's family such as three (3) descent and nutritious meals per day – meaning breakfast, lunch and supper/dinner, and paying of house rentals. The failure to settle house rentals affects many people not to have permanent residential addresses as they keep shifting from one house to another, in search for cheaper and affordable houses. There are some culprits that shift in the night to avoid getting caught by their land-lords. Unfortunately, most of these victims are widows who do not have a reliable income.

Rev Njovu added that poverty was a condition devoid of a suitable environment that would afford masses of people an opportunity to improve their living standards, and the failure to support oneself in life. This view is supported by Ms Adrina Banda who says that poverty is a situation where parents are unable to send their children to school because of inability to pay education fees and other school requisites. She further says that poverty must be seen as failure to have proper housing, good education, having poor road network system, lack of social amenities, having no clean water for domestic use, nice clothes, lack of employment, lack of having consistent and nutritious food, failure to meet medical costs.

Mrs Justina Mambo a business lady at Tambalala market says many people view poverty as a state of life where one does not wish to be at that low level, but things seem to be too tough to improve one's standard. They describe poverty as the low standard of living of a person. Indeed there are exceptional cases where due to laziness one is found to be wallowing in poverty. This is a condition that cannot be blamed on any one else except the individual person.

Mr Joshua Tembo a taxi driver in George Compound, comments that poverty is the below-standard of living of a person. Meaning as long as there is a new day, life will have to continue. This kind of life has capitalised on the general populace of George Compound because most of the people are either not educated to plan well for their lives, or do not just have the capacity to develop themselves. He says it is a state of being very poor to a point of not being able to meet daily needs.

2. How do you understand 'Sustainable Development'?

Pastor Joshua Sinkala of Pentecostal church defines sustainable development as an activity done with the view of improving the standard of living of people which holds and stands a test of time. He explains that this kind of development is one that continues to maintain old infrastructure while at the same time investing to erect new ones. This kind of activity will have to keep supporting and improving the life of people for many generations to come. He says accepted sustenance should come from within the programme itself. He noted that it was no wonder many people failed to thrive in their businesses because they were not self sustaining.

While Mrs Monica Nampemba a school teacher understands sustainable development as the kind of development that does not end, or for just a short period of time, but one that people are content with such as supplying clean running water in houses, building schools in communities, building good markets. Mrs Lillian Mwaba a housewife complains that George Compound has little sustainable development taking place as can be seen in only a few people that are now building good and habitable houses, while many people are still living in dilapidated houses.

3. In your own understanding, explain what the situation on poverty and development is like in George Compound.

According to the understanding of Ms Gertrude Mwale Banda and some few participants, it was difficult to give an explanation on the poverty situation in George Compound because there was no data collection undertaken. They feared to speculate. However, they were able to agree to the fact that though poverty levels were relatively high, there were some slight improvements in the area of poverty alleviation in George Compound. This position was owing to the fact that in the past 5 years or so, there has not been much infrastructure development; and unemployment levels are still high. One will be able to find young men and women in drinking places as early as 07:00 hrs in the morning already drunk, and some continue patronising these places to as late as mid-night, and music played at high volume.

However, Mrs Tasila Nyirenda a trader stated that poverty situation in George Compound was worrisome as many men and women have tended to use their God-given bodies for sex business just to have food on their tables, and to acquire other personal life necessities. She explained that some children have stopped going to school owing to the fact that their parents have failed to raise finances for their education. As a result, George Compound will continue to have escalating levels of illiterate people who will have no idea about development. Mr Samuel Lazarus Phiri also agrees with this view saying that the poverty situation in George Compound is complicated to combat because of two main reasons. Firstly, it is to do with the mentality of many people who do not think about their future but only the 'now'. A lot people do not plan about their future, and so whatever is earned today is all

consumed at once. Secondly, sustainable development carries with it great commitment and intelligence of which is lacking in many people of George Compound.

4. What do you think could be the main cause(s) of poverty among the people of George Compound?

The respondents stated that there were various causes of poverty in George Compound:

Mr Festus Ndhlovu a businessman cites four causes of poverty: the failure by the government and other development agencies to develop strategies for empowerment of the poor which has made them to be constantly dependent on hand-outs; some conditions set by most lending institutions such as collateral, cannot be easily met by many people in George Compound as many are renting houses; while those that own houses their conditions are bad that even evaluating them cannot fetch a lot of money besides the fact that they are in high density area where a lot of social services are not provided; literacy levels are very low; then there is the attitude of laziness and idling about aimlessly by many people.

Mrs Vainess Nyirenda an elder at RCZ Lilanda Congregation adds another factor of lack of education. Many people are poorly educated that they cannot secure better employment, other than poor paying jobs such as security guards and general workers in industries. Mrs Falesi Muntanga a member of the Salvation Army also says that the failure to value education, early marriages by many young people, the attitude of selfishness, and the government's poor policy on agriculture have caused many people in George Compound remain poor as many people survive out of peasant farming. The poor peasant farmers try every effort to grow crops but the government always takes ages to purchase them thereby allowing 'brief case' buyers to buy at very low prices.

Another factor is cited by Mr Josephat Mudenda an elder at the Salvation Army, who says that there is massive misuse of government resources as seen in many projects that were meant to develop poor and vulnerable people, but have been abandoned before completion or poorly done, there is lack of equal sharing of the national

'cake' because some civic leaders were selfishness, and still others did not have the servant leadership qualities, but have the 'I don't care attitude'. This has brought about much compromise in service delivery.

5. What would be your description about the impact of poverty on the lives of people in George compound?

A group of women marketeers at Tambalala market describe the impact of poverty as severe in that some families go for days without food, while most of them are now living on single meals per day as they have long forgotten about breakfast and lunch. When morning comes, children just go to play games in open spaces with friends, while adults do some house chores. Families convene around 15:00 or 16:00 hrs to partake the only day's meal, which in most cases is not adequate again. These women lamented that poverty was also making many families to struggle to raise resources to pay water bills at the kiosks; some young men have resorted to criminal activities, while some girls have gotten involved into the prostitution all in the name of wanting to earn a living.

However, these women were able to mention that not all people involved in these vices were as a result of poverty, but because of the general moral fibre in human life that has lamentably broken down. Mr Abisai Zulu, an elder at RCZ Chisomo Congregation said that the involvement in selling and consuming of drugs and alcohol by young men and women was another effect of poverty that is also contributing to the high rising of HIV/AIDS cases. Mrs Maureen Bwalya a member of the Women's League of Catholic Church Lilanda Parish described the effect of poverty as heavy and desperate because it continues to make people look at life without much hope given the many promises by the politicians, but which were not fulfilled. It was reported that no wonder most people have resorted not to participate in any election because they have been cheated enough by politicians.

Mrs Maureen Bwalya said given these reasons, she lamented that nothing good would happen to improve people's living standards. Rev Yelesani Amoyo Njovu cited other effects of poverty to shortened life span; general retardation of human and social development; high mortality among children due to malnutrition; increase in

sexual activities especially among young men and women resulting into rapid increase of population, STI's and unplanned pregnancies; poor health as seen in depression, and high blood pressure. He also said that suicide rate was on the rise.

6. Are there development programmes taking place now in George Compound that fight poverty? Give details

Mr Lewis R Kaluba an elder at RCZ Chisomo Congregation indicated that there were some development activities taking place such as the tarring of the Zingalume/Chunga road which to a larger extent will assist solve transport crises and deliver essential services closer to people's homes unlike before. He also said that there were some NGOs such as the Children International and Finca (a financial institution that empowers small scale business men and women grow their enterprises), have come up to help change people's lives in George Compound.

Pastor Richard Sililo of Pentecostal Assemblies of God says that there are also some NGOs that are promoting social and creative activities such as football, netball, chess, and basketball. It is such activities that have brought into spot light some talented young men and women to good sporting clubs where they are offered employment. Some people have opened up internet cafes where courses in Information Technology are offered.

Ms Regina Musenge a business lady noted that the opening up of a new filling (gas) station in the area was a boost to motorists as they were now not required to go long distances to buy fuel. The station has also created job opportunities to people in the communities of George Compound

7. Which churches and Faith Base Organisations (FBOs) are involved in poverty alleviation in George Compound?

Pastor Dominic Luyando of El-Shaddai Ministries lamented that it was a pity on the part of church leaders that churches have not fully gotten involved in the activities of uplifting people's living standards in George Compound. However, he identified a few churches and faith based organisations that were involved in poverty alleviation activities in George Compound. These are the Reformed church in Zambia, the Roman Catholic Church, the Salvation Army, the Apostolic Faith Mission, Jesus Cares

Ministries, and Bible Gospel Church in Africa (BIGOCA). These churches are running Open Community Schools, Feeding Programmes for pupils, they give material support to needy people such as food, clothes, blankets, and school requisites to children, Youths once in awhile do carry out charity work of cleaning homes for old people, youth training centres where youths are imparted with living skills. The Catholics and RCZ provide HBC services to people with TB and HIV/AIDS.

Mr Gilbert Mwanshi of the Apostolic Faith Mission says these church programmes were doing a fantastic job as most people's mindsets are now changing positively impacting their lifestyles as some people are now practising family planning, renovating their houses, supporting education for their children, and also joining social programmes.

8. What do you thing could be the main challenges to development in George Compound?

Challenges to development are varied. Mr Joash Mbewe identified 4 of them: lack of unity and the sense of responsibility among people; the attitude put up by many people of not willing to work to earn their own living but instead, relying on hand-outs – many people are so lazy that they merely survive out of alms-giving, which is done by putting up an attitude of self-pity in order to be sympathised against; the practice by many parents of keeping and supporting over grown children in their homes, instead of weaning them off to be independent, and the lack of knowledge by many people on how to engage in quality development.

Rev Yelesani Amoyo Njovu complained that most people do not believe in futuristic development, but surviving on hand-to-mouth only. For instance, they do not believe in planting a mango tree today that would give them plentiful mangoes for many years to come, but are only excited in enjoying the mango fruit today without even knowing how it is grown.

Mrs Josephine Mbewe a trader at Tambalala market noted that the other challenge faced by the government was failure to sensitise the citizenry on its development programmes. It's not easy for people to know and understand the government's

programmes because most of them do not have radios and T.Vs. So the government has this task to carry out for people to appreciate and give support.

Mr Thomas Lubinda a teacher complained about the inadequate health facilities. The whole George compound with such a big population to have only one health centre, is not possible to deliver health services to people.

Mr Lewis R Kaluba sited problem with Town and Planning in the country. This can be seen in how houses in George Compound are being built – so squeezed to each other that people do not even have a backyard garden. Besides this factor is the poor quality of materials used in building because building materials of good quality are far too expensive for an ordinary person to afford. Costs to engage qualified brick-layers are high, so many have opted to go for cheaper builders but whose consequences are far fetching.

Mr Collins Daka a trader cited other challenges to development such as the government's lack of seriousness towards good governance. This is seen in the manner some people are appointed to high positions in government without sound qualification but simply because one is a loyal political party cadre; lack of gender equity; lack of accountability; lack of security making people live in fear of their own lives and property; lack of social security as people lose employment in masses without any notice and in some cases without redundancy packages, and lack of democracy where the government has openly stated that constituencies that choose Members of Parliament from the opposition parties would not receive any development. He said that this is retrogressive to development, after all government resources are for Zambians and not just a selected few.

9. How best do you think development should be done in George Compound in order to improve people's living standards?

Mrs Gertrude M. Banda indicated that there was need for the church, the government, and other cooperating partners to encourage people of George Compound to put up an attitude of hard work and be assisted with other support such as moral, financial and technical if development was to be achieved.

Some teachers at George Central Basic School, suggested that there was need for the government to implement the UN charter resolution on gender equality of 30% empowerment of women into influential positions in the government and the private sector; the government to provide free education for basic and high schools; the government and organisations in the private sector to ensure good health service delivery.

Mr Christopher Phiri an elder in the United Church of Zambia is of the view that there is need for the government to develop short and long term strategies to empower people with knowledge and skills for development as such would provide a good landscape for doing development.

According to Mr George Mwanza a father of four children, besides providing education which is essential to development, the people of George Compound also needed a platform where they could speak on issues affecting them. This means that ideas must be borne and implemented by local people themselves, and not 'outsiders' as the case is now. This would promote creativity and equal participation between the poor and rich, and the government and community.

Mrs Brenda Mapulanga a trader said that what people of George Compound need is the construction of good and durable roads and drainage system all-round the compound which used to be there during the first republic when Dr Kenneth Kaunda was president; provide clean running water in homes; have water-borne toilets; pull down all unplanned structures to pave way for the construction of good road network system and have conducive living environment.

Mr Ackson Zulu adds that there is also urgent need to arrange and organise workshops through Future Search and Teveta on various programmes of entrepreneurship for people to acquire skills of.

10. Do you have any personal contributions to make on poverty and development in the communities of George Compound?

The following contributions were made as a possible means to development in the communities of George Compound:

i. Rev Yelesani Amoyo Njovu suggests that there is need to change the country's educational system. He said that there was need to shift from the way school children are taught to only expect to be employed. There is need in the school curriculum to combine class exercises with extra-curriculum activities such as skills training so that from tender age school children are imparted with skills so that upon finishing school, they apply those skills to earn a living and subsequently develop the country.

ii. Mr Samuel Lazarus Phiri says that it is important for the government to encourage people in George Compound to organise themselves into cooperatives within which they would be sharing ideas on how to develop in life. Those well organised cooperatives to be allowed to acquire loans to revamp their businesses and subsequently develop the community of George Compound.

iii. Ms Adrina Banda suggested there should be a talent/skill search by the government and other development agencies for individuals that are talented or knowledgeable in some particular field/area, and then engage such people to empower other community members with similar abilities.

5.7 Conclusion

In this chapter, the researcher has presented the general over-view of life as it is obtaining in the communities of George Compound from the perspective of the City of Lusaka. The issue of poverty and how it has continued to affect the wellbeing of the people in this vicinity has been thoroughly discussed people.

Therefore, a serious reflection on the life situation of poverty in the communities of George Compound would make one feel quite frustrated and give up the trouble of development. Indeed there have been some churches, FBOs and individual Christians that have given up trying to deal with poverty. Some have even gone a long way quoting from the Scriptures what seems to have been meant by the Lord concerning the poor such as 'Jesus said the poor you will always have, so why should one venture in a futile exercise?' In the first place, giving up the fight against poverty

245

because of the situation that seems to have no end or lasting solution would not be the best thing to do. If past modalities of ending poverty have not worked, there is need to revise them and work out better ones. Giving up is solving nothing but simply signing the poor and vulnerable people off to meet their fate there, which would be very unfortunate. The church through the grace of God has the lasting solution to poverty.

Secondly, many people and organisations have quoted the text and used it as a reason of not continuing with the fight against poverty which is all wrong. The fact is the message was to do with Jesus Christ who was about to return to His Father, and so advises the audience to instead have quality time with Him, and after He was gone then they were going to continue working with the poor.

Indeed the challenges of poverty in George Compound are overwhelming, but giving up would not be in the best interest of the people and God the Missio Dei. The church has a very good help available to understand the intensity of poverty in humanity and the principles to apply in order to resolving the problem.

In the next chapter, the researcher is discussing the way forward on development of George Compound wherein a strategy on the proposal to transform the community of George Compound is presented.

CHAPTER 6

CHARTING STRATEGIES FOR THE LOCAL CHURCH INVOLVEMENT

IN DEVELOPMENT

6.1 Introduction

This chapter is the conclusion of the research and provides the final position on the involvement of the local church on poverty and development discussed in the preceding chapters.

As indicated earlier on, poverty in Zambia more especially in the communities of George Compound presents a picture of hopelessness to the suffering poor and some organisations that do not know and understand how to go about it. It is within this context that poverty poses a theological challenge to the local Church being the primary agent for development. The challenge of poverty that has remained a dilemma to many people in the communities of George Compound and the responsibilities the local Church has towards ameliorating the suffering of people, were exhaustively discussed in the preceding 5 chapters.

Now in this chapter, the researcher is deducing important thoughts of the 5 chapters with the view of charting the landscape for the kind of development that can be wholly sustained with the involvement of the local church and communities of George Compound and elsewhere from a Biblical perspective.

It is not the researcher's intention in this research to develop a detailed structure that will explain the programme and content for a course or ministry for Community Development. As much as that may be important, however, such a detailed account would only be attempted at some later stage.

The researcher has done some considerable work on literature review in this research with the purpose of developing a well defined strategy towards poverty amelioration. This research has the potential to develop a good empirical theology whose necessity will help in addressing the challenge of poverty and

247

transformative development of communities of George Compound and elsewhere.

6.2 Empirical Research Outcomes

This research had as its focus the role the RCZ has in poverty alleviation among the communities of George Compound in Lusaka. The researcher focused on getting people's views and understanding on poverty, its impact on people's lives, and the possible role the church could play in alleviating poverty.

Generally the responses to the questionnaire were overwhelming, and therefore the researcher is satisfied with the outcome. All respondents returned the questionnaires whether filled, partially filled or blank. Some people were reluctant to make contributions citing many researches they had participated the past, but with no good results or benefits coming forth to improve their livelihoods. This made people to fill cheated and only used for other people's gains. Meanwhile there were others demanding to be paid for them to participate in the research.

The research revealed that poverty situation in George Compound is real and requires both reactive approach for now, and proactive measures to abate further suffering of the people, not only in George Compound but the whole country.

The government has failed to assist the people of George Compound to develop. The church has also left it up to the government to do development programmes forgetting that it has the Mandate for mission. However, the encouraging thing about the whole situation of George Compound is that people have the willingness to develop their livelihood, except they are incapacitated by lack of resources and moral support from the government and other developers. Despite having limited resources for development, people are utilising every effort within their reach to improve their situation. This means that any organisation that would like to promote development in future should involve

the local people as they are a viable resource and are able to determine the actual causes of their poverty.

From the empirical research, the researcher was able to carry out an assessment on the actual challenges that hamper development in George Compound. The researcher is of the view that challenges of poverty in George Compound cannot be addressed in isolation because these are outcomes of inefficiency of service delivery by people in strategic positions. The following are the key areas:

6.2.1   Lack of Employment

The research revealed that in the communities of George Compound there is a lot of idleness among young people who were supposed to be working, but because of the scarcity of jobs they end up loitering in streets. Unemployment is unfortunately becoming a pattern not only in Lusaka but the whole country. This has brought about a high rural-urban drift, especially in Lusaka where many people expect to earn a living. This drift is contributing to the fast mushrooming of unplanned squatter compounds and slums in Lusaka. The formation of George Compound is a vivid example here.

The non creation of jobs by the government has contributed to the high levels of poverty which is manifesting in increasing crime rate, prostitution, violence, family structure breakdown, streets children and high infant mortality as a result of malnutrition.

6.2.2   Waste Management

Seeing large heaps of uncollected garbage and flies swarming over them are a common sight in George Compound and the whole city.

In November 2003, a special semi-autonomous, professional and multi-disciplinary team of experts was launched to manage waste in Lusaka. This is called 'The Waste Management Unit (WMU) of Lusaka City Council'.

249

The WMU mission statement reads:

'To ensure delivery of efficient and cost-effective waste management services through strategic planning, mobilisation of the sector, communities and stakeholders and maximum use of own technical, human and financial resources'. However, one wonders how the WMU leaves to meet the demands of the mission statement because one living in Lusaka does not need to go very far to see rubbish continuously and rapidly piling up in backyards of residential and business houses, streets, bus stations, markets and almost everywhere.

President Patrick Levy Mwanawasa in 2007 launched the ambitious 'Keep Zambia Clean and Healthy Campaign'. This launch was followed with the distribution of some donated dustbins and placed along the Cairo Road, except the dustbins were too few to carter for the whole town. The research revealed that management of waste in the city of Lusaka leaves much to be desired. Every street one goes into, finds heaps of uncollected garbage. These places emit horrible scent and people are subjected to such condition of life for longer periods of time leading to poor health as they are made prone to all kinds of disease outbreaks.

The research further revealed that management of the Chunga Dumping Site where garbage from other all over the city is disposed of needs urgent attention. It has come to light that workers manning the dumping site have turned the place into a money-spinner venture. What is happening is that most traders from the markets in George Compound and other out-laying compounds regularly patronise the dumping site especially during times when delivery waste trucks from hotels and other big business houses arrive at the site to dispose of some wastes. It has come to light that workers at the site sift through these wastes for the expired products such as

beef, chickens, milk, etc, and sell them to these traders at the dumping site who in turn sell them at market places to the unsuspecting public at quite cheap prices. This practice is dangerous to health and development of the country, thereby needing urgent action by authorities to arrest the situation.

6.2.3   Inadequate Water Supply and Good Sanitation

The LWSC motto reads: "Conserve water, water is life". This is indeed true because there is no living creature that can live without water. The LWSC water source is the Kafue River and boreholes dotted around the city.

The research revealed that for a long time George Compound had faced water crisis. However, the government in partnership with JICA, a number of water boreholes have been sunk thereby and is accessed from kiosks thereby easing water problem. Members of the community receive this commodity at a cost just like other people elsewhere in the city do.

Nevertheless, the research revealed that despite the success of the JICA project, not all people in George Compound manage to have this commodity owing to the fact that they are too poor to meet the cost. This development has compelled these people to dig shallow wells where they get unprocessed water for domestic use. This practice has effect on the high probability of outbreak of water-borne diseases such as cholera, dysentery and diarrhoea.

In George Compound, almost all households use pit latrines which unfortunately are shallow and poorly constructed making them fill up quickly. The filled pit latrines become health hazards because the management of solid waste is not done by the LWSC for fear of costs instead individuals without any expertise are engaged. The challenge of using improperly built pit latrines is that once it fills up another

one has to be built but then comes the issue of space. Houses in the communities of George Compound are so squeezed up that there is hardly enough space to construct another pit latrine. Therefore, sanitation is compromised.

The research further revealed that the two market places do not have toilets. Yet these are places where traders spend much of their time. People use disused buildings to answer the call of nature. This challenge is in itself another health hazard. Unfortunately, this challenge is not only affecting the markets, but equally schools.

6.2.4   Poor Health Conditions

The research revealed that there is poor housing and overcrowding in the communities of George Compound. This leads to poor health conditions because there is hardly fresh and clean air owing to open pit latrines and rubbish heaps everywhere; and this provides an easier and faster spreading of air borne diseases such as Tuberculosis (TB).

According to the SCO 2010 Census, national mortality rate is on the increase. For instance, infant mortality rate is 70/1000; while maternal mortality rate is at 1001/1000 live births. Social indicators continue declining, with life expectancy now at 39 years. Therefore, poverty reduction and improvement of economic growth will require easy access to quality health care which should be seen in provision of good medical facilities and constant supply of drugs and medicines to meet people's health needs.

The research also revealed that HIV/AIDS is another big challenge to development. HIV/AIDS has become a source of concern as the government already with its limited resources, has to channel lots of money for the purchase of drugs and neglecting other needy areas.

6.2.5   Poor Housing

There is rapid mushrooming of slums in the City of Lusaka. This development owes its origin to two main reasons:

i.   The failure by the government to provide low or medium cost public houses that the low income people may afford to rent or purchase

ii.   The short-sighted urban and housing policies, both during colonial and post-independence times.

The population is growing rapidly mainly as a result of rural-urban migration and natural growth. Therefore, in the absence of meeting the above 2 factors, the urban population will keep growing but without the availability social services.

The 2nd National Development Plan (1972 - 1976) did recognise unauthorised housing as an asset that just required improvement. This was followed by the 1974 Improvement Area Act which was meant to pave way for upgrading. Unfortunately, the Draft Decentralisation Policy of 1997 whose object was to address the failures of Local Government financing and autonomy arrangements has remained a draft ever since.

6.2.6   Environmental Crisis

Globally, environmental issues like water, air and land; depletion of non-renewable resources; destruction of the ozone layer; increasing nuclear radiation; deforestation and desertification of vast areas, etc all are posing threats for human survival.

What affects the world affects Zambia as well, and vice versa. Zambia is facing a big environmental degradation crisis that is unprecedented in the history of the country. There is rapid deforestation taking place in the country as can be evidenced in

charcoal burning, indiscriminately cutting down of timber, land degradation, climate change as can be seen in extreme weather patterns resulting in droughts and flash floods, and the loss of biodiversity. All these and many other activities pose serious danger to human life. Such mismanagement of environment has telling effects on the prospects of a bright and hopeful future because national development gets hampered.

It has been discovered that anthropogenic activities both combustion and non-combustion are the main sources of air pollution in Lusaka; this includes vehicles still using leaded fuels. While others are air pollution from coal, wood, and diesel fired boilers, domestic fuels such as charcoal and wood, tyre burning in illegal quarries, and open air burning of waste. Unfortunately, these anthropogenic activities adversely affect poor people's health as they are mostly found either living in areas with limited natural resources or where the environment is already badly degraded.

It must be emphasised that in terms of development, there is a direct linkage between the environment and the economy and how economic development affects the environment. This is because the ecosystems provide the materials and services upon which life is sustained.

Other challenges to do with environment are the quarry works and mining of sand done in the communities of George Compound especially along Mungwi road. People involved in these activities refuse to stop stating those are their only means of survival because poverty keeps threatening life. Unfortunately, these activities leave behind huge caves in the earth that become breeding places for mosquitoes that cause malaria once logged with water. Many lives especially children have been lost in these huge curves out of drowning, when they go swimming in those caves. Most people

involved in this kind of activity have ended up contracting TB and other health issues out of the dust they inhale from crushing stones. This goes without saying that environment degradation is usually associated with where poor people live, as opposed to where the rich leave, however the consequences affect everyone.

Therefore, it remains an important factor for the RCZ to re-look into how it is doing development and seriously seek striking a balance between human socio-economic activities and environment conservation. This is absolutely true because poverty becomes a big challenge to environment especially where poverty levels are higher, as people would like to survive in one way or another. For instance, where people have found some land to settle will uncontrollably cut down trees for housing, fuel, fields for farming, etc. This is causing deforestation and the subsequent effect of this is the extreme weather conditions like draught, floods, heat etc, and the unfortunate thing is that humanity ends up suffering the consequence.

6.2.7   Inadequate Schools

The researcher agrees with the adage that says 'knowledge is power' and 'ignorance has no defence'. Promoting education would help in developing human resource which will in turn contribute to national development. The policy of the government on girl-child education needs to be supported by all stake-holders because for a long time girls have been disadvantaged by denying them education.

In the communities of George Compound there are only two government Basic Schools (George Central and Kizito) expecting to take in all children of schooling age numbering about 5, 000. Already the schools are not adequate to carter for that figure. The other contributing factor is to do with user fees in these schools which many parents/guardians cannot afford on the account that they are

not working. These two factors have created a fertile ground for private schools to those parents who can afford and community schools for the vulnerable children. Even then a lot of children are left rooming the streets and indulging in illicit activities. This being the state of affairs, one wonders the type of leaders who will come from the communities of George Compound.

There is need for the church to get involved in development to better up life.

6.3 Conceptualising Anthropology from a Theological Perspective

The focus of this research is based on enhancing the kind of development the RCZ should be engaged in that originates from the Biblical perspective which shall in turn bring forth sustainable development to poor people living in the communities of George Compound and beyond, as opposed to the secular approach engaged by the government and other agencies, and have failed frustrating the poor.

Therefore, it is important at this stage to bring into perspective the right understanding of theological anthropology that is encouraged in this research for enhancing sustainable development, unlike dissecting humanity which is a Greek concept.

6.3.1   The Greek Dualism Concept of Humanity

According to Van Deventer (1989: 102, 103), the ancient Greek dualism views humanity with a very sharp distinction between 'substance and spirit' and 'body and soul'. This is the view that came to influence Plato later and became part of his philosophical ideas. Ferguson and Wright (1988: 28 - 30), say that Plato distinguished between the spirit and the body. With him, the spirit was God's creation and was immortal, while the body was just material, mortal and evil. This same view point influenced a number of other philosophers such as Aristotle, the Stoics, the Romans, Gnostics, and to some extent some reformers.

Surprisingly, this concept of dualistic view of humanity is at variance with the African way of understanding humanity. The African traditional view of humanity is that the body and soul are one, and that an individual person is not only accountable to oneself but to everybody and everything that forms part of the whole creation.

In the African worldview, there is no room for dichotomising the soul and the body because to an African, the soul and body are indivisible. Joda-Mbewe (2002: 26) says that this indivisibility is not Biblical, but pagan. Joda-Mbewe further argues that addressing human needs from a dichotomous perspective is a foreign concept in the African view of reality. Indeed an African upholds a holistic worldview of life that is well defined in the concept of umunthu (ubunthu in South Africa), which underlines the responsibilities of a human being. It is this umunthu concept that clearly demonstrates the inherit link between life and nature (Joda-Mbewe 2002: 27). The African worldview is about living as a family belonging to God. Umunthu is defined, 'I am what I am because of who we all are'. In Chewa it says: 'Kali kokha nkanyama, tili awiri ntiwanthu'. Literally translated, 'when you are on your own you are as good as an animal of the wild; while when there are two of you, you form a community'.

Fiedler et al (1996/97: 142) has made a good observation that for a long time now, African churches have been subjected to applying Western theology which was brought by missionaries together with their culture. The following observation is made:

> "When missionaries brought Christianity to Africa...it came with a Western wrapping (packaging). Christianity was put into the pot without removing wrappers. In the first place, there was no period of observation. Fortunately, the pot was not empty, such that as they pushed their wrapped Christianity into the pot, some things that were inside got pushed out, though some remained inside and was included in the stew... Africans want the meal, but not the indigestible wrapping which should not have been included. In reality, the meat has not cooked properly because it is still sealed in the wrappings".

Joda-Mbewe (2002: 27) argues that this metaphor is particularly apt for the African worldview. As already stated, the African worldview can best be understood in the

concept of uMunthu (the being of a person), because the African uMunthu underlies the responsibilities of a human being. For this reason, development in Africa must position humanity in the centre of everything.

6.3.2   Towards a Theological Anthropology

Seeking a theological anthropology is important in order to comprehend the Biblical view of humanity and the kind of development that aims at improving people's living standards.

6.3.2.1 Tracing some Historical Trends of Theological Anthropology

According to Van Deventer (1989: 106 - 114) there are two factors identified that determined anthropological views:

i.   As a reaction against the heretical teaching of the Gnostics:

As earlier stated, Gnosticism separated the spirit and soul from body. The Gnostics argument was basically to liberate the spirit and soul from the weaknesses of the body and the pains of the earthly. According to the Gnostics teaching, salvation was only possible in Christ because He is the Pure Spirit.

Somehow, the early church fathers like Ignatius, Justin Martyr, Irenaeus, Tertullian, Augustine, and Thomas Aquinas, were also influenced by this view. They also attempted to use this to develop a Biblical anthropology. However Thomas Aquinas laboured to develop a new though a bit different view from that of Plato's conviction. Thomas Aquinas tried to restore the idea of the unity and totality of mankind, but again was trapped in the Greek dualism when he emphasised the immortality of the intellectual soul, which to him happens to be the highest human category, and subsequently houses the Imago Dei.

ii.   The desire to make the Christian message understandable:

The Reformers developed a different view of humanity from that of the Gnostics as they emphasised much on the religious and theological nature of human beings. This new view presented a human being as a complete creation of God and in direct relationship with the creator God and His creation.

Despite the break with the Gnostic view, there was still an element of dualistic anthropology. This element is evident in Martin Luther's anthropology by distinguishing 3 dimensions:

i.   Spirit: the highest value of humanity

ii.   Soul: sensual dimension of humanity

iii. Body: not independent, but is in conjunction with the soul.

This view still gave the Spirit superior position of directing the body and soul.

However, John Calvin differed with Martin Luther's view by contending that the soul was over and above the body. Though he slightly fell prey to the Gnostic teaching when maintained that the body and soul was a unit. This unit was so intimate that it cannot be separated. John Calvin emphasised that the soul was the reflection of the Imago Dei, and therefore, the body remains the temple of the Spirit.

Biblically speaking, the Greek dualism and any another dualism is heresy because it creates and supports an unbiblical dichotomy. Jesus and the Bible writers never separated human developmental needs and place them into segments. This can be understood better from the beautiful answer Jesus gave to one Pharisee who asked Him on what the greatest commandment was (Matt. 22: 36f). Jesus' response tells us that human wholeness is found in responding to all areas of need – spiritual, physical, and social. Moffitt (1987: 236) comments that James 2: 17 "...in the same way, faith by itself, if it is not accompanied by action, is dead" is probably the most pointed of the Biblical writers in integrating the physical and spiritual.

259

Dualism must be checked out because it has consequences on the Christian faith and ministry. There is a great schism that has been created in the ministry arms of the church. This can be seen in the number of mission agencies that look at ministry from different perspectives. Some understand ministry either as 'relief and development' or 'evangelism and discipleship'. This division turns men and women away from God's purposes for their development. This diminishes and discredits the Kingdom of God.

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6.3.2.3 Modern Theological Trends of Anthropology

Having presented the historical overview of theological anthropology, it is for the benefit of this research that the church and other developing agencies consider some specific relevant trends that concern the challenge of poverty alleviation today. Indeed there is no other better model for development other than the one presented by Jesus Christ, by which the local congregation and other FBO's should apply in their responsibility to develop communities.

The model presented by Christ who is the Head of the church is called 'Incarnation'. The researcher will explain this model.

261

6.4 Development as Incarnation

After the fall of humanity from God's grace that took place in the Garden of Eden due to disobedience, God gave human beings the opportunity for redemption by sending His one and only Son Jesus Christ to save them from sin. The coming of Jesus Christ on earth is described in the NT, which began with the visitation of the angel of God, Gabriel, to the Virgin Mary to proclaim that she would be pregnant with God's Son. This miraculous birth, which enabled the Son of God to be born on Earth as a human being, is what is known as the Incarnation.

In Christian theology, 'Incarnation' is the act whereby the eternal Son of God, the second person of the God-head, without ceasing to be what he is, God the Son, took into union with Himself what He before that act did not possess, the human nature (Jn. 1: 1 – 3; Phil. 2: 6f).

Asante and Mazama (2009: 338) highlight that the term 'Incarnation' originates from the Latin action word, '*incarn*' or '*carnis*' to mean 'embody in flesh'. More accurately, incarnation means 'to bring to life'. It is God's acts of 'taking flesh' in Jesus Christ.

The Son of God did not become personal by incarnation. Rather, He became incarnate and never was there any suspension of His divine self-identity. During His earthly ministry, Jesus claimed omnipresence for Himself.

It was this claim that prompted the Bishops of the early church to convene at the Council of Chalcedon in AD 451 to discuss the two natures of Christ. At the end, a declaration was made that Christ had two natures without confusion, without change, without division, without separation, the distinctiveness of the natures being by no means removed because of the union, but the properties of each nature being preserved (Heidelberg Catechism, Q. 48).

This means that the divine Logos, while in the body of Christ and personally united to it, is also beyond the bounds of the human nature He assumed

262

(Elwell 2001: 601). The Triune God has the mission to save humanity from sin, but through no other means except to manifest in the nature of the fallen being, meanwhile retaining the divine nature, so that on one hand there is the right identity and substitution for humanity, and on the other hand possess the power to save. This is exactly what the Triune God did in the mission for the salvation of humanity - Jesus Christ was truly man and truly God.

Oduro at el (2008: 73) says that the mission that the local congregation is involved deals with every part of life, i.e. both spiritual and physical. Therefore, separating spiritual life from physical life is not God's way of viewing human life. God deals with every part of life. This view of God's salvation for humanity is accepted by Bosch (1991: 399), who says that Christians must "minister to people in their total need; that we should involve individuals as well as society; soul and body, present and future in our ministry for salvation".

This view is echoed by Saayman (1991: 5 - 8), who comments that Jesus' understanding of mission to include both the physical and spiritual means reaching out the gospel holistically to sinners, the sick, poor and oppressed.

The church of Jesus Christ in its primary goal of glorifying God, the Mission Dei, includes among other things providing solutions to everyday challenges faced by people and not just promising heaven after one's demise.

6.4.1 Distinguishing Multinational Development from Incarnational Development

Maggay (1994: 66) gives a distinction between these two types of development:

i.   Multinational Development

This is the kind of development whereby developers come into a community with their ready-made agenda without any consultation

with the locals. They use their development programmes as a 'bait' with which to attract masses of people to themselves, resulting into raising high hopes/ expectations of material support and technology transfer. This approach does not empower the community, because the programmes being embarked on by such 'developers' are foreign to the poor people's needs.

Agencies promoting this kind of development do not have respect for the life values of the poor people. They view themselves as providers, while the poor as receivers and having no choice to make.

ii. Incarnational Development

This is better understood in the light of the process of how Jesus Christ constantly 'empties' Himself of the power and divine nature, and taking up the form of a human being, humanly vulnerable and subject to treatment of injustice and deprivations of our social conditions (Phil. 2: 6 - 8). In the same manner, the local church and other developers will have to live among the poor and vulnerable people, and identify themselves through the various challenges that confront the community.

Jesus Christ was, while on earth and now in heaven, still the person for others. He chose to empty Himself, endured every kind of suffering but still remained obedient to the Father to the point of death.

What does this mean to the local congregation being the primary agent for development? According to Maggay (1994: 80 - 84) the incarnation of Christ has implications on the local congregation in its role of development as indicated by the following:

> a) There is no true incarnation if there is no form of 'crucifixion' on the part of the local congregation. Therefore, for development to take effect in the lives of the poor and vulnerable people those engaged in

264

development should live a Kenosis life (self-emptying). Developers must not consider themselves as 'Development Experts', but should identify themselves with the culture and life of the people to be empowered. This is what Paul exactly teaches in 1 Cor. 9: 20 -22 where he was everything to those people he was ministering with the view of winning them to the Lord Jesus Christ

b) The obedience demonstrated by Jesus up to the point of death on the cross may mean to be ready to suffer pain and at times persecution. The local congregation as an agent for development must show resilience to what it is committed to doing. There must be the willingness not to be swayed by powers that be to avoid turning social transformation into mere economics or strong political will.

c) The local congregation is reminded through the work of Jesus Christ on the cross that development must not only be thought of as being physical, but also as a spiritual confrontation because the powers of darkness will never ever be pleased with at God's work; and development is God's work. Here Paul reminds the local church on the kind of struggle it is engaged in (Eph. 6: 10 - 18). Therefore, development must not only centre on social upliftment of people's living standards, but must also include the spiritual dimension. This is what qualifies Christian development to be holistic.

Transformational development is one that takes place in an incarnational way. Nazir (1991:83) explains that "if Jesus' mission was incarnation then His presence among the people, His identification and service for them was all essential and an integral part of His holistic mission to the whole person". Therefore, the mission of Christ

should be the model for human development to be adopted by the RCZ if people's living standards are to improve. By so saying, it means that the essence of the Church's existence in the community is mission (Bosch 1991: 390).

The incarnation of Jesus Christ must uncompromisingly be the entry point of the RCZ for development programmes. Although neither the noun 'incarnation' nor its adjective 'incarnate' is found in the Bible, the Greek equivalent of Latin '*in carne*' (*in flesh*) is found in some important NT statements about the person and work of Jesus Christ. The hymn quoted in 1 Tim.3: 16, speaks of 'he was manifested in the flesh'. St John also ascribes to the spirit of antichrist any denial that Jesus Christ has 'come in the flesh (1 John 4: 2; 2 John 7). Christ did His reconciling work in His body of the flesh. Peter speaks of Christ dying for us 'in the flesh' (1 Pet.3:18; 4:1). These texts are enforcing from different angles the same truth that it was precisely by coming and dying in the flesh that Christ secured our salvation. Theology calls the coming of Christ in flesh the 'Incarnation', and His dying the 'Atonement'.

Therefore, to say that Jesus Christ came and died 'in the flesh' is to say that He came and died in the state and under the conditions of created physical and psychical life. In other words, that He who died was truly man. The NT also affirms that He who eternally was, and still continues to be is God. The formula which enshrines the incarnation therefore, is that in some sense God, without ceasing to be God, was made man. This is what John asserts in the prologue of his gospel: 'the Word' (God's agent in creation, who 'in the beginning', before the creation, not only 'was with God', but He 'was God', John1:1–3) 'became flesh' (John1:14). When the Word 'became flesh' His deity was not abandoned, or reduced, or contracted, nor did He cease to exercise the divine functions which had been His before.

The mission of our Lord Jesus Christ was a whole gospel to the whole person in one's complete context. The Lord saw people with a holistic eye, without dichotomising them; neither did He place emphasis in His mission on one aspect at the expense of the other. Each of these aspects of mission was as important as the other as far as the vision and goal of the Lord's mission were concerned. Jesus kept His focus clear

all the time as He kept His heart sensitive to the felt needs of the people to whom He ministered.

The ministry of Christ leads to the objective conclusion that all needs of people that He meant were great ministry opportunities for Him, which He used in order to let the Kingdom of God interact with people in their situation. Covey (1994:78) remarks that: "The main thing is to keep the main thing, the main thing." So the main thing that the RCZ is expected to keep and do is nothing other than the making real of salvation in a holistic sense. The RCZ has been called to enhance a sustainable development from a Biblical perspective that will give empowerment and promote participation of local communities. Eddie Bruwer also explains that the position of poor people within the Christian community compels the Church to be identified with them, rather than to be their security, support and suppliers of goodwill and gifts from above (1996: 64).

On the foreword page of Eddie Bruwer's book, *'Beggars can be choosers'* (1996), Rev. Marcus Maphoto explains that the book is not only a challenge on poverty to the Christian community but also to any Government with a Reconstruction and Development Programme as its point of   departure. In this book Eddie Bruwer lays a clear foundation for such a programme in a country and community where the people and not the government, are at the centre of the programmes. Definitely poor people, who are the local community, can lead their own change processes. It is for this reason that poor people must be allowed to play an active role and not mere objects of change while the donor community plays the leading role. The key to full participation is to be found in the internal dynamic of the community itself. Therefore, the donor community need to take development programmes seriously as it is to do with humanity.

However, it is important for the RCZ as an agent of transformative development to have this understanding that poverty alleviation is not just about accessing basic needs such as food, shelter, clean water and sanitation. Instead there is more to this by making the poor and other vulnerable in society feel self-worth, happy, the right to participate in development in their own local communities like the rich do, about

having capacities to take care of oneself and others, about security and also about psychological well-being. This is so because poverty is basically about lack of ability and freedom to make right and good choices for oneself and family.

6.5 Expected roles of the Local Church in Development

Grudem (1994: 867, 868) agrees with the views of Basshman (1979: 69) saying the local church is engaged in development. The following though not the only ones, should be the roles of the local church in the process of development:

6.5.1 Impacting Communities at Local and National Levels

The moment the local congregation effectively carried out its mission in a holistic manner there could be a significant transformation of life both at the local and national levels of the community. The standard of living would greatly improve for the better. The implication of this is that the church would positively influence society at all levels, by realising God's Kingdom here on earth.

However, the onus is upon the leadership in the local congregation that is supposed to inculcate in its membership on the understanding that material acquisition that is done faithfully is not evil per se, but is Godly and must be utilised to improve community life unselfishly.

6.5.2 Proclamation of Both the Word and Deeds

Proclamation is the communication of God's Word to persons, by a preacher with the purpose of gaining response (Hall & Heffin 1985: 1). In the business of preaching (Matt. 28: 19; Acts 11; Col. 1: 28, 29; 2 Cor. 8: 4; 1 John 3: 17), God's Word is spoken in human words. Therefore, to prevent human words from taking the centre stage, preaching is presented both as God's Deed and God's message to people. So preaching is said to involve God's action and speech.

Through the preaching of the Word, God encounters His people as a loving judge, revealing hidden motives of the heart. This is what every preacher is

268

mindful about (Tarazi 1983: 46). Through the ministry of preaching, the responsibility the local church has for the community is to present God's Word in such a responsible manner as to make it relevant today in our context of poverty. Otherwise preaching loses its significance. This means that the proclamation of God's Word must not be viewed narrowly, as to mean only Kerygma, but should be viewed broadly making God's salvific works known to the world.

6.5.3   Developing a Positive Outward Look of Serving the Community

The focus of the local congregation must not necessarily be that of only providing care to its members. Rather, it should also focus on the needs of the community it is situated in. It is important for the local church to realise that it was called by God to be the salt and light of the world (Matt. 5: 13 -14)

6.5.4   Contributing to Cost-Effective Measures

Involving the local congregation in development would be more cost effective as there would be more volunteers from among the membership, unlike using workers on full time basis to render service in the community.

6.5.5   Building Self-Sustenance

By engaging the local congregation in development, there will be less dependence on donors, because in most cases local congregations do have their own income generating activities that support the volunteers work in the field. Eventually this would bring self-sustenance.

6.5.6   Advocacy

The role of advocacy is not a recent development, but has been recognised for a long time as being an important and effective function of the RCZ. It finds its premise in the commission of Jesus Christ to the poor (Lk. 4; 18). Didn't Jesus show compassion for people with various kinds of needs, including disability, sickness, ignorance and injustice? So should the church be by showing willingness to help meet people's needs.

In the context of poverty, the RCZ becomes both an active and effective voice of advocacy on behalf of poor people. The local congregation becomes the voice of the poor by speaking against every cause and effect of poverty. As a voice of advocacy, it means that in the first place, the RCZ is tasked to provide material assistance to the poor; and besides this the RCZ is expected to speak against evils of poverty. Orobator (2005: 198, 200) says that the other role of advocacy that the church can also effectively play is that of providing Pastoral Letters and statements that report on the severity of poverty and what the mission of the church is in such circumstances.

The RCZ may also encourage the local government or other organisations to help improve water supplies, healthcare or education. Improving literacy skills may increase people's confidence. Young people that face peer pressure to use drugs or take part in illicit sex for financial reasons may find discussion and support groups helpful in understanding their options.

The researcher accepts that the task of advocacy is no easy responsibility. It is for this reason that the church should work in solidarity with other FBO's if some great impact is to be made. Therefore, the RCZ must not work in isolation, but with others such as these three recognised church mother bodies in Zambia – CCZ, ZEC, and EFZ. This solidarity can be on all levels, thus local, regional and international. The other Faith Based Organisations that the RCZ can work with in the area of advocacy is the Micah Network Campaign. This is a global organisation that mobilises Christians against poverty and other injustice tendencies. The whole idea is to deepen Christian engagement with the poor and to influence leaders of the rich and poor countries to fulfil their public promise to achieve the MDGs by 2015.

6.5.7   Charity and Relief Assistance

The church has for ages now been practicing the distribution of relief materials to poor people each time there is need of some kind in order to alleviate their suffering. This practice has been treated as an important ministry. As much as important this practice may be, unfortunately the

270

church has not taken keen interest to address the structures or causes that breed poverty. If the structures that promote poverty do not get addressed so as to liberate poor people, charity and relief assistance shall continue flowing but only succeeding in making people total dependents and resolve nothing but perpetuate poverty. Charity and relief assistance should not be perpetual but occasionally.

6.7 Strategies for Development

The RCZ has a well defined church structure in place and so with constitutional and moral support from the Synod office, congregations should be encouraged to apply the following strategies for development:

i.   RCZ Congregations in liaison with other churches and Faith Based Organisations (FBO's) in their local setup can explore the idea of introducing a bursary scheme whose objective would be to support poor orphans and venerable children meet their educational aspirations. Besides this, they can also consider forming cooperatives; establishing welfare groups; opening up formal and informal trader groups; form credit associations; care for vulnerable aged and mentally retarded people; start up food catering services like food-foyers and restaurants; begin furniture/craft production with those with skills; acquiring land to start communal gardens; open up education centres to offer pre-school, primary, secondary, technical, vocational schools, universities, etc.

ii.   RCZ congregations need to be encouraged to establish Home Based Care centres; where such are in already in existence, they should be expanded to accommodate more people that need help; where possible open up hospices in order to take care of the terminally ill people living with HIV/AIDS and other ailments

iii. The RCZ to increase the number of Community Schools so as to offer alternative education to orphans and vulnerable children. Needless to

271

say that teaching standards in most Community Schools are not impressive, hence the need to follow the government curriculum and engage well trained teachers.

iv.   Women Empowerment & Mainstreaming Gender

The empowerment of women has recently become the language of many people in church and outside with respect to development. However, for the RCZ it should not just be a matter of public address and theological discussions, but acknowledge and accept women as equal partners in development.

Empowerment is more than gender equality. It refers to increasing dimensions of spiritual, political, social, racial, educational, gender or economic strength of individuals and communities. It is for this reason that the church that believes in the God of All-Inclusiveness should champion this cause. Men and women do not hold similar poverty reduction priorities and are affected differently by development interventions and poverty reduction strategies

v.   Debt Relief Campaign

There are several organisations that are advocating the complete cancellation of debt that most poor countries still owe lending countries and financial institutions. One such organisation is 'Jubilee Debt Cancellation' whose main key is trying to convince rich countries to cancel all owed debts because such debts have contributed to poverty in the third world countries.

Then there is the Micah Challenge Zambia. The organisation was developed by the Micah network and the World Evangelical Alliance in response to a ground swell among the Evangelical Christian churches wanting to contribute at all levels to the alleviation of poverty and greater justice for the poor communities. The organisation uses Micah 6: 8 as its scripture support. The main objective for Micah Challenge Zambia is to empower and resource

272

Christians in Zambia to deepen their engagement to poverty amelioration and help achieve the MDGs.

As a mouth piece for the voiceless, the RCZ should work with such organisations that advocate for the wellbeing of humanity. The RCZ must utilise its prophetic role to publicly but pastorally address issues that inhibit human development such as the servicing of endless debts.

vi.   RCZ congregations through the three fellowships (Women, Men, and Youth), can also encourage members of these groupings to go beyond spiritual business, but to also work together for social/ economic development. These may begin schemes like 'Rotating Credit Associations'. In these schemes, members will agree to give a certain amount of money for a specific period (weekly, monthly, etc). Therefore, at the end of the agreed time, one member receives the monies from the other members. This arrangement goes on with different members in the scheme receiving the allocation and help to establish or expand some personal business.

vii.   Build on the Community's Quintessential

Bonbright (1992: 104) explains that the local church may offer itself as a vehicle and a resource centre for other development agencies within their communities, more especially where the local church is running programmes like orphanages, clinics, schools, community centres, etc.

RCZ congregations may organise themselves into becoming centres for sharing and networking in assisting certain projects in the community in identify outside resources such as doctors, trainers in specific fields, evangelism teams, credit agencies, scholarship agencies.

However, to manage this, the local church should identify what exactly is obtaining in the local communities.

A visionary local church would commit itself fully to be used as agents for such developments. The advantage of this is that the local church might not need much finance for it to be done.

viii.   Promote Income Generation Activities

Bonbright (1992: 105, 106) also explains that the local church could identify potential Income Generation Activities (IGAs) which they may support very well, and raise necessary resources. This would in the long run help the church to be self-sustaining.

Many organisations encourage local churches to begin raising their own financial support from within local resources. The church would do well if workshops/ seminars on entrepreneurships were organised in liaison with the Ministry of Community Development and Social Welfare/ Future Search, or other organisations in order to empower people that are already in the business industry, as well as those that intend to acquire business knowledge.

6.8 CONCLUSION

In the preamble, the researcher intimated that being the concluding chapter for the research, there is need to provide the landscape for the kind of development that can be wholly sustained as the local church takes up its strategic position in development the research question and aim has to be provided with answers. However, before providing with the landscape, the chapter made an analysis on the poverty situation in the communities of George Compound by identifying the most people groups affected with poverty; which was then followed by the lifting out of a number of the empirical research outcomes upon which the landscape for doing development has been designed.

The researcher has also discussed anthropology from the theological perspective as this has been the bone of contention with the Greek mythology that has influenced the church for a long time in its approach to development. The Greek mythology developed the dualism concept of dividing humanity into two compartments thus 'substance and spirit' and 'body and soul'.

The researcher closes the chapter by defining what the role of the local congregation in development is. The local congregation is also expected to include the 8 strategies in its approach to sustainable development if living standards for people living in the local communities of George Compound and beyond are to improve.

CHAPTER 7

EVALUATION, CONCLUSION & FINAL RECOMMENDATIONS

7.1 Introduction

Poverty cannot be denied to have existed in the history of humanity. Humanity has lived with the challenge of poverty both in the secular and Christian society since time immemorial. The Scriptures give affirmation to this fact (Deut. 15: 11). For instance, in the secular society there were incidences where people never continued with education on account of the death of their parents and finding no one to look into their welfare. There were also incidences where some communities got hit with drought and adversely impacted their livelihoods, but they could seek relief from other communities that had food to share.

The issue at hand is to do with the escalating levels of poverty. In the past because poverty levels were minimal, it was not an issue that was upon everyone's lips and mind and community as the case is today. Today the issue that is making poverty become so serious the matter of concern are its escalating levels and effects. Globally it is estimated that people about 1 billion people are living in poverty. In Zambia it is estimated that about 60% go for days on end without shelter, food and clean water. It is these escalating figures that are alarming making individuals and organisations meet regularly in various forums discussing on how to scale down poverty.

In schools students are taught that Zambia is a beautiful country endowed with immense natural resources, and that the government was working hard to ensure that every citizen lived a decent life. Dr Kenneth Kaunda when campaigning for the country's independence used to promise people that they would be having an egg each every day. However, all that is there is nothing but poverty. Apparently, up until mid 1980s, the word 'poverty' was hardly used in Zambia because people could still afford the necessities for life.

This research is about the role of the RCZ in the fight against poverty for the betterment of humanity. The research is set in the wider context of Community

Development, whose main objective is to help transform for better the lives of poor people living in the communities of George Compound in Lusaka, together with the environment they are living are. It has been argued Biblically that the rightful place for the true witnessing role of the church is not necessarily in the place of worship, while have nothing to do with the surrounding community. On the contrary, the church being an institution mandated by God to engage in holistic ministry is rightfully placed in the community. It is by living in the community with active participation of its Biblical mandate that the church can proudly put up its 'light' to cast out 'darkness', and living as 'salt' to heal the corrupt moral life of society that contribute to people's poverty.

7.2 Evaluation

The RCZ Mission Statement reads:

> 'The Mission of the Reformed Church in Zambia is to seek the honour of the Triune God by faithfully preaching and celebrating the worship of God, encouraging holy living, educating God's people for personal growth and community service to the glory of God.'

This Mission Statement expresses what the RCZ is in existence for. However, it is far from being applied in the church's missionary endeavours. In reality the RCZ has lost its focus for mission to which it needs an urgent realignment as it cannot afford to continue dealing with issues of development in the manner it is doing. There are few activities of development that are being carried out by some Desks such as Diaconia, HIV/AIDS and Health, ROCS, RECS and Education, but unfortunately there is no coordination among them and are totally dependent on donors who decide for them what to do and how to go about with activities. Such an approach to development cannot impact community life much.

The RCZ is well known by many people as one of the churches whose clergy take the preaching of the gospel with seriousness. If the same commendation was given to it in the area of community development, then the church would qualify its Mission statement. The researcher is convinced that the lukewarm approach

277

to community development is contributing to the RCZ not to be known as 'RCZ' by people but as 'Dutch' because of the latter's influential role it played in transforming people's lives. For a long time now the RCZ has played a low profile in development, but now it is high time it woke up from slumber and get involved in development.

The RCZ is the 3rd largest church in the country after Roman Catholic Church and the United Church of Zambia. Therefore, if it took its rightful position in development with congregations spread all over the country, its contribution to national development would equally cover a wide area and be appreciated by many poor people.

The researcher is aware about the challenge of funding development activities, but having served as Minister in a number of congregations, it is possible to raise the necessary finances for the same cause as long as congregants are well explained to. It is said that where there is a will, there is always the way.

7.3 Conclusion

In conclusion, following what has been noted above in section 1.5 as its aim, this research sought to provide the landscape that would facilitate the kind of development to be wholly sustained by the involvement of local communities from the Biblical perspective which is approved and accepted by God the Missio Dei, and in which the church is the development agent.

The research involved itself in answering the following key questions which are important to the role of the RCZ in development:

i. How can the RCZ apply the Biblical perspective of development in order to enhance a meaningful and sustainable development for the poor?

ii. What message does the RCZ have about poverty alleviation?

In the hypothesis it was suggested that because poverty is real a challenge to the survival of humanity in Zambia, and more especially to the local communities of

George Compound in Lusaka, its alleviation will therefore be possible with the involvement of the RCZ and by using the Biblical method for development.

Reaching this stage of the thesis, the researcher is now in a better position to close the research by stating that the set questions and aim have satisfactorily been achieved. The research that has its birth in the context of the poor communities of George Compound indicated that the RCZ has the mandate, though not applying it, to transform the living standards of the poor and vulnerable people. The communities of George Compound are in dire need of development and RCZ has the message that will hope to these people and the whole country. This God-given Mandate to participate in development is Biblically and theologically justified.

The development that is being advocated for is a holistic one that addresses both spiritual and social needs of humanity. This kind of holistic development is no strange at all as it is Biblically designed and has been the approach adopted by one of the pioneer missionary groups that did mission work in Zambia. The DRCM had the holistic approach to ministry because wherever they set up a mission station, it always constituted the following: a church, a school, a health centre, an agricultural centre and other services to meet people's immediate needs.

The DRCM missionaries did not only concentrate on what was happening on their mission stations, but also had interest in campaigning against any social ill which in those days centred on harmful traditional practices such as polygamy, alcohol abuse as well as traditions and ceremonies that were considered not to be Christian. This concept for development was passed on to the RCZ and must therefore be adhered to, maintained and applied accordingly in all transformative activities if the living standards of the people living in the Communities of George Compound and beyond are to be uplifted.

7.4 Final Recommendations

The researcher makes the following recommendations to the RCZ for consideration so that they become part of the social teaching for the church:

i. The RCZ to hastily revise its policy on social responsibility that will be incorporated into the vision and mission statement of the church to be taught and applied in daily congregational life.

ii. The RCZ to encourage its members, especially those that are materially privileged, to set aside a day every week or month to voluntarily go without food so that the food meant for that day to be distributed to the poor within the church and surrounding community. This idea may be extended to include other items like clothes.

iii. The RCZ to conduct a review process of its activities that should include an audit of local needs and members' skills in identifying wider perceptions local of the church and local needs they may address

iv. The RCZ to set aside some days in a year as anti-poverty days during which congregants are encouraged to carry out activities in line with poverty alleviation within their communities

v. The RCZ to continue supporting and encouraging activities done by individual congregants in community organisations whilst at the same time facilitating more formal structures of communication and increasing interaction with local organisations and agencies

vi. To encourage congregations conduct Bible study sessions, teachings and discussions within its structure on the desirability and feasibility of the church's increasing engagement in community services

vii. There is need to create a special fund that will sustain development activities in the community

viii. The presence of Diaconia and its activities is appreciated, but should by merged with the Planning and Development Committee to form one formidable committee to impact the

community they live in since their main objectives are the same.

APPENDIX

This is the empirical research questionnaire the researcher used to collect data from the communities of George Compound in Lusaka.

1. How do you understand the following terms:

    a) Poverty?

    b) Development?

    c) Sustainable Development?

2. In your own understanding, explain what the situation on poverty and development is like in George Compound.

3. What do you think could be the main cause(s) of poverty among the people of George Compound?

4. What would be your description about the impact of poverty on the lives of people in George compound?

5. Are there development programmes taking place now in George Compound that fight poverty? Give details

6. Are there churches and Faith Base Organisations (FBOs) involved in poverty alleviation in George Compound? If yes explain their activities.

7. What do you thing could be the main challenges to development in George Compound?

8. How best do you think development should be done in George Compound in order to improve people's living standards?

9. Do you have any personal contributions to make on poverty and development in George Compound?

10. Do you have any personal contributions to make on poverty and development in the communities of George Compound?

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