PASTORAL CARE IN A CONTEXT OF POVERTY:

A SEARCH FOR A ZAMBIAN CONTEXTUAL

CHURCH RESPONSE

BY

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**THESIS SUBMITTED IN FULFILMENT OF THE REQUIREMENTS
FOR THE**

DEGREE PHILOSOPHIAE DOCTOR (PHD)

IN THE

FACULTY OF THEOLOGY

UNIVERSITY OF PRETORIA

SUPERVISOR: PROFESSOR M. J. S. MASANGO

SOUTH AFRICA

NOVEMBER 2013

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DECLARATION

I, **Richard M. Chimfwembe (REV),** hereby declare that the dissertation which I submit for the degree of PhD (Practical Theology) at the University of Pretoria is my own work and has not previously been submitted by me for a degree at this or any other University. All sources I used have been indicated and duly acknowledged by means of complete reference.

Name of student...

Signature..Date....................................

Name of the supervisor...

Signature..Date....................................

DEDICATION

This dissertation is dedicated to my children, **Mwila, Bwalya, and Kang**wa **Chimfwembe**, and the Zambian women and children who are affected by poverty in the rural areas of Zambia.

Rev. Richard Chimfwembe.

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ACKNOWLEDGEMENTS

I wish to place on record my sincere gratitude to all the people who live in the rural areas of Zambia; especially those who live within the Chipembi and Mpongwe communities, who allowed me to do my research with them as my co – researchers. Although some questions were very personal, I thank them for the willingness and openness that they have demonstrated during the interviews. At the same time, I would like to thank **Rev. Hastings Mwenefumbo**, who has worked with me during my field study that was conducted with the Chipembi community. Without, him it would have been very difficult for me to do my research in that area. Similarly, I would like to say thank you to my typists, **Mrs. Grace Chanda, Anna Mwandi** and my daughter **Bwalya Chimfwembe**, who did the typing of the work.Without their efforts this work would have been very difficult to type. I express my most sincere appreciation to them from the depth of my heart. I would also like to say thank you to the **Rev. Fr. Steven Chibubi**; who took his time to proof-read the entire thesis despite his busy lecturing schedules at St. Johns Anglican Seminary, in Kitwe. I am indebted to him.

To all those authors and publishing companies whose books and papers are listed in the bibliography, I say, accept my deep appreciation. Without your influence my work would have been very difficult, if not impossible.

Within the Bemba tradition, the husband is the head of the family. But the Lord God was right when he said: "it is not good for man to be alone. I will make a suitable helper for him". My wife is the suitable helper for me and I have been a suitable helper to her. To Dorothy my wife, I say, "a family without a good wife is like a house without a roof on a rainy day" I owe her more than words can say. Without the most supportive

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role she played throughout my ministry and research, my efforts would have been frustrated. Thank you, my sweetheart.

Our children have brought us joy and I would like to thank them for their patience when I was not there for them most of the time. When I was always in South Africa for studies, they remained with their mother most of the time. To **Kangwa, Chimfwembe, Bwalya** and **Mwila;** thank you to you all.

My deep appreciation also goes to Professor **M.J. Masango**. He set for me the required standard of academic research and offered me stimulation and guidance. I would also like to thank **Professor J.C. Muller** who signed my papers when Professor **Masango** was not there. I will be failing if I fail to thank **Mrs R. Ross**, for being there for me. Anytime my academic was rough; she gave me guidance and encouragement. She is a wonderful administrator.

For the successful compilation of my studies at the University of Pretoria, I am deeply indebted to the university management and academic staff of the Faculty of Theology at the University of Pretoria; who provided a scholarship for me to finish my studies. Without their help, I would have not reached this far. I would be failing if I fail to thank God the Almighty for the growing strength and good health. He has also given me peace of mind to do this research without major crisis in my family and work place.

LIST OF ACRONYMS AND ABBREVIATIONS

AIDS = Acquired Immune Deficiency Syndrome.

ERB= Energy Regulation Board

A R V = Antiretroviral.

G N P = Gross National Product.

G D P = Gross Domestic Product.

UNIP = United National Independence Party.

ZNBC = Zambia National Broadcasting Corporation.

MMD = Movement for Multiparty Democracy.

HIV = Human Immune Virus.

IMF = International Monetary Fund.

SAP = Structural Adjustment Programme.

NIEC = National Import and Export Co-operation.

ILO = International Labour Organisation.

UBZ = United Bus Company of Zambia.

U.C.Z = United Church of Zambia.

BNA = Basic Human Approach.

PQLI = Physical Quality of Life Index.

UNICEF = United Nations International Children's education fund.

WB = World Bank.

LCMS = Living Conditions Monitoring Survey.

NGOs = Non-Governmental Organization.

ANC = African National Congress.

ZAPU = Zimbabwe African People's Union.

UNITA = National Union for the Total Independence of Angola.

NT = New Testament.

OT = Old Testament.

NEPAD = New Partnership for Africa's Development.

PLWA = People Living with Aids.

PRS = Poverty Reduction Strategies.

UN = United Nations.

UNAIDS = Joint United Nations Program on HIV and AIDS.

WCC = World Council of Churches.

MDGs = Millennium Development Goals.

CSO = Central Statistics Office.

OVC = Orphaned and Vulnerable Children.

NAC = National AIDS Council.

FAO = Food and Agriculture Organization.

CCDP = Commission on the Churches Participation in Development.

KFF = Kaiser Family Foundation.

OXFARM = Oxford Committee for Famine Relief.

T.B = Tuberculosis.

UNDR = United Nations Development Report (s).

USAID = United States Agency for International Development.

WHO = World Health Organization.

UNDP = United Nations Development Program.

C.F = Compare With.

ED/EDs = Editor/Editors.

ED = Edition.

S.A Sine Anno = Without Date or No Date.

(Sic) = Error.

VOL = Volume.

ESV = English Standard Version.

NIV = New International Version.

ABSTRACT

In Zambia, it is true to say that people are politically free but materially still very poor, 49 years after independence which was attained in 1964. Many people lie below poverty datum-line and those that are, most hit, are the people living in rural areas. Many people are flocking from the rural areas to cities, leaving the old people, women and children in rural areas and in poverty. The levels of poverty in Zambia have reached a crisis, that even the president of Zambia, His Excellence **Mr. Michael Chilufya Sata**, acknowledged this fact during his parliamentary address to the second session of the 11th National assembly broadcast live on Zambia National broadcasting Network in September 2012. The church is challenged by conditions under which the rural dwellers find themselves in. As a church, our political liberation is to be transformed and driven by the will to restructuring and healing our society; thus ultimately developing those individuals who are suffering in the rural areas of the country. In Zambia, the church should accept that the missionaries who brought the gospel from western countries worked very well in the area of community development. The missionaries' work and their care for the poor should inspire the churches today to be willing to help the poor rural people to be transformed. The good thing the United Church of Zambia could learn from the early missionaries is that the Christian church needs to be committed and involved in the plight of the poor. The church cannot ignore the socio – economic issues that affect rural poor communities. The United Church of Zambia should be transformed and made to understand that human liberation is not possible, if the political and economic issues are not equally addressed, a human being is not only the soul but also, consist of body and mind. The Christian church must bring a holistic ministry to the suffering people. The church; especially the United Church of Zambia, should understand that economic freedom is a reality which cannot be separated from people's daily life. The church should learn to listen and act as 'a

midwife' and a place of safety. She must be willing to suffer with the poor, for the sake of the poor. While the church is committed to development issues, let it also not lose sight of spiritual issues. Therefore, the church leadership should serve as a role model in human and community development. The Christian church should use the gospel to change the mind-set of the rural poor in order to help them transform their living standards.

KEY TERMS

- Poverty: A state of want or deprivation in which those who suffer from it have no basic minimum requirements for survival

- Pastoral Care: The care of Christians for one another

- Hermeneutical model: Refers to the model that was developed in contrast to the psychotherapeutic pastoral care whose aim is to recognize and appreciate the importance of human needs in pastoral care.

- Pastor: A person set apart by God as a shepherd of the people.

- Poor: People who suffer from basic economic needs and they are deprived of material goods necessary to live with dignity.

- Liberation: The oppressed who need to be saved from their human problems

- AIDS: The condition caused by the Human Immunodeficiency Virus (HIV)

- HIV: The virus that causes Acquired Immunodeficiency Syndrome (AIDS).

- Street Kids: Children who run away from impoverished homes to earn a living in the streets.

- Orphans: Children that have lost either one or both parents who are below the age of 16 years.

- Model: Is an example of a quality plan

- Counsellor: A trained person who helps others makes informed decisions.

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SUMMARY OF CHAPTERS

The first chapter of this thesis comprises of the introduction, the background to the study and positioning of the researcher; where the researcher gives his own experience of poverty through the interactions he had with the rural poor. All that is stated above is just a build up to the research problem and the aims and objectives of this study. Before dealing with the aims and objectives, the researcher dealt with the research questions; which guided him throughout this study. The answers to the research question helped the researcher to analyse the United Church of Zambia's contribution to poverty alleviation within rural communities. The research gap is also covered in this chapter in order to show that the study has not been conducted by any one before. Therefore, this research was done to cover the gap that was out by other researchers who have researched on poverty in Zambia. It is the research gap that shows the significance of the study which is also covered in this chapter. The list of acronyms helps the reader to easily get the meaning of the abbreviations used in the thesis. Chapter one ends with the preliminary conclusion

Chapter two of this thesis outlines the methods used with all associated concerns; these include the qualitative approach, grounded theory, research design, population, theoretical sampling and data analysis. The chapter outlines the road map that is followed in data collection and analysis. It also outlines the strategic choices that are made with regard to the methods and related methodological choices.

The researcher employed Gerkins's pastoral and educative shepherding model to show how the church should take care of the poor. The researcher also worked with Gerkin's notion of "living Human Documents" (drawn from an American scholar Anton Boisen) that rightly accredits human beings with high status.

This notion suggests that human studies are as important as biblical and historical texts in pastoral care. This image of shepherd, in pastoral care, is important in the context of Zambia: where many people are suffering due to the problem of poverty. This method seeks to shepherd people who are experiencing difficulties in their communities. The researcher also used Pieterse and Campbel to reinforce Girkins's shepherding methodology.

Chapter three critically reviews literature on pastoral care, practical theology, liberation theology and the concepts of poverty. Firstly, it locates pastoral care within a practical theological frame work. It also outlines the context in which pastoral care is developed and practiced.

Chapter four of this thesis deals with the biblical and theological reflections of the church's pastoral role amongst the poor. When reading through the scriptures, one discovers certain foundational principals that are imperative in dealing with the poor. The Christian pastoral care is backed by God's dealing with the poor; both in the old and New Testaments. Therefore, the need for this chapter, which deals with theological reflection that answers to Isaiah's vision as cited by Luke in chapter 4: 16-19.

Chapter five dealt with the problem of poverty in Zambia. The researcher attempted to analyse the situation of poverty in Zambia. In order to try to find a route course of poverty in Zambia, the researcher starts this chapter with the historical political background of Zambia in order to trace where the

problem of poverty started from. This chapter explores the phenomenon of social change and how it has been impacting on the Zambian society in different historical periods namely; prior to the colonial rule, under colonialism and in the post-colonial era, in the context of poverty. The researcher also discussed some of the causes and contributing factors to Zambia's poverty.

Chapter six attempted to review the role of the church in the social pastoral ministry when dealing with the pastoral care to the rural poor who live in poverty. Through this, the researcher begins with the definition, the role and purpose of the church within society. The chapter also covers in-depth interviews which the researcher had with the people in all the case studies. The researcher also gave the analysis of the respondents in this chapter. Through the analysis, the researcher was helped to get the views of the people on their understanding of poverty, pastoral care and the response of the United Church of Zambia to poverty alleviation. The interviews helped the researcher to understand poverty from the people's perspective, and how the poor think about pastoral care within the church. This is important in determining the suitable model for the church's response in the fight against poverty.

Chapter seven attempted to analyse the model of pastoral care that may help the United Church of Zambia to be more effective in her response to poverty alleviation in the country; through the community poverty alleviation projects. The chapter also analyses ways of working with the poor communities. Transformation, through total participation of the poor in all the projects that are established to help uplift the living standards of the poor in rural communities, have to be people driven. A process which is listed in this chapter, involves a model that will be relevant and contextual to

Zambian Churches. Chapter eight covers the researcher's main findings, recommendations and proposed future researches to be under taken by those who would like to do more research on poverty in Zambia and the church. The topics that the researcher recommends may be of help to the upcoming researchers in the field of practical theology.

CHAPTER ONE

1.0 INTRODUCTION

The aim of this introductory chapter is to present the background to the study, positioning of the researcher, research problem, the aims and objectives of the research, the research gap, the significance of the study and definitions of the key terms and concepts. This research focuses on pastoral care in the context of poverty, within a practical theological frame work. In addition, this research aims to be a search for a pastoral care model that is relevant and contextual, specifically in the context of poverty in Zambia; particularly for the United Church of Zambia (U.C.Z). The terms Church or the United Church of Zambia, will be used interchangeably in this research. The research methodology that is used in the research is mainly qualitative in orientation; with in-depth interviews from a sample of participants that represented the poor communities of Mpongwe and Chipembi. This study makes efforts to study and understands poverty from both the perspective of literature as well as from the experience of the poor themselves by interviewing some of them. This research also investigates the two main poverty alleviation projects run by the United Church of Zambia namely Chipembi Farm College and Mpongwe Bee Keeping projects established to alleviate rural poverty. The investigation is done in comparison with Kafakumba Mission poverty alleviation project to determine what the United Church of Zambia can learn from Kafakumba Mission Project's success. This research is done with a view of helping the U.C.Z to effectively carry out viable poverty alleviation community projects in order to improve the standard of living of poverty stricken rural poor people of Zambia.

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1.1 THE RESEARCHERS PERSONAL EXPERIENCE OF POVERTY

The researcher's personal experiences of rural poverty and hardships is enriching to the experiences of poverty that the rural poor people struggle with in their day to day living:

Village life in poor rural communities is one of the most difficult life experiences that the researcher went through as a young boy.

The researcher remembers how he lived in the northern part of Zambia, in the Chinsali District, which is now the headquarters of the newly created province of Muchinga. During that time, it was a village with no schools or health facilities nearby. The nearest school was about 17km away from the village and the Hospital was also very far; about 22km away.

At a very tender age of about 6 to 7 years old, the researcher had to walk 17km on foot to school carrying his food on his backpack. He carried food because he was a weekly boarder. It was not possible for him to go to school and come back home the same day. This meant that he and his friends had to carry food to sustain them for the whole week, Friday was time to go back to the village for the weekend and to collect other food stuff for the coming week. Sometimes, the food they carried was not enough to sustain them for the whole week. Also, in other instances, the pupils in higher grades would get their food and eat all of it, leaving them with nothing. At times, they had no relish and as a result, they used salt as relish. A balanced diet was unknown, the only, main focus was to get anything that can make someone satisfied to enable one to have energy, was food enough. He remembers how he and his friends spent most nights in the cold because they had no blankets to cover themselves. The ones that they had, had been taken away by the pupils in higher grades, and they had to depend on the fire they made for warmth. They could not report these incidences to the school management for they feared they would be beaten by these pupils.

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Wearing shoes and uniforms was not even possible because their parents could not afford to buy them. Things were very expensive in those days only a few people in the village had shoes and those were considered to be rich people.

The researcher walked all those great distances without shoes no matter how cold or hot the day was. Their parents grew crops but the major challenge was where to sell those crops. The nearest place where they could sell the crops was at Mpika; which was about 86km from the village. The locals had no money to buy from them, for they too were facing the same challenges. People depended on herbs and leaves for treatment, because the nearest hospital was 22km from the village. Some people even died on the way to the hospital. The researcher remembers how the passing rate was in primary school, out of 50 pupils only about 5 to 7 made it to secondary school and only 2 to 3 would complete secondary school. It is from this background that the researcher is moved to offer pastoral care to poor rural communities. The researcher has the passion for poverty alleviation projects that can uplift the lives of poor rural communities. Being a minister and a practical theology student, he feels contextual pastoral care which accommodates the care seekers participation in poverty alleviation programmes can contribute in helping his church, the United Church of Zambia, to improve on her response to the fight against poverty.

1.2   BACKGROUND TO THE STUDY

While the researcher no longer regard himself as part of the poorest of the poor at the moment, he has worked among one of the poorest communities in Zambia. He has experienced the life of the poor; because he has eaten, worshiped, and shared life together with them. Poverty in Zambia affects every department of life. Parents cannot afford the pre-payments and sure-charges involved in "free" Primary education. Children drop out of school or run away from home because their parents are too poor to bring them up. Poverty is,

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therefore, undermining the structure of the family: Poverty is linked to disease; including epidemics like that of AIDS. Lack of clean drinking water is one of the major causes of disease in Zambia. Ignorance, disease, and lack of adequate medical care are also major contributors of ill-health.

Poor people, in Zambia, are also subjected to violence that is enacted upon them by the forces of the law and order. Often their shanties and kiosks are under threat of demolition, and their business jeopardized by the lack of trading licenses; which they find too expensive to acquire. These happenings make the researcher to agree with Aylward Shorter when he described the vicious circle of poverty, ignorance and disease just like that in Zambia; when he argues that:

"Not only is poverty a cause of diseases, but diseases a cause of poverty, because it reduces the size and effectiveness of the labour force. Not only is ignorance a cause of diseases but disease is a cause of ignorance, because in adequate school performance is related to the ill health of school children. Not only is poverty a cause of ignorance but ignorance is a cause of poverty, because it deprives people of the knowledge and skill they require for making a living" (Shorter 1999:7).

The majority of poor people in Zambia are women. They are disadvantaged in countless ways. It is more difficult for them to acquire an education, to own land, or to obtain credit for income generating activities. It is much more difficult for them to find and keep employment. Yet, it is women rather than men, who ensure that their children go to school and who look after their children's health, and it is women who have the interest of the family at heart.

The researcher looks at the situation of poverty as a source of sadness and incomprehension to poor Zambian Christians that their church seems to have no pastoral relevance towards their struggle for survival. They see their church in

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the hands of affluent Christians, steeped in bureaucracy and engaged in expensive projects and often prestigious building that are no immediate help to them. Worse still, they believe they are witnessing an invasion of their church by secular and materialistic values. It is with this background that the researcher feels it is important to help the United Church of Zambia to meet the challenges that poor communities are experiencing in their day-to-day lives.

1.3   POSITIONING OF THE RESEARCHER

The researcher is an ordained minister within the United Church of Zambia, currently working as Mission and Evangelism Secretary in the same church. He is in-charge of all activities pertaining to mission work. He is also in-charge of evangelism and all church groups in the United Church of Zambia such as, Women's Christian Fellowship (WCF), Men's Christian Fellowship (MCF) and all youth groups. As a result of the nature of his work, he has been privileged to travel extensively throughout Zambia. However, the researcher's first encounter with real community poverty came through the work he was involved in with Theological Education by Extension in Zambia (TEEZ); which he did prior to joining Mission and Evangelism as its secretary from 2010 to date. As a national training co-ordinator of TEEZ from 1997-2009 to member churches of Council of Churches in Zambia (CCZ), he had a privilege to travel around the country in all 72 districts of Zambia. He was promoting theological education to CCZ members. His work with the rural communities of Zambia availed him the opportunity to experience the reality of poverty. It also provided him with the opportunity to witness poverty first hand; including being in contact with people who spend one dollar a day for their survival. The more the researcher got involved in the work with the poor communities, the more his relationship with these communities grew. The deeper the researcher became engrossed in the daily lives of the people he worked with, the greater the awareness of the

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importance of in-depth participation of the church to be involved in the uplifting the lives of such people became.

The researcher has encountered Zambians whose severe poverty has been associated with risky behaviours, such as unsafe sexual activity, prostitution, robbery, and drug and alcohol abuse. He has even seen cases of impoverished Zambians who are yet engaged in such risky behaviours, but may wish to receive some of the benefits that are associated with them. For example, this researcher has personally counselled a woman who, upon hearing that she had tested *negative* for HIV/AIDS, broke down and wept bitterly, frustrated and angry. Upon further probing, the counsellor uncovered that she was the caretaker for three orphans, but had nothing to feed them. With great distress, she stated that it would be better for her to be HIV-*positive*–because this would qualify her for food aid from a local church. There are many stories like this in Zambia, and it is not an exaggeration but rather a reality to state that Zambia is experiencing a huge crisis that is associated with poverty. According to a 2006 report on poverty in Zambia, which was presented by Peter Henriott, S.J of the Jesuit Centre for Theological Reflection (JCTR), "80% of Zambians live below the poverty line" (Henriott 2006:33). On the UNDP Human Development Index, Zambia was ranked "163 of 173 countries, with inadequate health and educational services, with shocking indicators of low life expectancy, maternal and child mortality, and HIV/AIDS" (UNDP 2007). It is interesting that although there is so much suffering among Zambians, many of those who come to work or invest in Zambia describe it as "a resource-rich country with very poor people." With the experience that is gained from this researcher's extensive travels throughout Zambia, he strongly supports this statement that: "Zambia is a country rich in natural resources such as fertile land, water, minerals, agriculture potential, wildlife, beauty, and people, many of them

young, who live in peace and extend friendship to those from other countries."
In so many ways, Zambians are the envy of their neighbours! Nevertheless,
Zambia remains a country of very poor people. This is an enigma!

1.4 RESEARCH PROBLEM

The issue of poverty in Zambia represents an economic, social and spiritual
problem of great magnitude, which cannot be left to the government alone to
deal with it. Everywhere in the world, especially in developing countries,
communities at grass-root levels have many needs. Here in our Zambian
situation, there are many community needs which are linked to:

•   Health problems

•   Water and sanitation

•   Education and skills training

•   Poor infrastructure

•   Community poverty

•   Social problems such as orphans and street children

•   Lack of employment and income to engage in meaningful sustainable

         projects.

George Addai comments that, "Governments, both in developed and developing
countries, do not have arms long enough to reach out to all communities and
solve all their problems. Hence they have given some mandate to churches and
NGOs, to play major roles in terms of providing lasting solutions to community
problems" (Addai 2010:16). The above quotation leads the leader into the
problem statement of this study.

The problem that this study is dealing with is luck of effective participation by the UCZ in the fight against poverty. This study is undertaken on the presumption that it has been said and written by the concerned leaders such George Adai that the UCZ has not responded effectively to the fight of poverty in Zambia, the fact the researcher also indorsed.

It is the opinion of the researcher that UCZ is optimally positioned and hence, should play a critical role in providing meaningful and relevant community pastoral care through its community based poverty alleviation projects in order to effectively contribute to the fight against poverty in the country that is economically weak. The study further underscores the issue that, pastoral care of poor people is not a sole task for Pastors and caregivers, but that entire congregation and the whole church must play a critical role too.

In dealing with the UCZ poor response, the researcher searches for a pastoral model of indigenous pastoral care drawing on the Kafakumba Mission Project in order to help the UCZ to be more effective in the fight against poverty through poverty alleviation projects

The research problem raises questions such as:

- Why are some poverty alleviation projects of UCZ failing to meet people's expectations in the fight of poverty?
- What can the UCZ learn from Kafakumba project in order to improve her projects performances?
- What are the attitudes of the local people in Mpongwe and Chipembi communities towards the poverty alleviation project that are run by the UCZ?

The investigations into the above questions form the praxis of this study. The model referred to above will save as a plan which takes care, the context of the local Zambian poor people and allow them to fully participate in poverty alleviation projects.

1.5 STATEMENT OF THE RESEARCH QUESTION (HYPOTHESIS)

The issue of poverty in Zambia represents an economic, social, and spiritual problem of great magnitude. This thesis hopes to address the role of the Church in its endeavour to care for the poor and to uplift the standard of living of those struggling and living in abject poverty. Can the Church, in this case the United Church of Zambia, rise to embrace the enormous economic and social needs that poverty presents in this country. Can it make a difference in an environment of suffering and impoverishment as it seeks to become a sustaining community?

1.6 AIMS AND OBJECTIVES

The general objective of this study is to help the United Church of Zambia to effectively respond to the fight against poverty in the country and also what the UCZ can learn from the Kafakumba Mission Project, which is based in Luanshya rural, in responding to the pastoral care and consequently the problem of poverty. From this, the researcher will attempt to develop an African indigenous pastoral care model that is contextual, relevant and liberating. This may serve as a contribution to the body of literature that approaches pastoral care from the perspective of the poor.

1.6.1 Specific Objectives:

1. To survey the nature and extent of poverty and analyse attitudes and perceptions of poverty and economic inequality in Zambia

2. To disseminate knowledge about poverty in the Zambian development community

3. To challenge both government and civil society that fighting poverty needs concerted effort

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4. To assess how the United Church of Zambia and Kafakumba Mission Project are responding to the problem of poverty and impoverishment and assess what the UCZ can learn from Kafakumba Mission project.

5. To gain the perspective of the poor (via specific field research)

6. To attempt to develop an African indigenous pastoral care model in order to help build a resilient Zambian community

7. To make pastorally guided recommendations that will increase their effective participation in alleviating poverty and inequality to the churches.

1.7   RESEARCH GAP

There is a lot of literature on pastoral care, which is written from European and North American perspectives by authors from developed countries on those continents. While their theories and paradigms may have been relevant and contextual for their various contexts, marked by affluence and other material conditions, such theories and paradigms can no longer be uncritically read and applied to the situations of developing countries. There is, unfortunately, far less work (literature) that is written by pastoral care practitioners from the perspective of the developing world, except for some books, thesis, and articles written by a few South African scholars; who have focused their work on South Africa.

Literature searches have revealed that few Zambians have written papers on the subject of poverty; from diverse schools of thought. No researcher has yet undertaken a study of pastoral care related to poverty in the United Church of Zambia. The focus of this research will be to address the gap that those who have written on the subject have not yet addressed.

1.8 THE BENEFIT OF THE STUDY

The study findings are expected to benefit the following:

- Give U.C.Z an opportunity to identify her strength and weakness of her response in the fight against poverty as they practice pastoral care in the context of poverty.

- The United Church of Zambia will be given opportunity to learn from Kafakumba Mission Project, through this research.

- It will benefit the poor rural communities as the poor themselves will be motivated and empowered to participate in any community project that is established in their communities.

- It will help to improve the UCZ community poverty alleviation projects.

- It will empower the church leaders with knowledge that will enable them to participate in poverty alleviation projects.

The other benefit of this study is to collect information on which will reflect what is happening in the lives of rural dwellers and then develop a pastoral care strategic plan which will help the Church in dealing with the real plight of the people without creating dependence. The strategic plan has to bring transformation to both the Church and the rural dwellers.

1.9   PRELIMINARY CONCLUSION

Chapter one sets up the scene of this thesis, begining with the introduction, background of the research and gives the researchers' personal experience with poverty. The researcher has positioned himself as a Minister of religion in the United Church of Zambia whose work has exposed him to poverty situations around the country through the travels he always makes. Chapter one continued to address the statement of the research problem, the specific research question

which determined the progress of this research report. The chapter ended with the specific aims and objectives of the study and its significance on how the church can become a healing community to people living in poverty. Chapter two dealt with the methodology and research design which is the road map for the study.

CHAPTER TWO

2.0   RESEARCH METHODOLOGY AND DESIGN

2.1 INTRODUCTION

After completing the introductory chapter, the researcher, deals with the description of the methodology and design that he applied in carrying out this research study. This research thesis has been organized under the following sections: research model, research design, grounded theory, population, theoretical sampling, data analysis and ethical considerations. The design and method have been used to help in coming up with a pastoral care model to help church-based projects to effectively address the effects of poverty on Zambian people. Therefore, a good methodology and design is logical to reach the desired goals.

Haralambos and Holbom put it this way when they argue that, "Any academic study requires a methodology to reach its conclusion: That is, a research must have ways of producing and analysing data so that a theory can be tested, accepted or rejected, thus methodology is concerned with both the detailed research methods through which data are collected and the more general philosophies upon which the collection and analysis of data are based" (Haralambos and Holbom 1995: 808). Stake further adds that, "the analysis of data is a matter of giving meaning to the first impressions as well as to the final compilations.

In other words, the analysis of data essentially means taking something apart, that is, our impressions and observations" (Stake 1997:7)

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2.2. RESEARCH MODEL

The researcher prefers to employ Gerkin's pastoral and educative shepherding model in attempting to inspire The United Church of Zambia to effectively respond to the fight against poverty and address current problems of intolerable level of poverty especially in rural communities of Zambia. In his book, 'An Introduction to Pastoral Care', Gerkin sees the model of a caring leader as that of a shepherd. He goes on to depict Jesus "as a good shepherd who leads the people in paths of righteousness, restores the soul of the people, and walks with the people among their enemies, and even into the valley of the shadow of death (Gerkin 1997: 27)." There are two features of Charles Gerkin's narrative hermeneutical model that provided guidance to this study.

Firstly, the research methodology for this study will draw upon Gerkin's discussion of "shepherding elements"; which suit pastoral care methodology in Zambia. Gerkin highlights the pastor as a shepherd, as a mediator, reconciler, and teacher as she or he cares for the entire church family" (Gerkin 1997:118), This model highlights the care of the whole family in addition to the care of individuals. In this respect, the hermeneutical narrative model has a lot in common with the African worldview which values communal life and also fits very well into the cultural way of caring that is practiced by Zambians.

Secondly, the researcher will draw upon Gerkin's notion of "Living Human Documents" (drawn on American scholar Anton Boisen) that rightly accredits human beings with high status.

This notion suggests that human case studies are as important as the biblical and historical texts in pastoral care. This image of a shepherd in pastoral care is important in the context of Zambia, for it seeks to shepherd people who are experiencing difficulties in their communities. By using this method, the

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researcher investigate how the Church could become a powerful instrument of mediation and inspiration in matters of poverty and suffering. It is this caring process that the Church can bring which forms the praxis of this thesis. The researcher will base and reinforce some of his research methodology from Pieterse in his book preaching in the Context of Poverty and Campbell in his book Rediscovering Pastoral Care.   Pieterse provides a clear, inspiring, and provocative understanding into the world of poverty that fits very well within the Zambian context when he says:

"Poverty in this country is horrific. The inescapable question for the Christian church, and more specifically its preachers, is how to deal with this problem. Preaching in its very essence is situational and topical: it seeks to communicate God's word to people in their particular context. It is impossible to ignore the poor in the country and merely preach about faith as a private spiritual affair. A positive approach to the church's preaching and praxis is to face this problem squarely, preach it continually, and focus the church's witness on it. Hence, the paramount question in this book is what role can church, and more particularly, preaching play in offering inspiration and vision to the poor as to empower them to improve their own situation and thus enjoy liberation from poverty?" (Pieterse 2001: x). The above quotation from Pieterse shows how preaching can be used to empower the poor and motivate them to participate with confidence in all poverty alleviation programmes that are established for them. Preaching is an effective tool which can help the mind-set of the poor and can also empower the poverty stricken community to effectively participate in the fight against poverty. The researcher feels that something drastic needs to happen to help the church in Zambia to use the word of God through preaching and pastoral care to empower the poor, to have confidence in participating in the programmes which are designed for them. Leaders of churches need to be helped to realise that they

grieve the very heart of God when they fail to care for the poor. Churches need to be challenged about their shortcomings, therefore, a thesis like this one and other such writings needs to be made available to motivate and challenge the same churches into playing a meaningful role within the greater church community in Zambia.

Like Gerkin, Alastair Campbell suggests that "pastoral care is about shepherding. For him, it mediates a sense of integrity, wholeness, and steadfastness to those in need. The imagery of a shepherd embraces all that is involved in providing care as illustrated in the biblical usage of the term" (Campbell 1986:37)

Like Campbell, the researcher sees ministry to the poor as that of shepherding to which every Christian is called. The ministry that vitalizes and purifies our knowledge of God, The good news of this shepherd is that "He came not to be served but to serve and to give His life as a ransom for many" (Mark 10:45). Hence, His followers must serve the poor; who are in need and are now in human misery. "He did not only live among the hungry but He fed them, gave sight to the blind, healed the lame, and warned the rich against exploitative ways and false worship of material security" (Luke 12:12-24)

The above quotation from Campbell is very helpful to the researcher in encouraging churches to commit their resources to programmes that are designed to alleviate poverty in poor communities.

In doing this churches will be responding to the shepherding responsibilities given to them by God. Campbell also brings in the aspect of respecting the poor or people in need which the researcher used throughout his field study, he accorded respect to all his co-researchers whom he worked with.

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Such is the philosophy of shepherding which was set and exampled by Jesus. As he explained in the parable of the lost sheep, so should the church model this concept of care and the sustainability of poor communities? It is this kind of compassion that will fuel the church to become a caring and healing community. The lost sheep that are rejected and marginalized because they are poor need to be picked up by shepherding churches and brought into healing communities. When the researcher speaks of healing in this context, it may be interpreted in a way that people will be cared for, however, through this care, dignity and self-worth will be restored to the poor.

The church, especially the UCZ, must embody the model of the shepherd in their pastoral work. The researcher thinks that the shepherding model will greatly help the UCZ to improve its pastoral response to people living in poverty and are looking up to the church for help. Gerkin in his book, 'An introduction to pastoral care,' outlines this systematic thought quite wonderfully, when he states:

"More than any other image, we need to have written in our hearts the image most clearly and powerfully given to us by Jesus, as the pastor, as the shepherd of the flock of Christ. Admittedly, this image originated in a time and place in which the shepherd was a common place figure, and we live in a social situation in which shepherding is a scarcely known, even marginalized vocation. Nevertheless, the New Testament depiction of Jesus as the good shepherd who knows his sheep and is known by the sheep" (John 10:14) has painted a meaningful normative portrait of the pastor of God's people. Reflections on the actions and words of Jesus as he related to people at all levels of social life gives us a model sign for pastoral relationship with those immediately within our care and those strangers we meet along the way''. (Gerkin1997:80).

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As the church becomes the shepherding influence within a community, Gerkins, 1997:79 highlights other factors that the church must touch and be involved with. These important factors are some of the issues that he covers:

- The church community giving care

- The church becoming involved with mediation and reconciliation

- The church upholding the moral fabric of society

- The church reaching those in special need

In view of the above, the objective of the researcher is to examine the UCZ's response to the fight against poverty in Zambia. What the researcher has experienced at the united Methodist Kafakumba project in Luanshya rural was an overwhelming spirit of service and willingness to care for the poor and improve the lives of the poor community. There is a sense of commitment to improve the lives of the people in the community that the researcher longs to see within the UCZ. He would like to see UCZ adopting this model and hope that the model should be interpreted in the church's social ministry; which is well stipulated only on paper in community social development policy of UCZ and very little translated into action.

It should be noted here that this is not mainly a thesis to summon or challenge our Government to the pros and cons of what to do about the poverty situation in Zambia, although this will be mentioned here and there, but it is mainly to encourage the U.C.Z and its leadership that she should be in the forefront of covering the nakedness of the poverty crisis in the country.

The church practice is well summarised by H.J.C Pieterse in his book 'Preaching in a Context of Poverty'; where he states that:

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"Present-day practical theologians are largely agreed that their discipline is an action science (Zerfass 1974 Greinacher 1974….) the actions studied are performed by all believers in every sphere. They are performed by pastors, preachers, parishioners and Christians outside the church-by everyone who performs any act in the service of the gospel among individuals in the congregations and in society. These acts are communicated not just in language but also in deeds (C.F Ricoer 1991; Kearney 1996).They are international acts aimed at intervening in a situation with a view of transforming it. The transformation as an issue happens in accordance with the value of God's kingdom in the lives of individuals, in the church and in society. It happens through the proclamation of the gospel and through living and acting in accordance with the gospel-with a view to liberation. Practical theology studies acts in order to improve them against the background of theological theory and the realities of the context and society in which we live and work". (Pieterse, 2001:9).

Here Pieterse highlights the process so well. Unless the church's leadership is in the process of communicating the need for social action, transformation will never become a reality. When the redemptive community involve themselves with deeds, not only are we communicating the language of love, but in fact healing our own prejudice and injustices of our past. This could help the United Church of Zambia to develop a theory of praxis which can help the U.C.Z to begin small, yet, highly effective in methods of caring for the poor communities in the country.

In chapter six of this study, this theory of praxis is discussed as a model that has been developed by John Enright of Kafakumba. By permission, I will discuss this practice as a model that I believe is functional and highly feasible within Zambia.

The researcher also discusses the causes and effects that poverty has on poor people within illustrate Zambian communities. Poor people cannot afford to take their children to school or access reasonable medical care. Poverty also is the main cause for illiteracy in Zambia. A large percentage of rural people cannot read or write. This is a situation that the church can easily reverse, with effective response to the fight of poverty.

The shepherding model is the ministry to which the church is called. The suffering of the people due to poverty brings a challenge to the church. The church is called to be involved in the day to day relationships with people at all levels of social life; especially the poor. Like its master, the Lord Jesus Christ, the church is called to show concern for both the individual and the community. It is the church's Christian duty to respond in words and deeds to all situations of human suffering such as poverty, oppression, corruption and women and children abuse.

2.3   RESEARCH DESIGN

It is important to precisely spell out how this research proceeded and unfolded, hence this section on research design. In emphasizing the importance of research design, Hakim states that "a research design is comparable to glue that holds a research project together. He further says that it can be thought of as a structure of the research, which also tells of how all elements of the research fit together. In emphasizing the importance of a research design, he correctly points out that, before a building of any consequences is built, there is need of an initial stage" (Hakim 1987:1)." Hence; the need to clearly spell out the method used in this research as well as related details on how the research will proceed and unfold at the initial stage.

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2.3.1   Qualitative Research

The chosen method is not due to any conviction that any of the two methods, qualitative non quantitative, is superior to the other. Rather, the choice is based on the interest of the author in the depth of the phenomenon of poverty, as well as its suitability for the kind of research undertaken. The researcher agrees with Marshall and Rossman, who rightly pointed out that "qualitative research methods have become increasingly important models of inquiry for the social science" (Marshall and Rossman 1989: 219).

The starting point for qualitative research is: What is actually happening on the ground? What is actually happening in praxis? This is what Van der Ven calls: To know of what question, as cited by Pieterse (1990: 76). In the context of this research, the major concern is what happens within the real life situation of the poor. This is also includes the context in which pastoral caregivers carry out pastoral care. This research uses an inductive procedure where conclusions are arrived at on the basis of data collected from the perspective of the poor in the spirit of grounded qualitative research. This data will be obtained by reading the "living human documents" to use Anton Boisen's phrase" (Gerkin 1997:45)

2.3.2 Data Collection and Interviews

For the purpose of this study, the researcher mostly employed a, "qualitative and descriptive approach" (Haralambos and Holbon 1995:814). This approach to data collection and articulation is usually presented in words. The researcher had employed the approach chiefly because of its greater richness and depth; which was more likely to present a true picture of people's experiences, suffering, attitudes and beliefs. In this regard, interviews were conducted in order to extract simple factual information from the interviewees.

The purpose of a qualitative paradigm is to describe and develop a special kind of understanding for a particular social situation, role, group, or interaction. Qualitative research is descriptive in that texts (recorded words rather than numbers) are the common form of data. Thus, diaries, documents, field notes, interviews, and transcripts are the primary sources of information.

In fact, the approach that is adopted and methods of data collection will depend on the nature of the inquiry and the type of information required.

Qualitative research is also analytical and interpretative: the researchers must discern and then articulate subtle regularities within the data. Therefore, in a qualitative study, collection, organization, manipulation, display, and above all, contemplation of data, are primary rather than secondary activities. Lock et al (1987:84) argues that, "most, though not all, qualitative research is naturalistic in that the research enters the world of participants as it exists and obtains data without any deliberate intervention to alter the settings." Human beings are the primary data-gathering instruments. Thus, this kind of research is carried out in the natural setting or context of the entity studied. The objective is the construction of an experience as it has occurred in its natural settings.

2.4   GROUNDED THEORY

"Grounded research is a qualitative research that was originally developed by two leading sociologist Glazer and Strauss in the 1960's" (Trochim 2001:1; cf. Creswell 1998:56), According to Neuman, "grounded theory is a widely used approach in qualitative research" (Neuman 2000:146). In agreement with Neuman, Trochim and Creswell, the researcher is convinced that grounded theory is still applicable in the twenty-first century. Grounded theory, according to Trochim, "is a complex interactive process. It begins with the raising of generative questions that help guide the research, and theory is

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subsequently developed from data collected"(Trochim 2001:160; cf. Neuman 2000:49). According to Glazer and Strauss, grounded theory is the discovery of theory from data.

They also say, "It is data which is systematically obtained from social research" (Glazer and Strauss 1999:2; cf. Strauss and Corbin 1996:12). Creswell echoes Glazer and Strauss, albeit in different words when he states that: "The intent of grounded theory is to generate or discover theory, an abstract analytical schema of a phenomenon that relates to a particular situation" (Creswell 1998:56).

In the researcher's opinion, the source of this theory is the praxis, i.e. the field of poverty is the source of the present research. In the context of this research, "the praxis of the theory is based on data from the field and not from a priori theoretical orientation" (Creswell 1998:56).Creswell correctly identifies the gist of this grounded theory when he points out that: "The centrepiece of grounded theory is the development or generation of a theory closely related to the context of the phenomenon being studied" (Creswell 1998:56).

In the case of this study, the phenomenon studied will be the "living human documents" which refers to the victims of poverty. In the same spirit, this research will generate a theory or model of pastoral care in terms of grounded theory. According to Neuman, "a qualitative research begins with a research question and the title as well" (Neuman 2000:145). Strauss and Corbin also make the point that, "in grounded theory research begins with an area of study and allows theory to emerge from data" (Strauss and Corbin 1996:13). When driving the same point home, Struwig and Stead emphasize that the researcher approaches the research problem with an open mind. They further argue that: "Qualitative researchers prefer to begin research in a relatively open and

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unstructured manner and may be hesitant to excessively rely on theory to provide a framework of that research" (Struwig and Stead 2000:13).

In the spirit of grounded theory, this research will also approach the question of poverty and pastoral care with an open mind. The reality of poverty, as experienced by the poor, will be the source of theory formulation in such a way that the theory will be faithful to data or evidence collected from the participants in this research.

2.4.1 Data Collection Technique– In Depth Interview

For the kind of study that this research is pursuing, conducting in-depth interview is the most appropriate; especially with the author's stated interest in the depth of the problem of poverty. The in-depth interview technique is also an appropriate data collection technique for grounded theory research. As already indicated, the interest of this research is data collected from the perspective of the participants; the poor. According to Struwig and Stead, it is generally in the nature of qualitative research to be interested in understanding the issues from the perspective of the research participants (Struwig and Stead 2001:12). They further more point out that: "In other words you are trying to see through the eyes of the participants" (Struwig and Stead 2001:12).

Hakim states "that applying the in-depth interview technique is the most common method, which is also commonly regarded as unstructured" (Hakim 1987:27). Marshall and Rossman also refer to this technique as "unstructured" (Marshall and Rossman 1989:82). They also refer to it as "a conversation with a purpose" (Marshall and Rossman 1989:82). Though this technique is sometimes called unstructured, there is nothing unstructured about this method in the author's opinion. Sjoberg and Nett also reject the notion of an "unstructured interview "They say the term 'unstructured' is somehow

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deceptive, for this type of interview is by no means "unstructured" They further insist that "if a researcher is to sustain his or her role as a researcher, for an attempt "must be made to structure every interview" (Sjoberg and Nett 1968:211). However, Marshall and Rossman argue that "an in-depth interview involves an interaction between the interviewer and the interviewee (respondent or participant) and is designed to obtain valid and reliable information" (Marshall and Rossman 1989:83). Phillips makes a valid point when he alludes to the fact that "the interviewer does not impose their own categories upon the informant" (Phillips 1976:227; cf. Sjoberg and Nett 1968:194).

Appreciating the importance of the participant's perspective in this data collection process is crucial. Henning makes a valid point when he argues that: "Research interviews are one of the many types of interviews all of which assume that the individual's perspective is an important part of the fabric of our joint knowledge of social processes and of the human condition" (Henning 2004:50). This research will, therefore, use the in-depth interview technique to gain information from the poor in view of benefiting from their own experience of poverty. Thus; theory will be generated from data obtained from those affected, the poor in the spirit of grounded theory.

2.4.2 BENEFITS OF IN-DEPTH INTERVIEWS

The in-depth or unstructured interview has the following advantages, namely: flexibility, participant perspective and higher response rate.

a) Flexibility

The freedom that characterizes this technique "allows for greater flexibility to follow up on things that one learns within the interview process" (Phillips 1976; Babbie 1989; Nachmias and Nachmias 1981)

This flexibility, according to Marshall and Rossman (1989:45), allows the research to "unfold, cascade, roll and emerge." It is this flexibility that, according to Nachmias and Nachmias (1981), allows for greater control of the interview situation. As the phenomenon of poverty (and the pastoral care needs of people) has not yet been studied within the Zambian context, this warrants the freedom and flexibility of the unstructured interview.

b). Participant Perspective

The unstructured interview technique, by its very nature, allows for reality construction from the point of view of the informant (subject). The study will, therefore, try to reconstruct the reality of poverty and the needs of the poor among the Chipembi and Mpongwe Communities. "This is done from the perspective of the participant"(Howard 1985; Dreyer 1991). There is recognition that it is the participant who is exposed to the devastating impacts of poverty, more than the researcher. Babbie cannot agree more to Howard and Dreyer when he argues that "the subject (participant) has a direct, personal knowledge of the subject under study, rather than the researcher" (Babbie 1989:267).

Allan, in the same vein, states that it is important to understand the actions of participants on the basis of their active experience of the world. He goes on to say that the researched are not seen as objects with given properties, attitudes, norms and behavioural characteristics that can be measured. They are actors whose frames of references need detailed investigation before their actions can be adequately interpreted or explained. He cites Evered and Lewis (1981) who call this, "An inquiry from the inside rather than the inquiry from the outside" (Allan 1991:178).

The insight and knowledge is, therefore, obtained directly from the poor who are the "living human documents" that have to be read, studied and interpreted.

c). Higher Response Rate of an Interview

The person-to-person encounter that is typical of an interview offers the advantage of a higher response rate than other data collection techniques. Associated with this, is the obvious advantage of being able to observe the partipant while asking questions in a face-to-face method. This, according to Babbie (1989:244) and Nachmias and Nachmias (1981:192), "attains a response rate that is higher than the mail surveys or questionnaires Respondents who would normally not respond to a mail questionnaire can easily be reached and interviewed."

This includes people who have difficulties in reading or those who do not understand the language or simply those not willing to write or mail questionnaires. Babbie adds to this by saying that "that respondents seem more reluctant to turn down an interviewer standing on their doorstep than they are to throw away a mail questionnaire. The study expects that it will be equally relatively easier to obtain information from the poor in a face-to-face encounter than any other data-collection technique" (1981:244) That is the main reason for the researcher to use this method which was helpful in this study.

2.5   POPULATION

While this study is interested in poverty, in general, the population will be narrowed down to just a few individuals from these Communities the total number of participants were only indicated at the end of the study, as in grounded qualitative research, it is not necessary to predetermine the number of interviewees as it is the case with quantitative research. This is what Howard alludes to when he says, "It is impossible for any scientist to study all people

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who constitute the population that one needs to understand." (Howard 1985:50) this is also in line with the characteristic of qualitative research that is undertaken in a natural environment" (Dreyer 1991:227), The names of the participants were not mentioned in the research, in order to eliminate the possibility of the identification of participants. This is in the view of protecting the sanctity of their privacy. This is also due to ethical considerations that will be discussed later in the study.

While the narrowing down of the study becomes necessary for practical reasons as well as to facilitate management of the study, this limitation becomes a weakness of the study. This limitation makes it impossible to make general assertions about poverty, in general, although lessons about the poor and their pastoral care needs can still be learned; regardless of the limitations.

2.5.1   Theoretical Sampling

"Unlike quantitative research, grounded qualitative research does not rely on statistical sampling methods such as random sampling or

Probability sampling Struwig and Stead states that sampling procedures for quantitative research differ from qualitative research in that; random selection and generalization are not of primary consideration"(Struwig and Stead 2001:121; cf. Glazer and Strauss 1999:45; Neuman 2000:196). Rather, qualitative research relies on theoretical sampling.

Glazer and Strauss define theoretical sampling as: "The process of data collection for generating theory whereby the analyst jointly collects codes and analyses his/her data and decides what data to collect next, and where to find them in order to develop his/her theory as it emerges" (Glazer and Strauss 1999:45). In terms of this theoretical sampling, "the process of data collection and the associated volume of participants are controlled and determined by

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emerging theory. Creswell, however, argues that participants are theoretically chosen in order for theory to emerge from collected data" (Creswell 1998:57) Thus, in the selection of participants," the initial decision is not based on a preconceived theoretical framework, as it is the case with qualitative research" (cf. Glazer and Strauss 1999:45). This theoretical sampling is also called "purposeful sampling" (Struwig and Stead 2001:121).

In terms of this purposeful sampling, the focus is on the depth or richness of the data obtained. Struwig and Stead say that "purposeful sampling is not concerned so much with random sampling as it is with a sample of information from rich participants"(Struwig and Stead). In other words, "it is the participants that show certain characteristics and information that the researcher is interested in." Newman's emphasis here should be noted when he points out that "it is a growing interest that guides the selection of the sample" (Neuman 2000:200). This is with no regard for the representatives of the sample.

Struwig and Stead however, states that "it is not possible to agree with Neuman entirely" when he says that "qualitative research rarely draws a representative sample from predetermined ideal sample size, as one must consider the purpose and goals of the research. "Thus; "the sample is not selected and drawn in advance as it is the case with quantitative research" (Struwig and Stead 2001:125).The number of participants that will be interviewed in the end, will depend not so much on a predetermination, but on whether the categories of required information are saturated. The same point is correctly driven home by Glazer and Strauss when they state that: "The sociologist trying to discover grounded theory cannot state at the outset how many groups will be sampled during the entire study…as he or she can only count the groups at the end" (Glazer and Strauss 1999:61). One can only stop sampling different categories of information once the saturation point has been reached. This is what Glazer

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and Strauss refers to as theoretical saturation." They rightly point out that: "The criterion for judging when to stop sampling the different groups pertinent to a category is the category's theoretical saturation" (Glazer and Strauss 2001:61). This means that saturation is reached when no other data is discovered. One reaches saturation point through a joint collection and immediate analysis of data. In this context of the present study, participants were selected from the Mpongwe and Chipembi communities and were predominately consist of poor members of rural communities. It were not predetermined as to how many participants were interviewed, the following categories were taken into consideration, namely: Age (old and young), gender (male and female), employment (the employed and unemployed), level of education (educated and illiterate), proper house and temporary shelter.

2.5.2 Data Analysis

The research will use the grounded theory analysis when analyzing data. According to Henning, "grounded data analysis is a tool for constructing substantive theories" (Henning 2004:114). Neuman underlines the fundamental difference between quantitative and qualitative research in that, "unlike quantitative research which is standardized, qualitative research is less standardized" (Neuman 2000:418).

In the case of grounded theory and qualitative research, in general, one does not wait until all data has been completed to analyze it, as is the case with quantitative research. Qualitative researchers form new concepts or refine concepts that are grounded in data. Concept formation is an integral part of data analysis and begins right at the beginning of data collection.

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"A qualitative researcher analyzes data by organizing it into categories on the basis of themes, concepts or similar features" (Neuman 2000:163). Thus; as these categories, themes and concepts emerge from data, they are analyzed before proceeding to the next interview. Theory formulation process already begins at this point. In this process, the researcher looks for patterns or relationships while still collecting data. Subsequently, the preliminary result of data analysis guides subsequent data collection (cf. Neuman 2000:419. Trochim adds that "data analysis in grounded theory includes the following key analytical strategies:

1. Coding: This refers to the process of categorizing data and describing the implications and details of the categories identified.
2. Memoing: This is a process for recording the researcher's thoughts and ideas as they evolve throughout the study.
3. Integrative diagrams and sessions: These diagrams and sessions are used to pull all of the details together to help make sense of the data to emerging theory" (Trochim 2001:160; cf. Neuman2000:420).

Equally, in the context of this research, data collection will be done through interviews. While the collection process is still underway, data will be analyzed with the help of grounded theory analysis, using the above mentioned three pronged and analytical strategy of coding, memoing and developing integrative diagrams and sessions.

2.5.3   Ethical Considerations

1. This researcher will, like all research projects, give due consideration to ethical considerations that need to be taken seriously.

2. The study pledges to be carried forward with sensitivity which is related to ethical issues that, according to Babbie is required in all research.

3. This sensitivity will relate to mainly the following: The welfare of participants and the community to which they belong, voluntary participation and confidentiality (1989:472).

2.5.4 Welfare of Participants (Informants)

This study focuses on the poor members of our population, and typical of all social science research, it will be conducted in such a way that the rights and welfare of the participants are not violated. Nachmias and Nachmias (1981:318) say that "it is never the intention when conducting research to encroach upon the rights and welfare of participants. The objective for of most social scientists is to contribute to the development of systematic knowledge." This study is, therefore carried out in the spirit of doing no harm to participants. Support of this, Babbie (1989:474), says that "social research should never injure or harm the people that are being studied. This concern extends to the welfare of the community in which the participants belong. With regard to the welfare of the participants, the study concedes that there might be other unforeseen dilemmas along the way." The research will, therefore, proceed with the utmost care and vigilance in an effort to never expose participants to any harm.

The clearest instance of this norm in practice concerns the revealing of information that could embarrass them or endanger their professional and social danger, holds true for the poor and their community as the subjects of this study. This study can potentially endanger the poor personally, their home life, friendships, jobs etc. Babbie (1989:474) says "it is even possible to harm subjects psychologically. He says a researcher must be aware of even the subtle dangers and guard against them." It is for that reason that the identity of participants will not be revealed in this study. Instead, alphabets will be used as

a form of identification. For example, the interviewees will be identified as A, B, C etc. depending on at the point that theoretical saturation is reached.

2.5.5   Voluntary Participation

Apart from the above important issues of study that have been considered, this study tries in as far as it is possible to adhere to the norms of voluntary participation. This is the norm that is also endorsed by Babbie as he pointed out that "this is a norm that is far easier to accept in theory than in practical" (Babbie 1989:473). This study, therefore, proceeds with that recognition that it is difficult to adhere to this norm.

2.5.6 Confidentiality

Another important norm of social research is the protection of subjects through assuring confidentiality and anonymity. The latter, though ideal, is ruled out in the use of interview as a data collection technique. The best solution that one can offer is to promise never to identify the respondents publicly in an effort to maintain confidentiality.

Murphy emphasizes "the importance of ensuring participants confidentiality" (Murphy 1980:88). This means to protect the legitimate rights of the participants (subjects, informants). Finally, the study tries in as far as it is humanly possible to adhere to the above outlined norms; which Babbie says "are easier accepted in theory than achieved in practice" (Babbie 1989:473). He also points out that any research that one conducts runs the risk of injuring other people. He says that, "there is no way the researcher can insure against all possible injuries" (Babie 1989). This study concedes and accepts the difficulties of adhering to those norms, and can only make efforts to guard against them.

2.6 PRELIMINARY CONCLUSION

The core discussion of chapter two is the methodology used in the research. The researcher used the methodology of Charles Gerkin on pastoral care especially the shepherding element. The researcher also based and re- enforced some of his methodology from H. J.C Pieterse, S. Pettison and Alastair V. Campbell. While, H. Pieterse provides a clear and provoking understanding into the world of Poverty in a South African context, which the researcher found to fit very well in the Zambian context. Alastair Campbell provides a slightly different stance on pastoral care used by the researcher as a complimentary methodology as quoted previously. This characterises what the researcher presented as the scope of the research. The researcher used qualitative and descriptive approach in this study. This approach was used because of its greater richness, more likely to present a true picture of people's experience, suffering attitudes and beliefs. In this regard interviews were conducted in order to extract information about their experiences of poverty from the interviewees.

Having outlined the research method and the research design and for further dealing with issues related to the research method, the review of literature in the context of poverty will be analysed in the third chapter.

CHAPTER THREE

3.0. GENERAL REVIEW OF LITERATURE AND THECONCEPTS OF POVERTY

3.1 INTRODUCTION

This chapter critically reviews literature on pastoral care, practical theology and the concepts of poverty. It locates pastoral care within a practical theological framework in which the Church must operate if their prophetic ministry has to be relevant to the poor in our communities country-wide; particularly those communities which are based in Chipembi and Mpongwe. As the literature is revealed, it will also outline the context of the present study; which is also the context in which pastoral care is developed and practiced.

3.2 PASTORAL CARE WITHIN PRACTICAL THEOLOGY FRAMEWORK

The importance of applying Pastoral Care within a practical theological framework cannot be over emphasized. To do this, the researcher is briefly tracing the history of practical theology as a theological discipline and its various sub-disciplines; of which, pastoral care is one. The history of the discipline is traced right from the time when it was established as an academic discipline in 1774 in Austria to the present day (Heyns and Pieterse 1990; Van der Ven 1995 and Heyns 1995). While this process does not help with alleviating poverty per se, it makes sense in the opinion of the researcher to locate the study within the broader practical theological framework. In addition, it also helps to know where a discipline comes from if we are to understand its present and its future.

Furthermore, a full understanding of discipline and where it comes from is an appropriate built-up towards the definition of that discipline. This study critically reviews the literature on practical theology, in the view of locating pastoral care within a practical theological framework.

Gerkin has helped the researcher to define pastoral care within the framework of pastoral theology when he narrated a story where he was called to serve in a congregation. Shortly after his arrival in that specific congregation, a woman phoned him to ask whether he would do a certain task because the previous minister always used to do it. He refused and asked whether they could not do it themselves. Gerkin writes; "I was not going to be the one who ran churchly arrands or did things for them or their children that they could do for themselves (Gerkin 1997: 118)

With this, Gerkin challenged the author to understand that true pastoral care cannot be the easy way-out. Sometimes we need to act speedily, occasionally we need to act overtime and sometimes we need to abstain from action; and in all instances, this could be seen as pastoral care. The latter will often prove to be the more difficult because true pastoral care originates in something much deeper than mere action, or non-action, without motivation. In providing pastoral care for people, one continuously needs to Ask the question, how can I care for people in such a way that they will not only be able to care for themselves, but begin to care for others who are also in need.

Gerkin also challenged the researcher to ensure that the care for the poor in rural communities of Zambia is not wrongly motivated. The only reason why the church should care for people in need, originates from the hope that Christians have in Christ but upon God's grace for humankind, humans are also to care for other humans. Therefore the church in Zambia should be concerned

with the suffering of the poor people in rural communities and provide the pastoral care that is needed to alleviate their sufferings.

3.2.1. Brief History of the Development of Practical Theology

"Practical theology was first established in Austria, Vienna as a theological academic discipline in 1774(Heyns 1995:56; Van der Ven 1994:30). In that year, Stephen Rautenstrauch proposed to the empress Maria Theresa of Austria that a fifth year be added to the four years of study and this was supposed based on practical education"(Van der Ven 1994:30). Rautenstauch's idea of pastoral theology as a science was that practical theology comprised of two sections, namely: a theological oriented section which had to be taught at university and, a practically oriented section which had to be taught at seminaries. Heyns and Pieterse say that "the distinction is artificial as it was found that practical theology, as taught at university, was no different from the one that was taught at seminaries. During that early stage of the development, the discipline of practical theology was called pastoral theology" (Heyns and Pieterse 1990:87)

"The first theologian to call pastoral theology by the name "practical theology" was Fridrich Schleiermacher (Heyns and Pieterse 1990), He also gave "practical theology its own clearly defined status as a theological science." He directed the subject to "ecclesiastical activities as a whole and not just to the pastoral or special ministries.'

For his unique contribution, Schleiermarcher is regarded as "the father of practical theology, which he called the crown of all theological study. He further stated that practical theology is not praxis but of praxis" (Heyns and pieterse 1990 cf. Van derv en 1998).

3.2.2. Definition of Practical Theology

There is need to understand what practical theology is. A number of definitions are provided neither by theologians and are not necessarily contradicting each other nor are they mutually exclusive of each other. Heyns defines Practical theology as a "critical study of contemporary activities and experience of Christians and the church in relation to God's will and purpose for them"(Hawkes 1989:29).Heyns and Pieterse define practical Theology as "the branch of Theological science that analyses praxis scientifically."(Heyns and Pieterse 1990:10). They maintain that Practical theology is a science because it has its own field of study, develops its own practical theological theories and applies its own scientific methods. Heyns and Pieterse cite Otto who described practical Theology as a critical theory of religious actions in society. They further say that "practical theology is that part of theology that concerns itself with encounters between God and humanity" (Heyns and Pieterse 1990:6). According to van der ven, "Practical theology can be interpreted as a critical theory of religious praxis" (Van der ven 1988:9)

Heyns and Pieterse and also Van der ven , Heyns and Pieterse's attempt to define Practical Theology was a great help to the researcher, bringing an understanding that should make a connection between the theory of pastoral care and the praxis of the same. Here also the researcher is helped to realise that that both theory and praxis are essential elements and together they form the real meaning of practical Theology. The researcher is also helped to understand that Practical Theology without theory will make it very difficult to motivate why praxis of care is so needed to help the church in Zambia. In this thesis and through practical theology the researcher will strive to define the theological theory as to why the church in Zambia should care for the poor rural communities. The researcher will also strive to create practical methodology

with which to offer this pastoral care. However, one should never lose sight and focus for this research is and should be to motivate the praxis of pastoral care towards poor poverty stricken rural Zambians whilst creating a contextual pastoral care model with which to offer pastoral care.

3.2.3. Methodology in Practical Theology

According to van derv Ven, "the question of methodology in practical Theology is at stake most of the times. He says that there are others who argue that Practical Theology has no methodology and should not even have one"(Van der Ven 1994:29).

However, methodology is of critical importance in Practical Theology. According to Van der Ven, "methodology is a necessary condition for Practical Theology (1994:24). He says that without a clear methodology, practical theology cannot fulfil its task; which is reflecting on the people's praxis from the viewpoint of Gods revelatory praxis in a way that is as scientific as possible. This, especially, refers to developing practical theology within the context of a modern secular university" (van der Ven 1994:29).

Van der Ven identifies two concepts. The first one refers to Practical Theology from the tradition-based perspective of theology as (*sapientia*). The second relates to Practical Theology from the tradition-oriented viewpoint of theology as (scientia). His own point of departure is based on the (*scientia*) perspective. In that context, he says a question that has to be posed is: which methodology is relevant for practical theology? Van der Ven goes on to identify a number of methodologies that are used in practical theological studies, and these are:

Historical methodology, hermeneutical methodology and ideology-critical methodology; all of which are very enriching." (Van der Van 1994:30). Alongside these methods is the empirical approach; which he says is relevant for practical Theology. According to Pieterse, "it borrows from empirical methods of the social sciences, in an interdisciplinary approach" (Pieterse 2001:12). This is typical of the sciences as they continually borrow one another's methods.

The above clarification concerning the methodology of practical theology by Van der ven and Pieterse helped the researcher to choose practical theology as a vehicle to do this research. Pieterse, amongst other practical theologians believes practical theology is a study of Christian actions (Pieterse 2001: 9). This has helped the researchers' understanding that practical theology becomes to him the study field, where people are helped to get to know God better, in a practical way. Campbell is also helpful to the researcher, with his understanding suggesting that practical theology is concerned for the wellbeing of people in communities. (Campbell 1987: 188). Therefore, practical theology where one party becomes the giver and the other the receiver, within the researchers' understanding of practical theology, both giver and receiver become companions on the road to get to know God better, and that could only be done in a practical way. In the context of this study the church and the poor poverty stricken people should become companions, and this can only happen when the poor are allowed to participate fully in poverty alleviation programmes that are established in their communities and they should also be treated with respect.

3.2.4. Practical Theology as Empirical Theology

As Van der Ven (1994:30) pointed out that "the empirical approach is the most relevant method for practical theology, it is also supported by Pieterse and Dreyer, when they say that the methods of empirical research are taken over and are being used by practical theologians.

The adoption of the empirical method in practical theology is signified as an important methodological development (Pieterse and Dreyer 1995:34). Van der ven says that, "the correct place of empirical research in practical theology is an important question" (Van der Ven 1994:82).

Van der Ven refers to "practical Theology as empirical Theology. He says that, "practical theology, in the sense of empirical theology, uses empirical methodology for its theological aims" (Van der Ven 1988:1). He cites Schillebeeck(1994:32) who says that, "the object of practical theology is to relate theological insights to empirical facts in a methodologically grounded and systematically structured manner. According to Van der Ven, what is needed in practical theology is an empirical-theological research. It is the kind of research in which the procedures of conceptualisation, operationalization and data collection determine the praxis under investigation" (Van der Ven 1988:13), Van der Ven does not talk about the empirical method; rather, he refers to practical theory as "empirical theology." It was perhaps this approach that led to the change in the name of the department of pastoral theology, which he is now renamed the department of empirical theology.

Pieterse (1994:81) says that "Van der Vens work is the most comprehensive and best-developed argumentation for an empirical approach in theology; especially practical theology" (Pieterse 1994:81), his work has made fundamental contribution to theology as a whole. In his assessment of Van der

Vens work, Pieterse says that "Van der Ven's approach does not come out of the blue. It has strong roots in the empirical theology of the early Chicago school, which was established at the beginning of the century.

It further finds roots in the arguments for empirical theology which was developed by German practical theologians like Baston, Spiegel, Baumler etc, who also argued for empirical theology during the seventies" (Pieterse 1996-81).

"Within the empirical approach, practical theology finds methods and tools to describe and explain what goes on in the actual lives of people." (Pieterse 1994:79), According to Pieterse, "the empirical methodology makes it possible for practical theology to analyse and evaluate the texts which people use as guides in their religious experience to explore and validate the interpretations of these experiences. And finally, it helps to investigate hypotheses that are formulated with regard to these experiences and text context with which they are connected" (Pieterse 1994:79).

3.2.5. Practical Theology as Theory Communicative Action

Practical theologians are agreed that their discipline is an action science that studies actions that are performed by Christian believers (Pieterse 2001:9). The pastors, preachers and Christians perform these Christian actions both inside and outside the church. These actions are communicated not just in language and creeds but also in deeds. The acts are based on intentional acts that are aimed at intervening in the situation view of transforming the church and society.

"Practical Theology is a field of study that has to do with apprehending and getting to know God, appropriating the biblical massage and concomitant

religious action" (Pieterse 2001:8). Apprehending these is essentially a communicative process.

Hence; the field of practical theology is to convey the faith, the action that practical theologians study this field within the overall field of theology. Therefore, it can be defined as a study of communicative acts in the service of the gospel within the context of modern society. Pieterse adds that communicative actions should be the service of the gospel, towards the realisation of the kingdom of God" (Pieterse 2001:8).

The researcher interprets the above quotation from Pieterse that practical theology is a means of practical interpretation of theological convictions. Pieterse challenges the researcher to ponder whether one could separate being church and its faith and yet turn ones back upon personal care towards the poor? This question is important in the opinion of the researcher, because it is an urging question to all the members of the church to be involved in pastoral care of the need in communities in this context the rural poor dwellers of Zambia. In the reseacher's understanding of Pieterse's above quotations is saying that one can hardly separate theology and its praxis, because theology is more than just a theology of the praxis of personal care. This theology should interpret ethical and moral issues, in order to theologically motivate the praxis of the pastoral care offered. From the previous references of Pieterse and Gerkin the researcher is helped to understand that through a hermeneutical approach to practical theology one could motivate the societies towards action, hence the importance of this study. The goal of this approach is not to get a deeper understanding of the problem of motivating people from action in the praxis of pastoral care towards the poor rural poverty stricken people. This approach towards pastoral care theology encouraged the researcher to dialogue with the Bible, or what he interpret the Bible is saying and what currently

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happening in Zambia rural poor communities. In this dialogue, the author made an effort to motivate a pastoral care he could offer to the United Church of Zambia, from within his own biblical convictions.

3.2.6. Theory – Praxis Relation

A critical question in practical Theology is that of the relationship between theory and praxis. According to Pannenberg and Van der Ven, "the relation between theory and praxis has to be interpreted as the core question of Practical Theology" (Van der Ven 1988:7), it is the crux of *theologica practica*. According to Hawkes, "in Practical theology, theory and praxis are intimately and inextricably bound up with each other." (Hawkes 1989:29), Stone adds his voice in emphasising the issue of the relation between theory and praxis. He says that "praxis is most effective when it is in concert with theory. Ideally, practice and theory inform and support each other" (Stone 2001:182). Thus, the relation is of benefit to each other. To be more precise, there is a relationship of mutual information and support between the two.

According to Heyns and Pieterse "practical theology is a science that is concerned with praxis. It is not an armchair enterprise. Practical theology is indissolubly linked with praxis in the sense that it critically monitors this" (Pieterse 1990:12, 13), Pieterse says that "there is a bipolar relation between theory and praxis. This relation is also dialectical; indicating that we should approach it hermeneutically"(Pieterse 2001:9) It means that "the theoretical theories that we deal with in our various traditions and praxis of active believers are, in the broad sense described above, based on an equal footing. Practical theology applies critical theory to praxis: which is meant that they are communicative acts in the service of the gospel, in order to direct such acts

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towards the gospel of justice, righteousness, human dignity and freedom. This is in order to promote the coming of the kingdom of God" (Pieterse 2001:10).

Pieterse helps the researcher to take practical theology as a practical out working of one's theory, and more especially for this research, a practical theology of pastoral care towards the suffering rural poor Zambians who are in poverty. As the researcher wrestled with the problem of poverty in Zambia and how he could bring pastoral care to the people who are suffering due to poverty, he came face to face with many questions that he could not answer as he only confined himself to one definition of practical theology as being only procedural, but Gerkin here challenged the researcher to rethink his understanding of practical theology, fell short of the researcher need. Then the researcher enters into the world of the suffering people with Gerkin when he writes, "------- pastors and pastoral care theories must constantly have one ear open to the shifts that take place in ways persons experience their needs and problems of living and the other open to the currents of change in ways of understanding and interpreting human needs (Gerkin 1997: 12)

In the understanding of the researcher, practical theology should meet the praxis of pastoral care for the people it seeks to serve, in this case the poor rural poverty stricken Zambians, as it "Interprets human needs". This interpretation of human needs implies a theological and hermeneutical analysis of a practical pastoral problem. Furthermore, this interpretation should also provide the care giver with motivational means to offer this pastoral care, from within its theology. The researcher came to a conviction that the church in Zambia should care for the poor rural dwellers that are poverty stricken in a pastoral way, and not grapple with why at all the church should care, would become rather

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presumptuous. The pastoral care for the poor, then should find its motivation for care from within the caregiver's theological convictions to care in a pastoral way. The researcher believes that only once the caregiver is theologically convinced to care, then the caregiver will find the energy to sustain this care offered.

The above request from Pieterse helps the researcher to understand how theory and praxis complement each other in practical theology. Faith and action will result in a theology that helps the need, in this case the rural poor people of Zambia. The poor poverty stricken rural people should see their God who is concerned about their suffering through the action of the church. Pastoral care to the poor only becomes meaningful when the suffering of the need is addressed.

3.2.7. The Task of Practical Theology

"Practical theology studies religious praxis, as it relates to the encounter between God and human beings. According to Van der Ven, the task that has to be fulfilled by practical theology is: to reflect on the people's praxis from the viewpoint of Gods revelatory praxis in a way that is as scientific as possible" (Van der Ven 1994:29).Putting it in context, Pieterse says that "practical Theology has the task of theorising on the communication of the Christian faith in contemporary context" (Pieterse 1994:78). Practical theology, with its empirical approach, describes and explains what goes on in the actual lives of people. It analyses and evaluates the text which these people use as guides in their religious experience. According to Fuchs, "Empirical theology reads the signs of the times from the perspective of a faith that seeks to be engaged in reality and the transformation of reality; so that faith and experience, dogma and pastorate, the church and society enter into a relationship that generates

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mutual power of revelation" (Fuchs 1998:7). Thus, "practical theology concerns itself with theories of ecclesiastical and religious praxis" (cf. Heyns and Pieterse 1990:19), Putting the task of practical theology in the South African context, Louw says "that the basic task of Practical theology is to create a healing community; where painful stories of the past could be told and heard." (Louw 1997:27), this is what Louw calls a pastoral task.

"Practical theology reflects on what happens in the congregation and on the religious actions of the people; both within the church and the society at large" (Heyns and Pieterse 1990:12). Furthermore, they say that "the task of practical theology is to think about the things that happen within the congregation" (1990:13).

The above quotations help the researcher to appreciate practical theology as a caring theology, which finds its praxis in the area of the public domain. In the context of this research, practical theology should communicate to the United Church of Zambia and her leaders to be more action oriented church in caring for the poor rural communities, but other churches and non-governmental organisations also should be extend their care to the poverty stricken rural people. For the UCZ pastoral care to be reconceived as practical theology care should address not only the members within the UCZ but ought to extend her care to all the suffering poor rural dwellers in communities. The poor should see the caring hand of God in action through the church's pastoral care.

Pieterse notion helped the researcher to understand that this thesis should not only tell the church in Zambia to care for the poor, but also how to care pastorally, and in a practical way.

3.2.8. Sub-Discipline of Practical Theology

"Though Practical Theology is an academic and scientific discipline, it has a number of disciplines. These disciplines were previously defined in terms of the work of the clergy. However, they have since been defined in terms of the church" (Van der Ven 1993:36), Van der Ven identifies with what he calls "the clear cut traditional divisions of Practical Theology from an ecclesiastic perspective and mentions the following divisions: Pastoral guidance, catechesis, Liturgy, Diaconal Service and Parish development" (Van der Ven 1993:37).

Hiltner (1958) divided the disciplines into these major divisions, namely: "organising, communicating and shepherding. Clearly, there is no consensus on the sub disciplines of practical Theology. Van der Ven also points out to the fact that there is no agreement on the most satisfactory division of the practical theology study that will align itself with the division proposed by Heyns and Pieterse namely: preaching, instruction, celebration, service and care"(Pieterse 1990:12). Van der Ven also concurs that "these are the main fields of study"(Van der Ven 1993:37). Heyns and Pieterse 1990:12, 13).

While the researcher agrees that it is not the task of Practical Theology to accomplish the actions or services, reflecting on what happens in the congregation is not an end in itself. We do not just think about what happens. When Practical Theology reflects on goings in the congregation or in the community, it is with the view of improving or bringing about transformation. Hawkes points out that the purpose is to understand predictions and revisions of practice with a view to enhance Christian ministry to Christians and the church. (Hawkes 1989:29). Furthermore, Hawkes says: "I believe Practical Theology to be vital to the wellbeing, well- doing of the church in South Africa. Including the church in South Africa" (Hawkes 1989:29). This, in the opinion of the researcher, needs to be extended to the wellbeing and actions of the broader community. Practical Theology does not merely reflect on what happens in the

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church according to Heyns and Pieterse, "it reflects, critically, on what happens in the congregation and on the religious actions of the people both within the church and the society at large" (1990:12).

With the above quotation in mind the researcher agrees with Hawkes, when he says that, "practical theology points out that the purpose is to understand predictions and revisions of practice with a view to enhance Christian ministry and the church".

In the context of this study, it is to enhance the pastoral care ministry of the church to poverty stricken poor rural dwellers of Zambia. In the opinion of the researcher the ministry of service and care to the poor is important to the United Church of Zambia which needs effective pastoral care response to the suffering of the poverty stricken rural dwellers in Zambian communities. As it is well argued above by different thinkers quoted, the sub disciplines of practical theology are all important in pastoral care of the church which seeks to help those who are in need of different kinds of help, but in the context of this study shepherding section of Hiltner puts it in this divided discipline analysis of practical theology which could be an outstanding model for the United Church of Zambia's response to the fight against poverty

3.2.9. Pastoral Care as One of the Five Sub-Discipline

"Pastoral care is one of the five main sub-disciplines of practical theology, together with the following: Preaching, instruction, celebration and service" (see Heyns and Pieterse 1990:12). The present study falls under pastoral care. The experience and welfare of the poor cannot be excluded from religious

actions just because some of the poor may not be Christians. Their religious actions can also be scrutinised by Practical Theology; relying on empirical methodology.

3.2.10   Pastoral Care and Other Activities

"Pastoral care and counselling are two of the main pastoral activities of the church. The other one is Pastoral Psychotherapy. There are times when pastoral care and counselling are used synonymously, and wrongly so." However, Hulme (1970:10) argues that pastoral care is a larger discipline, under which the other two falls. He says that pastoral counselling is a specific discipline within the larger discipline, while pastoral care is synonymous with the entire ministry. Everything that a minister does is pastoral care. This is helpful in understanding the relationship between the three disciplines, namely: Pastoral care, pastoral counselling and pastoral psychotherapy. However, it needs to be pointed out that they are all part of a lager discipline, Practical theology. Where Hulme mentions discipline, one could replace that with sub – discipline; as that is what Pastoral care is."

Whereas Pastoral care is a broad sub discipline, pastoral counselling is one of its dimensions. It is the utilisation of a variety of healing (therapeutic) methods to help people handle their problems and crises more and growth fully and thus; experience healing on their broken lives. At times, people need counselling for severe crisis, but usually it is for a short term (Clinebell 1984:26). "Pastoral psychotherapy would then be the utilisation of long term, reconstructive therapy methods when growth is chronically diminished by need – depriving early life experiences or by multiple crises in adult life" (Clinebell 1984:26). Furthermore, Clinebell (1984; 35) points out that "the primary focus of pastoral care and counselling in general ministry is on helping people handle their

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problems and crisis meaningfully. While Pastoral Counselling and Pastoral Psychotherapy are specific, pastoral care is the broad inclusive ministry of mutual healing and growth within a congregation and its community.People need pastoral care throughout their lives" (1984:26). This is in the context of Clinebel's growth-centred approach. This is regarded as a given regarding all other Christians.

Needless to mention that even the other two pastoral activities (or rather needs) namely, pastoral counselling and pastoral psychotherapy, are needed by the poor. However, the focus of this study is on the poor and their pastoral care needs.

However, the focus of this study is on the poor poverty stricken Zambians and their pastoral care needs. The above analysis and comparisons by Hume and Clinebell about pastoral care and pastoral psychotherapy is of great help to the Zambian poor who are passing through a crisis due to poverty. These poor people need pastoral care and also pastoral psychotherapy, because some are traumatised by their suffering due to poverty, and they need care and healing. The analysis and arguments of the above thinkers is very helpful for this study and the church in Zambia for the recommended care takes into considerations the needs of the suffering poor who need care and healing due to severe crisis of poverty.

To emphasise the question of need, Clinebell (1984:46) says that "Pastoral Care is a response to the need that everyone has for warmth, nurture, support and caring". Hulme is in support of this when he writes: "pastoral care is a supportive ministry to people and those close to them who are experiencing the familiar trials that characterise life in this world such as illness, surgery incapacitation, death and bereavement" Hulme (1981:9). This is heightened

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during the times of personal stress and social chaos. In the opinion of the researcher, the poor are no exception to the needs described above.

3.2.11. The Importance of Definition of Pastoral Care

There is need to come to a clearer understanding of what pastoral care is, before one engages in any discourse on the discipline. There is, therefore, a need to review a number of definitions as attempted by scholars in the field. Many definitions on pastoral care are provided in and are neither, necessarily, in contradiction with each other, nor mutually exclusive of each other. One agrees with Pattison, who pointed out "that the significance of defining pastoral care" (1988:1). In the researchers opinion, the complexity of the task of defining any discipline should never deter us from attempting to come up with a definition; hence the effort of this research. The importance of definition is also recognised by Campbell (1987). According to Pattisons, many authors ignore the importance of defining pastoral care. It is assumed that people already know what pastoral care is. Such an assumption is inappropriate, if not out of place.

At a leadership workshop of lay leaders, one very educative member of the Parish Council asked the question: "What is Pastoral care? Of what use is it to the parishioners?" While the member had a fair understanding of all other theological disciplines and their usefulness, he had no clue as to what pastoral care is or its usefulness. This is an illustration that pastoral care is a much unknown theological discipline, in comparison with other classical disciplines such as the Old Testament, New Testament, Systematic Theology, Theological Ethics and others. One cannot overemphasize the importance of defining pastoral care, as well as ensuring that it is defined as broadly and inclusively as possible. This research critically reviews a number of definitions and,

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ultimately, come up with a working definition of pastoral care. A few of such efforts are reviewed below.in the context of this study, the context that is taken seriously is the context of poverty in Zambia; which has become s deeper problem in the developing countries, but more especially in Zambia, where people are suffering day in day out due to higher levels of poverty. Their suffering is further compounded by problems which are associated with poverty; among them are HIV and AIDS pandemic, illiteracy and crime. The above can be addressed by the church that understands the definition of pastoral care very well and how it should be applied in the context of poverty, hence the importance of the definition of the pastoral care.

3.2.12 Definition of Pastoral Care

Pastoral care is defined as that aspect of ministry, which is concerned with the wellbeing of individuals and community (Campbell 1987:188). Wright cities the often quoted classical definition of pastoral care by Clebsch and Jaeckles which states: "Helping acts, done by representative Christian persons, directed towards the healing, sustaining, guiding and reconciling of troubled persons whose trouble arise in the context of ultimate meanings and concerns." (Wright 1982:23). Furthermore, it is important to note that Clebsch and Jaeckie share insights that are worth noting; especially with regard to context: "The ministry of the cure of souls consist of helping acts done by representatives of Christian persons, directed towards the healing, sustaining, guiding and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns" (Clebsch and Jaeckle 1964:4).

It is important to note that the classical definition that was provided by Clebsch and Jaeckle as far back as 1964, takes context seriously. I just wonder how modern day pastoral care (or any theology for that matter) manages not to be

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contextual, when pastoral care theorists of the past, such as Clebsch and Jaeckle, took due cognisance of context. Clebsch and Jaeckle, when identifying the four distinct functions of pastoral care, do not claim any originality regarding the four functions of pastoral care (Clebsch and Jaeckle 1964; 4). They concede that these were delineated earlier by Seward Hiltner in his Preface to Pastoral Theology, which was published in 1958. The same four main distinct functions which are also identified by Campbell are namely: "healing, guiding, sustaining and reconciling" (Campbell 1987:188)

The four functions are also cited by Pattison and Hunter (Patison 1988:12; Hunter 1990:836). Clebsch and Jaeckle suggest that "the content of care includes the pastoral functions of healing, guiding, sustaining and reconciling." (Clebsch and Jaeckle 1964:4). Most literature on pastoral care that makes effort to define and trace the history of pastoral care, reiterates the four functions mentioned above. Without pretending to be original but rather drawing from aspects emphasized by other authors, in this proposed study, Pastoral care is tentatively defined as:

"That multi-dimensional ministry of all believers in the church, which is concerned with the wellbeing of all of God's people, be it as individuals or as groups or communities. In this ministry, which occurs in socio-economic and political contexts, each one is a brother or sister to another. This all-inclusive ministry of keeping each other or mutually caring for each other takes the context of brother or sister into cognisance" (Buffel 2004:40).

In the context of the present study, the context that is taken seriously is that of poverty; which has become a deeper problem in the developing countries. This is further compounded by problems which are associated with poverty, among them the H.I.V/AIDS pandemic, illiteracy and crime.

3.2.13   Critique of Pastoral Care

This research argues that modern pastoral care is largely and primarily a Western dominated enterprise. This fact is also appreciated by De Jong Van Arkel, a leading South African author in the field, who wrote: "Theories generated for this field are influenced by individuals and affluent lifestyles of Western Europe and North America" (De Jong Van Arkel 1995:190). The same fact is further echoed by another leading South African theologian by the name of Louw, who says: "Pastoral care is mostly oriented to the European and North American model" (Louw 1995:29). Both these white theologians that are cited above concede that pastoral care theories used at our universities and theological seminaries are imported into the African context and culture. (Louw 1995; De Jong Van Arkel 1995).

This fact is also raised and supported by Njumbuxa who says that Western oriented pastoral work as we have it appeals best among western oriented people. (Njumbuxa 1995; 47). Njumbuxa together with Louw warn that "pastoral work should not be viewed as a carbon copy of the white pastorate." (Njumbuxa 1995:48; Louw 1995:29).

The researcher agrees with Njumbuxa and Louw that whereas pastoral care in Africa cannot completely severe ties with its heritage, it needs to be critical to take cognizance of the context in which it is developed and practiced.

De Jong Van Arkel rightly points out that, "as a result of this uncritical importation, pastoral theology and practice which is developed in South Africa remains subject to the tutelage and captivity of the first world" (1995:190). Thus; Africa continues to be in some form of North Atlantic captivity in terms of pastoral care, which is one consequence of the colonial history of most African people. The same critique is also captured by other African writers such

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as Msomi (1993:75) and Njumbuxa (1995:48). In his critique of the influence of western based pastoral care, Msomi argues that: "the weakness in the southern African context has persisted far too long as if the African pastorate were a carbon copy of the European, British or North American one" (Msomi 1993:75).

It is a known fact that the material conditions of the so called first world or developed world are shaped by affluence; which is in contrast with the material conditions of the developing world, which are marked by poverty. It is, equally, a known fact that pastoral care theories that are taught and applied in the developing world are copy cats of the first world. This is an anomaly that must be corrected if pastoral care has to be contextual and liberating. This research is, therefore, a small contribution to the body of knowledge that endeavours to contextualize pastoral care.

The above quotes from Dejong van Arkel, Low us Njumbuxa and Msoni, encourages the researcher to be more determined to search for a contextual Zambian pastoral church response pastoral care model that can help the church in Zambia to be more effective in giving pastoral care to the poor rural people who live in poverty. Pastoral care that is copycat of the first world cannot effectively help the church which is rooted in cultural perspective of African beliefs, it will fail to speak to the people in a language which is African context oriented. Therefore, it is important to encouraging practical theology theologians to contextualise pastoral care, so that it can always be practised in the context which addresses the feeling and beliefs of the indigenous people in a given developing country in this study it is a Zambian context. This research is

therefore, a small contribution to the body of knowledge that endeavours to contextualise pastoral care.

3.3   LIBERATION THEOLOGY
3.3.1 What Is Liberation Theology

The term: 'Liberation Theology' could in theory be applied to any theology which concerns oppressive situations (Magrath 2005:115). Contributing to the debate, Bosch states that "the theology of Liberation is a multi-faceted phenomenon, manifesting itself in various theologies from the third world" (Bosch 1991:432).

However, in practice, the term is used to refer to quite a distinct form of theology which has its origin in the Latin American situation during the 1960s and 1970s.

"In 1968, the Roman Catholic bishops of Latin America gathered for congress in Medellin, Colombia. This meeting, which is often known as CELAM II, sent shock waves throughout the region when it acknowledged that the church had often sided with oppressive governments and declared that in future it would be siding with the poor. The basic themes of Latin American liberation theology may be summarized as follows: Liberation theology is oriented towards the poor and oppressed stating that God is clearly and an equivocally on the side of the poor occupy a position of special importance in the interpretation of the Christian faith. All Christian theology and mission must begin with the view from below with the suffering and distress of the poor" (Macgrath 2005:116). Liberation theology involves a critical reflection on practice. Gustavo Gutierrez states that: "Liberation theology is a theoretical reflection born of the experience of shared efforts to abolish the current unjust situation and to build a different society, freer and more human" (Gutierrez 1988: xiii). Gutierrez goes

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on to define liberation theology as a: "critical reflection both from within and upon historical praxis, in confronting the world with the word of God as lived out and experienced in faith" (Gutierrez 1988: xiii). He also unites that with this statement, which says: "Liberation theology is a critical reflection on Christian praxis in light of the word of God." Drawing on KarlBarth when he said that, "true bearer of the word is the one who puts into practice" (Gutierrez 2007: xxix).

Boff's definition raises more or less the same issues as those mentioned by Gutierrez, who said: "a critical reflection on human praxis in the light of the practice of Jesus and the existence of faith" (Boff 1988:14).

Nolan and Broderick describe liberation theology as an attempt by theologians to answer the faith question of the oppressed (and the poor) people (Nolan and Broderick 1987:6). On the same issue, Mcgrath points out that: whereas classical western theology regarded action as the result of reflection. Liberation theology inverts the order where action comes first, followed by critical reflection (McGrath 2005:16). These definitions share two common important points. Firstly, they highlight human praxis or experiences (or existential questions) as the starting point, of course, in the light of the word of God. Secondly, they both refer to shared efforts to build a different society or to transform society. This critical reflection is not an end in itself, but it is done with the view of transforming the society.

An outstanding and comprehensive definition of liberation theology is offered by Berryman who says that, "Liberation Theology is a theology that is a systematic disciplined reflection on Christian faith and its implications" (Berryman 1987:4).

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Berryman (1987:5,6).also provides the following three-fold description of liberation theology, calling it an initial description:

1. An interpretation of Christian faith out of suffering, struggle and hope of the poor,

2. A critique of the activity of the church and of Christians from the angle of the poor.

3. A critique of society and the ideologies sustaining it.

The researcher identifies himself with this definition which is all-encompassing in comparison with other definitions that are offered in the literature which is dealing with liberation theology; except that it could create the impression that all that liberation theology is concerned with is interpretation and critique just for the sake of it. The element of transformation, which is an imperative, is unfortunately left out in Berryman's definition; which could have been fourfold instead threefold. This is that element which Cone calls a "political commitment to liberation of the poor and the oppressed" (Cone 1985: 147). Critique and interpretation alone can never bring about change and only a genuine political or otherwise commitment to the liberation of the poor will lead to transformation. "Liberation theology is indebted to Marxist's theory. Many western observers criticize the movement for this reason and are seeing it as an unholy alliance between Christianity and Maxism" (McGrath 2005). But liberation theologians vigorously defend their use Max for two major reasons. Firstly, Marxism is seen as a "tool of social analysis" which allows insights to be bargained concerning the present nature of Latin American society or any society, or that matter and the means by which the situation of the poor may be reminded" (Gutierrez 2007:117). Secondly, it provides a political programme where the present unjust social system may be dismantled and a more equitable society is created. Fundamentally, "Liberation theology is intensely critical to

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capitalism and is affirmative of socialism. Liberation theologians refer to Thomas Aquinas' use of Aristotle in his theological methods, they argue that both authors are merely doing the same thing – using a secular philosopher to give substance to fundamentally Christian beliefs" (McGrath 2005:116).

"An essential component of liberation theology declares that God's preference for and commitment to the poor is a fundamental aspect of the gospel; not something that is added which arises from the situation in Latin America or is based purely in Marxist political theory" (McGrath 2005:117). Liberation theology according to McGrath, (2005:117), has major significance to the recent theology debate, and it significantly impact two keys theological issues:

- Biblical hermeneutics scripture is read as a liberation narrative, particularly emphasizing the liberation of Israel from bondage in Egypt, the prophet's denunciation of oppression, and Jesus's proclamation of the gospel to the poor and outcast. It is readout of a concern to apply its liberating insights to the plight of the disenfranchised, not necessarily from the stand point of wishing to understand the gospel.

- The nature of salvation-liberation theology has tended to equate salvation with liberation and stress the social, political and economic aspects of salvation with particular emphasis upon the notion of structural sin, noting that it is society rather than individuals that is corrupted and requires redemption. Its critics state that liberation theology has reduced salvation to a purely worldly affair, neglecting its transcendent and eternal dimensions.

It seems clear to the researcher that liberation theology has galvanized action on behalf of the poor. The critique that is provided by the proponents of theology, regarding the inconsistencies and hypocrisy of church that is seen in the modern

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church, should certainly be brought into discussion. Its focus on the oppressed and poverty stricken, wherever they are found, has brought attention to the fact that God has not forgotten the oppressed and that Jesus understood his mission as of reconciliation on many levels. "As it has been previously mentioned, his mission include: preaching good news to the poor, proclaiming release to captives, bringing sight to the blind, freeing the oppressed and proclaiming the acceptable year of the Lord. The researcher has a view that people try to avoid the clear meaning of Jesus' words by spiritualizing this text. However, in their original Old Testament context, the text referred to physical oppression and captivity. Luke 7:18-23 contains a similar list in which Jesus clearly refers to material, and physical problems" (Sider 1977).

3.3.2 Liberation Theology and Poverty

Liberation theology arises as a response of the poor to their conditions. According to Berryman, "the fact and reality of wide spread poverty is the starting point of liberation theology" (Berryman 1989:29). West points out that, "the poor are the primary interlocutors in liberation theology" (West 1999:14). West goes on to say that, "in contrast to western theologies, liberation theologies always ask the question; who are the primary interlocutors of theology?" and "who are talking about and collaborating with when we read the Bible and do theology?" The answers to these questions are: "the poor that is the marginalized" (West 1999:1 4). The researcher feels that, while West is correct in identifying the poor as the primary interlocutors, we need to know that the poor are not just passive recipients of the charity of the rich. They are centrally involved in the articulation of their theology of liberation. They have ownership of liberation theology. This view is also supported by Boff and Pixley when stating that, "the poor are rising up and organizing themselves for their collective liberation" (Bof and Pixley 1989:5). Thus; liberation

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theologians do not pretend to be the voice of the voiceless, but rather the poor, themselves, are making their own voices heard. Berryman rightly points out that the poor, themselves, are interpreting their own faith in a new way.

He notes that, "in liberation theology the poor learn to read the scriptures in a way that affirms their dignity and self-worth and their right to struggle together for a more decent life (Berryman 1987:5, Cf. Bosch 1991:432). Frei points out that, "the initiators of that reflection are the poor themselves they are the agents of transformation" (Frei 1981:34)

Thus; the poor, express themselves theologically. All that professional theologians have to do is to listen to the poor and accompany the poor as they articulate their theology of liberation. The poor and their experience of poverty are of critical importance in liberation theology. Boff has it that, "the theology of liberation begins with the actual liberating praxis" (Boff 1987:14). The poor and their reality (experience) equally continue to be the primary interlocutors in this search for a relevant contextual and liberating pastoral care. Writing in the context of El Salvador, Archbishop Oscar Romeo, said that, "the majority of the poor are oppressed and repressed daily by economic and political structures" (Romeo 1988:181). This is true for all the poor and the oppressed from the developing world. These oppressed and repressed poor people are the interlocutors of our theology, in general and in particular, this research. They are our living 'human documents'- to use Anton Boisen's phrase (Boisen 1952; CF Gerkin 1997; Gerkin 1984; Lester 1995). They are the 'living human documents' that must be read, studied, interpreted, and ultimately liberated in a transformation process where the poor play a central role.

3.3.3 Preferential Option for the Poor

Liberation theology states that God is on the side of the poor. If God is on the side of the poor, how can the church be on the other side?

Gutierrez intimates that and says: "an option for the poor is an option for the kingdom of God" (Gutierrez 1990:13). The church, therefore, cannot afford to be on other side. The entire Bible, beginning with Cain and Abel, through to the oppression of the Hebrews in Egypt, the times of the prophets and exilic periods, mirrors God's predilection for the weak and the abused in human history. It might be vital at this stage to hear the prophet Ezekiel's strong words in chapter 34: 1-4, when he was speaking against bad shepherds:

Mortal man…denounce the rulers of Israel…You are doomed, you Shepherds of Israel! You take care of yourselves, but never tend the sheep. You drink the milk, wear clothes made from the wool, and kill and eat the finest sheep… You have not taken care of the   weak ones, healed those that are sick, bandaged those that are hurt, brought back those that wandered off, or looked for those that were lost.

 Furthermore, the Bible informs us that God is on the side of the poor, hungry and suffering. Just before the beginning of Vatican II, Pope John xxiii said "…the church is called upon to be the church of the poor" (Gutierrez 1990:13). Just as God favours the poor, the church also must do the same. Jesus Christ furthered this preferential option for the poor, the oppressed and the marginalized in his statement and his ministry. Equally the church favours the poor and the oppressed that are called, "the crucified people in history" in the liberation cyclds" (Stalsett 2003:12, 15).

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3.3.4 Methodology of Liberation Theology

Liberation theology has a fundamentally different methodology from traditional western theology. Writing in the context of the winder field of biblical studies, West says that, "the methodology of the first world, which is regarded as a universally valid norm has recently been fundamentally challenged" (West 1995:16) CF, West 1999:12).

In the researcher's opinion, the challenge is not only applicable in the wider field of biblical studies, but in all theology; including practical theology and pastoral care, in particular. Segudo puts the same point differently when he argues that "liberation theology deals not so much with the content as it deals with the method that is used to theologize in the face of our real life situations" (Segundo 1985:9). This was an earlier point which was driven home by Gutierrez who said: "Theology of liberation offers not much a new theme for reflection as a new way to do theology" (Gutierrez 1974:15). Agreeing with Gutierrez and Segundo, West also notes that, "Liberation theology has a different context and is profound by different methodology" (West 19999:12). The researcher agrees with Segundo and West that the real life situation, the *sitz im leben*, is of critical importance in the development of liberation theology. West correctly points out that "there is a radical breaking epistemology" (West 1999:13).

In this epistemological break with the past, theology is no longer the first act, but rather the second, with praxis being the first act. Gibellini says that the experience of faith (Praxis) is the first act and theology, the second act" (Gibellini 1987:5), Cone also advocates for new method of conducting theology where "there is consensus among the third world theologians that theology is not the first but rather the second" (Cone 1985:147). For him, the first act "is

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both a religious-cultural affirmation and a political commitment towards the liberation of the poor and the voiceless from the third-world countries" (Cone 1985:147). When enriching the methodological debate, Segundo calls this methodology a hermeneutic cycle. He also refers to it as "a special methodology that is necessitated by the approach that relates the past and the present challenge with the word of God" (Segundo 1985:8).

He, however, states that "in this methodology, there is a continuing change that is dictated by the continuing changes in our present day reality both individual and societal"(Segundo 1985:8),"This hermeneutical cycle confirms that theology is alive and it is connected to the fountain head of historical reality" (Segundo 1985:25).

The researcher agrees with Segundo that theology need not only be alive but also dynamic; especially in the context of realities experienced by the poor and marginalized of our communities. According to Nolan and Broderick, "this method of conducting theology is clearly circular and on-going. Like Segundo, they also call this methodology a hermeneutical cycle. Nolan and Broderick describe this hermeneutical cycle as: The liberation theologians theory, based upon practical experience of how the Bible and the teachings of the church should be interpreted" (Nolan and Broderick 1987:27).

"In terms of this theory, the present day experience of faith (Praxis) throws light upon the meaning of the Bible and, equally, the Bible throws light upon the experience of faith"(Nolan and Broderick 1987:28). In the context of this research, it means that the experiences of the poor throws light on the model of pastoral care that is needed and vice versa. This hermeneutical cycle is possible only if theologians are prepared to work, not only from the comfort of their

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offices and personal computers, but from experience of the poor and the marginalized.

Professional theologians must be prepared to listen to the poor and accompany them as they journey in the struggle for liberation. This is done in line with what Frei says: "The liberation theologians is not an armchair intellectual confined to libraries and lecture rooms, dedicated to an academic rigour antiseptically protected from current conflicts" (Frei 1989:32). Liberation theology methodology is, therefore, not only applicable to liberation theology, but to all theology. This is equally applicable to pastoral care. This research benefits greatly from the methodology that is used in liberation theology; which its focus is in the context of the poor and the marginalized within the Zambian context. It is, therefore, important to argue for the importance of context before outlining the main features of the Zambian context.

3.4 CONTEXT

After the researcher has dealt with the location of this research within a practical theological framework, there is a need to briefly outline the context within which this research is located. This is the same context in which the poor survive and the church exercises its ministry and pastoral care. This section outlines the context by briefly identifying some of the main features that characterize the rural Zambian dwellers. Poverty, profoundly, marks the context that one could say that the Zambian churches and caregivers carry their pastoral work in the context of poverty. The features highlighted below all rotate around the problems of poverty. Therefore, it is important for pastoral care providers to assess the context of their work. Marty writes in a foreword of De Gruchy's book: 'Theology in context and crisis' that: "All ministries are contextual and is set in a particular context" (De Gruchy 1986:8).

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In the opinion of the researcher, any theology or ministry that ignores the particularity of each context is worthless. Just as Parrat notes, "context is both the frame work and part of the source material for doing theology" (Parrat 2004:9).

He also points out that, "all theology is contextual that is, it arises from specific historical context and addresses that context" (Parrat 2004:2). When analysing the importance of context Buffel notes that:

"All that theology needs to do is to be honest about its "conceptuality." Some of those trained in western theology have not readily accepted the fact that their theology and training is contextual. Rather they often pretend that their theology is universal, eternally valid and aloof from context. Examples of this are provided by many of the missionaries and seminary professors who are sent to the third world. This problem does not only end with missionaries but also happens with indigenous pastoral care givers who are mostly trained in the west. Many are trained in the developing world, in a seminary or university context not different from that of the west. At third world theologies have made an honest concession that all theology, including liberation theology is contextual" (Buffel 2007:57)

In support to Buffel, Miguez Bonino also says that, "theology has always been contextual implicitly or explicitly, consciously or unconsciously, deliberately or against the will of theologians" (Bonino 2004:131). The researcher fully agrees with Buffeel's analysis of context in his own experience. He has also had the same experience in Zambia, where some of the theological seminaries do not take context into consideration; they always align themselves to western context, because the books they use are written in western context. This has resulted in having pastors who are finding it difficult to work successfully in the

Zambian context, because it is the only provision of sound theological analysis regarding issues that are affecting the people in the third world. Equally, our practice in the context of poverty, must be contextual.

By raising the significance of context, De Gruchy says that: "People forget context and crisis they turn abstract, detached, ideological, remote and unhelpful. However, when they remember context and crisis they show their identification with the people who are subjects and objects of Christian ministry" (De Gruchy 1986:36), De Gruchy goes on to say:

"The character which ministry takes within south Africa greatly depends upon the immediate context within which one has to minister. This is yet another appropriate emphasis on the importance of the context in ministry. Ministry (theology) and context cannot be separated. Separation of ministry (or pastoral care) from the context can only serve to impoverish pastoral care and make it irrelevant, if not useless. Thus the need to always remember cognizance of context cannot be overemphasized." (De Gruchy 1986:36).

The researcher totally agrees with De Gruchy and conquers with Chinebell when he says, "If context is not duly noted there is a danger that the church will be confronted by irrelevance" (Chinebell 1984:14). This also applies to pastoral care. If pastoral care does not take context seriously, it will be confronted by irrelevance. Therefore, the context that is outlined in this study should be kept in mind as this research proceeds. This is the context of poverty, in which the participants in this research live and survive. Having emphasized the importance of context, it is important to identify some of the main features of the rural areas of Zambia.

In Zambia, most of the populations of people live in rural areas. But despite that, very few people can find employment in those rural areas. In a sense, an

economy which is based on urban concentration is the result of a particular attitude on the part of industrialists and developers or investors.

The Zambian government contributed to the above situation, as a result, the rural-urban accelerated after independence. The Zambian government gave priority to copper mining and in doing so, neglected agriculture and rural development. This resulted in rural-urban migration; which led to the concentration of people along the main line of the rail line between Chililabombwe and Livingstone. Silungwe points out that, "in 1967 roughly 20 per cent of Zambia's population lived in urban areas, it increased to 30 per cent in 1969, 42 per cent in 1990 and 48 per cent in 2001(Silungwe 2001:122).

Urbanization is not only in Zambia; in South Africa, it is even worse. Maluleke points out that, "their tendency to concentrate all development in the areas where the infrastructure of communication, education, health services, electricity, good road networks and water supply is already fully established, means that rural areas which have none of these services will never be developed" (Maluleke 1997:36). In Zambia, the rural economy fails to meet even the basic needs of the growing population. Food production is also failing because of droughts and the high cost of fertilizers. Many of the young energetic people are migrating to the cities for survival; a situation which has contributed to more suffering in rural areas. In the Zambian context, migration to urban areas occurs because many reasons. In the rural areas, there is a lack of job opportunities and low living standards. This makes the rural poor to be economically deprived and socially oppressed. These are the people that the church should help to come out of their needy situation. It should also be noted by the reader that the bulk of the Zambian population reside in rural areas and that these people are very poor. Their living conditions are very bad and the health services are poor. These services are mostly run by office orderlies

because qualified medical personnel like nurses and clinical officers' shun rural areas for their lack of basic amenities. Many people in rural Zambia are not working, but, unfortunately, the birth rate is very high. The clinics are very far from where the people live and are overcrowded, with few health workers due to reasons stated above. It is in this context where pastoral caregivers have to work to address the needs of the people. Therefore, it is important to understand and know the context of the people for any pastoral theologian to be proud of any meaningful teaching and pastoral care to the people.

3.5. THE CONCEPTS OF POVERTY

The researcher does not intend to analyse, in detail, the various debates on the conceptual problem of poverty and its measurement. In a limited study like this one, it is not possible to cover all the concepts of poverty; particularly, given the present situation in poverty research. As the title suggests, this section, therefore, attempts to give a general review of the concepts of poverty by briefly discussing the different and varying definitions and measurements that were used by other researchers on poverty.

In the mixture of definitions of poverty, some relate to the causes, while others to the effects of poverty. This in itself explains why in some cases comparative studies on poverty could be difficult. Given the scope of this study, this part of the research mainly discuss the absolute and relative definitions of poverty; paying particular attention to the way these definitions have been used. In some studies, absolute poverty is judged or measured in subsistence terms.

The idea is based on the assumption that people are in poverty if they do not have sufficient resources to physically maintain human life. However, there is a general acceptance that poverty is a social problem, as well. This being the case, some scientists have argued for a definition and measurement of poverty

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that takes into account the general issue of social inequality. The last section in this chapter, discusses the theories of poverty and inequality. Given the different contributions to the global stock of poverty knowledge, it could have made sense to diversity this general review of concepts of poverty in this chapter.

3.5.1. The Definition and Measurement of Poverty

Although there are many literatures on poverty, in recent years, researchers and analysts have grappled with two major conceptual problems with regard to theoretical definitions of poverty. The first challenge relates to the absolute terms; which do not change over time or across countries. People are defined as poor when they lack the command over resources to meet some absolute needs. The second approach relates to poverty in relative terms. The relative line will move with standards of living as (presented by, say, medium income): The poor are then taken to be those persons that are suffering relative deprivation. Thus; in the view of those who support the view of relative deprivation, people become poor because of the equal distribution of recourses.

The problem that faces all researchers who conducted studies on poverty is finding a point at which it is possible to draw a poverty line. The question to demarcate the poor from the non-poor population has been central to the study of poverty.

In other words, where to draw the line is of crucial importance because the notion of poverty has clear value and policy implications. As (Ramesh Micshra 1996:454) puts it, "unlike its choice cousin inequality; poverty is a statement about a condition that demands redress-some form of ameliorative actions." Hence; Mishra concludes that it is not surprising that where to draw the poverty

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line and how to count the poor has been the main controversy in poverty research" (Mishra 1996:454-455).

Dilemmas such as these now challenge poverty analysts to generate data and develop definitions of poverty that will allow the measurement of changes of poverty over time, comparisons across space and the identification of the poor households or individuals for targeted poverty alleviation programmes. A full discussion on the variations on poverty concepts would take us beyond the limits of the present study; hence the researcher will confine himself, here, to the theme of the conceptual problems of poverty, its definition and measurements.

Seebohm Rowntees worked in Britain at the end of the nineteenth-century and was author to take the first serious attempt to define poverty in absolute terms (see Rein in Townsend 1970:49). According to Rowntree, a family is in poverty if its total earnings are insufficient to obtain the minimum necessities for the maintenance of merely physical efficiency (George in George and Lawson1980: 1-2). In this respect, the minimum necessities were food, clothing, housing, lighting, and utensils for cooking and washing; all purchased at the lowest prices and in quantities necessary for physical subsistence only. The second definition views poverty in relative terms, and is based on the notion that the needs are not psychologically based but cultural determined.

In other words, poverty should be analysed in relation to societal norms such as levels of consumption, services and other features of living that could be considered as the minimum necessary for decent participation in society. George (in George and Lawson 1980:2) notes that this view also has a long traditional myth such as diverse exponents as Adam Smith and Karl Max" (Alcock 1997:69), He further states that this view of poverty remained dormant

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and had little influence on social policy until the 1960s; when poverty was rediscovered in the United States of America and in Britain. For decades, the debates about the appropriate way to define poverty focused particularly on the fundamental distinction that is alleged to exist with the globalisation of research in poverty. But new concepts and measurements have been developed in the literatures that reflect other dimensions of poverty.

Novak (in oyen et al 1996:47) cites Townsend (1993), who acknowledges that the original Rowntree poverty research has developed into a number of approaches that depended principally on the ideas of subsistence, basic needs, and relative deprivation. As discussed in the introduction, poverty has often been perceived as an income problem and as such, it has over-shadowed other dimensions of poverty. It is important to know that poverty has many dimensions. Thus; besides inadequate consumption (which is probably the core dimension), other important features include ill health, illiteracy, lack of access to basic services, insecurity, powerless, social and physical isolation and vulnerability to violence.

The ongoing studies about the conceptional problems of poverty and its measurement, by different researchers all over the world, indicate that this field has always been a contested and even a conflictual arena.

"For some scholars, the disagreements over the definition and measurement of poverty run deep and are closely associated with the disagreements over both the causes and solutions to it. But in practice, as it is observed by Alcock, all these issues of definition measurement, cause and solutions are bound together. Also that an understanding of poverty requires an appreciation of the inter-relationship between them, Nethertheless, some logical distinctions can be made" (Alcock 1997:64), He also points out that they will have to be, if we are

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to make any progress in analysing the material that these debates have produced. In a sense, most of the researchers who conducted studies on poverty recognise the need for the definition and measurement of poverty on poverty issues. Although this is the case, the researchers have still discovered that there is no uniform definition of poverty or agreement on its most precise form of measurement. The following section analyses the distinction between absolute and relative poverty.

3.5.2. Absolute and Relative Poverty

In this book review about absolute and relative concepts, the researchers have discovered that both concepts present numerous problems on the definition and measurement of poverty. Should we define poverty only in terms of resources that are deemed necessary and sufficient for survival in a given society or in relation to some average resources available in that society? In this section, we are going to examine some of the answers that researchers who conducted studies on poverty have given to these controversial questions. Alcock, 1997:68, notes that "the notion of absolute or subsistence poverty has often been associated with the early work of Charles Booth" (1889) and Seebohm Rowntree (1901, 1941).

The absolute or subsistence notion holds that there must be some base level provision of human needs below which survival is threatened. Haralamboas and Holborn 1995:125 observe that the concepts of absolute poverty usually involves a lack of basic human needs and its measurements in terms of the resources that are required to maintain health and physical efficiency. Similarly, Rein (in Townsend 1970:48) writes that the definition of poverty, in terms of subsistence level of living, has had wide acceptance because it seems to align with common-sense and appears to be divorced from compassion. Rein goes on

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to state that it relates to the income need to acquire the minimum necessities for life. If we follow Reins arguments, then those people, who lack the necessities to sustain life, are poor by definition.

Some researchers argue that there are minimum standards that can be applied to all societies below which individuals can be said to be in poverty (Haralambos and Holborn 1995:124). As mentioned above, measures of absolute poverty are usually based on the idea of subsistence. If absolute poverty is based on the assessment of minimum subsistence requirements, then this means that those who measure poverty in absolute terms usually limits poverty to material deprivation.

In other words, "people are in poverty or deprived if they do not have the necessary minimum resources like food, housing or shelter, clothing, water, lighting and heating; which are deemed necessary for a healthy life." Amartya Sen is cited in Dodson and Deivor (1993:2) and has argued that such an absolute definition of poverty has been too hastily reflected on the grounds of its lack of theoretical sophistication, when in fact very large numbers of people do live in absolute poverty.

According to Dodson and Dewar, sen averts that "there is an irreducible core of absolute deprivation which translates reports of starvation, malnutrition and visible hardships into a diagnosis of poverty without having to ascertain first the relative picture" (Haralambos and Holborn 1995:132).

However, "the concept of poverty has been widely criticised, not only on the mechanics of its application but also in its practical relevance. As shown in the introduction, within an absolute concept, poverty in the long-term, is gradually eradicated by the rate at which the incomes of those people living in poverty, including social security provisions, increase" (Heintz and Jardine 1998:6). In

other words, general increases in standards of living are linked to the level of economic growth. To this end, therefore, it is often argued that steady levels of economic growth will be sufficient to eventually eliminate poverty.

As indicated in the introduction, and observed by Fiegehen et al (1977:12), "in the first place family income may not be a satisfactory indicator of living standards and for some time it has been accepted that net economic resources, embracing especially the capital situation of households, more faithfully reflect potential living standards". However, Haralambos and Holborn argues that (1995:125), "another difficulty is based on the assumption that there are minimum basic needs for all people, in all societies. In their view, this is a difficult argument to defend even in regard to subsistence poverty measured in terms of food, clothing and shelter."

The critics of the absolute poverty concept argue that measuring poverty in terms of subsistence minimum requirements underscores the fact that needs vary both between and within societies.

"Those who have disassociated themselves with absolute and subsistence standards of poverty maintain that the definition of poverty must be related to the standards of a particular society; at a particular society; and at a particular time. Those who argue against the absolute concept, the point at which the dividing line which separates the poor from other members of the society is drawn will vary according to how affluent that society is" (Haralambos and H Holborn 1995:124). As it shall be seen below, there is a widespread feeling that poverty should be judged in whole or in part in the light of contemporary standards.

In developing his concept of relative deprivation, Townsend argues that "it should be thought of in terms of the resources available to individuals and

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households, and the styles of living which govern how those resources are used" (Haralambos and Holborn 1995:129). In other words, conceptualising poverty involves a focus not just on monetary poverty and on comparison between income levels, but also analysis of the social and economic situations of individuals and families, and the extent to which these situations circumscribe the activities and life chances that people experience (see Aclock 1997:86). On the basis of this argument, Townsend (1979):31) defines poverty as follows:-

Individuals, families and groups in the population can be said to be in poverty when they lack the resources to obtain the type of diet, participate in the activities and have the living conditions and amenities which are customary, or are at least widely encouraged or approved, in the societies to which they belong. Their resources are so seriously below those commanded by the average individual or family that are, in effect, excluded from ordinary living patterns, customs and activities.

Ferge (in Ferge and Miller 1987:15) adds to the above definition the following sentence: "and therefore they cannot accede to full membership in this society".

Townsend's definition seeks to define poverty in relation to the prevailing living standards, further seeks to recognise that the needs which an individual or a family must satisfy in order to live as a member of his or her society are socially as well as physically determined. Ferge agrees with Townsend by arguing that poverty, in the relative sense, means that part of the population lacks the resources which assure full social membership in the given society, or at least which would assure living conditions customary in this society. Spicker (1993:5) refers to the relative definition as the alternative concept, which in his opinion defines poverty in terms of its relation to the standards that exist

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elsewhere in the society. In Spicker's (1993):41) view, the absolute model is supposed to be fixed over time, and conceived without reference to social circumstances. He goes on to argue that the texts of Booth and Rowntree, which are most commonly cited as examples of the absolute model show a clear awareness of the social nature of poverty, (Spicker 1993:41). Scott (1994):11) confirm that this is what led Townsend to conclude that all measures of poverty are, inevitably, relative to social circumstances, and that this fact should be recognized explicit in any attempt to reconceptualise poverty. To this effect, therefore, the supporters of the relative concept argue that poverty is not only a condition of economic insufficiency, but also of social and political exclusion.

Despite the enormous impact the relative concept has had on research in poverty, some of the problems that arise with the concept of poverty apply equally to the relative approach.

For example, one controversy about the relative deprivation concept arises from the linkage between resources and the actual living conditions (see Feigehen 1977:15). In his 1979 report on poverty, Townsend holds that below a certain level of income an individual's risk of being deprived of enjoying the benefits and participating in the activities customary in society increases dramatically. But other researchers have questioned whether such a sudden increase of risk can be identified (Kohl in yen et al 1996:259).

The other controversy is more of a technical criticism on Townsend's deprivation index. According to Haralambos and Holborn (1995:132), this index covered a total of sixty specific types of deprivation from which he selected twelve items which he believed would be relevant to the whole of the population, and calculate the percentage of the population deprived of them. Commenting on the index, Piachaud writes, "it is not clear what they have to do

with poverty, or how they were selected" (Haralambos and Holborn 1995:133). Wedderburn also criticises Townsend by describing the descusion to include certain items and exclude others as arbitrary (Halarambos and Holborn 1995:133).

Whatever the concept of poverty, whether it is conceived indirectly (as lack of resources) or directly (in deprivations in the way of life), it is necessary to set certain minimum standards below which people are regarded as poor. In fact, the subsistence idea of poverty, in terms of lack of resources, has proved to be the popular criteria in developing countries; because it offers a more transparent and less ambiguous picture of poverty. Most significantly, the notion of minimum living standards, enable governments in developing countries to get a handle on the number of poor people as, well as the depth and severity of poverty.

In sum, the definition and measurement of poverty are then needed, as argued at the beginning, in order to identify the target population of anti-poverty measures. But they are certainly not the ultimate boal for poverty research, and definitions should not be confused with explanations.

3.5.3. The Subsistence Idea

As discussed in the previous section, from a subsistence perspective, households are in poverty when they have inadequate income that is needed in the short-term for healthy survival and decency. Wilsworth (1979:26) notes that the subsistence concept, as developed by Rowntree, was extremely influential both in shaping views about the nature and extent of poverty, and in supplying a basis for the payment of social insurance or public assistance. This point is shared by John Scott who notes that "Rowntrees 1936 study extended and elaborated view of the subsistence standard became the central plank on the

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Beveridge proposals for the welfare system in Britain; following the Second World War. Many social science theorists have found a problem with Booth and Rowntrees definition of poverty in subsistence terms. They do not agree that the subsistence concept provides the basis for defining poverty." ((1994:10).

On the basis of the subsistence concept, Booth is thought to have specified the minimum standard of living; which was necessary for a person to have basic essentials; Rowntree, a standard of poverty from minimal norms (see Spicker 1993:5). According to Townsend, "the main problem of the subsistence concept can be summarised as being that human needs are interpreted as being physical needs –for food, shelter and clothing - rather than as being social needs, and yet the crucial fact about human beings is that they are social beings than physical beings" (in Ferge and Miller 1987:35).

Analysing the work of Rowntree, Scott (1994:10) notes that "he employed a subsistence measure of poverty that was based on actual studies of diet and physiological needs. He goes to state that by using evidence from actual medical studies, Rowntree calculated average nutritional requirements of individuals and families and converted these into their monetary equivalents" (see Scott 1994:10). Rein (in Townsend 1970:49) notes that for his definition of the minimum necessities for the American nutritionist, W. O. Atwater, who had devised a minimum diet based on research that was undertaken on American convicts. Rein goes on to state that Atwater estimated the minimum caloric intake per day by determining the amount of food which was required to prevent prisoners from either gaining or losing weight. The above can only be of use in western countries or first world. An African will not view poverty in terms of the above, hence the importance of context. Townsend (1979:33) adds that the work of water was reinforced by the findings of Dr Dunlop, who had

experimented with the diets of prisoners in Scotland; to find out how nutritional intakes were related to the maintenance of the body weight. He estimated the average nutritional needs of adults and children, translated these needs into quantities of different foods and hence into the cash equivalence of these foods. By estimating variations for men and women and determining the market value of the food which satisfied their minimum requirements, Rowntree arrived at a low- cost food plan which served as the basis for his definition of poverty.

It should be stated that Scott's (1994:10) intention behind these calculations was to express in monetary terms the subsistence below which individuals would experience survival-threatening hardships. He goes on to note that "this measure of poverty that is defined on the basis of subsistence has certain obvious attraction" (Scott 1994:10).

In Scott's view, it appears to offer an absolute and objective measure of poverty that can be applied to all societies and all times. Nevertheless, Scott finds the subsistence view of poverty to have a number of fundamental difficulties. He argues that in practice, all attempts to establish a subsistence concept of poverty have to a greater or lesser extent, gone beyond mere physiological needs. He goes on to note that Rowntree, for example, included an estimate of the costs of clothing that rested upon what he and others of his time felt was appropriate clothing for the low paid. The problem, of course, as Scott observes, is that the number and type of underclothes, say, a person needs cannot be addressed with the same precision as the amount of carbohydrate that is required in a basic diet (Scott 1994:10-11)). Scott argues that it tends to equate poverty with the very different idea of starvation.

In conclusion, Scott disagrees with the equating of poverty and starvation, for the moment this is done, an important distinction is lost. Similarly, Rein

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observes that the terms of reference for a subsistence concept are the capacity to survive and to maintain physical efficiency (Townsend 1970:49). Rein's concern with this definition of poverty is a question of how 'minimum' should be defined. Wilson and Ramphele (1989:16) cite Timmer (1987), who notes that there is a considerable dispute in the learned international journals as to whether it is even theoretically possible to determine a minimum level of calorie intake to ensure subsistence of the human body, for it has been shown that, depending on food intake, the human body can sustain itself for long periods of time at a different weight equilibrium. In this respect, some poverty analysts argue it does not really make sense to define poverty at some minimum living level when people continue to survive below it (Wilson and Ramphele 1989; 16).

In sum, the objective logic of a subsistence concept (i.e. having enough to sustain life) asks begs the question: what is life? What individuals, a family or a group will require for life will in practice differ depending on place and time? Thus, different people need different things in different places according to different circumstances. Different individual needs will also be affected by the living or sharing arrangements they have with the other individuals in families or households.

3.5.4. Explanations of Poverty and Inequality

As noted above, many theories have been put forward that define poverty and inequality. But, as observed by George (1980:1) , there is the lack of any sustained effort to group such theories into those which attempt to explain why there is poverty and inequality and those which explain which individuals are likely to be the low paid and the poor. Precisely, two theories emerge in as far as discussions on the concepts of poverty and inequality are concerned, that is,

those theories that deal with the causes of poverty and inequality and those which are concerned with the distribution of poverty and inequality. In this study, therefore, the researcher is not going to attempt to distinguish further these two theories in an effort to explain the relationships between the concepts of poverty and inequality.

What exactly is inequality? How is it measured? These questions are fundamental. It has generally been observed that inequality is a common feature of all contemporary societies; irrespective of their economic development, political system or anything else. Inequality is used to refer to the unequal distribution of income and wealth as well as the status of power. While acknowledging the importance of status and power in our societies, this section is concerned with the inequalities of income and wealth. Contributing to the debate on inequality (May 2000:5) writes: 'defining inequality' within the social context requires consensus on what we mean by 'equality'. The term 'equality' can be regarded as referring to a state of social organization that enables or gives equal access to resources and opportunities to all members. "Clearly the reality is that this state of organization does not exist anywhere. So implicit to identifying 'inequality' as a problem is the idea that societies should be striving to attain greater equality, but this in itself does not get us very far. The following are seven suggestions about possible interpretations of inequality and measures that might be taken to achieve greater equality (see May 2000:5):

1. Increasing income shares: society aims to increase the percentage share of income earned by a relatively disadvantaged group. For example, the objective could be to double the share of income of the poorest 20 per cent of households from the current 3 per cent to 6 per cent.

2. Lowering the ceiling: attention is directed towards limiting the share of the cake enjoyed by a relatively advantaged section of the population. For example, the idea of 'super-taxes' on the rich is one way of attempting to lower the ceiling.

3. The social minimum: here one aims to ensure that no one falls below some minimum standard of well-being. For example, social security grants should at least ensure everyone has enough money for food and shelter.

4. Improving mobility: the focus is to reduce the barriers that prevent people moving (usually 'up') between different groups. The objective is to achieve a more egalitarian society, where social stratification is minimised and division between the 'haves' and the 'have-nots' are reduced. This might be done by ensuring equal access to education and employment opportunities.

5. Promoting economic inclusion: the objective is to reduce the perception of exclusion of a particular group from society caused by difference in incomes. Economic empowerment and affirmative action strategies seek to increase the participation of disadvantaged groups in the economy.

6. Avoidance of income and wealth crystallisation: this implies eliminating the disproportionate advantages in education, access, influence, political power, etc. that go hand-in-hand with higher income. This link is very difficult to overcome. It may be possible to reduce its impact by taking special measures to facilitate poor people's access to educational opportunities and decision-making forums.

7. Comparison against International yardsticks: a country takes as its goal that it should be no more unequal than other 'comparable' nations, as measured by some statistic (e.g. the Gini coefficient). This approach does not in itself point to any specific policy measures that might be taken to attain it.

As May (2000:5) observes, clearly, the choice of the criterion by which we define 'equality' will impact on the way in which we define and measure inequality. Inequality is often studied as part of broader analyses and it covers poverty and welfare, although these three concepts are distinct. Inequality is a broader concept than poverty in that it is defined over the whole distribution, not only the censored distribution of individuals or households below a certain poverty line. Incomes at the top and in the middle of the distribution may be just as important to us in perceiving and measuring inequality as those at the bottom, and indeed some measures of inequality are driven largely by incomes in the upper tail. For the purpose of explanation, poverty is best seen as part of inequality.

George (1980:3) argues that to explain inequality is to explain both wealth and poverty, for the two are the extreme positions of income distribution in society. Obviously, poverty and inequality are very closely linked – for a given mean income, the more unequal the income distribution, the larger the percentage of the population living in income-poverty (George 1980:3; Aclock 1997:6). But George (1980:3) maintains that poverty is not the same as inequality. According to Aclock (1997:6), the most important distinction between the two is that whereas poverty, as we have seen, is a prescriptive concept, inequality is a descriptive concept. He goes on to argue that inequality is simply a state of affairs – and probably an inescapable if not even a desirable one. Opinions are hotly disputed, of course, about how much inequality is acceptable, or rather

about the extent of inequality that should be tolerated (see George 1980:1-23: Darroch 1991:225-232).

Some poverty analysts argue that in any society in which there is inequality is bound to have poverty. In other words, if all individuals with below average income were defined as poor, then the only way that poverty could be eradicated would be to abolish all inequality in income (Haralambos and Holborn 1995:125). Although Sen (1981:14) accepts the idea that the concept of poverty is essentially one of inequality, he argues that inequality is fundamentally a different issue from poverty. Sen (1981:15) that argues that: To try to analyse poverty 'as an issue of inequality', or the other way round, would do little justice to either. Inequality and poverty are not, of course, unrelated. But neither concept subsumes the other. A transfer of income from a person in the top income group to one in the middle-income range must ceteris paribus reduce inequality; but it may leave the perception of poverty quite unaffected.

Similarly, a general decline in income that keeps the chosen measure of inequality unchanged may, in fact, lead to a sharp increase in starvation, malnutrition and obvious hardship; it will then be fantastic to claim that not, in fact, an abstinence from 'pseudo-scientific accuracy', but blindness to important parameters of the common understanding of poverty. Neither nether poverty nor inequality can really be included in the empire of the other.

Similarly, Rein contends that poverty cannot be understood by isolating the poor and treating them as a special group (in Townsend 1970:46). An interesting observation is that in most poverty studies, the poor and poverty are treated as a phenomenon that can be understood in isolation from the society at large. The fact that they are also living symbiosis with the rest of the society, is more or less ignored. In most cases, the poor are treated as an excluded group,

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living in painful relationship with the society at large. Sen (1981:9) argues that there is little doubt that the penury of the poor does, in fact, affect the well-being of the rich. According to Rein, the study of the poor, then, depends on an understanding of the level of living of the rich, since it is these conditions of relative to each other that are critical in the conception of inequality. Rein sees society as a series of stratified income layers and as such, poverty is concerned with how the bottom layer fare; relative to the rest of society. Thus; from this perspective, the concept of poverty is seen in the context of the society as a whole. Kohl (in yen et al 1996:262) also notes that poverty as a social problem cannot be understood and analysed without reference to the general issue of social inequality. Kohl's view is quite in accordance with the conceptualization of poverty as a particular aspect of the broader issue of the distribution of resources in the society – as we have mentioned in the introduction.

3.6 PRELIMINARY CONCLUSION

In summary, this chapter has attempted to deal with the problem of defining and measuring poverty. It has also attempted to explain the concept of inequality and how it is measured. As earlier argued, poverty is not the same as inequality, although as shown in the previous section, the two concepts are closely connected. Ordinary people in our region are becoming more aware – through the growth in radio, television and other media – and more vocal about the gap between the rich and the poor. Policymakers, researchers and academics are also increasingly recognising the links between inequality and other social and economic phenomena. Though the debates about poverty and inequality may seem more inclined to economic affairs, behind these debates is the whole question of human life, which must be of concern to Christians and churches.

In the 1990s, the debates on the distinction between poverty and inequality have been complicated by the identification of wider conceptualisations of poverty to

include recognition of social exclusion, as well as the concept of social polarisation, which is a broader conceptualisation of inequality. Aclock (1997:6) argues that: "social exclusion is a term that refers to circumstances of deprivation and disadvantage that extends beyond lack of material resources, and people may be socially excluded even if they are not poor". He further claims that social exclusion, like poverty, is a prescriptive concept – it suggests an unacceptable state of affairs requiring policy action, while social polarisation does not just imply the differences in levels of resources but also the development of undesirable gaps between social groups. Certainly, for most analysts, it is this political and moral terrain in which the debate about poverty, exclusions and polarisation is situated that makes it so attractive for study and argument. This is because poverty is not just one aspect of inequality, but the unacceptable extreme of inequality; hence the need to study it.

As argued above, the identification of poverty requires policy action to respond to it. As a result both academics and politicians have been concerned to identify it. But as noted, it is the moral and political thrust of poverty research that it is of great attraction, and as such, it should attract the church to understand the debates around the conceptual problems of poverty and its measurement. Then it will be able to critique concepts that are "poor blind" and to challenge policy-makers to grow more aware of the increasing problem of poverty and deprivation in our societies.

Having, outlined the place of pastoral care within a practical theological frame work and arguing the value and usefulness of liberation theology and its methodology for pastoral care and defining pastoral care, outlining the context and its importance in this third chapter, the fourth chapter deals with the biblical theological reflection on poverty.

CHAPTER FOUR

4.0   A BIBLICAL AND THEOLOGICAL REFLECTION ON POVERTY

4.1 INTRODUCTION

Chapter three of this study attempted to review literature in relation to poverty. Therefore, it is now important to make a number of theological remarks about the concept of poverty in order to determine and describe the involvement, responsibility and ministry of pastoral care of the church towards people who are caught up in the problem of poverty, it is of vital importance to formulate a correct theology framework without which such involvement, responsibility and ministry can be defined.

4.2 POVERTY

It is understandable that the problems of poverty is generally described statistically and more specifically in economic term as this express the most obvious dimensions of the problem. However, in one assessment of this problem it is of this utmost importance that careful consideration should be paid to basic underlined factor or factors which determine the framework within which all the perspectives on the problem of poverty, including the economic perspective should be understood. It is within this context that the understanding of a theological perspective is vitally important.

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4.2.1 Broad Theological Terms

In broad theological terms, poverty can be described as having a direct association with the power of sin, which has affected and distorted the total creation (corruptio totalis).

Man who has been created in the image of God with the purpose of living in the right relationship to God, to himself towards others and towards creation (e.g. Gen. 1: 26 – 31) has been wrestled from all these relationships by the power of sin. The result is an existence with very little sense and meaning (e.g. Job). This does not mean that poverty is the result of individual, personal sin in every case or that poverty is the only result of the power of sin in the comprehensive meaning of the word. Poverty however can be considered as one of the symptoms of the corruptio totalis. But it is precisely with regard to this that the concept poverty should be explained in its widest sense and that the association with the corruptio totalis should be maintained.

4.2.2 Specific theological exegetical angle

Looking at the problem of poverty from a more specific theological exegetical angle it is necessary to investigate the biblical understanding of this concept.

4.3 OLD TESTAMENT

In the Old Testament the concept " poor" and associated concepts (e.g. "poverty, a poor person", "poor people") occurs about 245 times in the form of a variety of Hebrew words (Holaday 1980 70, 71, 203, 278, 336); 'Ebyon (need, poor – e.g. Deut. 15: 4, 7, oppressed – e.g. Amos 4: 1, in religious sense

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– e.g. Psalm 40: 15) daI (means, scanty e.g. Gen. 41: 19; unimportant – e.g. Judges 6: 15, helpless e.g. Ex. 30: 15; 14: 21; oppressed, deserted – e.g. 2 Sam. 13: 14, Oni (overwhelmed by want, poor, wretched – e.g. Deut. 24: 15; Psalms 10:2; humble – e.g. Is. 49: 13, Is 51: 21) 'anaw, anawin, low, humble, gentle – e.g. Num. 12:3 ra ish (to be poor – e.g. 1 Sam. 18: 23) and misken poor – e.g. Eccl. 14: 13, 9: 15). Nissen studied these various terms in great detailed concludes as follows:

'' The two terms oni – anaw appear most frequently, 'oni about 80 and 'anaw 25 times. The two terms refer back to the same root. But the meaning of this root is the subject of discussion. Most scholars, however, would agree that the term originally describes a situation of social inferiority, without it being quite clear how far the two derivatives are to be destiguished from each other.

There seems to be a tendency in later Hebrew to make the distinction more clear so that oni refers to "the poor", while 'anaw takes on the meaning of the meek and humble". There may also have been attempts to press this later distinction in earlier texts. To be sure, the normal meaning of oni is "humbled", "oppressed, and so "poor", where as is, whether it refers to humble attitude or humble status. Mealand rightly notes that "the anawin are the humble and meek because they patiently endure their reduced status and look to God for justice. He also warns against differentiating too sharply between the two terms and his conclusion is that oni refers to the oppressed poor, and anaw to the humble and meek; but the former possess a sense of righteousness and the genuinely humble status of the latter needs to be recognized. Four other words can be used to designate poverty".

The word 'ebyon (Botherbeck and Ringgren 1974: 27 – 47) appears about 61 times. It is employed as a reference to a person who desires, the beggar, the one who is lacking something and who Botterbeck and Ringgren 1978: 208 – 230 found about 48 times in the Hebrew text. It means "without importance" "weak". The two terms which are used least to speak of the poor are va'sh (" to be destitute" or needy") and misken ("the one who depends" or "the one who is subjected). These terms are found respectively 21 and 4 times.

While the basic meaning of the Old Testament terminology is fairly well established, there are various interpretations of where to put the emphasis. Thus, some scholars argue that in the past post-exilic period the term'-ana win began to acquire a religious connotation and was used to describe the pious and this fact which has the greatest implication for New Testament understanding. Consequently, the poor in the time of Jesus are those who are spiritually destitute and not those who are socially and economically oppressed.

It is true that, with the passage of time, a new line of thinking took shape in Israel concerning poverty. An attitude of "spiritual childhood" developed. The poor were those who were open to receive everything from God, in complete humility before the Lord. The concept of the "poor of Yahweh", that is those who are ready to suffer and he persecuted because of their faithfulness to the Lord was born.

This new concept does not mean that the social dimension of poverty is neglected. On the contrary, the two aspects are intimately related. We could

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well say that in the Old Testament poverty is considered as an evil, as a consistently painful fact, issuing in the establishment of relationships of dependence and oppression of the powerful and to the humiliation of the helpless.

As those who have become objects of exploitation with no power and no one to help them, the poor have no one but God to turn to for help. Therefore, they are totally dependent on him. They have learnt to become open to God's compassionate acts and to hope in God of the poor, the orphans and the widows. Because they have nothing, the poor depend on God for everything. It is in this sense, that poverty gains a religious significance. In almost every passage where one of the various words of poverty is used, the literal aspect is maintained. The spiritual aspect is present "only" in so far as those who are for God. Therefore, it is misleading to speak of a "spiritualization" or idealization". Instead there is a "growth of certain type of piety where dependence on God and poverty are related".

Just as the rich are self-sufficient and proud because they accumulate wealth in such a way that they no longer need to fear God, the poor are pious, because they in their miserable situation look to God as they only source of salvation (Nissen 1984: 6 – 8).

4.4 <u>NEW TESTAMENT</u>

The Church of Christ has been given the great command in Matt. 28:19, "Go ye into the all the world and make disciples." This means that God loves the world and he doesn't want us to leave the world. This text teaches whole hearted involvement in the life around us, not for selfish goals, but for the glory of God. This great commands means that the whole Church takes the whole gospel to the whole men in the whole world. Wholeness in man means that the person is complete in all aspects. Man is assigned to preach the good news of salvation heal the sick, release the captives and bind the broken – hearted.

The Church must understand that the main purpose of Jesus Christ's coming on earth, as recorded in John 10:10 is to give people abundant life. This means that Jesus was concerned about man's physical needs as much as he was concerned about his spiritual being. The soul and the physical are inseparable and cannot be dichotomized. The needs of one will influence the other, since the Church is called to be all things to all people, it cannot preach the gospel in a vacuum, but within a social economic, political and environment context.

"We are to show our resources, because Christ says in his ministry: "The bread which you do not use is for the bread of the hungry. The garment hanging in your war drops is the garment of him who is naked. The shoes that you do not wear are the shoes for him who is barefoot. The money that you keep docked a way is the money for the poor. The acts of charity you do not perform are the many injustices that you commit. The fruit of prayer is faith; the fruit of faith is love. The fruit of hope is service; the fruit of service is peace" (Matt. 25:31 – 45).

"Jesus Christ, who is head of the Christian church, initiated his ministry by declaring that the Kingdom of God is at hand (Matt. 4:17). By the kingdom of

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God, He meant the world in which the needs of every person are met and where each one has enough of whatever they require to live a joyful life before the Lord "(Fuller Scott 1986:9). Those who are members of this kingdom will be marked by justice and opportunity for all people to life with dignity. God created the rural dwellers. He created them in his image and he loves them. He wants them to have a joyful life, for full human beings. But poverty is destroying this image. To restore his image of God in them the Christian Church has to follow the footsteps of Jesus Christ, he said, "Happy are those whose greatest desire is to do God's what God requires; God will satisfy them fully. Happy are those who are merciful to others; God will be merciful to them "(Matt. 5:6-7).

What God requires is transforming compassion. Transforming compassion means a partnership between the rich and the poor.it is not hand outs. Therefore we should not embarrass people by saying "We are rich and we are going to give you poor people something for yourselves," instead, lets us work together as partners. Transforming compassion is love in action. Therefore it brings to the poor a new sense of pride, dignity and determination. In community development, we are to understand that development does not start by building houses; it starts by accepting and respecting yourself as a person. Therefore transforming compassion must restore the image of God in human beings. We have to respect these people and their integrity.

Transforming compassion is costly. Jesus Christ took our nature, lived our life, tested our sorrows, felt out pain, experienced our temptations, and bore our sins. He made himself one with us.

In Matt, 25:35 -36, Jesus himself said: "I was hungry and you fed me, thirsty and you gave a drink, I was a stranger and you received me in your homes,

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naked and you clothed me, I was sick and you took care of me, in prison and you visited me." this text most used in Churches when Christians are urged to contribute some clothes, food parcels or money for specific disaster that dramatized the poverty and plight of people. The same text can be used in motivating the poor to gain – self-esteem and self-image. The Church does not go on with the other side of the same coin. Material hand-outs without human development create dependency. The two are needed. The hand out are for a short term while human development is for long term. In most cases the Church wants to be a donor, but it refuses to be a partner. The Church wants to help the poor but it is not ready to embrace them. In the opinion of the researcher this has been the main problem with the United Church of Zambia's response to the fight against poverty alleviation which needs to be changed in order for her pastoral care to be relevant to the needy.

4.4.1 Giving aid to the poor people

As in the case of the Old Testament, the New Testament places heavy emphasis on the responsibility of God's followers to aid the poor. This responsibility is to attribute a deep meaning and judged to be close to the heart of Christian faith, what is the dimension of aid found in the texts of the New Testament?

4.4.2 Judging sheep and goats

One of the most intriguing passages in the Bible deals with the responsibility of Christian to give aid to the poor and marginalized people of society. In Mathew 25: 3 -46 we find a picture of what to expect at the final judgment. This section forms part of the apocalyptic discourse (Matt. 24:1-25:46), that in turn is part of fifth discourse section in Mathew's gospel (Matt. 23:1-25:46) in the apocalyptic discourse Jesus first sketches some of the characteristics of life when his second coming will take place (Matt. 24:1-35). The second section of the

apocalyptic discourse has its focus on the need of believers to be on guard as they do not know when the second coming of Jesus Christ will happen (Matt. 24:36-44:25-1-13). An important part of being on guard is to be busy with the right kind of activities. The need to be faithful and to be busy developing the talents, capacities, and opportunities that God gives, is serviced Matt. 24:45-51:25:14-30).

"The story of the final judgment (Mathew 25:31-46) fits in this context. This section is clearly consistent with its context, where the focus of Jesus is on the demands believers will have to deal with, and the responsibilities they have, while waiting for "Jesus second coming" (Hill 1972:330). The section demonstrates on what basis all people will be evaluated at the final judgment. The description of the final judgment is very dramatic (and) frequently symbolic (Hendriksen 1973:885). Jesus is addressing his inner circle of disciplines in this section on how they should be living while waiting for his second coming.

Several things make this section so intriguing. One example is why the righteous deny knowing that they ever treated Jesus in the way he tells them they did. The other never classified but only referred to as "the Goats," "the others," "those on the left, "and "those "similarly do not recall when they failed to give Aid to Jesus. Another example is weather the criterion for eternal life have here is good works or not. When discussing this section as a possible guideline for dealing with poverty the question arises what it means that Jesus identifies so strongly with needy, marginalizes people.

The second starts with a description of the setting two metaphor flow into one another. Jesus is described as a King coming in majesty with his angles to judge all the people in the world. His judgment will be a division of all people into

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two groups, as shepherds divided their sheep and goats at right time in ancient Israel, those on the right are sheep that did the right things, who did God's will, and receive eternal life, or alternatively, they are invited to come and possess God's Kingdom. This Kingdom has been prepared for them from the creation of the world. Does this mean that they have earned the right to eternal life through good works? No. one could argue that since the Kingdom has been prepared for them since creation therefore their care for people in need followed on their experience of God's grace. The case for this interpretation is not very strong, as one could also argue that God prepared his Kingdom for his followers in general and that they now receive that as a result of doing the right things one crucial phrase in Matt. 25;34 makes the interpretation of this section easier. An important trace of opening section of the sermon on the mountain provides a key for unlocking the meaning. This sheep, the people who did the right things, are called those who are blessed by God. This phrase reminds of the Beatitudes in Matt. 5:3-12. The emphasis in Matt. 25 is not on blessings that are promised and must still coming future. The emphasis is on those already blessed by God, as in Matt. 5:3-12. The people on the right, the sheep of Matt. 28:31-46, can be linked and identified with the truly happy and blessed people of Matt. 5:3-12.

This interpretation can be strengthened by taking the unity of the Matthew gospel seriously. Why should the characteristics of people truly happy and blessed by God depicted in Matt. 5:3 -12 be different in the later sections of Mathew? His addresses, the disciples, ought to have been familiar with the characteristics of his followers spelt out in the Beatitudes. The deeds performed in the lives of the sheep of Matt. 25:31-46 seem to be fully consistent with the characteristics of the truly happy and blessed people of Matt. 5;3-12 can one not argue that care for people who are hungry, thirst for justice, whose greatest desire is to do the will of God. Who are the merciful to others, who mourn, who

are humble, who are pure in heart, and who work for peace? Could one not say that being like this and doing these things is to do the will of God, as the sheep are said to have done?

Not only does this section say something about aid to those in need it also says something about how to treat people in need. If doing something for them is the same as doing it for Jesus, one would have to treat them with respect similar to the respect one would show to Jesus. No discriminating, denigrating or dismissive treatment may be allowed I full respect for each other human being as image of God is required. This requirement implies that taking care of people's physical needs must be done in a way that respects their value as human beings. Aid should not harm the self – respect and self – image of people in need through insensitive and disrespectful conduct.

The story ends with those on the left ending up with eternal punishment, because of what they neglected or omitted to do. The sheep on the right receive eternal life because they positively caved for people in the need (Hendriksen 1973:887). Those blessed by God, who are to possess God's Kingdom, are the people who lived lives pleasing to God by taking care of people in need. As in the beatitudes, no sins or shortcoming are mentioned, except failure to fulfil positive duties to the least of important people with whom Jesus fully identifies (Hendriksen 1973:891). Jesus thus interprets aid to people in need as fund Christian and it forms a crucial distinguishing criterion between true believers and non-believers.

4.5 THE CHURCH AND THE POOR

The church of the first century began to deal with poverty right away. It was a church that knew and understood suffering since it was born out of persecution. It never enjoyed the privilege of having a cosy relationship with the political

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powers of the time. The political powers of the era harassed and incarcerated members of the early church; and even murdered their leaders. As it began to expand beyond Jerusalem into the Greco – Roman world, it had to address the poverty that prevailed among the increasing numbers of the faithful. Many of the converts, who were joining this church, were destitute that is the reason the early church practiced some form of communalism; sharing their shelter (they hosted the homeless), wealth (from the sale of assets), food and clothing to meet the needs of those who belonged to their fellowship (Acts 2:42 – 47). Nicholls and Woods shed more light on this when they confirm that, "Poverty as an economic issue was not prominent in the early church, for it exercised generosity towards the needy" (Nicholls & Woods 1996:60).

They were developing a community spirit to care for each other's welfare as an expression of their faith and love as a Christian community. This was practiced to such extremes that people almost ceased to have private properties. The early church also supported widows. Those women had been disadvantaged by the death of their spouses; in a patriarchal society. They had been dependent on their husbands who had taken care of all aspects of their lives; including those of children. The church offered them some relief in their distress. We note that the first century church, as it expanded, had to deal with the challenges of diversity. It had to embrace the faithful from other nationalities when it had been predominantly a Hebrew church.

We read in Acts 6:1 – 8, that the faithful, who had a Hellenist background, complained about their widows being neglected, when relief aid was distributed. Pilgrim noted that:

"Discrimination against the poor, favouritism of one group over another, the dominance of the wealthier members over the poorer, even the large gap

between the rich and the poor, none of these belong to the nature of Christian community. True, the church has always far from perfect; yet this never negates the sinfulness of its imperfection, or the need to take the action to remedy the wrongs. Perhaps, too, this shows that the willingness to share 'all things in common 'must have as its counterpart the concern for the structure that will insure the faithful and just administration of funds"(Pilgrim 1981:1550).

Thus; the apostles initiated a process in which capable leaders were selected to address these grievances and resolve the problem. Apparently, the church that was fighting poverty was, itself, carrying the scars of poverty. It was adversely affected by the racial polarization that was predominant in the society; which resulted in some of the poor being overlooked in the distribution of food.

The apostle Paul encouraged the church to take responsibility for the care of the poor amongst them. He can be credited with teaching members of the church to be productive so that they should not be a burden to anyone, and also, to share with those who were deprived (Eph 4:28). The church responded so well and absorbed this benevolent spirit to such an extent that Paul had to warn some of the followers to look out for fraudsters who might seek to exploit their generosity.

Those who were able to be productive, but too lazy, were to be disciplined by not being given provision that they were not willing to work for. Paul also supported a decision to raise funds for the church in Jerusalem; during the time of distress due to famine (Acts 11:29 – 30).

Pilgrim articulately argues that, "two principles emerged from this description. The first is that of giving relief according to their ability. That is, the aid is given in proportion to the wealth of the giver. Thus Luke recognizes the differences between both the wealth of the members and their ability to give…

the second principle found in this text is that of Christian solidarity in need. The whole church stands together in solidarity of Christian love for one another. One community of believers in one nation should come to the aid of the believers in other lands. We might here echo Paul's words, 'if one member suffers all suffer together" (1Cor. 12:26)(Pilgrim (1982:156). We see individuals within the church, who were mentored by Paul, responding generously to the needy. Prominent women like Dorcas initiated projects to assist the poor (Acts 9:36 – 43). She was renowned for the charitable works within a community. Her good deeds benefited mainly the poor and widows. This church exemplified true Christian solidarity in their support for the distressed. "The hope for the poor in the present for Luke lies in the fellowship of a new community, where justice, equality and compassion are living realities" (Pilgrim 1981:162).They show us what true fellowship is, since they recommend sharing the necessities of life to affirm their mutual love, faith and hope. The early church stressed the need for a practical faith that would respond appropriately to poverty. James warns us against the kind of faith that is impractical, insensitive and inept; the kind that responds to a poor person with mere verbal encouragement. It fails to respond to the real and pressing material needs. "The hungry man has no ears," says an African Proverb. "One cannot expect someone who is starving, or numbed in pain, for example, to be convinced by verbal argument. One must first attend to his or her bodily needs before the argument can appear cogent" (Shorter 1994:7).

Faith that does not even recognize its own inefficacy, when it fails to respond to the material needs of the people must be blind indeed! (James 2:14:20). James insists that authentic faith responds to those social issues that make people desperate (James 1:27). Doing things that help the poor should not be left to social workers or development agents. Our inspirational proclamation to the

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needy must be balanced with good practical activities to meet their needs. The Manila Manifesto states, "Good news and good works are inseparable" (Sider 1999:173). Pastoral care and social action go together. The witness of the church must be in word and deeds. The message that Christians are preaching should be a message that they are also practicing. The ministry to the poor is an inescapable responsibility of a witnessing church. As they witness amongst the poor, they have to assist the poor in dealing with the challenges of being hungry, homeless, unemployed, sick and naked. A witness that does not join faith to real life, that is unable to include in its discourse on God the manifold drama "of existence, ends by alienating its hearers, and becoming historically irrelevant' it has almost nothing to say, because it does not take seriously what is serious and important for life" (Boff 1991:76 – 77).

In our witness, we must relate to the world of those who are disadvantaged and be able to share the good news in such a way that we can give hope to them in their situation. We should never allow ourselves to become callous or insensitive to people who are struggling.

4.5.1. The Church Serving the Poor

The church is a community of the faithful who have been assigned the task of communicating the good news to their society. Like Zambia, the majority of people in our society are the poor. Just as the church is expected to serve all members of society, it must be sensitive to recognize that those who are impoverished are more disadvantaged than the rich in every society. "Preaching the gospel to the poor is essential to the church's faithfulness. It is a test of the church's apostolic mark. It is a mark that, spiritually speaking, the church is genetically related to Jesus and is being conformed to his likeness" (Snyder 2002:27).

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The gospel cannot be disseminated into the communities without the participation of the church. Therefore, in looking at the ministry of this community, "Evangelization is neither a mission that belongs to individual believers or the private property of the ecclesiastical institution represented by clerical elite. The gospel has been committed to a community, and demands a community response. Without community there cannot be a living representation of the gospel. It is the community of believers that announces the kingdom of God as a reality, which proclaims a new order under the sovereign action of God, which revitalizes all authority, including that of other institutions. To be sure, evangelization is nourished and facilitated by individuals. It takes place practically through individuals.

But it is a witness that cannot be offered without the ecclesiastical community, it is by and through local communities of faith that Christians can share with others what God has done and is doing in their lives" (Costas 1989:135).

The faith community must strive to exemplify the life of the kingdom of God; otherwise it will just be like any other social group in society. If its community life contradicts its proclamation, its evangelism will be discredited. "This witness has no meaning, however, if it is not backed by a community whose love is translated into works of mercy, a community whose faith is manifested in a commitment to social justice and whose hope is reflected in the struggle for a just peace" (Costas 1989:135). The nature of our community life must be entrenched in the kingdom values of love, peace and justice. We cannot profess to be a faith community, if we do not respond to the cry of those who are disadvantaged and repressed.

In its witness, the church must appropriately interpret the message of the gospel for today's people, the gospel in context. Part of that social reality is

characterized by poverty, crime, unemployment and HIV/AIDS occurrences in disturbing proportions. "Christianity must be a force that moves outward, and a Christian community is basically in existence 'for others'. That is the whole meaning of a Christian community" (Donovan 2001:84). The church must respond in its witness to the bread and butter issues that affect its community. It must show to the poor, unemployed, and survivors of HIV/AIDS compassion its interaction with them. "The commitment of God's people to the covenant was manifested in their treatment of the widow, the orphans and the stranger… Christians stand with the poor because God stands with the poor" (Thompson 2000:194).

Our spirituality as a church is going to be tested by our treatment of the deprived. The nature of our neighbourliness is a mark of our discipleship (1 John4:20 – 21). People will dismiss and doubt our witness if it remains apathetic to the struggle and suffering of others, if it sees the hardships of the poor, the cry of the repressed, and the desperation of those who are marginalized and yet it does not become compassionate. "No approach to evangelization may leave this perspective out of account, under the pain of actually losing God and the Lord Jesus who appeared in the form of a suffering servant among the poor"(Boff 1991:78). We must imitate Christ in our acts of mercy that are aimed at benefiting the poor. Human suffering must be noticed. The way our Lord suffered too in order to redeem people from burdensome hardships, must touch us. "Christian love extends beyond the bounds of Christian community to embrace all people and above all the poor and the suffering Pilgrim argue (1981:171).We must not limit this love to our own faith community, for then, we may alienate the poor, who are not members of our church with discriminatory attitudes of 'us' and 'them'. Even the impoverished, who are outside our fellowship, must be invited to share in the provision that

God has abundantly provided for Christians. Christians are just stewards of the Lord's resources, which they must justly distribute to all those who are in need.

4.6 PRELIMINARY CONCLUSION

In the same way that the Christians were challenged by the questions of indigenization and enculturation in their witness in Zambia, we are faced with the challenge of poverty.

Thus; it is necessary to assess our Biblical and theological position on poverty so that we may formulate a Biblically and theologically sound response to the challenges of impoverishment that characterized our pastoral care in the context of poverty. God's overwhelming concern for the poor has implications for pastoral care and missions. We believe that our mandate to evangelize the world is a God-inspired mandate. Therefore, our mission is God's mission.

Bosch, when citing Aagaard, states that: "Mission is thereby seen as a movement from God to the world; the church is viewed as an instrument for that mission. There is a church because there is a mission" (Bosch 1991:390).We have already indicated that the God, who invites us to be involved in His mission, is a God who loves the poor. If the God, who identifies with the poor, assigns this task to us, we must show concern for the poor, and reflect on the nature of God's care for them. To accept God's mission means, "to participate in the movement of God's love toward people, since God is a fountain of sending love" (Bosch 1991:390).God is sending the church into the world to be a transforming agent that tackles all the evils that hinder humans from enjoying life to the fullest.

One of these difficulties is poverty; that haunts the people who are precious before God. Therefore, in our witness, we have to pursue a ministry that also deals with social change in order to deal with the factors that have created

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impoverishment. God's kingdom is a kingdom that welcomes the poor and legitimizes their struggle against exploitation and domination. Christ, as the incarnation of the gospel of salvation, condemned the subjugation of the poor. He calls the poor into repentance and welcomes them into the fellowship of God's new community. But Jesus also heals them from diseases, frees them from repressive satanic powers and feeds those who are hungry. Jesus gladly dines with the tax collectors and sinners, but invites them into a life of radical discipleship. "Christ's ministry was characterizes by a challenging proclamation and salvific action" Padilla (1985:197).

Pastoral care and social responsibility are inseparable. The gospel is good news about the kingdom of God. Good works, on the other hand, are the signs of the kingdom for which we were created in Christ Jesus. Both the word and deed are inextricably united in the mission of Jesus and His apostles. We must continue to hold both of these principles together in the shepherding ministry of the church, in which Jesus' mission is prolonged until the end of the age. The writing is on the wall that as Christians, we must have a witness that addresses the challenges of poverty. The early Christians set a trend when they became the church of the poor. We cannot silence our own conscience when we reflect on their witness, and how they served their generation without excluding the poor. The Biblical and theological evident of the Christian witness to the poor, is compelling.

Having, dealt with the biblical theological reflection in the context of poverty it is important for the researcher to analyse to extent of poverty in Zambia in chapter in order to find a biblical theologically guided pastoral care model that is contextual and effective to the churches' response to the fight against poverty

CHAPTER FIVE

5.0 THE PROBLEM OF POVERTY IN ZAMBIA

5.1 INTRODUCTION

The analysed biblical theological reflection in the previous chapter helps the researcher to deal with the poor situation in Zambia which has reached a crises level. There for this chapter five analyses the problem of poverty in Zambia.

It is important to review literature in an African way in order to address the Zambian context and to capture poverty as it is experienced by people in communities. In this chapter, the researcher attempts to analyse the situation of poverty in Zambia. It is important that the study like this one, which is done in Zambia, gives the historical social development of the country in order to know where the problem of poverty have come from, this will help to come up with solutions to fight the scourge of poverty or correct the wrongs within the economic policies of the country. In this chapter, the researcher has shared the political history of Zambia as a way of showing how poverty became part and parcel of the Zambian community. The researcher will discuss the social changes that have taken place in Zambia; since pre-colonial Zambia to date. This would be helpful to the researcher and the leaders to know the genesis of the problem of poverty in Zambia. This chapter explores the phenomenon of social change and how it has impacted on the Zambian society in different historical periods, namely: prior to colonial rule, under colonialism and in the post-colonial era within the context of poverty. The researcher has also discussed some of the causes and contributing factors to Zambia's poverty.

5.2 THE IMPORTANCE OF CONTEXT SPECIFICITY OF POVERTY

Before the researcher gives the detailed analysis of poverty situation in Zambia, there is need to briefly outline the context within which this research is located. This is the same context in which the poor survive and the church exercises its ministry and pastoral care. This section outlines the context by briefly identifying some of the main features that characterize the rural Zambian dwellers.

Poverty in Zambia, who is poor, is complex and context specific. Understanding poverty fully requires, understanding its historical, political, social, ecological, and economic contexts. This study does not draw extensively on these disciplines to offer an in – depth analysis of poverty's root causes in Zambia. However the researcher has attempted to analyse the historical political, social, and economic developments in Zambia in this chapter, in order to trace where and when the problem of poverty started.

5.2.1 Rural Poverty in Zambia

Zambia was once classified as a middle-income country. Three decades of economy decline and neglected of infrastructure and services have turned it into an extremely poor country. Presently three out of four Zambians live in poverty and more than half of them are extremely poor and unable to meet their minimum nutritional needs. For poor rural people, ensuring food security is a constant preoccupation.

In comparison with some of its neighbours, Zambia is relatively sparsely populated, particularly in more remote areas to west and east, and most of the

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population is concentrated in the central part of the country, close to the urban areas that grew up around mines and related industries. In rural part of the country about 83 per cent of the inhabitants are poor, and 71 per cent of them are extremely poor.

5.2.2 Who are Zambia's rural poor people?

Many of the poorest people live in households headed by woman and households in which one or more members are chronically ill, generally with HIV/AIDS, tuberculosis or malaria. Since the early 1990s poverty has been exacerbated by the impact of HIV/AIDS, which has been a factor in lowering life expectance to about 38 years. The incidence of HIV/AIDS has now stabilized, but the number of those manifesting infection and falling sick continues to rise, leaving many farm households more vulnerable to poverty and many farms without adequate labour.

In terms of access to health and education there are major discrepancies between men and women in Zambia. Access most of southern Africa prevailing land heritage system discriminate against women. Yet Africa are largely responsible for food production and many other income-generating activities in the household, while men often migrate to urban areas in search of employment, leaving women to cope with farming as well as domestic tasks.

5.2.3 Where are Zambia's rural poor people?

North-western province is one of the poorest, most remote and least developed parts of the country. Eastern and southern provinces also have a particularly high concentration of poverty. In general the board central section of the country is more fertile, while in north the soils tent towards acidity and in the south the climate is drier.

5.2.4 Why are they poor?

Historical, geographical and social factors are at the roots of severe rural poverty in large parts of Zambia, the country suffers from geographical isolation, which limits access to services, markets, technical knowledge and productive assets. The incidence of rural poverty is highest in areas that are far from the rail line. At present the country is undergoing a difficult period of transition from a state-led to market based economy. The Government is in the process of reorienting and improving management of public institutions and delivery of public services. Economic decline has made it impossible for the government to maintain previous levels of public services.

The agriculture sector, once supported by the government, has been neglected for several decades. Without effective extension services and access to inputs such as fertilizers and seed stock, small – scale farmers have fallen back onto subsistence farming, often struggling to meet their food needs.

Neglect of agriculture also led to the spread of cattle diseases in the 1990s. In the past the government ensured that preventive measures, such as cattle dipping, were taken to protect the country's livestock from disease. These services were withdrawn when the economy was liberalized in the 1990s, and diseases that originated in the neibouring countries crossed the boarders and spread throughout large parts of the country, destroying about half of the country's livestock. The loss of livestock affected small-scale farmers as much as herders since many farmers depended on drought animals to prepare soil for cultivation, and on their manure to fertilize the land. Farmers who have to till the soil by hand can plant considerably less and are often chronically food insecure.

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Agriculture productivity in the country is back by lack of access to input and service, as well as to transport, markets and other social infrastructure. Investment in the sector is needed to stimulate the cultivation and commercialization of agriculture. At present small – scale farmers do not have access to finance. The largest sources of agriculture credit are contracting farming operations product cotton, horticulture and tobacco. Rural finance and marketing generally poorly developed.

When drought hit the country in 1991 and 1992 it became apparent that much of the rural population was extremely vulnerable. When crops failed because of drought, large numbers of rural poor people found themselves facing economic devastation and chronic hunger which have continued to affect the poor up to now.

Having analysed the context of poverty in Zambia the researcher now attempts to analyse the political, social, and economic changes that has taken place in Zambia since pre-colonial to date, however the focus of this study will mainly be on the thirdly republic from 1991 to date.

5.3 HISTORICAL GENESIS OF THE PROBLEM OF POVERTY IN ZAMBIA

What happens in the present is usually the result of historical dynamics; and poverty in Zambia, is no exception. Merely viewing poverty in Zambia and its caused in isolation or looking at it in its current perspective without linking it with the past may lead to wrong conclusions. Therefore, a critical analysis of poverty and social actions, from a historical perspective which took into account the historical changes that have influenced, shaped, contributed to, and

enhanced it the point of making it significant within the contemporary Zambia social living of the people, is necessary.

The problem of poverty and its implications can be more accurately identified, interpreted and understood when its genesis is known and grasped. The aim of this chapter, therefore, is to explore the historical genesis of the poverty situation in Zambia during the pre-colonial, colonial and post-independence eras. However, the main focus for this study is about the post-independence era. The other aim of this chapter is to analyse the cause of poverty, from the biblical point of view, in order to come up with the pastoral guided solutions that will help the United Church of Zambia to effectively be involved in the fight of poverty in the country.

5.3.1 The Pre-Colonial Era

"Most of the tribes which have come into present-day Zambia had previously settled in the neighbouring areas" (Kelly 1999:32), Haantobola Ng'andu (1992:22-39ff) adds that "most of the tribes in Zambia migrated from different parts of Africa. For example, these tribes migrated from the Katanga area in Congo, and from the west, east and southern Africa; due to tribal wars and the need for green pastures for their animals."

According to Noyoo, "the Bemba, Luba and Kaonde people are believed to have come from Congo and settled mostly in the northern part of the country. The Luvale, Luchazi, Mbunda and Chokwe people came from Angola and settled in the current north-western part of the country. The Ngoni came from South Africa, from the Zulu kingdom. The Chewa people came from Malawi and Mozambique and had settled in eastern part of Zambia. The Lozi are thought to have come from other countries in the southern region of Africa: as a result of fleeing from Shaka's wars. As a result of these wars, the Lozi people

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moved westward into the present day Zambia's western province; within the Zambezi flood plain that is called Barotseland; which was regarded as north-western territory. Their territory comprised the current western, north-western and Copper belt provinces."

These migrations from various places who migrated into Zambia and contributed to the establishment of new societies in pre-colonial Zambia can be categorised as part of larger processes of social change that took place in the country prior to colonial encroachment (Noyoo 2008:40).As noted above, various groups of people came to settle in Zambia. This makes it a unique country because these people migrated to Zambia with different skills from the south, north and north-west. This has also contributed to Zambia have peaceful neighbouring borders.

5.3.2 Colonial Rule

There are two distinct periods that depict Zambia's colonial periods. The first refers to the duration of the charter years when Zambia was administered by Cecil Rhodes' the British South Africa Company (BSA) from 1911 to1924. This is when Zambia was still administered as two territories namely: North-eastern and North-western Rhodesia.

The second period was from 1924 to 1964, when Zambia was governed by the British government and referred to as Northern Rhodesia. Zambia was occupied by Britain in a roundabout manner. This came to pass when Lewanika, the king of the Lozi of Barotseland, had signed a treaty with agents of the BSA Company. This was done with the aid of the French missionary, Francois Coillard, to have BSA control mineral rights within Lewanika's territory. Unfortunately, Lewanika was beguiled into believing that he was signing a pact for protection with the Queen Victoria of Britain (Noyoo 2008:42). This gave

the colonizers power to freely get the wealth of the country to develop their own countries; leaving Zambia and its people, poor. "After this devious act, the charter secured mineral rights in the territory and started exploring the minerals in the area as well as began exploiting the natural resources for its own benefit. Due to this development, there was a steady inflow of white settlers into Zambia; in search of new wealth. Most of these individuals came to the territory after the Anglo-Boer war and were attracted by new opportunities for farming, mining, trading and hunting. As part of Cecil Rhodes' greater design for the extension of British imperialism, the construction of the railway from the south to the north of Zambia had begun at the beginning of the twentieth century. By 1902, it had reached Livingstone, Kabwe in 1906 and Ndola in 1909" (Mwanakatwe 1994:56). The railway never helped Zambia to develop; instead it was a cheaper way of transporting copper to their countries leaving Zambia a poor country.

5.3.3 The British Rule

On 1 April 1924, the BSA Company, after thirty four years of royal charter, handed over Zambia to the British Colonial Office; after it had effectively subdued and subjugated the African populace. "Prior to occupation, the country was inhabited by different tribes with varying degrees of political organisation. For the better part of the pre-colonial period, many Zambian communities were self-sufficient and able to meet their needs. Poverty was not a big problem. Therefore, social distress was quite minimal and many social problems could be contained in this atmosphere. It was only during times of war and when natural calamities struck, that social problems were manifold. In the advent of colonial rule, this situation changed for the worse as indigenous populations were forcefully alienated from their productive processes by the colonialists, and had to abandon their crops and livestock's. They were also coerced to work for

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minimal wages in the colonial economy through instrumentals like the hut and poll taxes. For the whole colonial period, Zambians lived the lives of *servants* on their own land. "In spite of some spin-offs of modernity such as education and health care, which were insignificant anyway, colonialism did not have the plight of Zambians at heart, but merely saw them as tools for propping up the colonizing country's economy. Colonial rule was highly exploitative" (Noyoo 2008:43).

In the researchers view, this attitude by the colonizers is one of the contributing factors to the problem of poverty which are being experienced in the present day Zambia. During the 1950s, white settlers began flirting with the idea of a federation of three colonial territories. In effect, the federation of Rhodesia and Nyasaland was created to pursue only the settlers' interests. Noyoo put the time limit to the federation when he candidly states that:

"This arrangement lasted for ten years from 1953 to 1963. In this period, there was also lack of settler self- determination from the British Crown. However, this move was vehemently opposed by the African liberation movement in the three countries of Malawi, Zambia and Zimbabwe. In fact, the federation was one issue that galvanized Africans around the call for self-rule. For Zambian, the federation was a double blow, firstly, the rights of Zambians were usurped by white settler population and secondly, and more important was the fact that all its wealth was siphoned off to Salisbury, in Southern Rhodesia (the capital of the federation) to build that country's infrastructure. The federation of Rhodesia and Nyasaland had only benefited Zimbabwe at the expense of Zambia" (Noyoo 2008:43).

The researcher observes that the federation was, therefore, the major contributing factor to poor infrastructure development, such as schools,

universities and hospitals in Zambia because most of these were built in Southern Rhodesia. One of the famous educationalist and politician John Mwanakatwe said that:

"Zambia's own birth right had been whittled away for the benefit of southern Rhodesia. Money from the mines was being spent for the benefit of Southern Rhodesia. It was there that the roads were built; it was in Salisbury and Bulawayo that buildings were constructed in an unprecedented economic boom. In fact, it was in southern Rhodesia that the defence forces were based, that the federation airline had its headquarters and from which the Rhodesia railway system was controlled. Although the copper mines were 1000 kilometres away in Northern Rhodesia, the owners of the giant mining groups established head offices in Salisbury far away from the scene of operations" (Mwanakatwe 1994:45).

The researcher finds such a move to be very unfair to Northern Rhodesia, and it has cost Zambia a lot in infra-structural development; as compared to Southern Rhodesia, where all the developmental resources were channelled. This has prevented Zambia from developing and uplifting the standard of living of its people. Due to this unfair treatment, Zambians were determined to fight for Independence. The main political movement against colonial rule in Zambia was the United National Independence Party (UNIP) and it was headed by Kenneth David Kaunda.

UNIP's firebrand- type politics endeared it to the masses were, in most cases, poor and extremely disadvantaged by the racist policies of the colonial government of Northern Rhodesia. UNIP had split from the Northern Rhodesian African National Congress (NRANC) which later was renamed to the African National Congress (ANC). The ANC was Zambia's first political

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organized group that was fighting colonial rule and its president general was Godwin Mbikusita Lewanika. Therefore, Harry Mwanga Nkumbula became the president with Kaunda as secretary general. Kaunda then split from ANC, in 1959, to form the Zambia African National Congress (ZANC); which was later known as UNIP. Its leader was Kenneth Kaunda; who eventually led Zambia to Independence. Nevertheless, this achievement was not by all means a *fait accompli* as it was not plain sailing for the UNIP at the polls during the elections of 1962.

These elections were aimed at settling the stage for African self-rule and also to prepare for the country for independence two years later, through another round of general elections" (Noyoo 2008:44). The fight for freedom was to improve the lives of the poor Zambians; who were not given a chance to develop during the colonial rule. In view of the above, the researcher finds these Zambian historical events to be helpful to see how Zambians have maintained unity in order to achieve the political independence of the country.

The same unity of purpose can help Zambia to fight poverty and achieve economic independence.

5.3.4 The Making of a Post- Colonial Society

The post-colonial period can be better understood if it is further designated under several historical eras that the Zambian nation traversed, due to various political developments: namely, the first, second and the third republics. During the first republic, Zambia was proclaimed an independent sovereign state, while the second republic will refer to the period when Zambia was declared a one party state. The third republic denotes the period when multi-party politics were

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re-introduced in the country and Zambians began to embrace the values of democracy.

It is important to bear in mind that even though UNIP was popular with the masses, it did not win an outright majority at the polls in 1962; as stated earlier. Prior to the elections of 1964.These historic elections which allowed Africans participation for the first time resulted in a coalition government had been in place for two years. During the 1962 elections, the United Federal Party and the Liberal Party, two parties which were led by the settlers had salvaged a total of 17,000 and 1500 voters, respectively. Therefore, Kaunda and UNIP could not form an African government as the elections were a stalemate with no outright winner. Effectively, only a coalition government could be mandated to rule Northern Rhodesia as it prepared for self-government.

Kaunda courted and convinced Nkumbula to form a coalition government with him. This, then, made it possible for Zambia's march towards self- government and to evolve to the next stage, which were the 1964 elections.

All these initiatives were pre-conditions that were set by the colonialists for Zambia to attain her independence. The point to note from these assertions is that in spite of being autonomous on the overthrow of colonialism, the Zambian society was not politically homogenous as UNIP. Kaunda had attempted to attain this in later years, but a plural society that had a wide array of political interests. Also, Kaunda was not the saviour of Zambia from colonialism, as the UNIP's propaganda machine wanted people to believe when the country's history was distorted by the one-party state.

It should be noted that other segments of the Zambian society that were not members of UNIP, had also fought for Zambia's independence. Equally, if Nkumbula had been selfish, power hungry or unpatriotic, he would have sided

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with the settler parties and this would have stood in the way of Zambia's quest for independence. Ironically, immediately after Zambia became independent, Kaunda and UNIP worked quite rigorously to undermine and ostracise Nkumbula and the ANC (Noyoo 2008:45). There were also already calls for a one-party state and the need for nationalizing Zambia's key industries. Kaunda and UNIP also made sure that they reneged on certain commitments that they had made with certain sections in the colony, prior to independence.

An outstanding issue that was not honoured by the Zambian government after independence was the Barotseland agreement of 1964. Just like Nkumbula, if the Barotse royalist or the Lozi nation at large had been selfish, they could have formed a pact with the settlers or better still seceded from Northern Rhodesia. This could have, in the process, thrown the whole independence initiative into disarray. Therefore, the institutionalization of the one party system in Zambia was not justified at all. It was selfish, uncalled for and coasted Zambia tremendously as it retarded the country's development; which resulted in acute poverty.

5.3.5 The First Republic

Zambia became independent on 4th October, 1964 and its president was Kenneth Kaunda, the son of an evangelist missionary that sent by the Church of Scotland for church work in the Northern Province of Zambia. Chikulo stated that, "Kaunda was born in this area in 1924. During colonial rule UNIP was forceful in advocating for an egalitarian and non-racial society premised on African values, which later became a working ideology of UNIP known as humanism. As a condition for granting Zambia's independence, nationalist leaders had to accept a multi-party system and a political neutral civil service

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modelled upon metropolitan lines. In consequence, civil servants were instructed to adhere to universalistic criteria and to insist on the separation of powers, on the distinction between politics and administration" (Chikulo 1985).

At the time, there existed a lot of international goodwill in terms of advice to the new Zambian government, for example, help came from the United Nations and other international organisations. These agencies were in the forefront in sending advisors and personnel to help the new nation. The country was also privileged to have the advice of renowned development experts like Dudley Seers and many more, at its disposal. Noyoo alludes to the fact that: "For the better part of the 1960s and early 1970, Zambia experienced positive growth in the economy, enabling people to easily access free quality health care, education and social welfare services. All these things were made possible by soaring copper prices that earned the country substantial foreign exchange. Copper was and still continues to be Zambia's economic mainstay. Nevertheless, this growing picture would diminish when copper prices plummeted on international markets, leading also to the implosion of the country's economy. Other factors, for example, political misrule and mal-administration also hastened the economy's downfall" (Noyoo2008:46).

As poverty levels began to spiral out of control in the 1980s and 1990s, the signs were clear that the country was headed for tougher times. At that time, the authorities began to realize that there was poverty in the country. By the end of the twentieth century, Zambia was categorised as one of the poorest countries in the world; from being one of the richest countries in Africa, and only being out-placed by South Africa in the 1960s. One may wonder what went wrong. However, this section is an attempt at shedding some light on what could have been the country's performances in the political and economic arenas that, in-turn, negatively affected the country's human development standing. Maipose,

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however, states, "That Zambia inherited a lopsided economy that dogged development efforts at the outset. The economy had inherent structural weaknesses; firstly it was primarily and extremely dependent on the copper mining industry which accounted for about 40 per cent of the gross national product (GNP), 92 per cent of the total export earnings and 71 per cent of government revenue and about one third of employment in the directly productive sectors. Secondly, there was lack of internal sectorial linkages. The mining sector punish Zambia as a country for forcing political independence on itself, and the move was developed with mineral backward of forward linkages to the rest of the economy and thirdly, the economy manifested regional dualism and racial inequality" (Maipose 1989:65).

It is in the researcher's view that the developed countries degraded down copper prices in order to punish Zambia and its people for orchestrating political independence .This stance resulted or contributed a lot to the development of the poverty crisis that Zambia is currently facing. Maipose also said that the implication of the former was that the industrial manufacturing and agricultural sectors were largely undeveloped and remained not integrated into the economy. The country's GNP sector accounting stood at 6.1 per cent for industrial manufacturing and 11.5 per cent for the agricultural sector. Also, related human resources development and utilisation was below par as it was manifested both in the general chronic shortage of qualified and experienced manpower and, to some extent, the inappropriate attitudes associated with elitism and amateurism from the old British system (Maipose 1989:67). Mwanawkatwe points out that, "the colonial administration's legacy in many areas of development was poor. The network of good roads and effectively telecommunication systems existed mainly in urban centres for use by the white settlers" (Mwanakatwe 1994:18)

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Although there were these setbacks, immediate post-independence development surpassed by far what the colonial administration had achieved in the seventy years of their rule. Kenneth Kaunda will be remembered for many years for building sound economic and social infrastructure following Zambia's independence.

Mwanakatwe notes that "it is the vision and vigour with which development programmes were implemented during the first ten years of Kaunda's term of office as president of Zambia, which will endure with the passing of time" (Mwanakatwe 1994:18). This discussion contends, though, that it was not accidental that Zambia's development rapidly expanded during this period.

It was not just the economic boom that necessitated this, but also the fact that Zambia, from 1964 to 1972, was a plural society with functioning opposition politics. Parliamentary politics were essential in seeing to it that the ruling party fulfilled the dreams and aspirations of the Zambian people; through checks and balances. Furthermore, the first cabinet, which was led by Kenneth Kaunda, has been described as the most professional and educated of his 27 year rule. Many of these individuals had sat in the trenches with Kaunda as they together fought colonial rule.

For instance, "the late Simon Mwansa Kapwepwe, Nalumino Mundia and Arthur Wina were men of high stature and calibre who would not allow Kaunda to get away with misrule. They were neither 'yes men' nor did they feel that they owed him anything as they all had strong struggle credentials. Kaunda was merely a colleague and a brother, and not a demi-god. Therefore, most of the positive strides that were made by UNIP during the first republic should also be attributed to the multi-party system that kept the ruling party in check and denied it 'carte blanche' in matters relating to Zambia's development, even

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though Kaunda and UNIP had accused the opposition of practicing tribal politics, at least this burgeoning democratic system demanded transparency and accountability. It was opposed to the one-party philosophy that UNIP espoused and which Kaunda explicitly sought immediately after independence" (Noyoo 2008:47).

During the 1960s and early 1970s, the agricultural sector also received considerable attention from the government. Co-operatives were set up around the country, together with other initiatives. The credit organization of Zambia (COZ) was also created in order to enable poor farmers' access to loans in order to help them in their purchasing of agricultural implements. In this sense, Zambia was aspiring to become a development state in this era.

"The development strategy that was pursued in the 1960s and 1970s was import-substitution industrialisation; which had emphasized the expansion of public ownership and central planning within the frame work of administrative controls over prices, imports and foreign exchange allocation. Price signals and incentives were accorded only a minor role in policy making. However, such controls imposed a severe burden on the country which had extremely limited human resources in management and economy. Public sector enterprises were, typically, either inefficient or hamstrung by the centrally imposed pricing policies which threatened their financial viability" (Noyoo 2008:48).

During the first republic (1964-1972), Zambia followed what was referred to as the mixed economy. Private enterprise was encouraged to flourish, although the government was also very active in the economy; especially in the area of infrastructure development and agriculture. Having inherited a backward and mono-commodity type of economy, the state was compelled to diversify the economy, but with little success as Ndulo observes:

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"This has been the prime objective of not only the post-colonial government but also of the colonial government. They all espoused the diversification of the economy away from copper both in terms of the share of copper exports in total exports and domination of the copper industry in the economy.

The implementation of this policy has however proved elusive, partly because both governments have used copper resources in their efforts to diversify away from the dependence on copper. This policy is likely to be contradicted in itself. It is similar to the old problem of trying to cure a drug addict with drugs. Inevitably it has had the tendency to lock the economy into more copper investments, so as to generate more revenue and foreign exchange to expand the other sector of the economy" (Ndulo 1985:18).

The researcher supports what is said because it is the same policy that destroyed the mining sector of Zambia. The money from the copper sales was used elsewhere, in the name of diversification instead of recapitalizing the sector and opening more mines. During the same period, the government also invested heavily in human development: with schools, hospitals, roads and houses being built for the benefit of the Zambian people. During this era, it can be said that the government had in deed scored very high marks as it elevated the living standards of Zambians and without a doubt; it was truly a caring one.

Zambia had already embroiled itself in regional politics even before the independence gains were consolidated. Liberation movements in the region were given sanctuary as they fought colonial rule. Despite demonstrations from the opposition as it advised the government to tread carefully on this issue. Given Zambia's fragile economy and precarious geographic location, Kaunda and UNIP, nonetheless, went ahead and courted the wrath of minority white

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regimes in the region, with devastating results for Zambia's economy development.

5.3.6 The Second Republic

During December 1972, Zambia was officially proclaimed a one-party state and a year later, the consolidation of this system earnestly started. All opposition political parties and activities were, effectively, banned. The country's political landscape was now dominated and controlled by one party, the UNIP. In the same vein, the economy also quickly changed into a commandist type of management with the state now assuring direct control of the country's industries. Therefore, public enterprises pre-dominated in this period; after the Mulungushi and Matero reforms of 1968 had paved the way for the government's involvement and almost total control of Zambia's economy. This was also a contributing factor to the problem of poverty in Zambia.

The one-party state can be referred to as one of the darkest times in Zambian history. During this era, decent and alternative views from those of the ruling party were thwarted. All spaces for political contestation were closed down and Zambia slowly became a regimented society. There were also arbitrary and mass detentions of Zambians who were perceived as enemies of UNIP and Kaunda. Innovation and talent were treated with suspicion and perceived as potential threats to the single-party rule. Business persons or wealthy individuals were also targets of the one-party state, and they, in turn, felt insecure. The country began to mark time in this period. Indeed, the room for competition and an adherence to the merit system were virtually wiped out during this period. Kaunda became highly unpredictable and autocratic during this form of government. Due to such policies and attitudes of leadership in the second republic, the once rich country in Africa became one of the poorest.

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In many respects, the one-party state stalled the forces of social change in Zambia. For instance, brakes were put on Zambia's political evolution and for seventeen years, the country was bogged down in the politics of one-party, UNIP. The government did not augur well for the growth of democracy, political maturity and an appreciation of competition as well as diversity in the political arena. It is the one-party state that effectively snuffed out the plurality of the Zambian society and spirit of open dialogue, transparency and constructive criticism. That is the reason that the third republic proved to be a political circus; due to primarily the leadership void that was created by the one-party state.

This also had a knock-on effect on associational life and the vibrancy of civil society. The state of emergency that was put in place by the colonial government just prior to independence and was later inherited by the UNIP government became an effective tool in quelling political opposition by the Kaunda regime (including students) for twenty seven years. Up to the demise of the single-party state, Kenneth Kaunda continuously refused to lift the state of emergency.

Political intimidation, harassments and threats were part and parcel of the one-party system's daily lesions. The one-party state had also bred laziness in the manner that people expected hand-outs from the government, and this situation had suited Kaunda as it created a passive populace. That is why patronage was extremely high during this era. Ndulo states that, "The one-party state was top heavy, wasteful and mostly less innovative. It had also subsidised urban consumption at the expense of agricultural production in rural areas. Freeloading also meant that people were no longer willing to pay for services and expected everything free of charge.

This ingrained culture proved extremely detrimental to Zambian families and communities, when the economy was liberalised, as they could not immediately move away from this dependent mind-set to one of self-reliance"(Ndulo1985:17).

He further argued that, "…as a consequence of the above, the economy went into deep recession. In fact it was already facing a crisis in its external account, around 1975, before the start of the third national development plan. In 1978, the IMF was, as the then minister of finance put it, invited to Zambia to help the country resolve its balance of payment crisis, this overture then introduced an external factor into the formulation of economic policy" (Ndulo 1985:17).

By the 1980s, attempts were made by the Zambian government to stabilise the economy, while its external position was also becoming critical with the shocks to the world interest rates and oil prices compounding the problem of debt and low copper prices. The pressure on the government to carry out significant reforms, and the bargaining power of the IMF and the World Bank, increased significantly as the external position weakened (Pearce 1994:86-97). After the external economic jolts suffered in the early 1970s and an attenuation of the economy's performance in the 1980s and 90s, Zambia's total external debt had risen to unimaginable levels by the new millennium. The country's total stock of external debt amounted to US $7.1 billion by the end of 2004 (Jubilee Zambia, 2005:2).

It must be stated that Kenneth Kaunda and his colleagues, with all their shortcomings, can be said to have had Zambia's best interest at heart. Indeed, this characteristic was clearly exhibited when Dr Kaunda lost power during the 1991 elections.

After all the elections result were tallied and showed that MMD was in the lead, Kenneth Kaunda immediately held a news conference over the air waves of Zambia's state broadcaster, the Zambia National Broadcasting Co-operations (ZNBC), informing the nation that he had accepted the will of the people and graciously conceded defeat. He went on to thank the incoming president Fredrick Chiluba and began waiting for him at the state house, so that he could hand over the reins of power.

The former president had to wait for more than four hours while the MMD and Chiluba were busy celebrating. Kaunda's magnanimous attitude in defeat, has remained imprinted in the minds of the Zambians, and left a soft spot in the hearts for 'the father of the nation'. These days **Dr Kaunda** is a much respected person by many Zambians, because of the peaceful transition; which he personally facilitated when he was defeated during the 1991 elections. These days, the old man or "ba mudala" as he is fondly called by many Zambians, is involved in many causes of social justice such as **HIV/AIDS** advocacy (himself having lost a son to the scourge in 1996 and being the first political leader in the world to come out publicly on a personal tragedy to AIDS), environmental and poverty related issues. From time to time he is also called upon by African leaders to offer advice on certain issues of critical concern. He also plays an advisory role to both the ruling party and the opposition; especially when the country reaches a political stalemate. The end of Kaunda's UNIP's rule was to usher into power a breed of selfish and amoral leaders who further plunged Zambia into abyss of despair. However, many Zambians were at the time simply euphoric with the change.

5.3.7 The Third Republic

Fredrick Titus Jacob Chiluba swept to power in 1991, riding on a crest of popularity that had only been witnessed in Zambian politics during the early post-colonial years. There were distinct shifts that emerged with the third republic. The return to a multi-party political system entailed changes in the operations of, among other institutions, the legislature, the judiciary, the cabinet and the public services" (Mukwena and Lolojih 2002:215), to re-orientate some of these institutions to the new political dispensation, the government embarked on governance and institutional reforms, and launching the public service reforms programme (PSRP) in November 1993. This reform was to improve the quality, delivery, efficiency and cost effectiveness of public services to the people of Zambia.

"The three main components of the PRSP were: restructuring of public services, management and human resources improvement and decentralization and strengthening of the local government" (Mukwena and Lolojih, 2002:15).On the economic front, the deregulation and liberalization of institutions were set into motion. Public enterprises were unbundled with many state owned industries either being privatized or simply shut down. Instead of following prudent and well thought out policies of stabilisation, the new Movement for Multi-party Democracy (MMD) literally mortgaged the country; which resulted in high poverty levels.

The privatisation programme was ill-conceived and all caution was thrown to the wind. In certain instances, companies were stripped of assets by unscrupulous individuals posing as foreign investors. Fredrick Chiluba, a former labour leader was at the helm of the new MMD government, when the decision to liberalise Zambia's economy was made.

It was thus ironic that this individual would profoundly betray Zambian workers when the MMD government began to strictly adhere to an IMF/World Bank led structural adjustment programme (SAP). Again, as in the past, the implementation of the SAP by the Zambian government, in collusion with its donor "masters" was shrouded in secrecy and was neither transparent nor consultative in approach"(Noyoo2008:50). The effects of the SAP were immediate and drastic: the Zambian currency, the kwacha, was devalued by 120 per cent. Prices and bank interest rates were freed, while trade and foreign exchange controls were liberalised.

"The privatisation programme saw nineteen state companies sold and 20,000 public sector workers sacked with a further 50,000 retrenched. Living standards declined rapidly with malnutrition affecting nearly 50 per cent of the under 15 age group and at least 30 per cent of the adult population. In the same period, (eighteen months to be exact), the erosion of the manufacturing industry had effectively commenced. As a result, Zambia witnessed an unprecedented fifty-six strikes by workers in the first nine months of MMD's rule, who demanded the government's resignation. But Fredrick Chiluba and his government were resolute and did not relent" (Noyoo 2008:51), the Chiluba's MMD government greatly contributed to the collapse of the Zambian economy; which is the major contributing factor to the poor living standards of the Zambian people.

Due to the policies of the MMD government, Zambia became the dumping ground for all sorts of goods that further undermined the local manufacturing base. There were no stringent measures to counteract the influx of such goods as the economy was supposedly liberalised. The liberalisation of the economy also meant that certain ridiculous concessions were made to some investors.

Tax free incentives to business entities like Shoprite effectively meant that they could import everything from South Africa for the Zambian consumers without paying any Tax for the period of over five years. Thus, there was the importation of agricultural products such as vegetables, tomatoes, onions etc, from South Africa that, then, negatively impacted on Zambia's agricultural base. These products could have been easily secured in Zambia. Such was the force of Chiluba's privatization programme.

Some companies that took over the operations of former state enterprises were no better off or even produced products which were of low quality. Many did not engage in infrastructure development, but merely took over the buildings of the shops of Mwaiseni of the National Import and Export co-operations (NIEC) stores were simply bought by Shoprite; Shoprite did not even build one shop, but simply renovated these dilapidated buildings and commenced trade. It was after five years that they started building new shops. Noyoo makes a point that the policy framework that was put in place by the MMD did not deliver any new impetus to economic growth and social progress in the 1990s. During 1991-1998, the average growth was negative, with annual growth rates being positive in only three out the eight years. The GDP per capita declined from US $305 in 1990 to US $257 in 1995. In 1998, the economy contracted by 2 per cent, thus lowering income per capita by around 5 per cent. Even though real GDP grew by 2.4 per cent and 3.6 per cent in 1999 and 2000, the economy did not perform well.

"Zambian consumers also suffered high levels of inflation throughout the 1990s, with the rate peaking at 188 per cent in 1993 before falling to annual average of 26 per cent at the end of the decade" (International Labour Organisation, 2005).

The privatisation programme in the ten years rule of Chiluba and the MMD had devastating effects on the social fabric of Zambia. The government's approach can even be said to have been callous in some ways. Many workers that were retrenched from various state owned enterprises were never paid their dues. Many of the employees of such organizations wallowed in poverty and even died whilst waiting for their retrenchment packages. Up to date, there are some retrenched workers who are still waiting for their severance packages. The plight of the former employees of the defunct United Bus Company of Zambia (UBZ) is a case in point. Up to now, some of the UBZ former workers have not been paid their packages in full. The MMD government destroyed the economy of the country to the extent that it will take many years to build (Noyoo2008:53).

The question to ask is: where was the prophetic voice when such things were happening? The church lost its prophetic voice and failed to, pastorary help Chiluba as a sitting president. This is directed especially to my church – the United Church of Zambia, where President Fredrick T.J.Chiluba was a member. Even if they had tried, it should be in a very small way; which we cannot even talk about. The church is the voice of the voiceless in any situation. If the government is not doing their work with regard to the expectations of the people, the church should come out and speak for the people. The researcher feels that the church in Zambia did not play its pastoral role during the Chiluba's and MMD's rule from 1991-2000. The lesson should be learnt from the past mistakes, in order to improve the present and the future. With the above history, let us now analyse how poverty crept into Zambia and its people.

5.4 POVERTY PROBLEMS IN ZAMBIA

The description of Poverty is monumental, as it is not easily defined. It has many meanings, and many facets. It is composed of a variety of individual and

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collective experiences which, with time, are changing in structure, significance and features. It is for this reason that those who study poverty contend that there is no one correct, scientific, agreed definition, because poverty is inevitably a political concept and thus: inherently, a contested one. Therefore, to begin the discussion, several questions could be asked. What is poverty? How is the poverty situation in Zambia? What is the Biblical meaning of poverty? But the central question remains; what is the nature of the poverty in Zambia?

5.4.1   Definition

Those who study poverty contend that there is no one correct, scientific agreed definition, because poverty is inevitably a political concept, and it is inherently a contested one. Although poverty is a contested phenomenon, it is generally agreed that it is a problem and one thing that there is no disagreement over is that something must be done about it. The Oxford Learners' Dictionary simply defines poverty as "the state of being poor" (2009; 910). From this definition, one still needs to define "poor" in order to have a clear understanding. In a simplifying way, again, the dictionary (2001:910) defines "poor" as having very little money or not having money for basic needs. Hence, poverty means a state of not having or having little money for basic needs.

However, restricting poverty to money as the definition is not informative enough. What about material assets?

This definition accommodates assets since they can be converted into liquid money and purchase goods. But this definition can be extended further: what are the needs and who determines them? Take for instance, a Congo forest

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Pigmy, does he need a house? Pieterse, when citing May and Go vendor's definition, said, "Poverty is the inability of the individuals, households, or entire community to commend sufficient resources to satisfy a socially acceptable minimum standard of living" (Pieterse 2001:30), this definition underscores the same idea as the World Bank that poverty is the inability to attain a minimal standard of living but, this understanding of poverty also does not state who determines the living for the people. Could someone from New York or London say that the people in Chiundaponde (one of the rural villages in Zambia) are poor because they cannot afford a Mercedes Benz? Therefore, the World Bank, in attempting to clearly underpin the definition of poverty, outlines some descriptive aspects that embrace the various facets of poverty. (Http: www.worldbank.org/poverty/mission/upl.ht, 2004:1).The researcher takes the above lectionary definition as an eye opener into deeper definitions of poverty, because to the researcher, poverty is not just about having little money, or not having money for basic needs, it goes beyond that, as we shall see in other definitions.

The above description of the various aspects of poverty clarifies it. The description captures the person's context and experience. In that sense, then, poverty is contextual and experimental, this is consistent with its relative nature. Pieterse offers guidelines for understanding of poverty; which also echoes poverty's experimental nature in agreement with the World Bank's description. Pieterse wisely states that, "what poverty means is the poor's own experience" (Pieterse 2001:30).

He goes further to apply the experimental dimension of the poverty to the South African context where he says, to South Africans, poverty means not knowing where the next meal is coming from, or fearing eviction from their meagre

dwellings because they cannot pay the basic rental. There is also fear that the breadwinner will lose his job (Pieterse 2001:30).

The researcher agrees to what Pieterse said here, because it gives the Zambian situation, as it is experienced by many poor people in urban unplanned settlement, where the people really do not know where next meal of the day will come from. In many households, they only have one meal a day. At the same time, many families live in fear of eviction, because they are unable to raise the money to pay for their meagre dwelling; as Pieterse puts it. However, Myers in his article 'what is poverty anyway?' introduced a spiritual and relation dimension to poverty. He argues that "we should move beyond understanding poverty as the absence of things and knowledge. The heart of poverty, he argues, is a spiritual issue and relationship that does not work, and power that is misused" (Myers 1991:580).

However, though poverty is experimental and contextual, as Pieterse and other writers rightly argue, it is important to develop indicators to determine it; otherwise donors will not be able to fund poverty alleviation projects. Therefore, the projects should be focusing on the objective aspects of poverty; Burkey described it in concrete and measurable terms. He defined it in "terms of basic needs, which are those things that an individual must have in order to survive as a human being, these need include clean air and water, an adequate and balanced food, physical and emotional security, physical and mental rest and culturally and climatically appropriate clothing and shelter" (Burkey 1993:34). He further says that:-

"the human race does not depend on the survival of a single individual, but on the survival of communities; hence the individual needs should include those of the community. These community needs are defined as sexual regeneration, a

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system of communication, a belief and educational system for cultural continuity, physical and cultural security, a political system defining leadership and decision-making, and systems of health and recreation for maintaining the well-being of sufficient numbers to maintain the community" (Burkey 1993:3).

Poverty is determined, firstly, by measuring the Gross National Product (GNP), i.e. the total value of a nation's annual output of goods and services, thereby classifying countries as low, middle or high income countries. Secondly, it is determined by measuring the Physical Quality of Life Index (PQLI), which is the state of people's health and welfare; and the standard factors are: life expectancy, child mortality and adult literacy. Thirdly, it is measured by means of the Basic Needs Approach (BNA), where the presence or absence of minimal basic human requirements for life, as well as essential service, indicate the degree of poverty, or the level of standard of living. The basic requirements are : adequate food, safe drinking water, suitable shelter and clothing, as well as basic household equipment; and the services measured are: sanitation, public transport, health and educational facilities (Burkey 1993:4-5). With reference to poor HIV and AIDS affected people, they are always at the bottom of whatever poverty measuring scale is used.

The researcher finds it difficult to endorse the above academic analysis of poverty from the north, because it may not have an impact in Africa. We have to take it up as Africans to analyse our own poverty situation. We can only refer or learn from the north in order to come up with our own context. However, it is important to emphasise that, of all the poverty measuring approaches, non can completely identifies and quantify poverty. But for the working definition of the poverty, it could be necessary to indicate that the poor that are referred to in this research are people who fall below the generally

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agreed minimum scales, as above. Furthermore, these people should be perceived in their communities (context) as poor.

The researcher feels that it is crucial to highlight that pastoral caregivers should have a clear contextual working definition and understanding of poverty for the people that they are serving to appreciate it. Though there are poverty indicators, one should be warned about the possible dangers of such global indicators. If the income indicators are employed in many rural communities, very few or none would be above the poverty line in countries like Malawi, Zimbabwe, Zambia, Mozambique (just to mention a few). However, these people would be clear among themselves about who are the needy in the area.

In such situations, it would be unwise to rigidly stick to global indicators, since none would care and assist the other. In fact, in many cases in Zambia, relative poverty may be the best way to measure poverty and to mobilise interventions. Communities are aware of the orphans and needy widows that require assistance such as agricultural inputs. Therefore, pastoral caregivers in poor communities should be sensitive about this fact. The community and the church should define their poor and then jointly intervene.

"Thus poverty should be viewed as a local and community issue in mobilising interventions. Notwithstanding the importance of doing something about poverty, the advances that have been made in various parts of the world since 1960s, particularly in refining the definition and measuring the extent of poverty, are extremely important. These have shaken the dominant mainstream concepts (the western concepts in particular) about poverty, rectifying the situation and bringing in conceptual thinking of poverty that is representing of local context."(Silungwe 2001:1).

It is not within the scope of this study to discuss all dominant western concepts although it must be acknowledged that most debates about the conceptual problem of poverty, and its measurement have relied heavily on western theoretical and conceptual perspectives. The implicit intention of this study is to assess that poverty is a problem and the church should actively be involved in the fight to alleviate it.

A lot is known about the effects of poverty; how it squanders human resources, and how it undermines the development potential of countries. For instance, in most developing countries, there is correlation between insufficient basic health services and poverty, school enrolment and poverty, between gender discrimination and poverty, and between lack of access to credit opportunities and poverty. Therefore, poverty is defined and measured by hunger, poor shelter and inadequate clothing, frequently accompanied by ill health and illiteracy, are features that would assist us make judgement about what the real problem is. In trying to answer the question: "is poverty a problem?" Alcock (1997:3) cites Oppenheim and Harker (1996:4-5) who argue that poverty means going short materially, socially and emotionally. It means spending less on food, on heating and on clothing than someone on the average income.

Above all, poverty takes away the tools to build the blocks for the future; your life chances. It steals away the opportunity to have a life which is not marked by sickness, a decent education, a secure home and a long retirement. On the other hand, as Christians, we see and experience the need for others in the community and this has an effect on us. It is at all possible to define poverty by considering the criteria we apply. Perhaps the UN definition on poverty could be helpful, as it states it as: "The denial of opportunities and choices most basic to human development to lead along healthy, creative life and to enjoy a decent standard of living, freedom, dignity, self-esteem and respect from others."

Within this section on poverty, the researcher will bring to the readers' attention, that within Zambia, poverty has contributed generally to young people being involved in immoral activities, e.g. drug abuse and prostitution. These young people feel that they are less human being, who has no one to care for them. Therefore, the church should be concerned about such people and give total pastoral care to them as they feed and clothe them.

5.5 POVERTY SITUATION IN ZAMBIA

This section provides a brief assessment of Zambia's present poverty situation. Zambia's present poverty situation is a result of more than three and a half decades of decline in the economy, in public services and virtually, in all major indicators of human development (sees Zambia Human Development Report 1998). "During the period of independence in 1964, Zambia was one of the richest countries in Africa. The Zambian government was able to provide free and, almost, universal social services to its citizenry. Today, Zambia is classified as one of the poorest countries in Africa. In fact, the transition from being one of the richest countries in Africa to one of the poorest took less than a generation" as pointed out by Anderson (2000:9), "much of Zambia's economy decline is attributed to the failed past policies that led to an unbalanced and unsustainable economic structure within the country. The historical analysis of Zambia, from colonial days to the present, referred to in the previous section of the chapter attempted to give the stages of transition from being one of the countries with sound economy in Africa to one of the poorest economies. A recent Zambia poverty study which was conducted by the United Nations Children's Fund states that the immediate manifestation of poverty in Zambia has grown to such an extent that the country can be said to be experiencing a social crisis" (UNICEF 2006:33). According to this study, among the most critical symptoms of this social crisis are worsening problems of the public

health, and life expectancy; which has deteriorated due to the coming of the HIV and AIDS pandemic. The study adds that under these circumstances, the ability for people to cope on a day-to-day basis has been drastically diminished, and many people have adopted unhealthy lifestyles that seriously threaten their present and future wellbeing.

The study also goes on to state that roughly six million people, equivalent to a poverty line, are employed as a measure of poverty; that line is constructed based on the food-basket approach. The food-basket approach calculates the cost of acquiring basic food items that provide a basic minimum caloric requirement for an individual per month" (Central Statistics Office 2008:11). Most Zambian poverty studies argue that "if the poverty line is reduced to cater only for basic nutritional needs, most Zambians will fall below the line" (World Bank 2008:2).

The researcher does not fully agree with such measures of poverty, which do not fit within rural Zambian communities; where the food basket approach is out of context. A better way of looking at this could be found in Zambia's economic decline which is coupled with the subsequent implementation of a vigorous Structural Adjustment Programme that is referred to, from now on, as (SAP). In 1991, it had led to the stagnation and collapse in people's livelihoods and in available forms of social support as already noted in chapter 3. A general argument is that the incidences and intensity of poverty in Zambia has increased with the implementation of the SAP.

The social and economic costs of SAP resulted in massive jobs losses due to retrenchment and redundancies in the public and private sector, decline in real wages, increased taxation, and reduced access to economic resources among people. Despite some partial and half-hearted attempts at adjustment since the

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1980s the situation worsened, the reforms were neither systematic nor sustained. Precisely, it is clear that, in Zambia, the structural adjustment programme has not worked for the majority of the people; as the population experiences a drastic decline in school enrolments, disturbing rises in majority and mobility rates and so on (see Zambian Human Development Report 2008).

Since the mid-1970s, the living standards declined in Zambia. A study by Bonnick (1997:48) states "that a 1994 internal consultative group report noted that the deterioration in nearly every social indicator reflects Zambia's deepening poverty" a point, which is also observed by Chisanga (1999:37) ,who claims that "in Zambia, all major indicators of human development are largely negative. In other words, the broad reform programme, which includes Zambia's poverty strategy, has not produced the desired results in the long term, but rather, it has led to the deterioration of quality, and access to social services. Those who have been hit the most are the poor, both in urban and rural areas; although the living standards of the middle and high-income groups have been eroded as well."

A study that was conducted by the World Bank (1998) shows that in 1991, about 69 per cent of all Zambians lived in households with expenditure that is below a level of sufficient to provide for basic needs. The same study maintains that poverty prevalence stood at 76 per cent, and was more pronounced than urban poverty, and is especially severe in the remote districts of provinces where people engage primarily in semi-subsistence farming. In fact, recent studies indicate that the poverty levels in Zambia have risen since 1996. The latest figure from the Central Statistics Office's Living Conditions Monitoring Survey (LCMS) 2004, suggests that the total number of poor people in rural areas is 86 per cent, while it is 56 per cent in urban areas. The study further

states that there is a 17 per cent of people who live above the poverty line in rural areas, while the figure in urban areas is at 44 per cent, see table, below.

Table 1: Incident of Poverty by Rural/Urban.

	Total poor %	Extremely poor %	Moderately poor %	Above Poverty line %	Total Population
All Zambians	73	58	15	27	10,168,00
Rural	83	71	12	17	1,344,000
Urban	56	36	20	14	3,824,000

Source: http://www.ccjp.org.zm/sap_mon 23.htm.

According to the Central Statistics of Zambia, most of the urban poor live in unplanned squatter settlements (commonly known as shanty compounds) on the

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periphery of urban centres, where lack of legal status and provision of basic community services, for example, clean water and electricity, constrains their productivity. Related to this, is that most squatters do not possess title deeds on houses, and hence; they cannot use them as economy, through unregulated street vending and illicit activities.

The researcher's case study is based on the two United Church of Zambia poverty alleviation community projects namely: the Mpongwe and Chipembi community projects. In summation, the level of poverty in Zambia and the plight of the poor who are struggling for survival are vividly illustrated by the UNDP Development Index.

Zambia is ranked 163 out of 173 countries, with inadequate health and educational services, with shocking social indicators of life expectancy, maternal and child mortality, etc. Through HIV and AIDS, poverty is induced and is known as poverty-causing pandemic that effects and affects all of us in the country.

5.5.1 Analysis of some of the causes of poverty in Zambia

The latest statistics of economic censors will be released in 2012, which is not captured in this research. The researcher has used statistics from 1995 to 2010. Other information after 2010 may be included just to give a clear picture of the present. Some of the causes of poverty in Zambia include: the lack of access to basic services. Others refer to public and macroeconomic policies that have been adopted by the Zambian government during the years of prosperity, immediately after independence, to have contributed to this plight. Also, the harsh impact of SAP, as several studies on poverty in Zambia, seem to agree that inappropriate policies served to undermine much of the basic social, and cultural fabric of the Zambian society and the weakened Zambia's capacity to

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help itself" (see UNICEF 1996:24). For example, an important common main feature, post-independent Zambia, was the belief that the state should take care of every Zambian (Graham 1994:164). In other words, the traditionally self-help method was replaced with a culture of dependence on the state.

At the time of independence, when funds were readily available, this precept did certainly lead to better living conditions, and access to services for a large majority of Zambians. However, when the economy started to decline and the effects of misguided government policies were finally felt, these improvements all but evaporated. These factors lead to a situation of overall incapacity and lack of initiative, one which Zambia is still trying to break free from.

However, the decades of party and government hand-outs have all but destroyed of the Zambians' tradition of self-help, with the result that grass roots movement of Non-Governmental Organisations (NGOs) and the church are finding it difficult to blunt the negative effects of poverty. As UNICEF puts it, "the attainment of independence regrettably overshadowed the need to think policies through and guard against their possible detrimental consequences'' (UNICEF 1996:24).

The philosophies of 'humanism' and 'nationalism' are examples of strategies that later proved disastrous for the government that wanted to transform the country in to an industrial modern economy. Humanism became a national philosophy of Zambia. It became a basis of all policies and programmes of the ruling party and government. All the development efforts, during UNIP's reign, were based on humanism. It is a way, which emphasised the importance of 'man' as the centre of all activities.

Zambia humanism provided the moral basis for all human activities in the country; whether it is political, economic or social. UNICEF notes that,

"Zambian Humanism experience was presented at a grant venture that would remove the injustices of the colonial past, redistribute wealth, improve the welfare of the people, and rapidly transform the country into a modern industrial power'' (UNICEF 1996:24). However, in the absence of realistic strategies for accomplishing this, the policies led to huge consumption, which only stopped when the country's reserves had been depleted and enormous debt had been incurred. By that time, Zambia was impoverished; it had become much more difficult to invest in people and help them improve their livelihood based on exploiting the country's resource strength.

To make matters worse, the Mulungushi reforms of 1968, implemented a policy of nationalising ownership of the economy.

The mining industry, together with a number of foreign owned firms which were active in manufacturing, transport, retail and whole distribution, and newspaper publishing, were all nationalised. Nationalisation was seen as the only way to avoid the majority of the country's productive base to continue to be owned by foreign interests. The UNICEF study notes that, "a common experience shows that African countries that attempted to nationalise their economies, the parastatals proved to be disastrous inept at running business" (UNICEF 1996:25).

Under these circumstances, little attention was given to the role that the market or private sector could play in economic development. In the longer-term, this extension of Zambian control over the Zambian economy has had some considerable benefits. Yet, in the shorter-term, some disruption, particularly in the private sector that was followed by the economic reforms, has adversely affected the performance of the Zambian economy. From the beginning political interference, it has indeed engendered unfavourable conditions for

economic and social development endeavours in Zambia. It is argued that the government's reluctance to diversify and restructure the economy immediately after independence, and its failure to sustain the economic reform programmes, has contributed to the manifestations, and causes of poverty that Zambia is experiencing today.

Zambia also played host to a number of liberation movements in Southern Africa, among these: the African National Congress (ANC), Zimbabwe African Peoples Union (ZAPU), and National Union for the Total Independence of Angola (UNITA) and other political groups. Thus, Zambia's support for these liberation movements was done at a great economic cost to the country and its people. Chakaodza laments that Zambia as a country, "became an obvious target for countries sub version by urgent of white regimes in Southern Africa. On several occasions, Zambia suffered military offensive attacks, including air raids in Lusaka in 1978 and 1979..the argument here is that some of the disruption in Zambia's economic performance were partly as a result of political and security situation in the sub-region. However, it is important to note that the political and security factors observed here were merely the symptoms and not the underlying causes of poverty in Zambia. As Chakaodza rightly points out, that the above factors were contributory to an economic situation, which started sliding as far back as the early 1970s" (Chakaodza 1993:33).

The above situation was the major contributing factor to the poverty situation in Zambia. Although some of the above measures were done in good faith, in order to help the situation by then, it backfired and terribly affected the Zambian economy; which has resulted in poverty. The other causes of poverty that should be noted is SAP, which most Zambians today hold as responsible for the country's economic disarray. SAP has contributed to poverty in Zambia.

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Because of the implementation of SAP in Zambia through the eliminated of tariffs on foreign goods, it weaned farmers off, particularly, on all government support and sold more than 300 state owned enterprises; including copper mines. This had since 1992 shed off nearly 100,000 jobs.

According to the international newspaper, the mining giant, Anglo American Cooperation, withdrew from Zambia copper mines in January 2002, putting 4000 jobs at peril.

Mr Mulima Kufekisa- Akapelwa, a lecturer at the University of Zambia, in his presentation at the Economic Association of Zambia in Lusaka in 2001, observed that, "The initials SAP became infamous in each household in Zambia." Every man, woman and child put all blame for his suffering on SAP. The local name 'Satana Alipano', meaning the devil among us is depicting a very negative impression on people.

This was so because of SAP policies, which included the devaluation of the currency, reduction of restriction on amounts of foreign investments including removal of price controls, privatisation of state owned enterprises, labour reforms including removal of minimum wage controls, among many others issued things. Akapelwa further observes that adjustment policies worsened the situation. It entails loss of income, inability to access health and education, environmental degradation as those who lost jobs were forced to rely more on the environment for lively hood; as well as enhanced intense suffering:

The multilaterals always claimed that there would be short- term pain in the process. From the onset of these reforms in Zambia the impact has been heavy especially on the poor. Peasants for example could no longer have subsidised inputs, they had to organise marketing of their crops overnight, parastatal workers lost their jobs, fees were introduced to health and education.

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Outbreak diseases such as cholera became almost annual as consequence of changes in financing the public sector, particularly of public health. The observation of a Finnish economist, Nokkala, is worth noting: "the most alarming effect of the structural adjustment programmes is the fact that the status of the poor in Zambia has not improved, more likely it has worsened" (Nokkala 2001:6).

Akapelwa argues that poverty levels raised drastically, mortality, malnutrition and non-attendance of school levels, short up. The reduction in the public expenditure was made worse by the fallen income of the country and the value of currency. Through redundancies, the already small formal sector, was reduced further and contributed to the rise in the already high unemployment levels. To Zambians, International Monitory Fund (IMF) and SAP were anonymous and representative of misery and there are strong sentiments against SAP related issues.

"Scores of anti-international monitory fund (IMF) protestors were dispersed by armed riot police in Zambia's capital Lusaka, after attempting to picket outside the hotel were IMF and Zambia's officials were meeting. Protestors brought together by leading women rights groups, opposed to IMF and World Bank policies which attempt to price open markets, accused the fund of bringing misery to poor countries by imposing strict conditions on their economies, which benefit only the rich. IMF policies are killing us; especially women and children" (Jere 2000:4). One reason for the anti-SAP-IMF sentiments lies in Nokkala's remark: "…first of all, historically there is evidence that past policies and SAP contributed to increasing poverty''. This fits well with what other economists have observed saying:

"Studies conclude that although past government policy contributed to poverty the structural adjustment programme that begun under the Kaunda regime. Which was continued and deepened following election of the Movement for Multi-party Democracy (MMD) government, could have negative impact on the poor'' (Alwang and Siegel 1996:8).

The reader now can understand why people resort to selling their bodies in order to earn a living.

5.6 PRELIMINARY CONCLUSION

In summary, this chapter has attempted to deal with the problem of poverty in Zambia. The chapter also looks on the causes of poverty and their impact on the Zambian people. Though the debates about poverty may seem more inclined to economic affairs, behind these debates is the whole question of human life; which must be a concern to Christians and churches, as they pastorally respond to the problem of poverty. In this chapter, we note that the development strategies that Zambia pursued in 1960s and 1970s were short-lived. As indicated, trouble began to set in during the mid-1970s when world high cooper prices slumped; which coincided with the rise in world oil prices. We have seen that the affluence that Zambia enjoyed immediately after independence overshadowed the need to improve agriculture production, Although the on-going reforms have set a stage for economic and poverty reduction, which is not yet given any positive signs of poverty reduction in the country.

The reforms are not sufficient enough to bring about a sharp reduction of the prevalence of poverty in Zambia. However, the review of indicators of human development shows that poverty in Zambia is of crisis nature and is increasing among socio economic groups. The various social safety nets that the

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government has put in place are grossly inadequate to mitigate the negative effects of the structural adjustment programme.

To this end, therefore, the prospects for development processes and poverty reduction in Zambia need to be for more people-centred approach. In other words, the prospects for improvements for human conditions invariably depend upon giving poor communities and individuals more choice and responsibility over the development activities that are intended to assist them. (UNICEF 2006:119).The discussion of the poverty situation in Zambia and the analysis of the causes reveal that there are many poor communities in Zambia were people are in need of help and to be cared for.

Therefore, the following questions should be posed: what role or function can the church play to help the poor who are poverty stricken? What are the experiences of poverty has it is experienced by the poor themselves? The response to these questions will be discussed in the next chapter.

6.0   THE ROLE OF THE CHURCH IN THE FIGHT AGAINST POVERTY

6.1   INTRODUCTION:

In the preceding chapter, an attempt has been made to deal with the problem of poverty in Zambia. The researcher dealt with the brief historical analysis of the economy of Zambia from pre-colonial to the third republic. The researcher wanted to trace back where the problem started for without doubt, Zambia was one of the richest countries in Africa has come to become one of the poorest; not only in Africa but the world within a period of 25 years from independence. The researcher also attempted to deal with the causes of poverty in Zambia and its effects on the Zambian people. He also analysed the present situation of the economy of Zambia in order to find out whether the situation of poverty has improved as of now.

6.2   THE UNITED CHURCH OF ZAMBIA RESPONSE TO THE FIGHT AGAINST POVERTY

In this chapter, the researcher attempts to review the role of the church in the social pastoral ministry; particularly, the United Church of Zambia. The researcher carried out interviews from two site projects, which are already mentioned in this thesis namely: the Chipembi Farm College and the Mpongwe Bee project in Mpongwe district. The researcher begins with the brief introduction of the United Church of Zambia, in order to help the reader to know what the U.C.Z is and how it became United Church. The United Church of Zambia (UCZ) came into existence in January 1965; out of series of mergers of protestant missionary churches in the country.

The partners in the union included: the church of Barotseland, which was born out of the Paris evangelical missionary society (PEMS); the church of central

Africa in Rhodesia (CCAR), which was formed in 1945 as a union of the church of Scotland congregations in Northern and Luapula provinces and congregations of London missionary society; the United Church of Central Africa in Rhodesia, which was formed in 1958 out of a merger between CCAR and the European free churches (EFC) of the Copper belt. Finally, it was the union of the Methodist Church and the Barotseland Church which initiated an organic union to form the UCZ – the largest protestant church which spread across all the nine provinces of the country. The UCZ is divided into courts, namely; the Synod, Presbyteries, Consistories, Congregation and lastly, Sections; which form the foundation of the church body.

The Biblical insights regarding the importance of caring for the poor or the needy in society, is the call for the United Church of Zambia to seriously take its involvement in poverty alleviation programmes. Like its master (Jesus Christ), the church is uniquely placed to provide effective relief in times of distress. Right from the beginning of his ministry, Jesus identified himself with the marginalized. The gospel of Luke, which the researcher referred to in the previous chapter, comes out very clear in identifying Jesus' diaconal ministry. In chapter 4 of the gospel of Luke, Jesus puts his mission very clearly when he says, "The spirit of the Lord is upon me because he has anointed me; He has sent me to announce good news to the poor, to proclaim release for the prisoners and recovery of sight for the blind; to proclaim the year of the Lord's favour" (Luke 4:10-19). It is very clear that Jesus identifies two roles of his ministry at this point.

The preaching of the word of God (The Good News) and caring of the marginalized, it is the church's responsibility to provide care, based on the needs of people. Churches like the U.C.Z have to look at the world's reality from the perspective of people; especially the oppressed and the excluded.

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Haugk stresses the point that "through his church, Jesus continues to extend his ministry and care for the poor" (Haugk 1984:35).

In the New Testament, the poor are referred to as the needy, indigent poor who are meek and calm. James states that faith and deeds go together. He puts it very interestingly that, "faith by itself, if it is not accompanied by action, is dead" (James 3:26). Leaders of the United Church of Zambia should make sure that the church's ministry is balanced with the spiritual and social concern of the people in our Zambian communities; where the church is found. In the midst of injustice, cultural dislocation and other ills plaguing the world; especially Zambia, the church is the light and heaven in human society. Her mission is one of being witness and serving the entire human community.

She does not only save souls for heaven, but also humanize the social life of human kind and arouse in them a sense of personal responsibility in promoting a social, political, economic and spiritual order that is in line with the divine will for the world. Dr Mobie, in his thesis, better explains this thus: "the church should be prophetic and pastoral simultaneously" (Mobie 2008:274). This implies therefore, that the church like the United Church of Zambia must continue to play its prophetic role of exposing the ills of society and also by going a step further to rehabilitate the survivors of human selfishness and greed that has destroyed Zambia and its economy.

The researcher has established that the United Church of Zambia has the potential to do very well in the areas of poverty alleviation and fight for the human rights of the people. The leaders should only go to the drawing board and see how the challenges that hinder fruitful participation. Her effective participation in the fight of poverty requires the setting of the goals in the strategic manner. The Bible tells us that God cares for those who suffer and

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calls on believers to challenge systems that fail to exhibit concern for those on the margins of society; though it is no fault of their own. How can the United Church of Zambia stay silent when people are passing through terrible crisis of poverty that is leading to death for some people in the household? Today we can see it in all those who are suffering around Africa; particularly in Zambia.

The mission of the United Church of Zambia is to care for The poor, to speak on behalf of the voiceless and walking in the footsteps of Jesus of Nazareth; to serve without being subservient. From time immemorial until today, the Son of Man suffers with all those who are discriminated against, oppressed and exploited. The church is called to be the messenger, ambassador and co-worker of Jesus Christ in the continuing process of transformation and humanisation. When the church members and other people in the community are experiencing trouble in their lives, it is the responsibility of the church community to respond. We are called to be actively engaged in resisting anything that denies fullness of life. As a church, we are called to serve each other and be faithful stewards of the entire creation. The United Church of Zambia in her shepherding role should have a part to play in globalization and work to make it just.

This can happen if the U.C.Z firstly: Strengthens the sense of community in society; promotes co-operation and participation at all levels; particularly, among the poor, women and children. In the same vein, the church should help in the promotion of social welfare and human security. The church must demand for equality and justice; and practicing them for the benefit of the needy in society. Lastly; the church should demand transparency in all democratic procedures as well as in the distribution of the countries resources. Realizing that there are limits to the understanding of the church's power to take action, the church; especially the United Church of Zambia, is encouraged

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to seek cooperation with as many different partners as possible. The researcher will, therefore, now turn to case studies that will show how the United Church of Zambia is very weary on responding to poverty alleviation and later on, analyse the interviews from respondents or participants.

6.3 A CASE STUDY OF CHIPEMBI COLLEGE OF AGRICULTURE (CHIPEMBI MISSION FARM)

The researcher has used this case study because it was established as a poverty alleviation project to help the surrounding communities; although now it is not as effective as it used to be. The United Church of Zambia Chipembi College of agriculture, as it is called today, is located in the far southern part of the central province of Zambia in the Chibombo district, Chisamba Sub-Boma. According to Rev. Kapongo, one of the retired ministers in U.C.Z. "Chipembi mission station was started by the Wesleyan Methodist missionary society. It was opened in 1913 by Reverend Henry Loveless and Reverend Douglas Gray as an educational station. It was developed as the society's educational headquarters and led the way in agricultural work and in girls' education.

At that time it was called Chipembi mission farm." Rev. S. Kapongo, continued to say that, "in 1929, the government at that time (Northern Rhodesia a protectorate under the British Crown, gave a grant equivalent to K 700 per annum for five years to enable the mission farm appoint an agricultural missionary to train the community.

In 1930, Mr Turnbull was appointed. He assisted in training local evangelists who were able to pass on their knowledge to communities under their care. Mr Morgan Kumwenda, who is chief Chamuka of the Lenjepeople in central province, said that, "in 1932 there was a severe famine in the country and the evangelist along with the community they were teaching suffered from the

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famine". Reverend Gray resolved that perhaps, the best way to help the people was to teach the evangelist better ways of farming. The idea enhanced the spirit of self-reliance among the people as far as food security was concerned. There was a Chamuka boy's school; which also depended on the mission farm, which was about 4 kilometres from the mission station.

In 1956, Mr Turnbull was replaced by Mr Trevor Day, who later died in an accident on the farm. In 1960, Mr David Marshall was appointed to replace Trevor Day. Mr David Marshall was later to become the founder of Chipembi College of Agriculture from the National Resource Development College (NRDC)." This history is very important to the researcher because the initial aim of establishing the college was to help the communities around Chipembi to be more productive in order to have food security. The skills that were given to the students at the college were to help poor villagers to improve on crop production in order to alleviate poverty.

As time went on, a new idea was initiated by the Agricultural committee of the Methodist church which emerged to change the policy of the Chipembi mission farm to one of training (college).

According to the current principal, Mr Paul Samba said, "the Methodist church thought deeply that in order to assist and develop or improve the standards of living of people in the area and Zambia as a whole; the farm needed to be changed into a training farm college" he continued to say "history has it that in 1961, the Methodist church donated 56,000 British Sterling Pounds to establish the college, thus to build student houses, staff houses and other infrastructure. This was an effort to assist the local community and Zambians, at large, to be self-reliant in food productivity and also to export the surplus. The whole idea was to improve the young Zambian's way of life by utilizing the land. With the

additional assistance from the Inter-Church Aid (now called the Christian Aid), which provided for the running costs for four years, the college training commenced on 10[th]September 1964, with only ten students. "The help from the church-related organisation was the step in the right direction, which the researcher found to be helpful in providing skills to ~~in~~ local farmers, which resulted in high food production in order to alleviate poverty in the area as well as in the country. This is in line with the Chinese saying "Teach a person how to fish he or she will never suffer again". When the researcher visited the area, he discovered that the United Church of Zambia owns 3450 hectares of farm land; which is demarcated into 1648.816 hectares. The Chipembi College of agriculture land and 1801.184 hectares of Chilomba farm, which has been lying idle for many years with tracts of land, was in a pristine state.

When the researcher visited the college, he discovered that the college and Chilomba farm had the infrastructure which includes:

Main farm residence

Farm manager's residence

Four workers quarters

Dairy house store room and three dip tanks

Two boreholes and750, 000 litres overhead tanks

3 phase ZESCO electricity supply

Two dams, with water throughout the year, He also discovered that, the Chisamba soil is considered suitably fertile to grow most crops that are required in Zambia and that it is strategically located for crop marketing.

The Chipembi College of Agriculture's main function is to train men and women, formally and practically, in general agriculture and mixed farming techniques in order to help the local communities and other Zambians interested to have skills to grow food and cash crops for food security purposes. The researcher remains to deal with the question: is this college being utilized to the maximum to fulfil its original aims and goals? This is the question which the researcher has to answer through the interview and data that is collected from the people as he continues analysing the response of the United Church of Zambia to the fight of poverty and caring for the rural poor communities.

The United Church of Zambia claims to be involved in running fund raising and income generating activities and commercial ventures which are meant to support all community development measures. Is this claim true and if it is true, to what extent?

This study has investigated and analysed the efforts of the United Church of Zambia in the fight for poverty alleviation. Analysing the Chipembi College of Agriculture and the Mpongwe Bee Keeping project, as case studies, has helped the researcher to give a fair assessment of the U.C.Z's participation in the fight against poverty. Through the interviews that were conducted by the researcher, it was reviewed that the U.C.Z Chipembi College of agriculture has a historical successful story in terms of its right purpose on the reason it was started. Unfortunately, the core objective of alleviating poverty has not been achieved in the sense that communities around the college are not able to sustain themselves through farming. The community is still looking to the church to do more so that the dreams of those who started this wonderful project can be fulfilled. The employment that the college and the farm have created is nothing compared to other similar community projects like Kafakumba, which is used

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as a successful model project in comparison with Chipembi and Mpongwe projects.

From the interviews that the researcher conducted in Chipembi community, it was discovered that the United Church of Zambia has not done much to improve the college and Chilomba farm so that the two mission projects can stand the test of time. Projects which started recently are even doing far much better than Chipembi. A study like this one can be of great help to the church, to remind her of the mandate that the church has in caring and sustaining the poor.

6.4 CASE STUDY OF MPONGWE BEE KEEPING COMMUNITY PROJECT

Mpongwe Bee Keeping Community Project is a community project whose main aim is to alleviate poverty and suffering among the people of Mpongwe. This project was started in 1993, as a research project for organic honey in the area. It was a pilot research project between the governments of the republic of Zambia and the European Union (EU). This project lasted for two years (2yrs) and according to the European union, the project proved to be viable. Initially, thirty-six people (36) were trained on bee farming or keeping and the management of bee hives. After the successful implementation of this pilot project, the European Union pulled out and advised the government to hand over the project to a private organization which has the potential to run a poverty alleviation project. After a successful bid by UCZ, the project was handed over to the church in 1996, by the government of the republic of Zambia, but it has to be stated that operations of the project only started in 1997. In 1998, UCZ trained twenty farmers (20) in Mpongwe and scaled up to Mukushi area of Central province where twenty (20) more farmers were trained.

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The main aim of the project was to reduce poverty in the community and to give the community an option from charcoal burning which was their pre-occupation. If these charcoal burners could not be given an option from charcoal burning as their source of income, the forest could be depleted posing a danger to the environment and its eventual results of global warming. The researcher was able to note that many people were sensitized; as more and more people were taking part in bee keeping thereby reducing charcoal burning by a significant percentage; albeit not being given the exact percentage.

This project served its initial purpose for the first five year (5), when the European Union pulled out of the project; the church failed to sustain it, and in the process, lost its original goals and aims of helping and providing employment to the people of Mpongwe community. In the first five years, the Mpongwe community project spearheaded a very effective out grower scheme of beekeepers. The scheme provided employment and market for selling the honey they harvested. The project worked very well before the end of the 5years period and about six hundred bee farmers (600) benefited as out grower farmers. The Mpongwe bee community project has potential to help and provide employment even to more than one thousand farmers in the area. It must be stated that this project is a very effective project in the fight of poverty and job creation to the local people, which will result into putting more money in people's pockets and improve their condition of living and come out of poverty.

The researcher found this project to be one of the reliable projects for the United Church of Zambia; which could help the church to effectively contribute towards raising the living standards of the rural small scale farmers who are the producers of honey. Its original goal, as outlined by the manager of Mpongwe Bee Project, Mr. B. Chisenga, which the church must work towards, is to

alleviate community poverty through increased income from honey production, processing and marketing. Empowering the disadvantaged farmers, to become self-supporting, by meeting education, hospital bills and other home basic needs such as food security. The above goals helped the researcher to evaluate the project by basing the questions on the outlined goal.

It was discovered that the United Church of Zambia has very good poverty alleviation projects on paper; which can be improved and become viable community poverty alleviation projects and help in improving the image of the United Church of Zambia's participation in the fight of poverty and job creation. It is now important to turn to the successful project of the United Methodist Church, which is known as the Kafakumba and is based in Luanshya rural. This project is a successful story, which U.C.Z can look to as a project that can inspire the leaders of the United Church of Zambia.

6.5   A CASE STUDY OF KAFAKUMBA MISSION PROJECT

The United Methodist Church in Zambia Kafakumba Mission Community poverty alleviation project as it is called started in the Democratic Republic of Congo in 1963, by the United Methodist Missionaries from the United States of America. The name Kafakumba comes from a small lake in Congo. In Congo, Kafakumba was mainly a training centre to train pastors of the United Methodist Church. The Kafakumba mission project relocated to Zambia from Congo in 1999. The relocation was due to the Civil War which resulted in removing Mobutu from power. During that time, the missionaries who fled into Zambia decided to establish the training centre in Zambia using the same name to avoid the confusion that may occur to the sponsors of the project. In the year 1999, a suitable place was found in Luanshya rural, 38 kilometres from the mining town of Luanshya. Kafakumba Zambia did not start as a centre for training pastors, but as a community poverty alleviation project. Its aim was

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mainly to uplift the standards of living of the people in that rural part of the Copper belt; where many people depended on charcoal burning as the main source of income. In the year 2000, the project started with the mobilizing, sensitization and training of the people in the area. People were asked to provide land and the project provided all the imputes that were needed to grow bananas. Many small scale farmers benefited from the banana growing projects. Women were mobilized to sell the same bananas and only retired the profit which was shared with the project at weekly basis; this helped the women to have money to feed themselves and their families. In other words, men and women were empowered through this project.

The Kafakumba project has many sections, which are set for empowering the rural people with skills to involve themselves in sustainable project development. Rev. John Enrihright and his management team have changed the area from bush to a developed trading centre. Many people are leaving town to go to Baluba area, where Kafakumba is located, because of the development that have taken place in that area.

Kafakumba, which is run on the basis of the principle of the kingdom of God, has a lot to offer too many churches that are willing to be effective in poverty alleviation projects in rural areas. The seven components of development that are taken into considerations at Kafakumba are:-Character, vision, idea, passion, training, capital, perseverance and Implementation. Pastor Kilembe, who is Congolese national and is working as the Director at Kafakumba, said the above have helped to sharpen Kafakumba in the right direction. The success of Kafakumba comes after many failures and disappointments which were taken as a learning process in one's life. Pastor Kilembe also attributed the successful story of Kafakumba to peace and stability that is in Zambia. He stated that Zambia is a peaceful and good country to stay in, "whatever you plan

work, because there are no disturbances, unlike in Congo where we experience civil wars nearly every year."

The aim of empowering the poor rural people in order to uplift their standard of living, through sensitization and training has helped the poor people in rural areas to be knowledgeable and character transformation, has helped the project to move forward with minimal challenges. Vandalism and stealing of properties at the centre has been reduced to acceptable levels compared to the time the project started charcoal burning have also greatly reduced, many people now are able to appreciate the environment and take care of the trees in the area. The Kingdom of God principles is the key to the success of Kafakumba, Rev. Kilembe intimated.

In the researcher's interview with the former director of Kafakumba John Enright before he left, he said, "I have realised that the church can not only provide for basic needs but also work to prevent the causes of poverty. That was the main aim behind the start of Kafakumba community project. Its main aim is to provide people with skills that will enable them to be self-reliant.
There are a good number of projects here at Kafakumba; which are providing skills to the people in this community, a good example is the growing of bananas, Aloe vera and other crops which are grown on our farm mainly as demonstration to those who would like to learn. We also have carpentry workshop where we teach local people how to make different things from the good hard wood timber of Zambia.

All these projects were launched as part of job creation and skills development projects, to assist the poor in communities." John also said that it is the responsibility of the church to assist the people of God within the broader

church, not within their denomination only. "That is why, here at Kafakumba, we target the poor people across all denominations in our community to benefit from our poverty alleviations and skills empowerment projects. As a matter of fact, we help all the poor, without asking them the congregations they belong to." Rev John gave four reasons why the church must become more passionate about involvement with communities.

Firstly, this is because of the belief that God cares. The motivation is not merely a philanthropic concern and love. The church has to love the struggling because God loves them. He is the master and caregiver to the poor and needy in communities. The church hasn't got an option. In the light of great commission it is the mandate of the church to really be effective in the world, if the community of believers sense something of God's love for sinners, the broken and lost.

Secondly, Rev John also said that Jesus set the example. At the start of public ministry, according to the gospel of Luke, he uttered these word: "the spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor, he has sent me to heal the broken hearted, to preach deliverance to the captives, and the recovery of sight to the blind to set at liberty them that bruised, to preach the acceptable year of the Lord" (Luke 4:18-19).

That was the main stumbling block of the religious leaders of his time: the fact that he ventured out of the religious cocoon, not to judge or condemn, but to save and heal.

Typical was the reaction of the religious leaders when Jesus mingled with sinners and outcasts at dinner (MK. 2:16-17). Even now others have the communication that the church only has the obligation to win souls for the Lord and not to worry about community involvement. It is for this reason that the

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Kafakumba project carefully takes cognisance of Jesus' ministry. There is no doubt the main purpose of Jesus' coming to the world, and also the church's ministry, is that as many people as possible should be saved from external condemnation and be redeemed and go to heaven. For this purpose, Jesus shed his blood on the cross. However, if we look at Jesus' earthly ministry, it is obviously that he did more than that. He did not only care for people's spiritual salvation; he was also concerned about their earthly condition and situation.

He was not only concerned about people's (spirit) but also about their physical health, their relationships, their empty stomachs, their sorrows at a gravesite etc. the gospel involves total person, of course Christ's intimate purpose in showing love and doing good, was to win people for God's kingdom , but his love was unconditional. For example, only one of the ten lepers came back to thank him and receive not only the healing but also the healer. Yet he did not withhold healing from the other nine. Likewise, although the highest and final goal of our community involvement is to win our communities for Christ, we should also be involved because God loves them, care for them and wants to do well unto them and we are his instruments and channels for such purposes.

Thirdly, Rev John said the church is not a night club. A club only exist to serve the interests of its members. The church is, therefore, for the world. It is tragic that, right through the history of the church, it tended almost without exception after sometime, to develop a club mentality.

That was the mentality of the religious people during the time of Jesus. In fact, that is a typical religious trait: "us four and no more". The church should not be distant and aloof from the community; the church ought to exist in close proximity to the people right there in the streets and market places. That was where Jesus was to be found during his earthly ministry- where it hurt the most.

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Rev John says he got the view that right from the beginning, it was one of the Lords' most difficult tasks: to get the church out of its safe and comfortable clubhouse into the world and into their communities. A church that lives only for itself and not for the community and the world in need, is denying the example and purpose of the head of the church who is a good shepherd.

Fourthly, the people in need were the easiest to reach. People in need of whatever kind are more 'vulnerable', and are open to God and his gospel. The mightiest man in all Syria needed only the simple witness of a slave girl to bring him into traditional enemy country, to the humble prophet, with a wagon load of gifts because he was a leper and needed healing. In our world, unscrupulous people often exploit the vulnerable. However, the gospel; brings hope, healing and restoration to those in need. The fact is that every person, without exception, at some or other time, becomes vulnerable. And that is the church's opportunity. That is paradise for the gospel: because of the tremendous needs in our country. Jesus himself said: "they who are whole have no need of the physician, but those that are sick."(Mark 2:17).

People in poverty, people with HIV/AIDS, the unemployed and the victims of crime, they are vulnerable people who are accessible to the gospel and they should be our prime targets. These are the people who need our attention, compassion and a ministry that can relieve their socio-economic, psychological and spiritual needs.

For this to be done, we will have to be the church of the community. Rev. John also emphasises that the Kafakumba project has not reached a point yet; where they can say they have had enough. But they have made a significant difference to the lives of the poor. Due to the high levels of poverty in the country and communities, they still have a long way to go.

They are making a meaningful contribution in a community that can be seen by people. The need they have is to realign their strategies to involve the poor to participate in their ministry. They should guard against implementing finished and tailor made social development programmes without input from the disadvantaged; who are the beneficiaries. It is Johns' belief that, until you help people to have skills, which will help them survive without you, then true empowerment has not really happened.

One of the Kafakumba project objectives is to assist people to stand on their own feet and do things for themselves. His observation is that when empowered, people succeed. They become those authentic and inspirational role models for others who are still suffering. The poor take courage when they see someone who was struggling just like them, but has prevailed over the challenges. This can motivate people to persevere in their resistance to marginalization. Progress of a person or group from their community can be a positive stimulus for development of others in the same community. There is a need to create motivation testimony of enough home grown wins against poverty in communities to start a ripple effect of transformation. When the deprived see that: The church is deliberately encouraging people to believe that they bear the image of God as it is written in the scriptures; therefore they are valuable and precious before God. They invite them into a vibrant relationship with their creator and Jesus their Lord.

They motivate people to use their talents or gifts for their own empowerment. They challenge those who have succeeded and left the deprived areas like Chipembi, Mpongwe and other rural areas of Zambia, to return and plough back into the community, with that benevolent gesture creating a sense of gratitude and appreciation to God for blessing them.

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They strive to network with other like-minded organisations in order to strengthen their efforts in pastoral ministry to the community. With the above mentioned projects, Rev John and his people at Kafakumba community project are making a contribution towards community transformation. Their first priority is raise people's consciousness to the realization that they are made in the image of God, and to be lead into a vibrant end living relationship with their creator. People should experience the liberty to express themselves through their talents, and consequently, to use those talents and skills to make a living for themselves and their families. For this to happen, the poor need a helping hand and this is what John and his team are doing at Kafakumba. This concern for the poor is a true translation of shepherding model discussed above. People should be involved and do the following. For this to work people should work and do the following:-

Firstly, they should be able to plough back the harvest of their productive activity into their community. Transformation therefore, is realised when people have a sense of pride knowing that they are becoming that which God intended them to be, in humanity. Then they will also appreciate what they have the abilities they possess, their environment and their community. In his self-critique, Rev. John Enright feels that the Kafakumba project has not done enough to his satisfaction in the alleviation of poverty and empowerment of the poor as his dreams has been. He outlined some of the steps that they intended to take to gain a momentum for their pastoral ministry amongst the poor and these are:-

1. To create the capacity to run projects in a sustainable manner, through the effective use of the income generating sections of the projects.

2.   To increase resources to tackle more challenges, that is to increase the scope of their ministry amongst the poor.

3.   To look at the mistakes in pastoral ministry to the poor constructively rather to seek to correct the tendency to stop after experiencing setbacks in their ministry, in a content of deprivation.

He feels the above corrective actions would contribute to strengthening the pastoral ministry to the poor. In obedience to Christ's commission and mandate. Having dealt with Kafakumba supermodel project, the researcher now turns to empirical research, data analysis and interpretations of results.

6.6 EMPIRICAL RESEARCH, DATA ANALYSIS AND INTERPRETATIONS OF RESULTS

This section of chapter six offers interviews and analysis of the data. The data which is drawn from the case studies on Chipembi and Mpongwe rural communities in comparison to Kafakumba super model community project. The data consists of the field work that is conducted by means of field observation and in depth, semi structured interviews with villagers; who are the poor, themselves, the workers in the two projects and some church leaders in the United Church of Zambia. At the Kafakumba community project, Rev. John Enright, his workers and some community members were interviewed. The researcher recorded field observations and took extensive field notes during all the qualitative meetings. Selected individuals, who were involved in the research, were asked to comment upon the initial analyses and interpretation of findings, their comment is incorporated into this final work.

6.6.1 Report on Empirical Research

This section of chapter six reports on the empirical research that was conducted through interviews that were conducted with a number of persons from the two

poverty alleviation projects that are run by the United Church of Zambia (UCZ), ten participants from each project were identified and interviewed. They responded to the same set of questions that is listed in this interview schedule and analysed by the researcher. The researcher had to structure the interview in line with what Sjoberg and Nett recommended regarding inappropriate reference to interviews as "unstructured". It is important at this time to reiterate what they said regarding the matter: "If any researcher is to sustain his or her role as a researcher an attempt has to be made to structure every interview"(Sjoberg and Nett 1968:211), "The structuring of interviews is done without necessarily imposing categories upon participants" (cf. Philips 1976:227).

6.6.2   Selection of Participants

For the purpose of this research, only participants who live in the rural areas where the two projects are operating were considered for selection. It is generally in the rural parts of Zambia where families are the most poor. Each of the identified participants was given a letter requesting their voluntary participation in the research. The letter assured potential participants of confidentiality and anonymity in the final report, the selection process and rigorous sampling procedures, which is associated with qualitative research, in contrast to quantitative. This is in line with what is correctly pointed out by Walker that, "the rigorous sampling procedures in qualitative research are in appropriate to the nature of qualitative work" (Walker 1985:30).

6.6.3   Invitation to Participants

Letters of invitation were written to selected participants, requesting their voluntary participation. The letter assured them of confidentiality and

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anonymity in the final report. They were also assured of complete adherence to other ethical considerations and obligations.

A visit by the researcher to most participants were done, since most of them had no telephones, for the few who had cell phones follow ups to the letters were made by telephone contact. The letter of the invitation stated the following:

- Objective of the study

- Request to participant

- Assurance that confidentiality would be maintained and adherence to ethical obligations and considerations.

- Estimated duration of each interview of (40min to 1 hour).

6.6.4. Brief Profile of Interviewees (Participants)

In compliance with the assurance of confidentiality and anonymity in the final presentation of the report, each participant was allocated a letter of the alphabet, in order to avoid using the names of participants. This was also done in order to conceal identification of the individual participant. The letters were as follows: A,B,C,D,E,F,G,H,I and J.

Table 1

The following is a table of the profiles of participants (Chipembi)

PARTICIPANT	AGE	GENDER	MARITAL STATUS	EDUCATION	OCCUPATION
A		M	Married	Grade 7	Farmer

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B			F	Divorced	Grade 4	Farmer
C			F	Married	Grade 9	Cleaner
D			M	Widower	Grade 7	Farmer
E			F	Single	Grade 9	Teacher
F			F	Widow	Grade 4	Farmer
G			M	Single	Grade 12	Secretary
H			F	Divorced	Grade 3	Unemployed
I			F	Widow	Grade 9	Unemployed
J			M	Married	Grade 10	General worker

Table 2

PARTICIPANT	AGE	GENDER	EDUCATION	STATUS

A	28	M	Grade 12	Bee Project worker
B	36	M	Grade 12	Bee Project worker
C	16	F	Grade 10	Orphan
D	14	M	Grade 8	Orphan
E	81	F	Grade 6	Grand parent
F	58	F	Grade 10	Grand parent
G	46	M	Grade 4	Church leader
H	52	M	Grade 9	Community leader
I	12	M	Grade 7	Street child
J	16	F	Grade 2	Street child

Table of the profiles of participant (Mpongwe)

6.7 REALITY OF POVERTY AS EXPERIENCED BY PARTICIPANTS

Every participant, who participated in the interview, claimed with justification to be poor. This was confirmed by the researcher's observation of circumstances and surrounding in which they reside. It is a true observation because many poor people live in rural areas in the context of Zambia. All of the participants indicated that they have known generational poverty and it has followed them in their own lives. It is likely to continue with their children. Despite the poverty under which they live, however some of the participants say that their conditions have improved in comparison with the poverty they experienced when they were still dependents of their own parents or guardians.

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It is therefore, important to note that poverty has been a reality to all of them, from birth to the present.

It should be noted here that poverty is a daily reality for most of the rural Zambian people. They experience the reality of poverty in their own households, much as they experienced it in the households of their parents. To them, poverty is not an academic notion but an existential reality in which they appear trapped. This is a familiar experience to the researcher; who experienced more less the same kind of poverty in the rural areas of the northern Zambia where he grew up (see chapter one). He has also lived with poor parishioners in the Mulenga informal settlement, were people live in real poverty. Apart from what the participants said about the reality of poverty, it is an observable empirical reality that one observes in all rural areas of Zambia.

6.7.1   The Main Features of Poverty

During the interview, the participants listed the following as the main features of their experience of poverty:

- No food and clothes A.B.C.D.E.F.G.H.I.J
- No money to take their children to school A.B.C.D.F.G.H.
- No good house to stay in (poor dwelling places) C.D.E.F.G.H.I.J
- No fertilizers and seed to grow crops A.D.E.F.J

6.7.2   Food and Clothes

Provide for themselves and their families. Many of them, who dropped out of school, said these were the contributing factors that led them to drop out of school in order to help out their parents to look for food to feed them. They were quick to admit that, dropping out of school was not necessarily a solution, as they would immediately find jobs, but remained unemployed for long period

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of time. In some cases, they ended doing nothing that also contributed to more poverty. Dropping out of school denied them the opportunity to obtain education, which would have given them some opportunity of escaping poverty. They dropped out reluctantly and were forced by circumstances beyond their control. The lack of food and decent clothes continued to force people to drop out of school.

This tendency to drop out of school as a result of poverty is posed on their children and guardians.

6.7.3   Money for School Fees

The participants reviewed that they experienced the problem of school fees when they were still in their parents and guardians homes. They now experience it with their own children. They make all sorts of sacrifices to ensure that their families have school fees and all requirements for school. There were understandable parents who did not appreciate the value of education. In defence to such parents, this lack of appreciation of the value of education is understandable; given their own level of literacy and education. In addition, the unemployment levels in the country which are still very high, made it difficult to be motivated to acquire education.

Although the ruling governments all the time claim that there is free education in Zambia. According to participants, this is a myth as there are parents who cannot afford the following costs: P.T.A fees, boarding fees for those in boarding schools where many people in rural areas go, sports fees, cost for books and uniforms. All of those costs are astronomical to people who do not earn any income.

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6.7.4 Housing

In most rural Zambian communities housing is a critical problem that confronts the poor rural dwellers. The only forms of housing that most of the participants have access to are those that are made out of poles and mud or mud bricks thatched with grass roofs, these houses are usually too small for families. In all case participants that were interviewed, have more than one extended family member inhabiting the home.

The researcher identifies with this practice, as that was the case in his own family when he was growing up. Though in a Zambian context, people do not make a distinction amongst family members in terms of caring for the entire household. Thus; members of the household, regardless of relationship are their responsibility. This is in line with the communal nature of African society, in contrast to western or European society, which is largely individualistic. Thus; within African society, there is no room for individualistic tendencies that are associated with western societies. Other members are not seen as a burden, but as part of the common responsibility towards each other.

6.8 UNDERSTANDING OF POVERTY

This is the verbatim quotations of what each participant said about their understanding of what poverty is and they are presented as follows:

PARTICIPANTS:

A: Poverty is a situation in which you find yourself and in which you cannot afford basic   things that you need and cannot live without those basic things. Poverty deprives one of normal life that other people around you are leading.

B: Poverty is a situation in which you have no food or clothes and other basic things that you need for survival. Poverty is to struggle with very little food to support yourself and family.

C: Poverty is a condition of life where there is suffering as a result of failure to have certain basic requirements such as food, clothes, school fees and school uniforms for children.

D: Poverty is a situation in which one is unable to afford things such as food, clothes, clean water; sometimes one does not even have money for school fees for children. One is also unable to provide for his family.

E: Sometimes poverty is when you have nothing, when you cannot properly provide for the needs of your family. You struggle to give them basic meals and decent clothes. You even struggle to send your children to school.

F Poverty is when one lacks basic necessities of life such as food, clothes and decent housing. Poverty at times make the wise foolish, it is a trap in which a person is trapped in which you are helpless and hopeless

G: 8 To me, poverty is a condition in which one cannot provide for the basic needs of his or her family such as food, clothes, and transport to and from school at times not even have a decent house of your own.

H: I understand poverty to be circumstances in which you are and you cannot provide for the basic needs of your family such as food, clothes,

and school fees for children, sometimes not even having a house to live in.

I: 10 Poverty is a condition in which one struggles to provide for the basic things that are required for the survival of human beings or individuals and families. At times it could also affect the whole community and country.

J: 11   Poverty is a situation where one is unable to provide decent

clothes, food and dwelling house for his or her family. Also not to have access to clean drinking water, no money to send children to school, no money for farming inputs.

Analysing the definitions that are provided above by the participants, the common things that come out clearly is that of the inability to provide for the basic needs of one's family.

The following basic needs feature very prominently in all the ten participants' definitions

- Food
- Clothes
- Decent housing
- School fees
- Money to buy farming inputs
- Clean drinking water
- School uniforms
- Transport money for school going children

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What is interesting about the above list is that it does not include some of the things that people who are not poor could include in their list such as cars, pocket money, computer, cell phones, television set and furniture. This shows that what rich people may define poverty is not the same as what the poor could define it. Therefore, the need for the considerations of the context of the people whenever dealing with issues of poverty. Taking into consideration the ten definitions from the participants, the researcher has come up with one working definition that could be user friendly to the poor communities in Zambia. "poverty is a condition in life in which the individual or the family is unable to afford basic needs such as food, clothes, water, electricity, medical costs, farming imputes, education related costs such as school fees and housing."

6.9   THE ROLE OF THE CHURCH IN ADDRESSING POVERTY

During the interviews, the following came from the participants to be their understanding as the role of the church (United Church of Zambia).

PARTICIPANT A: The church at the moment is not doing enough in addressing poverty especially in our area yes, they pray for the poor, but practical action is not enough. I suggest that they can make the existing projects viable in addressing poverty effectively in our community. The church could also introduce projects such as brick making, communal gardens and sewing projects. Also encourage total participation of the poor in all projects.

PARTICIPANT B: Apart from encouraging us through sermons I do not see much effort from the church addressing the issues of poverty that has affected us. Participant B felt the church could initiate more poverty alleviation projects that could help the women and children. The church has the potential and the means to raise funds for viable projects that could alleviate poverty in our

community. Church should improve the project that is operating here so that we can benefit from it. At the moment we are not benefiting.

PARTICIPANT C: The church is not doing much as we expected except through prayers, sermons and at times visitations in our homes. I personally expected the church to fight for those struggling with poverty. The church could initiate viable poverty alleviation projects that could transform our community such as soft loans to local peasant farmers to enable them buy fertilizer, gardens and brick making. The church could also lobby the government to create jobs in rural areas and improve roads for easy transportation of goods and services.

PARTICIPANT D: The church is doing something for us; it is our selves who fail to utilize the project in this community. We have a bee project but we fail to effectively participate in bee farming. What else do we need from the church? We expect the church to lobby the government and other NGOs to bring development to our area that can create jobs, so that our children can stay here at home not run to town.

PARTICIPANT E: Currently the church is not doing enough. The project in our area run by the United Church of Zambia is neglected. It is viable project that needs more funding to improve it so that it can be of benefit to our community.

I expect the church to continue with the spirit of caring for the poor and introduce more poverty alleviation projects. The church should work with other organizations to bring about change and transformation to rural areas.

PARTICIPANT F: The church is doing a lot in our community, we have the secondary school, clinic and the college of agriculture in this area all these are run and administered by the church. To me the church is ministering to us in word and deed. What lacks is the involvement of the lobbing and the

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government to fulfil the promises of development to the rural areas. The church could put pressure on government to lobby for private sector to create companies in rural areas and create jobs.

PARTICIPANT G: The church is not doing as expected by the people projects in our areas run by the church are of little help to the community. In my thinking, the church could work with the government of the day to develop the rural areas of Zambia through viable projects that can create jobs for the rural people. Jointly they can raise funds for poverty alleviation project, economic empowerment programmes and skills development, that could contribute to the rural areas transformation.

PARTICIPANTH: The church is doing commendable work in terms of support emotionally and material in the context of poverty in our community. It is up to us to rise to the challenge and maximize the use of the facilities provided by the church for poverty alleviation programmes in our area.

The only appeal to church especially the United Church of Zambia is to put more money in all their poverty alleviation projects run by the U.C.Z to help the rural communities. Allow total participation in all projects by the poor.

PARTICIPANT I: The church is not doing enough, much is expected from the church, not only praying for us but more practical programmes should be introduced in order to effectively fight poverty in rural areas. The church is expected by the people in rural areas to serve as champion of the cause of the poor. The church should be the voice of the rural poor, to claim for the equal distribution of resources to the rural areas and not only to urban areas.

PARTICIPANT J: The church is trying with its limited resources to deal with issues of poverty. The only appeal is to put more money in existing projects and make them more viable to the benefit of the rural poor. The church should allow

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people to fully participate in the formulation and implementation of all poverty alleviation projects.

When analysing what the ten participants said during the interviews, the researcher is of the view that the United Church of Zambia should improve her response in the fight against poverty. The existing projects need more funding and improvement to meet the expectation of the people in rural areas. It is also established that the United Church of Zambia needs more improvement in lobbing, speaking for the poor and offer criticism where possible, so that the church can be the true voice of the poor.

6.10   UNDERSTANDING OF PASTORAL CARE

Each and every participant in this study had said the following as his or her understanding of pastoral care.

PATICIPANT A: The pastor is there to take care of his or her parishioners; he or she is their spiritual parent of the parishioners. Pastor counsels the needy in community. My pastoral need is the burden of being a single mother and having to provide for six children conflict with other married women who always suspect me of going out with their husbands because I am single. To say the truth I have not yet personally benefited from any counseling sessions with the pastor. For sure some people have benefited from pastoral care counselling with the pastor.

PARTICIPANT B: Pastoral care of the church is to help the needy and the poor cop up with their concerns. To receive spiritual care and encouragement often struggle with the question "How long will I continue to struggle with poverty, what have I done to be what I am? "As an individual I have not yet benefited from pastoral care from the pastor, because I have not yet consulted him for help.

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PATICIPANT C: Pastoral care is to comfort those who are passing through all kinds of problems, both spiritual and physical. A Pastor does the work because he or she is the only one trained in pastoral care and counseling. As a widow I worry a lot about my children and what will happen to them should I die also. I have no house of my own therefore I can be kicked out of the small house I rent, where will I take my children? I have benefited from pastoral care and counselling, because I have consulted the pastor about my problems, I have received encouragement through prayers and ideas to help me to live a positive life.

PARTICIPANT D: The role of the pastor is to take care of those who suffer as a result of all sorts of problems such as death in the family, marital problem and family differences. My worry is that I am always in debt, because I have to provide for my family. The burdens of farming inputs to enable me grow enough food to feed my family. I have never consulted the pastor, concerning my problems. I know of other people who have been helped by the church through pastoral care and counselling

PARTICIPANT E: One of the roles of the church is to care for the people who are suffering from different problems, through the office of the pastor, who provides counselling to all those who need help. There are many pastoral care needs but one outstanding one is for the church of today to have the message which is relevant must address the needs of the poor. Thus the church should care both in words and deeds. I have not experienced the benefit of pastoral care. Except through sermons, the church needs to be sensitive to the poor. The church is expected to serve in words and deeds.

PARTICIPANT F: The pastor is called to be the shepherd of the people, he or she is trained to give pastoral care to those in need. It is important for other lay

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counsellors to be trained to help the pastor to attend to all pastoral needs of the people. There is the need to care for the whole community, the church should address both spiritual and material needs of members of the community. I have benefited from pastoral care of the pastor, because I have been visited and encouraged and prayed for. I expect the church to reach more people as it reached me, so that the benefit of pastoral care can be felt.

PARTICIPANT G: Understanding of pastoral care is that care which the pastor gives to the members of his or her church. In most cases only the pastor is involved in this care because he or she is the only one trained in pastoral care and counselling. Pastoral care needs that have occupied my life is the poverty that we are experiencing as a family. Family conflict has a result of limited resources in the family especially amongst the children. It is a big concern because my children have left schools due to poverty which has brought a lot of hardships in our lives as a family.

I have not benefited from the pastoral care of the church because I struggle with my problems alone. The church is not concerned about my physical problems, the pastor needs to visit us and pray for us. We need the help from the church.

PARTICIPANT H: The work of the pastor is to take care of those who suffer as a result of poverty. The pastor is the shepherd of the people in the church. He or she takes care of them, feed them spiritual foods. The pastor is trained to fulfil. I need to be helped and assured by the pastor that am not alone in my suffering as am cared for by the church through the pastor and other members of the church. Therefore it is important for the pastor to visit his or her members all the time. I have benefited from pastoral care of the pastor, because I have consulted him on many times for   help   to   resolve   problems   in   our marriage, which mostly have come up due to poverty.

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PARTICIPANT I: What I know is that the pastoral caring responsibility is for the pastor to his or her members. God commissioned pastors to stand in and care for his people. My pastoral need is to find a God given wife, who can marry me because of who I am, not what I have. I do not have employment, my work is to do piece work here and there, I do not have a house which I can call of my own. I also need employment; God should help me to get employment in town or at the farm college.

I do not know any benefit of pastoral care, because the church is no longer concerned with us the poor, they are only concerned about money to run the church. They even ask contribution from us, they benefit from us not us benefiting from them. They have failed to bring development to this area, only promises which never come.

PARTICIPANT J: I know the work of the pastor is to work and care for the people in his or her congregation. Pastor Counsels comforts those who experience problems in their everyday life. Mainly the pastor is the one who is involved in pastoral care because he or she is trained for the work. I often grapple with the question "why I am so poor, all my life have seen nothing but poverty. What I have done to deserve all these." I have failed to provide for my family. I have no farming imputes to enable me grow food and cash crops for sale. I have the ability but I have no financial ability to fulfil my dreams.

I have not benefited from pastoral care from the church, because the church has not provided counselling programmes that can attract us. Maybe when they pray for the poor in church, practically they help the poor in our community. What we need is practical help from the church to enrich pastoral care.

During the interviews in the two case studies, the researcher grouped the co-researchers in their social status: single parents, children headed families,

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leaders of local churches and ordinary people in the communities. The researcher did this in order to be able to get the feeling of the most vulnerable people in rural communities and locations. This also helped him, pastorally, to interact with people with different needs in the community. The researcher is of the view that by interacting with people with similar concern, a pastoral counsellor is able to easily obtain the feelings of the people in that grouping. They also feel that they are cared for and respected. The following are the questions and analysis from the co-researchers, according to their social status.

6.11   QUALITATIVE RESEARCH INTERVIEW

A). "Living Condition of People"

1.   What age group of the people did you interview?

The researchers' case study shows that most of the people who were interviewed are between 35 to 80 years. Most of them are not working in formal employment. This is to say that they are peasant farmers, who only grow food to feed themselves and nothing for sale, so that they could pay for electricity.

2.   Describe the type of their household?

Most of them live in village houses made out of mud and thatched with grass roofs. The division of their rooms are between 1 and 5.

3. What does the household use for cooking and warming themselves?

They use charcoal, brazier and firewood. Very few respondents said they use electricity.

What should be made clear here is that the Energy Regulation Board (ERB) pricing of electricity in the country is quite high; even in rural areas; electricity

is relatively on the cheaper tariff. But because most of the rural people are poor, they cannot afford to pay for power.

4. Is charcoal or fired wood safe for heating or cooking?

Due to lack of money to pay for electricity they use Braziers, which is mostly harmful to their lives. It causes sickness like Asthma and flu related illness. Those who afford to buy electricity use it for lights only and for things like cooking, warming up the house, ironing, boiling water they use firewood and charcoal braziers which produces carbon monoxide, which is harmful to human beings at times. Their carbon foot print is colossal and harms the environment.

5. Is there privacy in the houses they stay in?

Most of the respondents indicated that there is not enough space in their houses and as such, they do not have privacy to themselves, and hence they use curtains to divide the rooms.

B). "Single Parenting"

1. What are the reasons for single parenting?

About 100% of the respondents indicated the following reasons to the causes of single parents:

Death of the spouses

Separation/ Divorce

Abuse by the spouse

Teenage pregnancies

1. What are the challenges they meet as single parents?

Most of the respondents see life to be difficult and challenging because they raise the children alone and at the end of the day, there should be a meal on the table. They always want to prove a point that they can raise a child in a difficult situation and successfully as a result of that. Single parents, most of them, go out of the way to look for money to fulfil the obligation; hence the raise of immoral activities in the country e.g. prostitution and sex immorality. The root courses to all these, is poverty.

1.   How do single parents survive?

Most of the single parents survive by selling food staffs like maize, vegetables, tomatoes etc., some are assisted by their relatives and children even good neighbours, others through prostitution and assistance from their boyfriends. Few of the respondents say they work temporary as domestic workers in the houses of teachers, nurses and farm officers.

2.   Where do they get help?

Since most of them are depressed, they go for counselling at local churches and clinics.

3.   What caused the death of your spouse?

They gave the following reasons for the death of their spouse:

- Accidents
- HIV and AIDS
- Bewitched by the spouse or relatives

4.   Can the single parent neither read nor write?

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Most of them responded by saying they are illiterate. In their days, they believed that girls were only schooled in the kitchen, girls were only taught to do house work or duties, because it was believed if you educate a girl she will never know how to clean, sweep and fetch water. Boys were the only ones who were allowed to attend school. A very small percentage of the single parents said they have completed primary school, and only few finished junior secondary school education. About 80% of the single parents that were interviewed said they are not prepared to engage themselves in the second marriage due to the following reasons:

- Spread of HIV and AIDS

- Sexual abuse

- Their churches do not allow them to get involved in other relations, without proper consent and approval of the church.

How do single parents see the role of the church in their lives?

All the respondents believe that the church is the only institution that can help them and alleviate poverty. The churches help them in a variety of ways like:

Churches encourage them through the seminars they preaching in churches. Churches baptise their children even when parents are single.

- Churches provide counselling and guidance to them.

c). "Orphans and Street Children"

1. Where does one find the orphans in your community?

Most of the orphans are found in relatives' homes, they stay with grandparents and other relatives and friends. Very few orphans in the village communities are homeless, only those who are run away boys and girls, displaced families etc.

2. Do you know your parents?

Most of the orphans know their parents; very few said they do not know their parents. A good number of street children said they are no longer part of their families, because of lack of family support and family resources.

3. Is security good for them?

4. Most of them feel comfortable were they are staying.

5. Most children are not rebellious and are not looking for freedom to do whatever they want to do. Instead, they are typically from problem families. They describe their families that they have left as unstable, neglectful and abusive often accompanied by parent's substance abuse and alcoholics.

6. How do street children experience life on the streets?

7. Regardless of the stress they experience in the home, they find life on the street very difficult.

d).“What are their needs?”

A place to sleep

A job or job on training

Having a caring family

A stable family, food, a place to shower

Medical, dental care and money

1. How do they see the role of the church in their lives?

Very few churches give food or care for these children. Most churches in these communities do not do much; they just preach and pray for orphans. They All

appreciate the role of the church to pray for them, but they still need to receive more practical help which may change their lives and empower them for better life.

e). "Grand Parents"

1. What is the age group of most grandparents in these communities the research was conducted?

Most of the grandparents in these areas of study are in the ages of the late 50s and above. Their dependants are the great grandchildren, and grandchildren. Most of them have lost their children due to HIV/ AIDS and have no one to support them apart from taking care of the children who were left by their late sons and daughters.

2. How do you survive?

Through cultivating the land

Through hand outs from the government and NGOs

Elderly granddaughters bring some money and other things through prostitution,

3. Do they have any illness?

Most of the elderly people complain of Arthritis, Sugar, High blood pressure and Asthma etc.

4. Do they receive any treatment? Please explain where.

Yes, most of them receive treatment from local clinics and hospitals. Those who are over sixty receive free medical services from the government. They

only complain of lack of medicines when they go for treatment, they end up being told to go and buy their medicines from drug stores.

5. What do you expect the church should do for you?

Initiate elderly clubs which can keep them busy with sewing and gardening projects, raising funds to buy farm imports for them. Also provide food for those who are very old to do any activity to earn a living. Ministers and pastors should give them Holy Communion and pray with them in their homes for those who cannot walk.

f). Child Headed Families

1. Please tell me, where are your parents?

Most of them say their parents are:

Dead

Separated

Do not know, only stay with relatives nearby.

Working very far and come only once per month to bring money for food

2. What is the course of your parent's death?

Malaria

Accident

HIV and AIDS

Bewitched

3. Who is taking care of you? Neighbours, families, Christians, Grandmothers and themselves

4. How does the absence of your parents affect your life?

Most of the respondents indicated that the situation in which they find themselves causes the following:

Stressful if the parents do not come as promised or send money to us in time.

Become independent at an early stage

Cause the girls to have several boyfriends who are working so that they can support her siblings.

5. How can you be helped so that your situation can change or improve?

Most of the respondents indicated that they can be helped if the following things are done for them:-Offered a job, offered life skills, given capital to start business and help to go back to school and support them

6. Do you feel secured in the houses where you stay?

Almost all the respondents say they feel secured and their neighbours look after them.

7. How do you cope if one of you gets sick?

They indicated that if one is sick at night they run to the neighbours for help, if it is during the day they manage to take the sick to the clinic by using the neighbour's bicycle or wheelbarrow

8. How does the situation of being alone affect you?

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Most of the children indicated that they end up doing bad things like taking drugs, prostitution, smoking and drinking. They also end mixing up with bad friends and hence; they make wrong decisions in life that can make one to regret.

9. How does your church help you?

Most of the respondents indicated that they are sometimes visited by their church elders and stewards who at times even pray for them in their homes. All the respondents said they do not receive any food or money to buy even medicine from churches where they belong. Others indicated that they do not go because they do not see any need of going to church. To make the matter worse, they have no elderly person in the family to encourage them to go to church.

g).   Leaders of Local Churches

As leaders of the churches in this community, you stand a good chance to speak on behalf of the poor without being influenced by any political gains.

1. Are you doing something to lobby the government to help people in your community improve the living standards of the poor?

Most of the respondents say, they were not involved in lobbing for the needy in their community. As church leaders, they distance themselves from speaking for the poor, because the government accuses them of involving the church in politics and as a result they remain quite. Very few of the respondents say they are trying to lobby the government through their member of parliament to bring sustainable projects that can help the needy in community improve their living standards.

2. What interventions can the church embark on in order to alleviate poverty in communities?

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All the respondents to this question say yes interventions must be there but they failed to bring them out; they summarized it as projects that can create employment.

3. Are the churches in your community thinking of coming up with new projects that can help the poor people improve their living standards and alleviate poverty?

A good number said they always think of good projects, but due to the lack of funds to get started with, such projects have been the hindrance to progress. The needy people look to them for help and get nothing. Few of them said they do not think of such projects, instead they pray for people, so that God can help them and deliver them out of poverty. Such are the people who are destroying the communities by promising people pie in heaven when they die as long as they remain faithful while they are living. To the researcher, these are false prophets, who should be stopped to fool and steal from people. Pie in the sky can remain because it will be consumed in the future and yet between now and the future people must eat. This is the concern of pastoral care.

h).   some selected People in Chipembi Community

1. When was this college established?

Most of the village people were unable to mention the year but they said a long time ago before independence of the country. Very few gave years which were not correct, but they tried to guess. However, my own research indicates that this college was established in...........to deal with the concerns at the time of helping the community with skills, alleviate poverty as most villagers will have the know-how in terms of cultivation of the land and also to create employment to the local people.

2. What were the main reasons for the establishment of this farm college*?*

All the respondents agreed that it was to help the local people acquire skills in agriculture in order to alleviate poverty in the area. Others said it was to create employment for the local people. These, according to respondents are no longer happening as they would expect as far as local history of the creation of the college is concerned. It must be admitted that no writings have been done by the local people but suffice to say that local knowledge of the college has been transmitted orally from one generation to the other.

3. Do you think the college has benefited the local people?

Most of the respondents said not to their expectations. The college has very little benefit to the community. They all agreed that when it started it was of great benefit to the people which is not the case now. This is a clear indication that the plumb line has been missed. For the local people with a history of the place, the answer that they have given is correct but it has to be argued that there is one thing that the college is doing well: giving agricultural skill to young people who go there to train from the entire country, people who become useful as extension officers assisting Zambian farmers to grow more food. In this case, the college is doing a good work.

4. Is the college helping the people in the community in alleviating poverty*?*

Most of them said in a very minimal way, not as they expected. They all agreed that the college has the potential to help alleviate poverty, if it is well funded by the church. Chipembi farm college's initial agenda must be said to be at its low ebb. This is not good for the church at all. More people should be given skills so that they could be able to live on the land and sell the surplus for income generation. This is what the Chinese proverb earlier alluded to imply. If you

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give some a fish, he or she will only eat for a day, but if you teach them how to catch fish, then they will eat every day.

5. What would you like to be done to the college to improve it and be able to fulfil its original objectives?

All the respondents say the college needed proper funding and well trained staff in order to improve its services. Otherwise, the college will remain as a white elephant compared with Kafakumba which has impacted positively to communities surrounding it. Poverty alleviation is a real issue and the church must take this observation by the respondents seriously.

6.12   PRELIMINARY CONCLUSION

This section of the sixth chapter attempts to articulate what the poor had to say about poverty, pastoral care and their needs. From the data obtained, one can conclude that poverty is a horrible reality in the rural areas of Zambia. The researcher lived it as young man in the northern part of Zambia and has also seen it in his working career as he worked with TEEZ and as a mission secretary, which gave him the opportunity to interact with the rural poor.

The researcher also noted the concerns of the participants concerning the contribution of the church towards poverty alleviation programmes. The responses of the participants clearly showed that there is need for transformation of the rural communities. This transformation can only succeed when the rural people are able to participate in all community projects or programmes at all levels. So these projects must be known by the church and communicated ably to the rural poor. This is because the church's vital role is to compliment governments' efforts in mitigating poverty levels in rural areas; if the church has to remain relevant. Therefore, chapter 7 will deal with transformation through total participation of the poor in all community poverty

alleviation programmes. It will also analyse different participation styles with a view of coming up with a participation model that is relevant to Zambian context.

CHAPTER SEVEN

7.0 TOWARDS A MODEL OF PASTORAL CARE THAT CAN HELP UCZ RESPOND TO POVERTY ALLEVIATION IN ZAMBIA

7.1   INTRODUCTION

Having listened to what the participants said about their experience of poverty, their pastoral care needs and also their understanding of pastoral care, this chapter outlines the kind of pastoral care that would be appropriate for the context of poverty in Zambia. It proposes a model of pastoral care that is both contextual and liberating. It also critiques pastoral care in terms of its response to the socio-economic and political conditions similar to those experienced by participants in this research. These are conditions that are shared with millions of other people in Zambia so to say.

7.2   CRITIQUE OF PASTORAL CARE IN ITS RESPONSE TO A CONTEXT OF POVERTY

It is the opinion of the researcher in this critique that most pastoral care is often carried out as if socio-economic conditions associated with poverty are not its business; it has a reputation of only concentrating on individual and personal problems of those who are troubled, without caring about the root causes of such troubles. In this interest in personal problems, it only addresses the periphery and not what is at the centre of problems. This is what others such as Wright and Pixley call the ambulance ministry or corn-plaster approach (Wright 1986: 8 cf. Boff and Pixley 1987:5). In terms of this ambulance ministry pastoral care is only reaching and responsive to the side issues and not the root causes of the problems and troubles of those who require and seek pastoral care, especially the poor. It has no appreciation of the fact that the root causes are to be found in socio-economic and political structures of society. The critique of

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Pattison is still helpful when he said: Pastoral care has disregard of social and political dimensions (Pattison 1988: 83) while the researcher agrees with Pattison in his critique of pastoral care; he also critiques Pattison because Pattison only focuses on two dimensions namely, social and political. The researcher adds a third dimension that is the economic dimension, hence our reference to socio-economic and political dimensions instead of only socio-political dimensions. Pastoral care cannot afford to remain aloof especially in Zambia, from the socio economic and political realities present in all our societies, especially those that are characterized by poverty. If pastoral care ignores these realities it only succeeds at discrediting itself.

In the context of Zambia, a pastoral care-giver will deal with the issue of divorce, which is on the increase due to the economic challenges the country is facing. Marital problems and divorce are on the increase because many people have lost their jobs through retrenchments taking place in private companies. As a result of unemployment, many men are unable to provide for their families; as a result, they run away from their responsibility of providing for their families, leaving the women looking after the children. Pastoral care can only succeed if it is able to deal with the socio-economic and political dimensions which are the contributing factors to the marital problems and divorces the country is experiencing. However, it should be noted by the reader that the disregard of socio-economic and political dimensions is inherited from America and Europe, where it may not necessarily be a problem as a result of societies, which are marked by material conditions of affluence instead of the widespread poverty found in the developing countries, especially in Zambia. It is a well-known fact that pastoral care, as it is, is largely a Western dominated sub-discipline. This domination applies not only to pastoral care, but to all theology in general. Many of the theories and paradigms used and applied in the

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developing world are inherited from the West especially from the USA and UK and students of theology in colleges are subjected to learn and equip themselves with the Western theories which at times in our Zambian contexts are not workable or helpful because they are out of context. The researcher here is in full agreement with Msomi, De Jong van Arkel and Louw who dismisses the western dominated models pastoral care developed and practiced in Africa as carbon copy of European and American pastoral care (Msoni 1993: 75; cf. Njumbuka 1995: 47; De Song van Arkel 1995: 190; Louw 1995: 29).

Eybers call the dominance of the Western way of doing pastoral care "an impoverished and a half-heated way of doing pastoral care" (Eybers 1991: 3). This way of doing pastoral care is dismissed as irrelevant, inadequate and ineffective in the Zambian context. There may be value and some lessons that can be drawn from America in models but not necessarily without making effort to adopt them and make them relevant to the Zambian context of poverty. Hence, the importance of this study which is more concerned about the pastoral care which takes into consideration the context of the Zambian poor people and their communities.

The theologians cited above note that pastoral care theories that are taught in African universities and theological seminaries are imported into Africa without any effort at making them relevant or contextual for the context of the developing world. Zambian pastors trained in such universities and theological seminaries will only fit in well in Western context, but they will always struggle in their work in rural Zambian communities because their approach to issues will always be out of context. This is because this kind of pastoral care does not take the African realities seriously. One of the most important realities of Africa is the context of poverty, which is compounded by other associated realities such as HIV and AIDS, illiteracy, civil wars and crime.

In their critique of the discipline, Couture and Hester point out that "Pastoral care makes care-givers good at addressing problems of the middle class. They state that, "we are known to be good at middle-class growth-oriented pastoral care; we know how to counsel in extreme life crises, we know how to care for the hospitalized and their families and legitimate ourselves with hospital staff, if not with bureaucrats (Couture and Hester 1995: 53).

Although there is nothing wrong in doing the above-mentioned. In Zambia, many churches are only operating in urban areas because they cannot fit in with the rural context. It is because of the researchers experience with some of the churches in Zambia, that he fully supports Couture and Hester's critique of the discipline, which is very real in Zambian context. What is mentioned above is only applicable to the middle class people in Zambia, it is good as long as it is not exclusive and also not at the expense of our care to others such as the marginalized and the poor. They need pastoral care as much, if not more.

Couture and Hester say, "We never were very good at caring for the poor, the person of colour, the person in extreme life crises who could not afford specialised counselling, the outpatient or the person quickly released from the hospital and we have rarely attempted to articulate the interaction between the people for whom we care and the political, economic and social conditions in which they live (Couture and Hester 1995: 52). If that is true in the American context, it is worse in the Zambian context, where even those who are in hospital do not have access to specialised pastoral care and counselling. The health care environment itself is sickening especially in the public sector, which mainly serves the poor who cannot afford expensive care offered by private health centres. It is general knowledge that the private health care sector, which has a reputation of quality services, is only accessible to the rich and middle class. In addition, the clinical pastor education and other psychotherapeutic

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services that western developed countries are accustomed to are not available in the developing world. This pastoral care and counselling continues to be for the well-to-do people, and the middle class.

Having critiqued pastoral care in general, there are areas of pastoral care that need closer examination such as individualistic nature of pastoral care, its psychotherapeutic focus, its tendency towards spiritualisation, its lexicalisation, and associated professionalization and its tendency to downplay socio-economic and political structures. In terms of this approach, the focus is always on the clergy in their professional capacity.

7.2.1. Individualistic Pastoral Care

One trend that pastoral care shares with most of western theology in general as its individualistic focus. There are a few exceptions to the individualistic focus as well as recent calls for abandoning this one-sided focus. According to Miller Melemore, criticism of this individualistic focus has come in part from feminist theology and black theology on the American scene (Miller-McLemore 1996: 18). Pattison correctly points out that pastoral care is trapped in individualistic practices (Pattison 2000: 82). Individualism in this context refers to the focus on the individual who is the object of care (Buffel 2004: 43). Writing in the context of individualistic American society, Couture says that the individualistic values in society have become the basis not only for personal and interpersonal lifestyles but also for national and international economic practices (Couture 1996: 95). In this individualism, the focus is only on the person as an individual and his or her own personal problems and personal sin and salvation. Couture says that individualism has been popularly and narrowly associated with personal growth and the breakdown of families (Couture 1996: 97). Until very recently, the courses offered and conventional textbooks that were used in

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pastoral care and counselling were mainly devoted to "individual counselling techniques for an array of problems" (Stevenson-Moessnor 1996: 11). This ignores all other significant components and relationships that should be part of the equation. There is a disregard of significant others, the community, as well as the socio-economic and political conditions in which individuals find themselves. The same point is also recognized by De Jong Van Arkel who pointed out that pastoral care is influenced by individualistic lifestyles of Western Europe and North America (De Jong van Arkel 1990: 190).

This individualism is a negation of what Christianity stands for as a religion that is adhered to by those who believe in the communion of saints or believers as confessed in terms of the creedal statements of the church universal (Catholic). It also flies in the face of the communal nature of an African community and its worldview, the community and the network of relationships are at the centre, with the individual on the periphery, where as in the Western worldview, the individual is at the centre of relationships. Furthermore, it is a contradiction of the Pauline understanding of the church as the "one body of Christ."

According to St. Paul: Christ is like a single body, which has many parts; it is still one body, even though it is made of different parts (1 Corinthians 12:12). Again Paul says, and so there is no division in the body, but all have different parts and have concern for one another. If one part of the body suffers, all the other parts suffer with it. If one is praised, all other parts share in the happiness. All of you are Christ's body, and each one is part of it" (1Corinthians 12:25, 26, 27; cf. Ephesians 4:15-16).

Whereas the body of believers constitutes the body of Christ, Christ is the head of the body. The unity of the body is such that no body part will ever say: "I have no need of you". Each of the body parts has its role and they constantly

interact with each other for the life and survival of the whole body. The members of the body (body parts) live in intimacy and are united into a whole. Each member participates in helping each other, for the benefit of the whole body (cf. Galatians 6:1). Therefore, the tendency on the part of the affluent and middle class Christians who go about as if poverty is not their problem is unbiblical and contrary to the Christian understanding of the membership as the one body of Christ.

This individualistic tendency in Western theology in general and in pastoral care in particular, is foreign to both the African worldview, as well as the Christian understanding of the Church as the one body of Christ. In dismissing this individualistic focus of pastoral care, Pattison correctly states that "It should be appreciated that many of the things which affect the wellbeing and growth of individuals for good or ill originate in the wide social and political order" (Pattison 2000:82).

Many of the problems and troubles of individuals and communities have their roots in social and political structures that ultimately lead to individual problems, without implying that there should be no concern at all for individuals.

Pattison contends that effective pastoral care, if it is truly to alleviate sin, sorrow and nurture human growth, must widen its concern and vision beyond the suffering individuals (Pattison 2000:82). This individualistic pastoral care is narrow-minded, limited and partial. It does not deal with the whole picture in an African world view of care.

7.2.2. Spiritualisation of Pastoral Care

Pastoral care, which initially was referred to as "soul care" cure of souls" (*seelsorge*) has the tendency to spiritualise every problem or trouble. Couture

and Hester also point out that the discipline was previously called "the care of souls" (Couture and Hester 1995:46). In this tendency, material and non-spiritual matters are left out of the foci of pastoral care. This is an approach that Furniss calls an "a-historical and a-structural approach" (Furniss 1995:3). In this type of soul care the focus is only on spiritual guidance and on personal salvation (cf. Harries 1991:4). In their critique of pastoral care Couture and Hester say that "pastoral care is superficial and moralistic" (Couture and Hester 1995:47). That is, it does not deal with real problems and their root causes most of which are to be found in socio-economic and political structures. According to Harries, the church often focuses on raising God and winning souls for Jesus Christ. Harries calls this a "thank you Jesus" mentality, that concentrates on salvation from personal sin (Harries 1991:4). Harries says that "this kind of approach and focus overlooks oppression, injustice, poverty, and a host of other social ills" (Harries 1991:4).

In this spiritualization, reality is dichotomized and divided into the spiritual and material spheres, and pastoral care is only concerned with the spiritual. This is the kind of pastoral care that promises "a pie in the sky" that the researcher experienced in his childhood. This is what the participants in this research have gone through and which they share that with millions other Zambians who live in poverty. This approach maintains an attitude of "let us pray and one day things will be okay." This is like focusing on symptomatic relief by prescribing "aspirin when surgery is needed" (cf. Eybers 1991:4). As the saying goes, "pastoral care fiddles while Rome is burning".

In the context of Zambia, many of the churches especially the Evangelical Pentecostals have spiritualised pastoral care to the extent that they have no concern for practical pastoral care, that requires to help those in need with material things to alleviate their sufferings. Such attitude to the researcher is

contrary to the teaching of Jesus Christ. In the opinion of the researcher such type of counselling weakens the holistic pastoral care as demonstrated by our Load Jesus Christ who always dealt with the holistic approach of pastoral care to the need. Promising care seekers a pie in heaven is tantamount to bribing care seekers with spiritual jargons which live people hanging in expectations of the good life to come as their dairy living. This type of counselling is not African, and contextual way of life and should be disregarded by genuine pastoral caregivers.

7.2.3. Clericalism of Pastoral Care

Clericalism of pastoral care occurs when the clergy are made the only caregivers. In the context of this research, clericalism refers to an exclusive focus on ordained officials or pastors of the church. "In this approach, the laity *(the people)* is not given the place and role they deserve in the care of God's people" (Buffel 2004:44). They are just passive recipients of service from clergy as professionals. What Hiltner said many years ago is still valid today: The word pastoral has always been used as the functional extension of the noun "pastor" (Hiltnern 1958: 15; cf Buffel 2004:44).

Pattison also laments this tendency of the historical pastoral care tradition, which revolves around the activities of the pastor or recognized leaders of the church (Pattison 1988:7). This is still the case in the theory and practice of pastoral care. This is a dominant approach in the case of the participants in this study. The context in which they live has a culture of dependency on the clergy, with the result that the pastor is the only one who performs pastoral care. This model is disempowering to the poor, who are waiting for a hero from outside their community and outside their experience of poverty. Although this critic is valid it is not applicable in the United Church of Zambia which believes in the

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priesthood of all believers and her lay leaders are given skills in pastoral care and counselling through the prescribed study which is compulsory to them.

7.2.4. Psychotherapeutic Pastoral Care

As pastoral care evolved over the years, as dominated by Western society and its worldview, there came a time when pastoral care conversed with other social sciences, especially the psychological sciences. According to Couture and Hester psychology came to dominate American culture early in the twentieth century (Couture and Hester 1995:45). This was in the spirit of multi-disciplinary co-operation between the various fields with the result that, one field, psychology started dominating. This happened, as early architects of the discipline rose to meet the challenge offered by psychology to the church and theology (Couture 1995:11). Gerkin says: "At the beginning of the twentieth century, the psychological sciences moved to the forefront of pastoral attention" (Gerkin 1997:55; cf. Couture 1995: 11).

During this period, psychological and psychotherapeutic concerns unquestionably became dominant (Gerkin 1984:11; cf. Pattison 2000:19; Couture 1995: 13). This explains why the dominant model of pastoral care became a psychotherapeutic one. One of the roots of the dominance of the psychotherapeutic paradigm was the Clinical Pastoral Education movement ushered in by Anton Boisen (Boisen 1936: Pattison 2000: 19; cf. Gerkin 1997:14). The focus of this model is on the psychotherapeutic relationship between the care-giver and the care-seeker (Furniss 1995:2). In this psychotherapeutic approach pastoral theologians and educators mainly focused on one-to-one counselling, emphatic listening and the expertise of the pastor as prerequisites for ministry (cf. Miller-McLemore 1996:13, 14). In a sarcastic way, Stone says that pastoral care and counselling became psychotherapy "with

a twist" (Stone 1996:xi). As a result of this influence pastoral care subsequently compromised its theological base. Eventually pastoral care had "an identity crisis." with no certainty as to whether it is a theological sub-discipline or a psychological science. This psychologically focused pastoral care was according to Pattison unnecessarily narrow and sometimes straightened with consequences bordering on the disastrous. The researcher agrees with Pattison that this psychologically-focused model is quite narrow and myopic as it also focuses on the individual and his or her psychological and personal problems at the expense of all other problems and root causes of such problems. For instance, when the poor become sick and troubled as a result of the harsh realities of the socio-economic and political conditions, focusing on their psychological makeup and subjecting them to psychoanalytical tests and procedures will not help them in some dimensions of their problems. They need far more than that. It does not help the care-seekers if their problems and troubles are only addressed from a psychological perspective. The psychological perspective may be important, with some benefits but personal and interpersonal problems are much broader than that. In this multidisciplinary co-operation between pastoral theology and the social sciences, pastoral theology discovered fresh models of how to relate theory to practice. Miller-McLemore 1996: 13). Miller-McLemore points out that, "Pastoral theology took up the helpmate both to its benefit and its detriment. In a word, although it avoided theological abstraction and academic trivialization, it was lured towards technique, theological viciousness, and an individualistic, subjective orientation (Miller-McLemore 1996: 13).

While there are obvious benefits in this multidisciplinary co-operation of pastoral theology with other sciences, especially psychology, the model that

resulted from this failed to "integrate political, economic and cultural features into its theory and practice" (Hunter 1995:21).

7.2.5. Pastoral Care and Socio-Economic and Political Structures

Not unrelated to the above mentioned, is the disturbing attitude of most pastoral care, that of ignoring socio-economic and political structures, which are often the source of individual, personal and societal problems. According to Pattison, problems such as illnesses and diseases that pastoral care deals with have their origin in socio-economic and political causes (Pattison 2000:85). Hunter also critiques pastoral care in this respect. He says, "Although the concept of holistic salvation easily included family and personal relationships, it did not incorporate political and economic dimensions into its theory and practice. Its tendency was to focus chiefly on psychological and social dimensions of wholeness with only lip service to cultural, economic and political aspects of human problems and the practical actions appropriate to addressing them" (Hunter 1995:20).

Many of the problems that members of congregations experience, that pastoral care deal with have socio-economic and political dimensions. According to Kalu, the economic structures are the causes of problems, that is, they have poverty-creating nature (Kalu 2000:48). Many of the problems that warrant pastoral care are caused by socio-economic and political structures. In describing the problematic and casual nature of structures, Dickinson correctly points out that, "The basic problem of our world is structural or political. Structural properties like exploitation, penetration, fragmentation, and marginalization have to be added to the problematic, not only as an expansion of the problems catalogue, but in order to find the tools for casual analysis" (Dickinson 1983).

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Therefore, while it may be important to offer relief in the short term, there must also be concerted efforts to transform those structures. Pastoral care cannot afford to ignore those socio-economic and political structures. Despite the complexity of the structures and the difficulty in changing them, they must be dealt with and be transformed (cf. Dickinson 1983:4). Poverty is structural and collective. Thus the poor are poor because of the way the socio-economic and political structures are designed. According to kalu, "People are made poor through exploitation by local and trans-national operators" (Kalu 2000:48).The researcher agrees with Kalu because what Kalu said above is one of the contributing factors to poverty and the suffering of people in Zambia.

Thus people are not poor by accident nor by anything inherently wrong with them but by socio-economic and political structures. If pastoral care continues to ignore these realities it can only impoverish and discredit itself. To this end, Furniss argues that, "Pastoral care needs to be oriented towards the empowerment of care-seekers so that they can change society; not towards adjustment of persons to the existing situation" (Furniss 1995:61). Genuine empowerment can only come when the poor are given chance to participate in the programme that concerns them and their communities.

The point made by Furniss regarding care-seekers, "changing society" is very important in that things must not be done for others but one should rather accompany them in the journey to transform their society. Change is only meaningful, sustainable and successful if those affected are centrally involved.

7.3. THE NEED FOR A PARADIGM SHIFT

From the abovementioned areas where Western theology and pastoral care are critiqued, it becomes clear that there is need for a paradigm shift in theology in general and pastoral care in particular. In recent years the call for a change of a paradigm shift has become louder and louder, with inter alia the following theologians joining the much needed chorus for such a shift not only in pastoral care but theology in general, namely, Gerkin; Pattison, Wright, Furniss in the Western context and Msomi, Njumbuxa, Louw, De Jong Van Arkel and Buffel, in the South African context (Gerkin 1987; Pattison 1988;2000 Wright 1986; Furniss 1995; Msomi 1993; Njumbuxa 1995; Louw 1995; DeJong Van Arkel 1995; 2000; Buffel 2004; 2006).

There is without any doubt an urgent need for a paradigm shift in order to make pastoral care effective, contextual and liberating. Such a shift will liberate and empower pastoral care to respond appropriately to the needs of God's people, especially those who live and survive in a context of poverty. (cf. Buffel 2004:48; Buffel 2006:10) adding his voice to those calling for a paradigm shift Louw states, "Pastoral care has to undergo a fundamental paradigm shift" (Louw 1995:29).

The same point is supported by Brown and Hendricks, "in the African context, allowing the faith community to have such a voice to address the paramount issue may require a significant paradigm shift" (Brown and Hendricks 2003:31).

The matter of paradigm shift is not an optional extra for pastoral care, but an absolute imperative, if it has to effectively address the issue of care in a context of poverty. The shift in question is from a Western worldview to an African worldview, from an individualistic and psychotherapeutic to a communal and

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systemic approach (Louw 1995:29; De Jong van Arkel 1995:193; Buffel 2005:10).

The African worldview is communal and systemic and at its centre is a network of relationships. Van Arkel says; "According to the systemic paradigm, the individual is part of a whole rather than the whole consisting of parts" (De Jong Van Arkel 1995:33).

This approach does not imply that the individual no longer counts, but on the contrary, it implies that the person is not seen as an island, isolated from the realities and relationships surrounding him or her. Therefore, adopting this systemic approach is critical to the relevance and the contextual nature of pastoral care (cf. Buffel 2006).

7.4. THEOLOGICAL AND PASTORAL CARE METHODOLOGY (GERKIN AND PATTISON)

In terms of understanding the poor, their needs and their experience of poverty this research relied on members who are poor. In terms of pastoral care methodology, the researcher finds three methodologies helpful in developing a contextual and liberating model, namely:

➢ Liberation theology methodology
➢ Gerkin's hermeneutical narrative methodology and
➢ Pattison's socio-political dimension of pastoral care

7.4.1. Methodology of Liberation Theology

Having listened to the poor articulate their understanding of poverty And their pastoral care needs the researcher is more than ever before convinced that pastoral care cannot afford to ignore liberation theology and particularly its

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methodology. This raises the question of whether liberation theology, which arose and became popular during the 1960s, is still relevant today. Some people, who dismiss it as a superficial or passing fad will even pose a less optimistic question: does it have a future at all? A while back, Segundo reiterated a question often posed by critics of liberation theology: what will remain of the theology of liberation in a few years? He went on to justify the continued existence of liberation theology by saying that liberation theology represents a point of no return (Segundo 1977:3; cf. 1985:3). He said, "it is an irreversible thrust in the Christian process of creating a new consciousness and maturity of faith" (Segundo 1977:3; cf. 1985:3).

Liberation theology is here to stay, for as long as there are socio-economic and political conditions that warrant it. Whoever wants to do away with liberation theology must first do away with those conditions. The thesis of this research is that as long as there are socio-economic and political structures that result in the kind of poverty that is prevalent in the developing world and in particular in Zambia, liberation theology will continue to be necessary and relevant. In fact, it will remain an imperative instead of an optional extra. The question will rather be: What brand of liberation theology? A brand will be defined and coloured by specific circumstances and the particularity of each context.

The strength of liberation theology chiefly lies in its methodology. This methodology makes it possible for theology to respond to various circumstances and is therefore not as prescriptive as classical Western theology, which has claimed to be a universally valid norm (West 1995: 16; cf. West 1999: 12). Theology, like knowledge, is seldom universal or uniform but should be contextual (cf. Miller-McLemore 1996:21). This methodology makes "an epistemological break" with Western theology, according to which theology was the first act. In this epistemological break, theology is no longer the first

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act, but the second. The first act is the experience of faith, that is, the praxis (West 1999: 13; cf. Gibellini 1987: 5; Cone 1985: 147). In the context of this study, the first act is the experience of poverty, the socio-economic and political conditions and the existential questions that the poor forever raise.

7.4.2 Gerkin's Methodology

As indicated in the second chapter this research values the methodology of Charles Gerkin, Which he calls, "the narrative hermeneutical model"(Gerkin 1997: 111).This model was developed in contrast to the therapeutic pastoral care model that was dominant and popular in America and went on to infiltrate all Western pastoral care. This model developed in a context in which human life was "psychologised" (Gerkin 1997:12). That is, human life is always examined from only a psychological perspective, as if all human problems only have psychological roots. Gerkin concedes that his narrative hermeneutical model was influenced by Anton Boisen. He was drawn to and intrigued by the central organizing image of Boisen's work, Which maintains that just as the historical and biblical texts are read, equally "the living human documents" must be read and studied (Boisen 1936; Gerkin 1984: 31; cf.1997: 15). Boisen advocated the study of "the living human documents", which meant and systematic study of the lives of persons struggling with issues of the spiritual life in the concreteness of their relationships (Gerkin 1984:37). In the context of this research "the living human documents" that are to be read and studied are the poor. The concept of "the living human documents" is further enriched by miller-McLemore, who prefers to call it "the living human web", due to the limitations of "the living human document"(Miller- McLemore 1996:21). She proposes the term "the living human web "as a better and appropriate concept. She also proposes that this be a central theme of pastoral theology (Miller- McLemore 1996:16). Stevenson- Moessner concurs and says that "the living

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human web" better represents an understanding of the person in relationships (Stevenson-Moessner 1996:7).

According to Stevenson- Moessner this relatedness includes not only other persons but connectedness of "human web" has socio-economic and political structures that oppress them and keep them poor. The professional exegete, that is, the pastoral caregiver accompanies them in their march to freedom from oppression and poverty. An important feature of the hermeneutical model of Gerkin is the Recognition of the care not only of the individual but the whole family (Gerkin 1997: 118). One could even add the bigger family, that is, the broader community in which pastoral care is developed and practiced.

Furthermore one needs to add that we do not only study the living human documents but there is also a reading of the realities and conditions as entrenched in the socio-economic and political structures in this respect the inclusive narrative- hermeneutical model of Gerkin has a lot in common with the African world view, which also inclusive.

Gerkin's model recognizes that human experience is important in that it helps the pastoral caregiver to have as his starting point human experience (Gerkin 1997:13). That is, it begins where the people are. It responds to concrete human experience. This is what liberation theologians refer to as the hermeneutical starting point of theology, in this case of pastoral care. In our research the experience of the poor is the hermeneutical starting point.

Although Gerkin" narrative hermeneutical model of Gerkin takes "the living human documents" seriously, it is not strong on the Socio-economic and political dimensions of the poor. It can therefore only be completed by another model, that of Pattison, Which will be dealt with in the next paragraph.

7.4.3. Pattisons Methodology

Pattison advocates a model of pastoral care that he calls effective, by paying close attention to people, the human situation and the world in which we live (Pattison 2000: 16). He makes a case for the kind of pastoral care that is inclusive to the extent that it even includes socio-political pastoral care (Pattison 2000: 83).Pastoral care must be as inclusive as possible. It also needs to include socio –economic and political dimensions. This Socio- and political concern of pastoral care should be at the centre of ministry according to Pattison (2000:83). This socio-political dimension of life has not been a major concern for American and European writers (Pattison 2000:83).

The only weak link is the exclusion of the economic dimension; hence this research refers to this, rather as the socio-economic and political dimension.

The root of this weakness can be traced back to areas referred to above, that is, individualistic, psychotherapeutic and the spiritualization of pastoral care which were at one stage dominant in Western pastoral care in particular and western theology in general. These approaches gave rise to a narrow understanding of pastoral care. According to Pattison pastoral care has to be pluralistic, variegated and flexible (Pattison 2000:8).

7.5. HOLISTIC OPTIMUM PARTICIPATION PASTORAL CARE

The socio-economic and political conditions that are experienced by participant in this research and that are shared with millions of other poor people in the country. These conditions can only be addressed pastorally by a holistic optimum participation model of pastoral care, which the researcher proposes. This is the model that takes seriously the following as experienced by the participant in this research:

- **Multidimensional nature of pastoral care:** The proposed model takes seriously the socio-economic and political dimensions of life as experienced by God's people, especially the poor. The experience of the poor, that is, their religious praxis is the hermeneutical starting point of pastoral care. This is in concert with what liberation theologians call the first act in the hermeneutical cycle. In this proposed model it is recognized that many of the personal problems have their roots in Socio-economic and political structures of society. For instance, many of the illnesses and diseases of society are linked to the socio-economic and political structures, which are responsible for the continuation of poverty. Therefore the proposed model has many dimensions, which have to be kept up in mind in pastoral care that allows participation of people with experience of their problems and sufferings.

- **Need for a radical paradigm shift in pastoral care:** There is need of a radical paradigm shift, from the Western worldview to the African worldview, from the individualistic to communal and systemic. Pastoral care has no choice but to undergo a paradigm shift. Pastoral care has to

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move away from all approaches where the problems are dealt with only superficially. There is no more room for the Ambulance ministry, which Eybers calls a "quick fixes" and a Biblicist approach (Eybers 1991: 2). For example, if a drunken man is shooting people randomly and causing untold harm, it will not help to only take those who are shot into the Ambulance to the hospital. The drunkard (mad) must be disarmed and be removed from society and even the accessibility of firearms must be looked into so that such an experience is avoided in the future. Problems are dealt with holistically instead of piece –meal. This is in line with holistic pastoral care that is advocated by Eybers amongst others (1991:3).

- **Role of the poor:** The proposed model is also marked by recognition, that care–seekers are not mere parcels or passive objects that "must be pitied and helped". They are Masters of their own destiny. This kind of pastoral care must be oriented towards the empowerment of the poor and oppressed. Classical pastoral care has often offered "an aspirin instead of surgery". It merely helped them to adjust to the existing situation instead of empowering them to transform society (cf.furniss 1995:61). Pastoral care has to help establish an environment of empowerment in which the poor themselves play a central role in uprooting the socio-economic and political roots of their problems and troubles. This is an equipping and empowering ministry, in which we allow the person whom we are ministering to, to take the lead with regard to articulation of their needs and strategies to find ways of addressing those needs. Hence the importance of optimum participation of the poor in all poverty alleviation

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programmes established in their communities. This model is analysed as follows:

- **Mutual care of believers:** The model also recognizes the central role of the people of God in participating in mutual care for each other. There is no longer any room for a pastor- centred church nor a pastor centred ministry. The people must have ownership and total participation in the ministry of pastoral care. All that Professional pastors do to equip the believers to empower them in this ministry, which should be in line with "the priesthood of all believers". One could even talk of "the pastor-hood of all believers". According to Stevenson Moessner "members of the congregation can be mentored and trained in pastoral care" (Stevenson – Moessner 2005:20). This activates the reality of the "Priesthood of all believers," which is a focus of the book of Hebrews. When a lay person is trained in the task of caring, this is a valid form from discipleship (Stevenson- Moessner 2005:20).This model takes seriously Martin Luther's belief in "the priesthood of all believers". The community of believers is also community of primary caregivers, as the congregation participates in the "social ecology that cares for individual and other members of society". (cf. Couture 1996:99.102).This is in line with suggestion of Stevens and Collins that the Church needs a gracious conspiracy of the pastor and the people of God to bring about a systemic change in the church (Stevens and Collins 2000: xiii). According to Stevens and Collins the church needs an organisational conversion in order to liberate both the clergy and the laity. It also has to take due cognizance of the significant role that has to be played by all of Gods

people in making the world better place which to live. A better place in which healing

Caring sustaining guiding reconciliation and liberation takes place (Buffel 2004:49). In the spirit of liberation theology, the people are the ones who have to grapple with life's harsh realities and therefore are the ones who determine the agenda of theology; in this case the agenda of pastoral care is that they have to mutually extend care to each other (cf. Gutieerrez 1983: vi). Members of the church have to minister to each other, and not to be ministered to by only the clergy (pastors). Patton argues that the church is not a community gathered around a minister, but a community gathered around minister, but a community of many ministers (Patton 1993: 3).The ministers should just play the role of facilitators of networks of care rather than as only chief sources of care (cf.Miller-McLemore 1996:14). According to Stevens-Moessner members of the church can also be trained in pastoral care (Stevenson-Moessner 2005:20).

- **The Role of the Church:** Furthermore this model recognizes the role of the church with regard to its solidarity and "political commitment" to journey with the poor rural people of Zambia who bear the brunt of impact of the socio-economic and political conditions. According to liberation theologians it is not the church that frees the poor. The church is an ally of the poor (cf.Kalu 2003:49). The church has to be the church of the poor (Gutierrez 1974: 287). It has to adopt God's preferential option of the poor. If God is on the side of the poor. According to Lernoux it has to suffer with the poor and on their behalf (Lernoux 1990). As the church suffers on behalf the poor it   has to make sure that the

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poor are involved in designing the programmes that will allow the full participation of the poor who has the experience of the sufferings caused by poverty.

7.6 THE INVOLVEMENT OF PEOPLE WITH EXPERIENCE OF POVERTY

During the researcher's field study, many of the people that he interviewed in the two case studies, referred to the projects to be for the United Church of Zambia not their projects. The people said that the projects were established in the area without their participation. This has resulted in the failure by the people to own the projects. Here, the Church, pastorally, failed to empower the local people. The importance of participation in policy development and implementation of community programmes is also echoed by Beresford Peter and David Green, when they said:

"One key group has been conspicuous by its absence so far in poverty discussion and policy development people with experience of poverty themselves, the poor themselves are always left out in any planning and implementation of poverty programmes" (Beresford and Green 1999: IV).

In Zambia, both the government and non-governmental organizations are not kin to involve the poor people in poverty discussion. Poverty debate in Zambia has been characterized, more generally, by poor people's exclusion. They have rarely been included in discussions about the key focuses of dominant debates. The exclusion of people with the experience of poverty from poverty debates and developments is perhaps surprising for two reasons: Firstly, because on all current measures, they are a very large majority, numbering many millions, of which some would certainly be expected to have something to say. Secondly,

since there is little agreement about poverty and people's view of it largely seems to be shaped by their own ideological and material relation to poverty, one might expect those people in the closest relationship with it to have a central and interesting perspective to bring to the discussion.

7.6.1 The Importance of an Inclusive Poverty Debate and Poverty Programme Implementation

It is true that for a long time in the history of Zambia as a country, the exclusion of people with experience of poverty (the poor) from poverty debates and development passed without comment. Now it is time for the Church, pastorally to take up the challenge and practically show how effective this module is in transforming the poor. In the researcher's experience, the voices of the poor in Zambia are seldom heard.

In some countries and continents, this has started improving, as stated by Beresford, "in recent years, however, particularly in the past decade, the issue of inclusive debate has begun to emerge more clearly. Discussion and experience are beginning to show why it matters if poor people are not included in poverty discourse and what the gains might be if they were. Before looking at the issue of the poor participation in the debate and poverty programmes implementation's, in detail, there is one further point the researcher would like to make clear. He believes that people with experience of poverty have a particular contribution to make to poverty discussions and anti-poverty action or programmes and that they should have an equal chance to make it. They don't have the only insight into poverty, but they have particular knowledge, understanding and concern about their suffering and oppression.

It should be noted here by the leader that the researcher is not saying that only poor people have something to say about poverty, or that they alone have a right to talk or to write about it.

It is not his view that only the views of people with experience of poverty are valid or should be listened to, or that the discussion of poverty should be confined to them. Instead the researcher wants to stress the importance of an inclusive approach to poverty, which recognizes the validity of all voices seeking to challenge poverty. Here the researcher is not suggesting that old exclusion should be replaced with new ones but appreciating the fact that lack of technical know how does not mean lack of insight and even wisdom. It is better to ask those to whom it may concern hence debates and development of programmes about poverty which include people with experience of poverty is what the researcher is advocating for. Indeed, their particular insights, experience, knowledge and understanding are important and should not be lost. Beresford stresses the importance of participation of the poor that:

"It is important to remember that there is unlikely to be one view among people with experience of poverty. The similarities and differences that exist among people who are poor should be recognized, as well as those between them and other groups involved in poverty debates" (Bersford 1999: 26).

The researcher's concern here is to help develop an open and inclusive Zambian contextual pastoral model, that could help the United Church of Zambia to be effective in the pastoral care response in the fight of poverty, and community development, as it seeks to uplift the living standard of the people. Therefore, the researchers now deal with the importance of participation by the poor and self-reliance, which are the key to community transformation. It is in this vein that the researcher would now turn to the concept of participation.

7.7   A SUPPER MODEL OF PARTICIPATION

A pastoral care super model of participation embodies a bottom-up development approach which has been ably presented by Chambers as we

earlier on noted. Great insights have been outlined so that one could have clear understanding of the poor. The strength of this model is its assertion that: "Any attempt to understand the poor and learn from them, has to begin with introspection by the outsiders themselves. We, have first to examine ourselves and identify and offset our preconceptions prejudices and rationalization" (Chambers 1983: 104), the above advice from Chambers can go a long way in understanding the poor, it could also create favourable field for community development. Wambua Mulwa adds that:

"Authentic participation is the ideal model which empowers the powerless towards assuming full responsibility over their own destiny within the framework of their cultural and socio-economic realities. This concept of participation is heavily influenced by the dependency orientation of social analysis which believes that social milieu in any given society is determined by the structural arrangement at micro and macro levels." Poverty is, therefore, believed to be a structural product which cannot be balanced on poor people's behaviour but on the structural forces of local and global society" (Mulwa 2000: 31).

Basing on Mulwa's definition of authentic participation the researcher strongly feels that it is then every body's responsibility to make the world a better and more hospitable place for every human person. It is the view of the researcher that the church should head the process of making the world a better and hospitable place for powerless and the poor, because it is the pastoral role for the church to do just as Jesus demonstrated when he cared for the poor and provided for them. Participation as a fundamental dynamic of a bottom-up development approach is seen by the researcher to be a genuine people's participation which consists of the following four crucial stages of the

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development cycle: decision making, implementation, sharing of benefits and loss and evaluation.

Decision making here could be said of, a participatory process beginning with or is based on collective decision making or planning by the people themselves. This will not only involve such activities as holding meetings and initiating discussions in those meetings, voting, lobbying, stating grievances etc. But it will also include a process of creating suitable and democratic structure of empowerment. These will facilitate the decision making process, not only, in widening the scope of people's influence in society, but by also providing the necessary leverage and support for the execution of the decisions taken by the people. They are in other words, structures of empowerment. Odai social scientist, however, has made the point of distinguishing between direct and indirect participation in decision making in a society when he states that "The most direct and empowered participation in decision making requires a formal authority to make binding decisions that will be enforced with the resources of the state, if necessary."

He further observed that less direct and less empowered participation occurs with what is generally known as influence. This is where a person or group makes views or interests known to decision makers through consultations, lobbying providing information and suggestions. A basic difference between authority and influence is that the latter carries no guarantee of getting the authority means one's decisions becomes the operative one" (Odai 2010:30).

7.8 PRELIMINARY CONCLUSION

Having considered the reality of poverty as experienced by the poor this chapter proposes a model that learns much from liberation theology, and from two pastoral theologians, Gerkin and Pattison. From liberation theology, this

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research benefits especially from the methodology of liberation theology. It also grapples with concrete human experience of poverty, and oppression is the first step and theological reflection the second. This research values Boisen's analogy of "the living human documents", which must be read and interpreted in similar ways that historical and biblical texts are read and interpreted. This research goes further, however, by arguing that the poor are not as passive as the historical and biblical texts. They should be active participants in the common ministry of caring for each other. They are not dependent on the pastor. The pastor is important for as long as he or she equips the saints. As for the model of Pattison, the interest is in pastoral care that takes seriously the socio-political dimension of life as experienced by the poor themselves.

Gladys Mwiti, here is very helpful when she writes that, "It is a well-known thing that in many parts of Africa, wise people, Bishops, Doctors, Pastors and Healers do not work alone; nor does an ailing individual seeks help alone. The village healer has a heavy of helpers, and the ailing individual is brought to the healer in the company of many other people. The report is, "we are sick" The healer rejoinder is; which one is the patient?" Mwiti continues to say, "Healing is a group process, complete with supervised ministrations of the healers' prescriptions, prayers from the believers, and the administration of soups and herbal concoctions, until the declaration: "we are healed" (Mwiti 2006: 69). The above illustrations of the African healing process emphasised the importance of communal counselling in the African world view which takes into consideration of family and the community as counselling is offered not only to the individual sick person but to the family and community.

Here the foremost objective of a pastoral care counsellor is to re-establish community connectedness. The essence of community is captured in Ubuntu "I am because you are". My humanity is caught up in your humanity with my

personal hood realised through other persons and God who is the source of life wellness and who holds everything together. With this in mind pastoral care counselling in an African context have to be communal and not individualistic.

Gerkin Communal caring fits very well with the above argument, when he highlights the pastor as a shepherd, mediator, reconciler, and teacher as she or he cares for the entire church family" (Gerkin 1997:118). This model highlights the care of the whole family in addition to the care of individuals. In this respect, the hermeneutical narrative model has a lot in common with the African worldview which values communal life and also fits very well into the cultural way of caring that is practiced by Zambians.

CHAPTER EIGHT

8.0   FINDINGS AND RECOMMENDATION

8.1   INTRODUCTION

In an earlier chapter of this thesis, the researcher said he would like to journey with the reader of this thesis, in the hope of finding a contextual model where pastoral care will be provided for the poor rural Zambians. Now at the end of this thesis, one needs to ask weather this goal is accomplished.

In the researcher's mind, this must be the most difficult question to answer in this entire thesis, because the researcher cannot state with absolute charity that he has clear plan and model on how to provide pastoral care to the poor rural Zambians however the reader should not think that the researcher is saying that this thesis has not brought any good to the poor rural poverty stricken Zambians. In the midst of this pain and suffering, the researcher have journeyed with the poor care seekers, in all the poverty alleviation programmes that will results in effective pastoral care to the poor that contributes to the transformation of rural communities.

The researcher is convinced that unless this thesis has impacted his life on a personal level, it was not worth the effort. For this reason, the researcher will attempt to be critical as possible on the outcomes of the study, firstly, on the success of achieving the goals of these thesis; secondly on the impact this study has had on the researcher himself.

8.2 POINT OF DEPARTTURE IN THIS THESIS

At this point, the researcher wishes to take the reader back to the goal of this thesis. The reader will have noticed that the researcher's aim was to find a contextual pastoral model that can effectively help the United Church of

Zambia to respond effectively in the fight against poverty in this thesis the researcher have searched for this model on how to offer a contextual pastoral care to the rural poor dwellers of Zambia that can liberate them from poverty.

When the aspirant researcher ventures upon a mammoth task, researching and writing a thesis like this, one wonders' what could be the researcher's hope of the outcome could it be that the researcher hoped for such a clear and outstanding plan that the reader would stand in amazement, knowing exactly how to solve the problem the thesis is addressing? In honesty this was the point of departure for the researcher, because when he started with this study, he had in mind to create a clear point plan, explaining exactly how to help the poor rural people of Zambia. Now at the end of the thesis, one needs to ask whether this perfect plan ever emerged. The researcher will return to this notion in the next section later in this chapter, and evaluate the praxis for pastoral care in this thesis.

For the researcher this study started when he assumed that he knew exactly what the problem was that the U.C.Z was failing to effectively respond to the fight against poverty in rural communities where they have the poverty alleviation projects. However as the study progressed, it became very clear in his mind that he did not understand the real problem that has contributed to the negative response of the U.C.Z in the fight against poverty. Like any other Church leader in U.C.Z, the researcher had an opinion about this problem yet did not understand the context of the poor rural Zambians and their feelings. The qualitative research, through the depth interviews helped and opened the researcher's mind, gaining some understating that the problem is not something that happened in a vacuum, because, it is deeply rooted in the rural poor Zambians. At this point the researcher is challenged to evaluate his understanding of this problem, and with much less boldness he can say, he have

some understanding which mainly came through the interaction which the researcher had through his successful qualitative interviews conducted in this study.

8.3 FINDINGS

The study has determined the response of the UCZ to the problem of poverty in Zambia through the review of the two main poverty alleviation projects: namely Chipembi College of Agriculture and Mpongwe Bee project. The review was done in comparison with the Kafakumba project; which has a successful story in rural transformation since its inception in Zambia. Both Chipembi and Mpongwe are strategically positioned where projects for poverty alleviation are concerned.

Given the financial resources, trained human resource and the participation of the local people in the projects, the rural poor will greatly benefit and poverty could be reduced greatly.

The researcher's examination of the two projects discovered that the projects initial aim was to reduce poverty in the areas mentioned above, through training and empowerment of the local people. Equally, Kafakumba project was also established with the same aim of reducing poverty and empowering of the local people with financial resources to enable them carry on the projects.

However, when the researcher started this research; his assumption was that the United Church of Zambia has failed to run its poverty alleviation projects due to lack of funding but as the study progressed, the researcher discovered that, that was not the primary reason why the projects failed. The researcher discovered that the main reason why the project failed was due to lack of participation by the local people; who did not seem to own the projects in the first place. The church as the pastoral caregiver should realize that, Communities are becoming

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more and more aware of the need for them to own projects even if it is for poverty alleviation because those who come with already planned projects, without the community's participation from inception, do not go very far. This paradigm shift must be noted by everyone who would be involved in pastoral care and community transformation. The researcher has, therefore, recommended a contextual holistic optimum participation pastoral care model to the U.C.Z, other churches and for anyone who may be interested in community poverty alleviation, to adopt this model because it is user friendly, unlike the old one which never put the feelings of the community to the test.

This realization helped the researcher to adjust chapter 7 in order to include transformation through participatory development. This encouraged the researcher to review literature on transformation, inclusive poverty debates which leads to holistic optimum participation and liberation theology that depends on the power of the people for programme implementation. The response in this chapter can help the United Church of Zambia to effectively participate in poverty alleviation pastorally. Field experience during the study helped the researcher to consolidate his knowledge about rural poverty, although the research was limited. It only covered two areas in two provinces of Central and Copper belt. This could be considered as a limitation in this thesis. The general picture of the poverty situation, however, in rural parts can easily be determined by the study that has been done in these two provinces.

The researcher has challenged both the government and the civil society that are involved in poverty alleviation programmes to seriously take participation of the poor in all programmes. Through literature review, the researcher discovered that what the government, especially in Zambia, calls peoples' participation is not participation that can help the poor; instead the poor are only

used to help the rich to obtain money or grants from donor countries in order to enrich themselves.

The study has assessed how the United Church of Zambia and Kafakumba mission project have responded pastorally in the fight of poverty. The field study, through case studies, reviewed that the U.C.Z is not effectively involving the poor rural people in her projects. During the interviews, it was discovered that people did not own the projects although they are for their own benefit. The researcher submits that this have contributed to vandalism and theft of project materials and property in order to frustrate the programmes.

It was also revealed that the people who are recruited to be in charge of community development and managers by U.C.Z are not well trained in the field of community development. As a result, they fail to be liaison persons between government and the church in order to access funding which is meant for the poor in rural communities. This is argued in the context of both Chipembi and Mpongwe benefiting from donor money as it has already been recorded.

The methodology that was used was participatory; where the poor, themselves, told their stories concerning their experience of poverty, pastoral care and the response of UCZ to alleviation of poverty in rural communities. This helped the researcher to gain the perspective of the poor. This was done through interviews from the rural communities of Chipembi and Mpongwe. It is the perspective of the poor that guided the researcher to know the real problem and the challenges to the United Church Zambia's success in her poverty alleviation projects. The poor revealed that they were and are not of the projects because they came to them through Synod that is why they take it that the projects are for Synod and not the community. To the researcher, this type of thinking is pastorally

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dangerous and can hinder development that is genuinely intended for the rural communities.

Kafakumba could provide a pastoral care lesson to the United Church of Zambia, where the participation of the local people is concerned. The banana project, which started as the first project, did not succeed because it lacked total participation of the people. The second phase, where people were trained and asked to provide land succeeded, because people owned the project through their participation. The training provided the much needed knowledge to the poor, who wanted to take part in the project. The project provided the inputs that the rural poor were needed in order to grow bananas; the project was at their own land which helped them claim ownership of the project. In the opinion the researcher Kafakumba project succeeded in participatory pastoral care which contributed to the success of the project.

The researcher take this example to be of good help to the United Church of Zambia, even the government to accommodate the poor in poverty alleviation projects which are established for them. The weakness of this system is that, in the end, it makes people feel that the projects is fully theirs and forget about the agreement with the sponsor project in the form of shared profits. At times, the poor abuse this good facility by selling the given inputs. Despite this weakness, it is a good lesson to U. C. Z. This could help the poor people to participate fully in the projects and make pastoral care relevant to the poor communities.

The other thing that U. C. Z should learn from Kakumba, is to separate the commercial production project from the community poverty alleviation. At Kafakumba, the production section is there to raise money for the community based projects. Although at Chipembi Farm College the system of production and community based programmes are there, they are not well managed. At

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Mpongwe, the researcher's observation is that the project is shifting from the initial aims of the project of poverty alleviation and uplifting of the poor communities which enhances pastoral care to poor communities; to income generating. However, it must be stated that it was not the case with Kafakumba; who have managed both for the well-being of the poor. The researcher enters into the world of the poor with the new Pope of the Roman Catholic Church-Pope Francis who said in his maiden speech that the 'church must be poor and for the poor' (The Post News Paper of 18th March, 2013). This implies that the resources of the church must be used for uplifting the living standards of the poor. Pope Francis was elected on the 13th of March 2013 with this great pastoral challenge to church in the 21st century.

Chapter 4 of this thesis reveals how God cared for the poor in both the Old and the New Testaments. Therefore, the bible believing church is that which interprets scripture to favour the less privileged and to provide for them means to enhance their daily bread and liberate them from unscrupulous people that is the shepherding pastoral care model by Gerkin alluded to in chapter two which guided this study. Luke, when citing the prophet Isaiah, he says 'the spirit of the Lord is upon me because he has anointed me; He has sent me to announce good news to the poor, to proclaim release for the prisoners and recovery of sight for the blind; to proclaim the year of the Lord's favour" (Luke 4:10-19). It is very clear that Jesus identifies two roles of his ministry at this point. The preaching of the word of God (The Good News) and caring of God's people in the world that is the mandate of the church later on the United Church of Zambia's pastoral care obligations to the need.

8.4 RECOMMENDATIONS

The recommendations that have been put forward need to be seriously considered by both the church and the government; if the plight of the poor has

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to be addressed, the church cannot neglect the poor because she has a mandate to be their voice and to provide for them as a shepherd provides for his sheep. This is a core issue that Gerkins methodology of shepherding employs. The church should never lose sight of this important aspect of shepherding or else the church will lose pastoral touch. Lack of pastoral care renders the church irrelevant.

The analysis and arguments are advanced by the researcher in this study however; these can only take place when the country is politically stable. Therefore, it is important for the researcher to end this discussion by reflecting on the relevance of political environment to participatory development efforts.

Obviously, opportunity has to be created where participatory activities can take shape. In the absence of minimum democratic provision in which people may associate freely as citizens of a country, little in the way of participatory development can be expected. Therefore, the following recommendations are proposed.

1. The study recommends that the church must lobby the government to involve the poor in the projects that are tailored for the alleviation of poverty in poor communities.
2. The church should use its influence to make sure that all poverty alleviation programmes are people-driven; through optimum participation.
3. The United Church of Zambia needs to improve in human resource recruitment and training of project managers in order to maximise her participation in poverty alleviation.
4. The United Church of Zambia should introduce developmental studies as examinable module at the UCZ Theological College to help the clergy to

effectively participate in community rural development; which is the key to poverty alleviation.

Further, the researcher propose that the United Church of Zambia should endeavour to follow the example of our Lord Jesus Christ, who fed the hungry, healed the sick and defended the weak and poor from all forms of socio-economic injustices. The U.C.Z must not only support responsible investment that uplifts the economy of Zambia by creating quality employment that improves the lives of the workers and the community but also takes care of the poor and the environment. The U.C.Z must effectively continue, without fear or favour, to advocate on behalf of the poor and the weak, the marginalised and voiceless so that their rights and human dignity are not manipulated and rights not trampled upon by the economic desires of profit-making as the only motivation.

As the Church effectively carryout viable community projects to improve and fight poverty, the research also encourages the church to urge the government to balance their desire for foreign investment with the need to improve the wellbeing of all Zambians. Pastoral care, indeed, has to be transforming and liberating to the poor. This can only happen when pastoral care is contextual and practiced in the context of the people, and empower the poor to fully participate in the decision making and implementing of all poverty alleviation projects that concerns them. Pastoral care should also take seriously the socio-economic and political structures that perpetuate poverty and other conditions that make people suffer and troubled. It is also important for the church to collect information on which will reflect what is happening in the lives of rural community dwellers and then develop a pastoral care strategic plan which helps the Church in dealing with the real plight of the poor people without creating dependence. The strategic plan has to bring transformation to both the Church

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and the rural dwellers. The contextual optimum participation pastoral model is offered as a contribution in this direction.

8.5 FUTURE RESEARCH

The researcher put forward the following recommendations for future study.

1. Having focused this research on poverty in Zambia generally. Future research must be focused on poverty of women and children in Zambia.

2. Future research must consider the need for the prophetic voice of the church influencing government policies that directly, negatively affects the poor in Zambia.

3. This research has been mainly qualitative; therefore, the future research must be a quantitative that will provide proven statistics that can be beneficial for future planning.

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ANNEXURE A

LIST OF OTHER QUESTIONS

Apart from the questions analysed by the researcher in the first schedule of the interviews the researcher also asked the following questions in order to get the data required from the leaders of the church and workers in the two community projects used as case studies in this study.

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THE INTERVIEW SCHEDULE FOR CHURCH LEADERS AND COMMUNITY PROJECTS WORKERS.

The following questions were asked to the people who were interviewed by the researcher in

SECTION A: The experience of poverty

Q.1.   What percentage of your congregation's membership is affected by poverty?

Notes: This question is for the purpose of soliciting information that will indicate if their church can relate to the poor to appeal to them to attend to it.

Q.2.   What is the profile of those who are poor in your context?

Q.3.   How do you measure poverty amongst people in your area?

Notes: In this question the researcher wants to get an idea about the indicators they use to assess the level of poverty.

Q.4.   What are areas of known human needs in your community?

SECTION B: Theology teaching in relation to poverty.

Q.1.   What is your (church's or denomination) opinion about the poor?

Q.2.   What is the message that the church communicates in its vision in the context of poverty?

Q.3.   What are the poverty issues that you address through teaching, preaching or liturgy?

Q.4.   What are the lessons that you are learning in your Christian witness amongst the poor?

Notes: This is in order to get their theological view about poverty.

SECTION C: Response to poverty.

In this chapter the researcher determines if there is prior thought or planning about those projects.

Q.1.   What projects do you run to assist the poor?

Notes: This is to determine the type of projects they are having weather it is relief or developmental programmes?

Q.2.   What are the objectives of these programmes?

Notes: This is to assess if they clearly spelled their goals for their programmes and weather they have determined what they seek to achieve?

Q.3.   Since when were these programmes initiated?

Notes: this helps the researcher to determine track record of their involvement in poverty issues.

Q.4. Who is targeted with these programmes?

Notes: This helps the researcher to check who are the actual beneficiaries to this programme, weather it is members of the community or the members only? What is the number of people benefiting from poverty alleviation programmes?

SECTION D: The relationship between poverty and the work of the church.

Q.1.   How significant are these programmes to the mission of your church?

Q.2.   How do you link your development initiative to your Christian witness?

Q.3.   What is the level of involvement of your congregation in your poverty alleviation programmes?

Q.4.   To what extent do your poverty alleviation projects involve the poor?

Notes: To determine the level of community participation.

Q.5.   What do you think is the impact of these projects?

Notes: To check if there is constant evaluation of these projects and the results.

Q.6.   What are the things that you wish you could improve in your initiatives to assist the poor?

Notes: this is in order to get an idea of a critical assessment of themselves about their ministry activities.

SECTION E: General Questions

Q.1.   What is your annual budget for those poverty alleviation projects?

Q.2.   Where do you get your funding?

Q.3.   In your own opinion, does your community know about your poverty alleviation programmes?

 Notes: this helps the researcher to set an idea about the visibility of those programmes in the community as a place where they could get assistance.

Q.4.   What kind of infrastructure is there to deal with projects that minister to the poor?

Q.5.   Where is the location of these facilities in relation to the people it is intended to serve?

Q.6.   Who facilitated these programmes?

Q.7.   What are the personal stories of those who are benefiting from these

programmes?

SECTION F: Pastoral Care

Q.1. What do you understand by pastoral care?

Q.2. To what extent have you enjoyed pastoral care especially with regard

to your poverty?

Q.3. What are your pastoral care needs?

Q.4. Which are the areas where you think pastoral care services of your

Church needs improvements

ANNEXURE B
CONSENT FORM
Statement concerning participation in a Research Project
Name of Project: PASTORAL CARE IN THE CONTEXT OF POVERTY:
A SEARCH FOR ZAMBIAN CONTEXTUAL CHURCH RESPONSE.

Name of Project Leader: **Rev. Richard Chimfwembe.**

P.O. Box 71276

Phone number: 0969737340

I have heard the aims and objectives of the proposed study. I was provided the
opportunity to ask questions and given adequate time to think about the project.
The aim of the study is sufficiently clear to me. I have not been pressurized to
participate in any way.

I understand that participation in this project is completely voluntary and that I
may withdraw from it at any time and without supplying reasons.

I am fully aware that the results of this project will be used for theological and educational purposes, and may be published. I agree to this, provided my privacy is guaranteed.

I hereby agree to participate in this programme:

Name of participant..

Signature of participant..

Place..

Date...

Witness...

Statement by the Interviewer:

I provide verbal and/or written information regarding this project.

I agree to answer any future questions concerning the Project as best as I am able.

I will adhere to the approved protocol.

Name of interviewer...

Signature...Dat e...

Place..

ANNEXURE C

LETTER OF AUTHORIZATION FROM UCZ

July 21, 2009

The Dean of Studies

Faculty of Theology

Attention, Research and Ethics Committee

University of Pretoria

0002 South Africa

RE: Permission to Conduct Research with the United Church of Zambia Mpongwe Bee Keeping Project

Dear Sir/Madam,

I write to confirm that the Synod Office of the United Church of Zambia has granted **Rev. Richard Chimfwembe**, who is studying at your University (student number 23073137), permission to carry out his research on the topic entitled *Pastoral Care in the Context of Poverty: A Search for a Zambian Church Response.*

Neither I, nor the United Church of Zambia, have any objection for him to interview people working in   the named project. He has been granted permission to interview those who are willing to take part in this study.

I wish him God's blessing and guidance in his studies.

Yours faithfully,

Reverend Crispin Mbalazi

General Secretary

United Church of Zambia

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ANNEXURE D

LETTER OF AUTHORIZATION FROM KAFAKUMBA

KAFAKUMBA TRAINING CENTER

UNITED METHODIST CHURCH

P.O. BOX 70839

NDOLA, ZAMBIA

July 13, 2009

The Dean of Studies

Faculty of Theology

Attention: Research and Ethics Committee

University of Pretoria

0002 South Africa

Dear Sir/Madam,

RE: Granting of permission to research with Kafakumba Project

As per regulation of your university I write to confirm that the Kafakumba Training Centre of which I am the Director-Missionary has allowed the **Rev. Richard Chimfwembe**, who is studying at your university (student number 23073137), to carry out research on the topic entitled *Pastoral Care in the Context of Poverty: A Search for a Zambia Church Response at our Centre*.

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We have granted **Rev. Chimfwembe** permission to interview the management and staff of the Kafakumba Centre in order to gather information that may be helpful in this study. I wish him the best in his studies.

Yours faithfully,

John Enright