Church and Poverty: Towards a Prophetic Solidarity Model for the United Church of Zambia's Participation in Poverty Eradication in Zambia

By

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Supervisor:

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Declaration

This thesis is my original work unless specifically indicated in the text. I therefore declare that this work has never been submitted to any other Institution for examination except this University.

10/12/2018

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Joseph Darius Simukonda   Date

As a supervisor I have read this work and acknowledge that this dissertation is ready for examination

10/12/2018

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31ª Day of March 2018

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Dear Mr. Simukonda,

Certification of English Language Editing

This document certifies that the dissertation titled **Church and Development: Towards a prophetic solidarity model of Church's participation in poverty eradication in Zambia. A case of the UCZ**, by Mr. Joseph Darius Simukonda, has been thoroughly edited for correct English language usage, syntax, spelling, punctuation, and overall style. Where meaning was not explicit, the sentence or paragraph was marked for the author's attention. The author's ideas, research content, and context were not altered during the editing process.

Shulika, Lukong Stella

Dedication

This work is dedicated to my wife (Florence) who has been very supportive throughout my academic journey. Her encouragements have always been the source of my strength.

I also dedicate this work to my four lovely children; Sungananji, Walusungu, Lukundo and Wanjiyulila. I thank them for the patience they exercised for the 3 years that I have not been there for them, especially Wanjiyulila who was born when I Just started this programme.

A part of this dedication is a paltry mention of my parents for their support. They have always believed in me and encouraged me to continue upgrading my studies. I thank God that they have lived to see their son come this far in education.

This effort also goes out to the majority poor Zambians who have continued to suffer in the hands of the few elite who enrich themselves at the expense of the poor.

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Above all I want to thank God for blessing me with good health throughout my studies. His grace kept me moving. Now I can simply say that "I am what I am by the grace God".

Natotela kuli bonse mukwai, Lesa amipale

Abstract and Key Words

Religion is one of the forces that is strategically positioned in society to contribute to the socioeconomic development. Both secular and religious organisations are unanimous that religion should be a critical partner in the development agenda.

This study systematically explores how prophetic solidarity model could help the UCZ to move from merely participating in poverty eradication to become the church of the margins in search for a poverty free society. The study argues that, prophetic solidarity model may help the UCZ to understand that poverty eradication is an aspect of the mission of God in the world and any Church that claim to be an agent of mission can only do so in solidarity with the margins. This means that the UCZ should move beyond bandage approach to poverty to understanding the key underlying causes of poverty through social analysis and critical policy engagement. This demands that the UCZ should reconceptualise God's mission in terms of transforming political structures and policy transformation in solidarity with the poor. This will mean that the UCZ will no longer claim to be listening to the voices of the margins, since she will now function as the church of the marginalised in struggle and in solidarity with the margins against socioeconomic and political oppression and exploitation in the Zambian context.

In order to enhance the prophetic solidarity engagement of the UCZ in the context of socioeconomic and political uncertainty, this study delved into David Korten's theory of development that seeks to address poverty by dealing with the root cause of poverty; liberation theology that calls the church to be involved in political and civic affairs of society by exposing any form of exploitation and injustices; the theory of mission from the margins that seeks to empower the poor so that they can become agents of transformation; public theology that seeks the presence of the church in public space to engage in policy formulation and many others issues that boarder on the well-being of God's people; and lastly, in chapter seven, the study reflected on Jesus as a model for prophetic engagement where it has been revealed that, Jesus stands out as an example for the church's prophetic engagement with poverty, for he was not just a religious leader but also a political activist who confronted structures, institutions, authorities and systems that oppressed the poor.

Key Terms: *Church; Poverty; Prophetic Solidarity Model; Poverty Eradication; UCZ; Zambia; Mission; Development; Protestantism.*

Definitions of Key Words

Church: According to Michael L. Williams, (2014: n.p) "the word Church in the Bible comes from the Greek word ecclesia, which means a called out company or assembly". He further highlights that the word Church is used differently, defined first as "the body of Christ, a local assembly or group of believers (1 Corinthians 1:2; 2 Corinthians 1:1; Galatians 1:1-2). Second, it is defined as the body of individual living believers (1 Corinthians 15:9; Galatians 1:13). Finally, it is defined as the universal group of all people who have trusted Christ through the ages (Matthew 16:18; Ephesians 5:23-27)" (Williams, 2014: n.p). From the preceding, we see that the word Church can be defined differently. Therefore the word 'church' with lowercase in this study will be operationalised to refer to the UCZ as a denomination in Zambia while 'Church' with capital 'C' will either refer to other denominational churches, church ecumenical or church universal.

Poverty: In order to explore prophetic solidarity model to enhance the UCZ's participation in poverty eradication in Zambia, it is important for this study to conceptualise poverty in order to enable an understanding of the kind of poverty the study seeks to address. This is necessary because the word poverty from the social and economic view is a complex word, which is difficult to define. Beautrice Hamwinga *et al*, (2012: 69) observes that:

> The definition of poverty is broad. Although people have talked and written about poverty in the world, they have not reached an agreement as to what constitutes poverty. This is because poverty is not only relative but also a complicated phenomenon that cuts across social, economic, political, cultural, and gender aspects of life. As a result, there is no single definition or description that can effectively reflect all these aspects of life.

Despite the complexity of the word poverty as observed by Hamwinga *et al*, I attempt a definition of poverty, so as to situate this study in the context of the UCZ's participation in poverty eradication in Zambia. It should be underscored here that poverty means different things to different people. As I define poverty, I want to underscore that current scholars have not focused much attention on defining poverty, but on how to fight it. Therefore, when it comes to definitions, I will not define poverty from recent scholarly works, instead I will rely on earliest studies. Accordingly Jeffrey D. Sachs' (2005b: 26-36) distinctive definitions of poverty are as follows:

i.   Extreme poverty or absolute poverty refers to "the poverty that kills", where people have less than $1 per day to survive, are chronically hungry, deprived of basic

shelter, safe drinking water, sanitation, sufficient clothing, health care and education.

ii.   Moderate poverty is a situation where people live on between $1 and $2 a day, and their needs are barely met. They are not in danger of dying, but they only survive physically, and do not have the means to enjoy life or live a meaningful life.

iii.   Relative poverty is that which is based on a household income, a given proportion of the national average. People in relative poverty lack things that the middle class takes for granted.

Taking into account of the above, Sachs has defined poverty mainly from the socioeconomic point of view which is problematic to some scholars like Laual, L. A. Deng who defines poverty from an African perspective as intellectual poverty. Deng (1997: 100) posits that:

> Intellectual poverty in Africa manifests itself mainly in the absence of a serious African scholarship that can systematically guide development policy formulation and ensure its consistency with African thought and culture…this type of poverty has been widely acknowledged, but only few dare to mention it explicitly from fear of being branded as polemical, radical or politically incorrect.

In line with Deng's observation, poverty is not just a state of lacking socioeconomic needs but it is also the problem of lack of scholarship to inform policy makers to formulate policies that are pro poor. Away from what Sachs and Deng have proposed as definitions of poverty, Heinrich Bedford-Strohm speaking from South African context highlights that "poverty is more comprehensive as a 'lack of participation' (2008: 157). He further asserts that:

> Poverty cannot simply be reduced to the suffering that we see in the form of hunger and misery, above all in the Southern hemisphere. It is also poverty, if people in an affluent society are so far removed from what is regarded as a normal standard of living that they feel excluded in numerous ways (2008: 157-158).

From the African perspective, poverty can be defined from African proverbs as Agbiji and Swart put it. For example:

> Among the Olulumo (Okuni) people of Cross River State in Nigeria, poverty (*okpak*), besides referring to a lack of possessions, financial incapacity and the inability to meet the basic needs of individuals and the community, also denotes a state or condition devoid of people, happiness and good health. This understanding is reflected in proverbs such as *okpak oni okor* "the poor has nobody", *kelam ka okpak a dima koide* "the speech of the poor is heard in the

evening or when it is late", and *okpak oradoma kenyam* "the poor has a stench". These proverbs clearly imply a real awareness of how poverty as an undesirable state or condition of human well-being not only leads to exclusion from communal life but also to an undermining of the 'good life' that gives meaning and purpose to human existence. (2015: 5).

While from the Zambian point of view, as discussed by the Discussion Draft, (2005):

> Poverty can be defined as 'poverty of private resources', 'poverty of public goods and services', and 'poverty of relationships'. where Poverty of private resources refers to lack of access to both material assets and human capital such as health, education, and skills, while poverty of access to public goods and services entail deprivation of Zambian citizens to schools, roads, clean water, food and security and lastly poverty of social relations and networks is a situation where the poor often belong to fewer social networks and informal systems of support whereby some are even isolated from their kinship networks and close family members.

In the light of the above, we see that poverty is a complex word that encompasses all areas of life. By the complexity of the word, it is not feasible to tackle poverty from all different perspectives. Therefore, in this study, the focus will be on three definitions absolute, moderate, and lack of participation kind of poverty as defined by Sachs (2005), Bedford-Strohm (2008), Agbiji and Swart (2015) and Discussion Draft, 2015. This choice to look at poverty from that angle is informed by what is obtaining from the Zambian context where it is reported that in 2015 "the population living below poverty line was 54.4%, from 54.4% poor Zambians, 40.8% were extremely poor, while 13.6% were moderately poor"[1] (CSO, 2015: 6).

Prophetic Solidarity Model is a concept coined by three words.

i. **Prophetic:** Stephen Hill explains that "Most of our current understanding of the prophetic is that it is 'foretelling' something…however, there is another aspect of the prophetic, which is 'forth-telling.' This is not talking so much about the future but speaking forth the heart and word of God right now and right here for this present time" (2013: 1-2). He further articulates that "to be prophetic is to speak from the periphery…what is prophetic must speak from a place that is on the periphery – that is outside the normal place where most of the Church is. The prophetic does not come from the 'status quo.' Rather, it speaks to the status quo" (Hill, 2013: 11). From the aforementioned definition, the word prophetic in this

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[1] For more details look at figures on pages 228-229 showing the percentage of people who are extremely and moderately poor in Zambia.

study will be refered to forth-telling, meaning that the study will seek to see how the church may strategically position herself to be the voice of the poor to confront injustices in the Zambian society that perpetrate poverty.

ii. **Solidarity**: According to Thomas Massaro, solidarity "entails recognising human interdependence not only as a necessary fact but also as a positive value in our lives. We cannot realise our full potential or appreciate the full meaning of our dignity unless we share our lives with others and cooperate on projects that hold the promise of mutual benefit" (2012: 84). To Emilly Reimer-Barry, the word "solidarity as widely used by the Magisterium, expresses in summary fashion the need to recognise in the composite ties that unite men and social groups among themselves, the space given to human freedom for common growth in which all share and in which they participate" (2012: n.p). Further remarks by Reimer-Barry express that, solidarity "is a firm and persevering determination to commit oneself to the common good, that is to say, to the good of all and of each individual, because we are all really responsible for all. This determination is based on the solid conviction that what is hindering full development is that desire for profit and that thirst for power...these attitudes and structures of sin are only conquered— presupposing the help of divine grace—by a diametrically opposed attitude, a commitment to the good of one's neighbour with the readiness, in the gospel sense, to 'lose oneself' for the sake of the other instead of exploiting him, and to 'serve him' instead of oppressing him for one's own advantage" (2012: n.p).

In keeping with the above, we are meant to understand that solidarity is all about cooperation for the common good and it calls for radical action from the agents of transformation, this is what Chammah Kaunda calls 'costly solidarity' which

> Calls us to identify ourselves in radical ways with those on the margins…willing to engage in research, not because of the benefits but because we are called to follow Jesus Christ in discipleship making and being made disciples. It is costly because it is a choice on our part to lay down our comfort and embrace the struggles of those on the margins (Kaunda, 2017: 47).

Having defined the word solidarity, the word in this study will be referred to as radical cooperation with the poor (struggling with the poor) in the bid to foster socioeconomic development.

iii. **Model**: According to Avery Dulles, a model is "a relatively simple, artificially constructed case which is found to be used and illuminating for dealing with

realities that are more complex and differentiated" (1983: 30). Bevans Stephen adds that, models are "constructions, either theoretical positions without any concrete expressions or abstractions from actual concrete positions" (1985: 186). As much as it has been argued that a model is a construction that may help to address a particular problem in a particular context, it is important here to note that, a model is not absolute because contexts differ. Bevans debates that "there is nothing quite like a model in real life, but discerning and using a model is not simply a futile exercise. Models are constructions, they are artificial, but they are nevertheless useful…models provide a particular perspective; they are angles of vision from which a reality can be viewed, approximated and understood" (1985: 187).From the definitions provided above, I want to agree that models are methods that may be used to address particular contextual problems, thus in this study, the word model will be used as a method/construction.

In the light of the above, prophetic solidarity model in this study refers to an approach of engagement with the public on various issues that affect the wellbeing of citizens. It is an approach that seeks to side with the poor by being angry with oppressors, calling systems and policies that are not pro poor as evil and consequently mobilise the oppressed for demonstrations that may put pressure on powers, and institutions to consider the plight of the poor[2].

Poverty Eradication: poverty eradication has been defined by Emmanuel, O. Nwaoru as "the antithesis of poverty, is a reversal of the fortune of individuals and communities from bad to good by divine intervention. Poverty eradication is the empowering of the poor to participate actively in and contribute their quota to the society. It is making the poor have confidence in their own powers, to be productive" (2004: 199). From the definition, we see the use of the word 'divine intervention' to refer to poverty eradication. This does not imply that the church should only be praying for God's intervention to eradicate poverty but the church should make herself available to be used by God as an agent of transformation because it is through the church that the poor can be empowered to speak for themselves for emancipation.

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[2] You can read more in Obrey Hendricks' work on how he appropriates prophetic solidarity model as he reflected on the politics of Jesus. In his book he outlines seven strategies Jesus used to prophetically engage with injustice, exploitation, dehumanisation, poverty and exclusion. Hendricks, M. O. 2006. The Politics of Jesus: Rediscovering the True Revolutionary Nature of Jesus' Teaching and how they have been corrupted. New York. Three leaves Press Doubleday.

UCZ: "The United Church of Zambia is the largest protestant church in Zambia with coverage of all the ten provinces of the country" (Kapembwa Kondolo, 2015: 3). It is recorded that "on the 16th of January 1965, the United Church of Zambia was formed. Four mainline separate missions came into union representing different Christian traditions namely; the Paris Evangelical Missionary Society (PEMS) under the leadership of Francios Coillard, a French Calvinist missionary who arrived in August 1884; The London Missionary Society (LMS), in the northern of Zambia came second just before colonization and after David Livingstone's death. This missionary society was under the leadership of Mr Stevenson, who established the first mission station at Niamukolo in 1885. After the LMS, came the Primitive Methodists who were later on joined by the Wesleyan Methodists in 1885" (UCZ Synod website, 2013).

Zambia: Bwalya Chuba defines Zambia as "a landlocked country located in Southern Africa between 10 and 18 degrees latitudes and between 22 and 34 degrees longitudes. It lies on a well-wooded and water plateau, which ranges from 1,067 metres to over 2,350 metres (3500-7500 feet) above sea level. The country covers 752, 620 square Kilometres" (Chuba, 2005). According to the CSO report, Zambia's population "was estimated at 15.5 million in 2015 and the population was mainly concentrated in rural areas at 58.2 percent compared to 41.8 percent in urban areas" (CSO, 2015). To give us a brief background of the country, Patrick, E. Ollawa highlights that "the Republic of Zambia which was born on 24th October, 1964 dates back to 1899 with the proclamation of the Barotseland/North Western Rhodesia order council and the signing of a new (a third) treaty in 1900 between the British South African (BSA) company and Mwanawina Lewanika, the paramount chief of the Lozi, whereby North-Western Rhodesia was declared a British Protectorate and placed under the control of the BSA company" (1979: 65-66). Furthermore, Ollawa highlights that "after the subjugation of the peoples of North Eastern and Western Rhodesia, the two territories remained distinct administrative entities under the control of the BSA Company until 1911 when they were merged to form territory of Northern Rhodesia. The company was empowered to continue the administration through an official Administrator whose appointment was sanctioned by the British Secretary of State" (1979: 66).

It is reported that "Northern Rhodesia now Zambia, continued to be administered by the Administrator that was appointed by the Secretary of State until 1924 when it was placed

under the direct administration of the British imperial government. The political and economic history of the territory was closely linked to that of the BSA Company with all its attendant consequences for welfare and future development of the indigenous people" (Ollawa 1979 and Ihonvbere, 1996). After a long period of white rule from 1889, "in 1962 elections were held and ANC and UNIP formed a coalition in a transitional government while the colony prepared for independence…in January 1964 UNIP won an election and Kaunda became Prime Minister and eventually Zambia became independent on 24 October 1964 with Kaunda as president" (Lambert, 2017: n.p).

Mission: In the bid to develop a prophetic solidarity model of church's participation in poverty eradication, it is important that the church understands mission. The word mission is "a Latin Christian theological term *missio dei* that can be translated as the mission of God. The phrase has gained a prominent place in the Christian theological understanding of the activities of God in the world. Historically the Christian tradition saw *missio dei* as the activity of the Church" (Bosch, 1991). But later "the concept has been used to refer to the activities of the Triune God in which God the Father is seen sending God the Son to reconcile all things to God-self; God the Father and God the Son sending God the Holy Spirit for redemption of humanity" (Stransky, 2002a: 780-781). Kaunda adds that "*missio dei* refers to everything that God does in the world in undoing injustice and doing justice (2013: xii). As for Deenabandhu Manchala, mission is defined as "struggle and resistance, seeking justice and inclusivity, and healing and wholeness" (2016: 309).

Development: The word development is a complex and it has attracted debate among scholars because the meaning is dependant on the context. Michael, P. Todaro and Smith, C. Stephen define development as:

> A multidimensional process involving major changes in social structures, popular attitudes, and national institutions, as well as the acceleration of economic growth, the reduction of inequality, and the eradication of poverty. Development, in its essence, must represent the whole gamut of change by which an entire social system, tuned to the diverse basic needs and evolving aspirations of individuals and social groups within that system, moves away from a condition of life widely perceived as unsatisfactory toward a situation or condition of life regarded as materially and spiritually better (2012: 16).

Based on the definition above, we see that development ranges from social transformation, institutional transformation, economic transformation and job creation. From the different faces of development, one thing that is obvious is that it aims at

fostering positive change in society. And so, since the concept of development is complex, this study will not delve into the concept in its totality but the word in this study will be operationalised to refer to socioeconomic development.

Protestantism: Mary Fairchild explains that:

> Protestantism is one of the major branches of Christianity today stemming from the movement known as the Protestant Reformation. The Reformation began in Europe in the early 16th century by Christians who opposed many of the unbiblical beliefs, practices, and abuses taking place within the Roman Catholic Church. In a broad sense, present-day Christianity can be divided into three major traditions: Roman Catholic, Protestant, and Orthodox. Protestants make up the second largest group, with approximately 800 million Protestant Christians in the world today (Fairchid, 2017: n.p).

In the light of the definition above, the word protestant with capital 'P' will refer to all Churches who subscribe to the reformation tradition while protestant with lowercase 'p' will refer to the UCZ as one of the protestant churches in Zambia.

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Acronyms

AIDS	Acquired Immune Deficiency Syndrome
ANC	African National Congress
ARVs	Antiretroviral
BIGOCA	Bible Gospel Church in Africa
BSA	British South African Company
BTI	Bertelsmann Transformation Index
C4L	Christians for Lungu
CCAP	Church of Central Africa Presbyterian
CCAR	Church of Central Africa in Rhodesia
CCJP	Catholic Commission for Justice and Peace
CCSA	Christian Council of South Africa
CCZ	Council of Churches in Zambia
CDSJD	Community Development and Social Justice Department
CELAM	Council of Episcopal Bishops of Latin America
CSO	Central Statistical Office
CST	Catholic Social Teaching
CWME	Commission of World Mission and Evangelism
DRCM	Dutch Reformed Church Mission
EFZ	Evangelical Fellowship of Zambia
ERP	Economic Recovery Programme
FGD	Focus Group Discussion
FOBs	Faith Based Organisations
GDP	Gross Domestic Product

GRZ	Government of the Republic of Zambia
HDI	Human Development Index
HIPC	Highly Indebted Poor Country
HIV	Human Immunodeficiency Virus
IBP	International Budget Partnership
IDA	Industrial Development Authority
IFLs	Integrated Financial Information System
IMC	International Missionary Council
IMF	International Monetary Fund
JCTR	Jesuit Centre for Theological Reflection
KJV	King James Version
LMS	London Missionary Society
MCF	Men Christian Fellowship
MDG	Millennium Development Goal
MMD	Movement for Mult-Party Democracy
MNDP	Ministry of National Development and Planning
NERP	New Economic Recovery Programme
NGOs	Non-Governmental Organisations
NIV	New International Version
PCs	Pentecostals
PEIF	Presidential Empowerment Initiative Fund
PEMS	Parish Evangelical Missionary Society
PF	Patriotic Front
PFP	Policy Framework Paper

SAGM	South African General Mission
SAP	Structural Adjustment Programmes
SCTs	Social Cash Transfers
SDGs	Sustainable Development Goals
SOEs	State Owned Enterprises
TTL	Together Towards Life
UCCAR	United Church of Central Africa in Rhodesia
UCZ	United Church of Zambia
UCZSEM	United Church of Zambia Synod Executive Meeting
UCZSFCM	United Church of Zambia Synod Full Council Meeting
UCZSO	United Church of Zambia Synod Officer
UCZSOM	United Church of Zambia Synod Ordained Minister
UCZU	United Church of Zambia University
UCZUL	United Church of Zambia University Lecturer
UCZUSM	United Church of Zambia University Student Minister
UMCA	Universities Mission to Central Africa
UMCB	United Missions to the Copperbelt
UNDP	United National Development Programme
UNIP	United National Independence Party
URCSA	Uniting Reformed Church in South Africa
USCL	United Society for Christian Literature
WCC	World Council of Churches
WCF	Women Christian Fellowship
WFP	World Food Programme

YCF	Youth Christian Fellowship
ZCCB	Zambia Catholic Conference of Bishops
ZCCM	Zambia Consolidated Copper Mine
ZEC	Zambia Episcopal Conference
7NDP	Seventh National Development Programme

Chapter One

1. Introducing the Study

1.1 Introduction

This study seeks to explore on the topic *"Church and Poverty: Towards a prophetic solidarity model for the United Church of Zambia's participation in poverty eradication in Zambia"*. The discourse of poverty eradication is one of the central concerns in the mission of God. This is demonstrated in history both in the Old and New Testaments. Nwaoru, (2004: 198) presents it thus:

> Poverty eradication is the divine option for self-reliance of the poor. The Old Testament portrays YHWH as the greatest reverser of the misfortune of the poor, the initiator of poverty eradication (1 Sam 2:6-8). This shows that God does not stigmatize any group or class of people to be perpetually poor.

In keeping with Nwaoru argument, the study analyses how the United Church of Zambia (hereafter UCZ) participates in God's mission for poverty eradication[3] in Zambia. In response to the main research question posed in this study, this chapter delves into the orientation of Church and poverty eradication, specifies the rationale and motivation of the

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[3]There are different discourses or approaches to poverty. Oluwafemi, O. Adeyemi explains firstly that, there is a discourse of poverty reduction: "this is the task of lowering the numbers of those living below the poverty line, eliminating them from the rolls of the depressed by providing them with jobs, with health and educational services, with opportunities to rise above the poverty line. This is, basically, the commitment of development" (2009: 106). Secondly, we have poverty alleviation. Adeyemi explains that, "this is the work of decreasing the affliction of the poor, meeting their instant pressing needs: welfare, aid, social security, safety nets...it deals with the widows and the orphans, the elderly and the handicapped. This is, in essence, the backing of charity in the society today" (2009: 106). Thirdly, there is a discourse of poverty eradication, "this is the challenge of restructuring society so that the impoverished, poor fade away, the gigantic absolute numbers are reduced to minimal exceptional cases" (Adeyemi, 2009: 106). Poverty eradication as explained above is the process of getting rid of poverty in society in order to restore human dignity. In order to embark on this discourse, there is a need to do a lot of planning to see to it that society is restructured. Having explained different discourses of poverty, I now submit that in this study, the focus is on poverty eradication and not alleviation nor reduction. My choice for the discourse of poverty eradication is that the concept is rooted in the notion of *"imago dei"*. This notion entails that "God created Man in His image and His likeness, male and female". What God has done for man therefore bestows humanity with dignity (Polycarp, C. Obikwelu, 2006). Building on Obikwelu's observation, this study argues that if human beings are the image of God, then their humanity ought to be dignified. But for humans to be humanised, there is need for the Church to shift from poverty alleviation approach and begin to engage with the discourse of poverty eradication as demonstrated in Nwaoru's assertion above that 'God is the initiator of poverty eradication'.

study, presents the problem statement, the background to the research problem, location of the study, research questions and objectives, structure of the dissertation, and the conclusive summary of the chapter.

1.2 The Church and Poverty Eradication

Today, the Church as an agent of transformation has a very huge responsibility in socioeconomic development in society because our contemporary society is becoming more and more imbalanced in terms of the distribution of wealth, as discussed by Madge Karecki that "the widening gap between the rich and the poor is a reality for countries throughout the world" (2016: 402). Alluding to Richard Wike (2014), Karecki further brings to light what the UN Secretary-General's special Advisor on Post-2015 Development planning, Amina Mohammed said: "inequality is a major problem, in part, because it is linked with so many other challenges, such as poverty, environmental degradation, persistent unemployment, political instability, violence and conflict" (2016: 402-403). This observation points to the issue of inequality, which can be said to be a true reflection of what is obtaining in Zambia, where only a few enjoy the resources of the country (MDG progress report, 2013).

In the light of the inequalities being experienced in the world today, Karecki implores the Church to engage with this evil arguing that:

> In a world where inequality is considered one of the most important challenges facing every country, and where in 'developed and developing countries alike, the poorest half of the population often controls less than 10% of its wealth, Churches cannot ignore the forces that result in the disempowerment of people on the margins because others want to maintain the status quo and keep their profits high (2016: 403).

From the abovementioned, it has been revealed that the Church has the potential to participate in the fight against poverty, thus the need to re-think her mission to the world and be able to engage with forces that disadvantage and exclude the poor. To accentuate this point, John, W. De Gruchy (2016: 1186) echoes the words of Julius Nyerere as follows:

> I am suggesting to you that unless we participate actively in the rebellion against those social structures and economic organisations which condemn men to poverty, humiliation, and degradation, then the Church will become irrelevant to man and the Christian religion will degenerate into a set of superstitions accepted by the fearful. Unless the Church, its members, and its organisations, express God's love for man by involvement and leadership in constructive protest against the present conditions of man, then it will become identified with injustice and persecution. If this happens, it will die-and,

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humanly speaking, deserves to die-because it will then serve no purpose comprehensible to modern man.

From De Gruchy's reflection on Julius Nyerere's position on what the Church ought to be in society, here the church is being challenged to be actively involved in public life by way of engaging with social, economic and political structures that exclude the poor, thus making herself relevant. In order for the church to heed to this call, especially in the Zambian context, there is need for the church to begin to have critical reflections on how to do mission in the context where citizens are dehumanised, exploited, impoverished, excluded, and marginalised[4].

1.3 Rationale and Motivation of the Study

The rationale to conduct this study emanates from my background as an ordained minister of the UCZ who is passionate about socioeconomic justice. The passion for socioeconomic justice was triggered in me from the following experiences;

1.3.1 Personal Experience

I was born in Zambia, Ndola District on the Copperbelt Province from the family of nine. One thing worth noting is that, although I was born in an urban area, my father was very poor because his salary was so low that it could not sustain the family. My father used to work for a parastatal company called "Post Telecommunication" from 1974-1998 as a messenger where he was paid peanuts, while others were paid handsomely. This picture of income inequality is apparent in Zambia today. The MDG progress report indicates that "the responsiveness of poverty to economic growth is weakened by income inequality, which reduces the growth gains that accrue to the poor" (2013: n.p). It was this inequality that existed at that time and still exists in Zambia that made my father to earn less, thus my family's subjection to a sub-standard life. We lived in a one bedroom house, where some of my siblings spent their nights in our parent's bedroom and the rest of us slept in the living room. This situation in which we found ourselves was not as a result of my father's failure to sustain the family, but can only be attributed to the poor conditions of service that the government had put in place, which advantaged a few in society and excluded the

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[4] The Zambian socioeconomic context favours a few minority leaving the majority wallowing in poverty. Chapter six of this study elaborately analyses the socioeconomic development of Zambia from colonial period to post-colonial Zambia 2017 and the church's response to those economic challenges. Read more in chapter six.

majority. My assertion is in line with the Ministry of Labour and Social Security's observation that, "the challenge facing the Zambian government is that of translating economic performance into substantial reduction of poverty in the country" (2013-2016: n.p).

The other challenge that I experienced while growing up in my father's house was lack of sufficient food. It is reported by the World Food Programme (WFP) that, in Zambia, "despite political stability and more than a decade of consistent economic growth, the country faces numerous challenges including food security, under nutrition, chronic poverty and natural disasters" (2016: n.p). This report is a revelation that Zambia is still struggling with poverty. Growing up, I remember instances where I went to bed without eating because my father could not, at all times, afford to buy food for the family. In addition to this, getting education was also a challenge that started when the Movement for Multi-Party Democracy (hereafter MMD) government came into office in 1991 and reduced government support for primary education[5]. As a result, paying for our education became a major challenge for my father. My senior secondary education was the most challenging phase of my educational life because of the distance that I had to cover each day, at times, absenting classes because there was no money for transport. Basically, I come from a poor background where shelter, food, education, clothing, and many basic needs were inadequate. It is because of this poverty stricken background that I came to the decision to conduct this study, where I examine how prophetic solidarity model may enhance the UCZ's participation in poverty eradication in Zambia.

1.3.2 Pastoral Experience

I was licensed[6] as a probationer minister in the UCZ on 20th November, 2005 and ordained[7] on 1st June, 2008 after completing two years of probation. I have served as a Minister in

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[5] For details see chapter six under 5.4.1 which explains Zambia's socioeconomic problems under MMD regime.

[6] When theological students at the UCZ University finish their theological studies, the church organises a church service where theological students are now given a license to practice ministry in the UCZ. So to be licensed in the UCZ means to be given the right to practice ministry in the church.

[7] Ordination is act of consecration in the UCZ after a minister has served two years of probation from the time of his/her licensing. "The UCZ believes that in Ordination, God in answer to the prayers of His Church, gives and guarantees to those men and women whom He has called and whom His Church has accepted for the Ministry, His commission for it and the grace appropriate

the UCZ for 13 years now. Upon completion of my theological studies in October 2005, the UCZ through her Synod[8] posted me to Southern Province of Zambia in *Namwala* District at an Old Mission Station called "*Kasenga Mission*", where I served for three years and witnessed the suffering and struggles of people in the rural part of Zambia. Most families in the rural area where I served did not have the ability to send their children to school. The boys were kept at home to look after their father's flock, while girls were given into marriage at an early age. As for the children who were privileged to go to school, they had to walk 5 to 8 kilometres from home to school (and same kilometres back home), and this affected their performance because they often arrived at school already tired. While living in such a context, I started asking questions like; why are people living in so much poverty, while others live in luxury? I saw people living in pain as a result of their poverty, thus the reason I affirm the World Bank's definition of poverty that says: "Poverty is pain; it is like a disease. It attacks a person not only materially but also morally. It eats away one's dignity and drives one in total despair" (2000: n.p).

The other evil I saw while serving in the rural part of Zambia was, most families I visited during my pastoral visitation struggled to have one meal a day and if they happened to have one, then it was a non-nutritional meal. Because of the poverty levels in the area, the church through the Synod office of the UCZ at some point had to send us some relief food to enable the people have a meal. The majority of people in this area were and are still peasant farmers who only produce maize for consumption and unfortunately they cannot produce enough for an entire year because of the levels of rainfall and lack of agricultural inputs. Seeing this manifestation of hunger, I was prompted to start reflecting on the role of the church, where I question(ed) 'is it enough for the church to just provide relief to the poor to eat for a day and lack the next day? Is there anything the church can do to eradicate poverty? After pondering on these key questions, I was illuminated that in society there are unjust structures that are socially constructed, which keep the poor in subservient positions. These structures needs to be challenged, with more focus going far beyond just handing out relief that only treats the symptoms of the problem and not the cause. David Korten reasons that

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to it. The Ordained Ministry of the Church derives from Christ as continued by His Apostles and continues to receive its authority from Christ through the Holy Spirit in the Church" (UCZ Constitution, 2014: 7).

[8] Synod is the highest decision making court in the structure of the UCZ, for details you can read the UCZ constitution (2014) under article 15.

"this is perhaps the most central of religious missions, and a far worthier challenge for religiously oriented voluntary development organisations than the distribution of charity to the victims of the failure of spiritual teaching" (1990: 119).

Another challenge that people faced in *Namwala District of Zambia* where I first started ministry, was lack of clothing. Most children including adults could not afford to buy clothes and as a result we had to request our brothers and sisters in the city to send us some second hand clothes to distribute to our rural community. From *Namwala* District, I was transferred to *Mazabuka* District in the same Province. The challenge I found in the township was high levels of unemployment. Only very few were privileged to work for Zambia Sugar Company as causal workers but subjected to very poor conditions of service. Because of this scenario, a number of parents found it difficult to send their children to school. Isaac Ngoma, (2012: 4) highlights that:

> About 300,000 youth enter the labour market each year from the education system, yet only about 15,000 get formal sector jobs. What happens to the bigger lot? The economic and social impact of the high unemployment rate is huge. On the economic, the economy is in effect throwing away the goods and services that the unemployed workers could have produced, while the social impact is unquantifiable, as no figure can convey the human and psychological pain of long periods of persistent involuntary unemployment.

While, in efforts to alleviate poverty in Mazabuka District, the UCZ had an Organisation called "*Tugwasyane Network*", managed by our social worker. The main objective of this organization was to empower women to be self-reliant, provide school materials for primary school children, and finally to provide financial aid to school going children both in secondary and at college level. Though this project was viable, it did not deal with the causes of poverty, but only treated the symptoms. In the past 13 years that I have been in ministry, I have lived with the poor and suffered with them, thus this becomes my motivation to carry out this study as a way of activism and raising more awareness.

1.4 Problem Statement

The problem this study seeks to address is the way the UCZ engages with poverty in Zambia. The UCZ's missiological approach to poverty eradication is done through relief, social delivery, empowerment and uncritical prophetic engagement where statements in Synod meetings are made about prevailing circumstances in the country. But unfortunate, these statements made in Synod meetings do not make any impact to foster socioeconomic transformation. The study therefore contends that, the current model the UCZ is using is

not life giving because it fails to address the root cause of poverty thus making the poor remain poorer while the rich get richer. To address the problem statement, this study explores prophetic solidarity model to see how it may enhance the UCZ's participation in poverty eradication in Zambia.

1.5 Background to the Research Problem

Richard Chimfwembe's PhD thesis entitled, *Pastoral Care in a Context of poverty: A search for a Zambian contextual Church response,* assessed how the UCZ should respond to poverty alleviation in Zambia by focussing on two projects operated by the church namely; Chipembi College of Agriculture and Mponge Bee Project. He observed that "the UCZ has viable poverty alleviation projects that can help to alleviate poverty in rural communities of Zambia, but the two projects were inadequate, thus the need to strengthen them" (Chimfwembe, 2013: 232). He concluded his thesis by saying that the projects of the UCZ have failed to alleviate poverty among the rural communities because of lack of participation by the local people who did not seem to own the projects. It is this failure that Chimfwembe has alluded to that prompted this study to explore prophetic solidarity model in poverty eradication as opposed to community projects that aim at poverty alleviation.

Having evaluated the UCZ's response to poverty alleviation via community projects, Chimfwembe (2013: 239), among other recommendations, proposes that:

> The UCZ 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 UCZ must without fear or favour advocate on behalf of the poor and the weak, the marginalised and voiceless, so that their rights and human dignity are not manipulated and trampled upon by the economic desires of profit-making as the only motivation. He further suggests that "future research must consider the need for the prophetic voice of the church influencing government policies that negatively affects the poor.

Chimfwembe's recommendations as alluded above, demonstrates that community projects even if enhanced, they cannot eradicate poverty thus the proposal for prophetic engagement. This call for prophetic engagement becomes a challenge to the church to reimagine her mission in the fight against poverty by engaging with structures, policies, and systems responsible for socio-economic injustices that surround the Zambian people. The church, in particular the UCZ cannot continue to fight poverty using a model that treats symptoms. The UCZ should understand that, the poverty currently been experienced in Zambia is purely a construction by selfish elites. This has been highlighted by Ogbu, U.

Kalu in these words "the economic structures are the causes of the problems, that is, they have poverty-creating nature" (2000). In addition, Nye, R. D. Dickinson insinuates that "the basic problem of our world is structural or political. Structural properties like exploitation, penetration, fragmentation, and marginalisation 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" (1983). He further remarks that "while it may be important to offer relief in 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 transformed" (1983).

From Chimfwembe's research, it is quite evident that the UCZ engages with poverty through community projects. However, the concern about how the church engages with poverty prophetically has not been explored, and this is an angle that this study seeks to address, especially considering that article 17(C) of the UCZ Constitution provisions that:

> As part of the Church Universal, the UCZ recognises that it must give due weight to the pronouncements of bodies representatives of the whole Church, and in particular it desires to take in deliberations and decisions of the Council of Churches in Zambia, the All Africa Conference of Churches and the World Council of Churches. The UCZ reserves the right to comment on matters of national interest without consulting any other body or authority (UCZ Constitution, 2014: 30).

Apart from the UCZ's engagement with poverty through community projects as demonstrated by Chimfwembe, the church also engages in some charity work[9]. This is pictured in the report which UCZ Community Development and Social Justice Department's (hereafter CDSJD[10]) secretary presented to Synod full Council meeting of the UCZ from 3rd to 9th June, 2016. Reviewing item 3 of the report, about food relief projects, it was reported that "the world renewal in conjunction with Canadian food grain

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[9] This has been discussed in details in chapter five from responses from participants of this study

[10] CDSJD is a department at Synod level which was formed in 2005 whose aim is to help the Church to engage with society in matters of socioeconomic development. This is evidenced from the UCZ Diaconal Ministry Policy document which states that, "The Community Development and Social Justice Department remains better positioned to be a channel of humanitarian, spiritual and physical help to those in need. It has the potential to link the Church with real needs of the people by going beyond the borders of the Church, making a paradigm shift. With improved structures, policy guidelines and the general will of the church, the department can rise to its full potential". (UCZ, Diaconal Ministry Policy, 2017: 8).

Bank is supporting the UCZ in food relief program in *Mwandi* Consistory and 2,500 households amounting to 18,500 people were benefiting from this program" (UCZ CDSJD Report, 2016). The Department further reported that "farmers were being empowered by way of benevolent farming inputs and training in sustainable agriculture" (UCZ CDSJD Report, 2016). What can be deduced from the report is that the UCZ's solidarity with the poor is focused on relief and community projects and not so much on engaging with socio-economic and political structures that undermine socioeconomic development. It is from this backdrop that this study aims to examine how a prophetic solidarity model may enhance UCZ's engagement with poverty in Zambia. In essence, this study is postulating a shift from poverty alleviation, which the UCZ has been engaging through charity and community projects to poverty eradication, which should be done prophetically by way of engaging with socioeconomic and political structures responsible for the suffering of the Majority Zambians[11].

1.6 Location of the Study

This study was conducted in Zambia on the Copperbelt and Lusaka Provinces. Zambia is a landlocked country located in Southern Africa. Zambia is politically stable, but faced with some socioeconomic problems (see chapter five for details on the socioeconomic challenges the country is faced with). The Zambian Map below, showing its neighbouring countries and provinces, gives a picture of the location of the study.

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[11] The reason why this study is proposing a shift from poverty alleviation done by charity, relief, and community projects is because this development model does not address the causes of poverty, but instead it only treats symptoms. But poverty eradication done through a prophetic solidarity model seeks to combat poverty by way of engaging with systems and structures that are responsible for poverty. Chapter three on theoretical considerations, Korten (1990) provides a clear understanding why the Church may consider shifting her approach to the fight against poverty in Zambia.

Figure 1: Map of Zambia showing neighbours and provinces
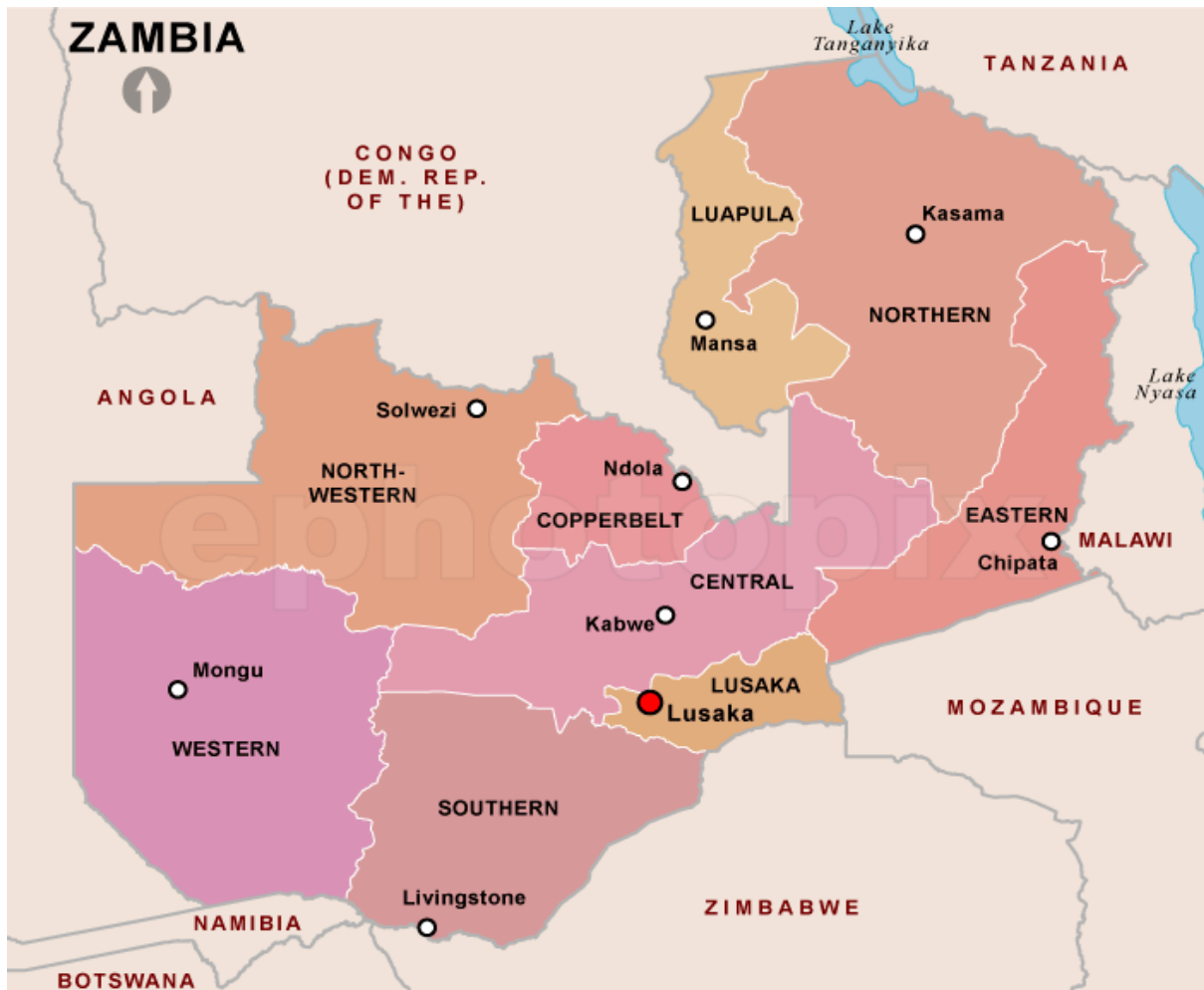
Source: Emapsworld.com

1.7 Key Research Question

How might a prophetic solidarity model potentially enhance the UCZ's participation in poverty eradication in Zambia?"

1.8 Research Sub-Questions

To answer the main research question, this study asked the following sub questions;

1. How does the UCZ engage with poverty in Zambia?
2. What theological and missiological position informs the UCZ's approach to poverty alleviation?
3. How might a prophetic solidarity model enhance the UCZ's engagement with poverty in Zambia?

1.9 Objectives

The objectives of this study are:

1. To assess the UCZ's engagement with poverty in Zambia.
2. To investigate the theological and missiological position that informs the UCZ's approach to poverty alleviation.
3. To explore how the prophetic solidarity model might enhance the UCZ's engagement with poverty in Zambia.

1.10 Structure of thesis

This research is made up of eight chapters;

- Chapter one is the introductory chapter of the study, and presents the introduction, Church and poverty eradication, motivation, problem statement, background to the research problem, location of the study, research questions, objectives and summary of the study.

- Chapter two focuses on the review of literature. In this chapter, the works of different key scholars are examined in order to situate the study. In this chapter, the study examine religion and development, Christian anthropology and development, Church and development in Zambia and religious perspectives on poverty in order to establish the role that religion plays in development.

- Chapter three will delve into theoretical considerations on which this study is premised. In this chapter, the study explore prophetic solidarity model as the main theory that underpins this study supported sub theories namely; Korten's theory of development, the theory of liberation theology,the theory of mission from the margins and public theology to see how they may influence the UCZ to develop a prophetic solidarity model to enhance her participation in poverty eradication in Zambia.

- Chapter four presents the research design and methodology used to carry out this study.

- Chapter five traces the contours of socioeconomic issues in the history of Zambia from colonial Zambia 1989 to post-colonial Zambia 2017.

- After a reflection on Zambia's socioeconomic position, chapter six borders on how the UCZ engages with socioeconomic issues in Zambia and the challenges of her prophetic task.

- Building on chapter six, chapter seven traces the UCZ's theological and missiological position in the history of the church in Zambia. The chapter details the origin of the UCZ from the historical point of view since the UCZ finds her roots in missionaries who came from the west. After that, the chapter will explore about missionaries' and development in order to understand their theologies that undergirded their participation in development. The chapter also covers the UCZ's University curriculum to unearth theologies that may inform her theology on poverty. The chapter will further critique the UCZ's missio-theological position on poverty.

- Chapter eight postulates a prophetic solidarity model as an alternative model for the UCZ's engagement with poverty in Zambia. The study postulate this model based on the indequancy of the UCZ current model of participation in poverty eradication as the study will demonstrate in chapter six and seven.

- Chapter nine reflects on the general conclusion of the study.

1.11 Summary of the chapter

"How might a prophetic solidarity model potentially enhance the UCZ's participation in poverty eradication in Zambia?" is the main research question this study aims to address. To answer this question, this chapter demonstrated that poverty eradication is a divine mandate of the Church, a revelation which scholars have acknowledged by calling attention to the fact that the Church has a significant role in poverty eradication. The chapter noted that it is vital for the Church to take up her prophetic role in the fight against poverty seriously. To further answer the main research question, it was noted under the background section of this chapter that the UCZ's engagement with poverty via relief and community projects is problematic, therefore the church needs to go beyond relief, welfare, and community projects and embrace a prophetic solidarity model that may help her to confront institutions and policies that are responsible for the sufferings of the people. In line with the main research question, further sub research questions as well as the objectives of the study were also pinpointed in this chapter. To end with, the chapter also outlined the structure of the thesis.

After a critical reflection on chapter one, the following are the key research findings:

i. Firstly, the chapter has demonstrated that poverty eradication is the option of God because God always sides with the poor and for this reason, the church is encouraged to be in solidarity with the poor.

ii. Secondly, the chapter has revealed that the Church has a huge responsibility when it comes to fostering socioeconomic development. To that effect, the chapter has suggested that, the church needs to take up her rightful position in society and be able to rebel against socioeconomic structures that rob humanity of their dignity.

Having introduced the study, the next chapter reviews relevant literature in order to locate the study in current studies and identify the knowledge gap to be filled.

Chapter Two

2. Literature Review

2.1 Introduction

In chapter one we introduced the study and brought out some key research findings related to the main research question of the study. So, in this current chapter, the study focus on the review of literature with the aim of situating the study in current discourses. However, before delving into literature review, the study first defines literature review. According to Chris Hart, literature review is "the use of ideas in the literature to justify the particular approach to the topic, the selection of methods, and demonstration that the research contributes something new" (1998: 1). In addition to this, Debora Shaw avers that literature review "explains how one piece of research builds on another" (1995: 326). To shed more light on this, Jane Webster and Richard Watson define literature review to mean research that "creates a firm foundation for advancing knowledge. It facilitates theory development, closes areas where a plethora of research exists, and uncovers areas where research is needed" (2002: 13).

Based on the definitions above, this chapter attempts to justify that prophetic solidarity model of church's participation in poverty eradication is worth exploring. The chapter further demonstrates how prophetic solidarity model builds on already existing approaches to poverty eradication. And lastly, the chapter attempts to demonstrate how literature has enhanced the development of a prophetic solidarity model that may enhance the UCZ's prophetic task in poverty eradication in Zambia. For this to be achieved, the study apportions the chapter into the following themes; Religion and Development; Christian Anthropology and Development; Religion and Development in the History of Zambia and Religious Perspectives on Poverty. We review literature on the aforementioned in an attempt to decode how the UCZ should understand her mission in the context of poverty.

2.2 Religion and Development

The subject of religion and development is an important discourse today in the bid to enhance socio-economic development. It should be noted here that the subject of religion and development is not only for Christian churches but it goes beyond the borders of Christianity in order to address issues affecting people in society. To demonstrate on the significance of the relationship between religion and development, Kenneth Mtata (2012)

gives us insights on how religion has been part of development even in primal cultures when he states that:

> In many primal cultures, religion was and still is the organizing principle of life…Religion was the belief and knowledge system around which all reality was organized. Such a system revolved around the ubiquitous presence of the gods who tended to manifest both malevolent and benevolent powers. Such a worldview comprised specific practices carried out within known institutions associated with such beliefs. As such, individual and community well-being was not conceivable outside this religious system (Mtata, 2012: 23).

From the observation above, what Mtata (2012) is alluding to is that, in primal culture there is no separation between the secular and sacred. Mtata explains that:

> Life was assumed to be enabled by divine agency, assisted by special human agents acting on behalf of the gods. The gods gave victory in war, success in hunting, guaranteed rainfall and the fertility and productivity of the land and human beings. The mutual obligations of this covenantal relationship remained intact only as long as human beings acted within known boundaries of harmony and treated other created things as sacred as well as appeased the gods through certain rituals (2012: 23).

From the foregoing, we have seen that the relationship between religion and development is not a new phenomenon. The reason why it appears as a new concept is as a result of what transpired in the beginning of the enlightenment period approximately (1620-1781) and in the 19th Century where the general mood especially in Europe was that God was dead. As such, thinkers as Marx saw religion as a drug meant to delude the masses so that they could not revolt against the ruling classes (Mtata, 2012). To amplify on this point, Leah Selinger attributes the depletion of religion in development to have been emanated from "social science's dissociation from the ''spiritual'', reinforced by the Western dichotomization of sacred and secular, dominant in political and sociological thought" (2004: 526). But this trend has been changing with time especially after World War II when the United Nations and other institutions brought back religion on board. Mtata, (2012: 28) observes that:

> The churches were involved in providing the material and spiritual support for displaced persons and refugees after the war. The drafting of the UN Charter and the Universal Declaration of Human rights was heavily influenced by the contributions from the then Commission of the Church on International Affairs, which later became a part of the World Council of Churches. Non-governmental organizations (NGOs), many of whom were led by religious people, made important contributions during the formative stages of the UN.

So from that time (after World War II) to date, we see religion playing a very significant role in development. To demonstrate this significance, Ulrich Nitschke and Bennet Gabriel,

highlights that "in research and public policy, religion has remained as a significant societal force shaping public life and individual identities around the world. Indeed, more than 80 percent of the global population affiliates with a religion, and religious values and leaders influence the thoughts and actions of billions of people" (2016: 379). What we can decipher from this observation is that religion cannot be separated from development because it plays a vital role. Moreover, (Nitschke and Gabriel, 2016: 381) states that:

> The International Partnership on Religion and Sustainable Development, which was established on the basis of the 2030 Agenda in February 2016 at the Berlin conference 'Partners for Change-Religions and the 2030 Agenda' emphasises same views. This also explains why its members and partners believe that "it is crucial to include the positive potential of the world's religious communities to achieve the 2030 Agenda and the SDGs.

Following this reflection by Nitschke and Gabriel, it is conceivable to deduce that if religion can be engaged in development, it may potentially contribute to sustainable socioeconomic development. In line with this brief review of how religion is likely to contribute to socioeconomic development, the study, then, examines the case of the UCZ to ascertain how she may contribute to poverty eradication in Zambia through a prophetic solidarity approach.

The significance of religion in development is further highlighted by Sara Gibbs and Deborah Ajulu, who contend that "the Church in many developing societies plays a vital role in providing assistance to the poor and marginalised" (1999: 5). Concurrently, Jennifer, K. Munyua and Samuel, K. Mutukaa, (2016: 75) elaborate this view, exemplifying that:

> In Africa, churches play a major role in the provision of basic social services, particularly in the education and health sectors, through programmes run by the various missions mostly located in the rural areas. In addition to service provision, churches actively speak out against violation of human rights, social injustices and poverty alleviation. Therefore, churches are strategically placed to advocate for better service delivery by governments and other public institutions.

In the light of the aforesaid, it is evident that the Church is well positioned to be an agent of socioeconomic and political transformation in society. To justify the potentiality of the Church as a contributor to development, Helgesson, K. Kjellin posits that "the Church positively contributes to social and economic development through the roles it plays at various levels of society" (2011: 55). Taking into account of the preceding, one is meant to understand that the church is a partner in development thus the need for the church to

explore appropriate models that may influence policies that may bring about sustainable development.

2.2.1 The Role of Religion in Poverty Eradication

2.2.1.1 Short Term Intervention

The role of religion in society has taken different routes today. Mtata, (2012: 30) reveals that:

> Religious institutions participate in local interventions to alleviate the needs within their own religious communities or society in general and it is common to see local Churches coming up with short-term responses to situations of suffering and need. This may include the Church organizing prayers to console the bereaved or visiting the sick or those in prison or making a collection to send orphans for medical treatment[12].

For Jaco Beyers (2014) this short term religious intervention he calls it ethical responsibility because "Religion reminds humans of human nature, to seek selflessly the benefit of others. Altruism is a human trait which emphasises the human responsibility for others" (2014: 5). He further goes on to say that "because of this ethical responsibility emphasised by religion, we see major world religions like Judaism and Islam institutionalising the obligation to give to the poor by way of 'zakat' in Islam and 'tzedakah' in Judaism (Hashmi and Zohar in Beyers, 2014: 5).

2.2.1.2 Intervention at Service Level

Apart from short term interventions, the Church does engage with poverty by providing social services to the community. Mtata (2012) alludes to this by saying that "Local religious institutions are also involved in longer-term engagements such as running schools or hospitals. Most of these services, especially in the global South, have been taken over from the missionaries" (2012: 30)[13]. Azza Karam adds that "in many African countries facing severe shortages and poor distribution of health workers, faith based organizations (FBOs) provide between 30%-70% of health care services. Moreover, FBO facilities often

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[12] For more details you can read chapter three on theoretical considerations on which this study has been constructed especially one advanced by Korten which talks about relief as one of the models of development which seeks to alleviate the immediate sufferings of the people.

[13] You can read chapter three on Korten's second generation strategy where he discusses how this discourse came into being and highlights some of the weaknesses of this model

serve remote and rural areas where governments have the greatest difficulty in attracting and retaining health workers" (2017: 336).

2.2.1.3 Intervention at Advocacy Level

Apart from community service the Church engages with poverty also in the area of advocacy as reflected by Mtata, (2012: 30) when he rightly observes that:

> A third form of religious engagement in development is seen there where public statements on matters of public concern are made individually or collectively by religious authorities. These are made in the context of existing professionalized advocacy or the ordinary engagement with the local community from the pulpit or through Bible studies. Churches have the opportunity to raise development consciousness and capabilities among their members. This creates a myriad of ways in which religion directly influences development since individual actors, influenced by religious ideas, structures and practices, act in certain ways that promote the well- being of society.

In line with the aforementioned, we can underline here that religion remains one of the central themes in development. This is evident because Churches have continued to run hospitals, schools and orphanages. And apart from social delivery, we also see in some sections of society where religion acts as a tool for justice. We can further say that religion remains a force to reckon with in development because it endeavours to empower the disempowered so that they can embrace new ways of interpreting realities thus making them to participate in development with informed minds of why certain things are the way they are. The other fact that needs to be underscored here on why religion cannot be separated from development is that, religion is here to stay (Mtata, 2012) as opposed to "the so called 'secularisation thesis' or what Weber called 'the decline of the magical garden' of religion and superstition in the face of rationalism and science" (Stephen, 2005: 19-20).

As discussed above, religion is central in the agenda of development, thus an inference can be made that, the partnership of religion and development is inevitable in any given society if the fullness of life is what we aspire for. But suffice it to say that, although religion has the potential to contribute to development, on the other hand, religion can be the source of underdevelopment in society. It is for this reason the study submits that, for religion to bring about socioeconomic development in any given society, there is need to have effective religious leadership that is well informed to interpret sacred scripts in the context of poverty.

Having discussed the role of religion in development, the next section will review literature on Christian anthropology and Development as the study continues to explore prophetic solidarity model as an alternative model for UCZ's engagement with poverty in Zambia.

2.3 Christian Anthropology and Development

Christian anthropology is the Christian definition of what 'being human' means in the light of revelation (Ogbonnaya, 2016: 7). Christian anthropology can be summed up as desiring God in Christ above all else as Susan Ross (2012: 5) puts it "A Christian theological anthropology has Christ as its centre – a Christ who desires to be with his friends, a God who desires that there be a world in which God's glory can be revealed". In the light of the above one can see that Christian anthropology advances the same ideas of prophetic solidarity in the sense, it also talks about a God who desires to side with his people.

To further highlight on Christian anthropology, Slavcheva (2011: 115) says that "Christian anthropology is based on the belief that human beings are created in the image and likeness of God. This means that each person, irrespective of race, gender, mental capacity or achievement, is created 'as a conscious, mindful, free and moral personality". To this Ogbonnaya, (2016) affixes that, every human being has inherent dignity that is not conferred by any authority but is already embedded naturally by God the creator. Glen Hughes (2011: 1) further expounds that 'Christian anthropology is the Christian idea of the human being as a person gifted with an inalienable dignity through her created participation in the freedom and self-determination of a transcendent God', emphasises on inherent human dignity that confirms the inviolability of this dignity.

In the light of the above, it can be argued that Christian anthropology in the development agenda recognises that human beings have been robbed of dignity and therefore efforts should be made to restore that dignity which is inherent. Ogbonnaya, (2016: 8) accentuate this by stating that:

> Christian anthropology presupposes that opportunities would be created to enable each human person to actualise the inherent potentialities constitutive of personhood. It imposes on other persons the duty of mutual respect and serves as a deterrent to acts that would dehumanise others or take advantage of human vulnerability. It emphasises interrelatedness as members of the human community. This 'belongingness' imposes upon all humans, the responsibility of promoting the common good and ensuring the well-being.

In conversation with the aforestated, it is important at this point to authenticate that, Christian anthropology connotes that Humans are made to live together in society and to promote the common good essential for the continued survival of society and general wellbeing of humans (Bernard, 1972: 254-270, Klug, 1984: 141-152).

To further conceptualise the notion of Christian anthropology, Beyer, (2014: 7-25) brings in the aspect of solidarity as one of the components of Christian anthropology when he states that "solidarity not only explains the basis of humans as created in God's image, it underscores human interdependence, equality, respect, dignity, and God's expectation of humans to fulfil their obligation to one another as members of the human family". For this reason it is argued by (Ogbonnaya, 2016) that, Christian anthropology could play a role in bridging the gap between the rich and the poor. Daniel G. Groody subjoins that:

> Theological anthropology helps us construct an alternative vision of human life that differs significantly from a market system that gives primacy to the economic and consumer agendas of globalisation often at the expense of human values. Amidst widespread cultural, economic, and social upheaval, theological anthropology also offers us an invaluable hermeneutical perspective that helps us understand the relational foundation of our existence, particularly as it unfolds through our relationships with God, ourselves, others, and the environment (2008: 252).

In the light of the above, it can be argued that Christian anthropology in the discourse of development has the potential to construct a society where the poor can be retrieved from the margins and be included in society. In short, Christian anthropology promotes inclusivity. Obonnaya highlights this when he explains that:

> Human life that insists on the fact that we are all involved in the fate of any individual or group and that no one is exempted from damage or incapable of a gift within the human community as God intends it…Christian theological vision provides a notion of human personality from the point of view of virtue, as a guide to economic life and human life as a whole (Obonnaya, 2016: 8).

In view of the above, Obonnaya stress that "theological anthropology must be the yardstick for judging economic activity morally according to how it advances or not the basic *humanum*[14] constitutive of persons as *imago dei* and not as *homo economicus*[15]"

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[14] This is a Latin word which means humanity

[15] The word is a Latin word for "economic human". A term used in economic theories to describe humans as rational and self-interested beings capable of making judgments towards subjectively defined ends such as accumulation of wealth and resources. (Dictionary of Business, 2018).

(Obonnaya, 2016: 8). In consideration of this section, one can argue that Christian anthropology advances important aspects[16] that should inform prophetic solidarity model that this study seeks to explore. Having reflected on how religion informs development and how Christian anthropology views development, the next section will give insights on religion and development in the history of Zambia and be able to identify the research gap.

2.4 Religion and Development in the History of Zambia

2.4.1 The Church and Prophetic Engagement in Colonial Days (1989-1964)

As indicated in chapter six, the sole objective of many missionaries who entered Zambia was that of winning souls for Christ. But on the other hand, missionaries also participated in development through education, health and community development but not so much concerned with the prophetic mandate. But suffice it to say that, although the missionaries held that position, there are some instances when they engaged authorities on issues that affected the black community. For example, John Waller (1975) records that a missionary leader Bishop May condemned authorities when he saw that the local people who were already disadvantaged economically were asked to be paying tax. He also condemned the regime for depriving the local people access to their ancestral land. To that effect

> In 1922, the General Missionary Conference[17] passed a resolution declaring the tax excessive unjust and pressured the authorities for a tax cut. Bishop May also wrote a letter to the colonial administration calling for a fair and adequate representation of native interests when land delimitation issues were being considered (Phiri, 1999: 327).

These concerns raised by the Church especially on land distribution was successful. Phiri, (1999: 327) reports that "A land commission was appointed which eventually stopped the removal of some Africans from their native land".

The Church especially at ecumenical level continued to engage with poverty through advocacy, this time around the General Missionary Conference condemned the colonial state over poor conditions of service for workers in the mining industry in the Copperbelt Province. Weller (1975) highlights that, the situation in the Copperbelt was bad, the local people were living in poverty because of the new tax system which was introduced in 1935

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[16] It talks about human dignity, common good, solidarity, respect and equality

[17] The General Missionary Conference was an ecumenical body which composed of Protestants and the Catholic Church in Northern Rhodesia now Zambia.

and eventually ignited violent strikes where six people were killed. When the colonial government saw this, Waller (1975: 205-206) records that:

> The colonial government appointed a commission of inquiry comprised of government officials. Arguing that "What concerns natives concerns ourselves"… but Bishop May called for the creation of an impartial commission … But Sir Hubert Stanley's (the governor of the colony) responded "I am myself the Government of Northern Rhodesia" He went on to accuse the Church leaders of discrediting his government and warned them of the gravity of any further attacks on the state. However, the Missionary Conference, through Bishop May replied that "in our Conference we claim the right to criticize.

From the aforesaid, we have seen that although the colonial Church in her mission was so much interested in the salvation of souls, on the other hand we see the Church engaging with powers that be but of course this was at ecumenical and individual level.

2.4.2 The Church and Prophetic Engagement During Kaunda's Presidency (1964-1991)

Towards the end of 1980, the Zambian people expressed dissatisfaction in the way UNIP government managed the nation[18]. During this time of Zambia's economic crisis, the Church was not left out she occupied her public space and engaged authorities on issues that affected the citizenry. We must mention here that during one party-state, to speak against the government was a risk. Phiri attest to this:

> The Churches, many of them located among the poor, felt first-hand the impact of the failed economic policies. Increased rural and urban poverty was biting the population, and the clergy were direct witnesses to this erosion of hope among the people. The Church leaders could also see that although many were no longer happy with the status quo, few risked challenging the state (1999: 336).

Phiri further explains that, the Church was put in an awkward position to exercise her prophetic mandate because "Kaunda had always positioned himself as a Christian and frequently preached about the need for Christian love" (1999: 336). In addition to that, Kaunda had created a cordial relationship[19] with the Church by the frequency of his visits

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[18] For details read chapter five on Zambia's economic challenges on subsection 5.3.2 and 5.3.3
[19] Soon after independence, Presbyterians, Methodists and Paris Mission joined to form the United Church of Zambia (UCZ). This corresponded to Kaunda's call to overcome imported denominations; to the political 'One Zambia, One Nation', the religious 'One Church' should correspond. Desire for ecclesiastical unity was thus mixed with desire to *please the new state* ... The UCZ has at times been almost an established church; in the synod noted that 'most people in Parliament belong to the UCZ' (Frestone, 2001: 154)

to the Church. So because of this position, the Church found it difficult to speak against his poor governance that lead to the economic crisis, for the Church "civility required that the president and 'father of the nation' not be publicly criticized" (Phiri, 1999: 336). Although the Church related well with President Kaunda at that level as 'father of the nation' the Church ecumenical bodies (CCZ, EFZ[20] and ZEC) in 1987 broke the silence and issued a joint pastoral letter that was addressed to Christians, citizens and the political leadership and the following concerns were noted:

> Many people living in inactive rural areas and shanty towns are badly fed, poorly housed, illiterate and lacking minimum educational, medical and/or other requirements. Their material living conditions are so bad that a high proportion or our fellow citizens are unable to live a moral, dignified and responsible life. Increasing numbers of children suffer from malnutrition and many of them are unable to attend school, 2. The standard of living of the majority of Zambians has dropped dramatically over the last 10-15 years. Recent measures such as the decontrol of prices, removal of most subsidies, the increase of interest rates and the auctioning of the dollar have resulted in phenomenal price increases in basic commodities such as cooking oil, soap, sugar and other essential items, 3. The wages of agricultural and industrial workers, domestic servants and other employees often remain unjustly low. The income of most families is not sufficient to ensure a decent livelihood. The poor are getting poorer, 4. Large numbers of town dwellers are unemployed and many Zambians without work are even worse off than those who are paid too little for their work or produce.

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[20] This mother body "was formed on 8th April 1964, in Lusaka", (EFZ, n.d). The EFZ has got two objectives related to its social responsibility: "to render special services, selective social action, channelling emergency relief and developmental assistance; to serve humanity in general and the Church in matters of justice and peace, relief and development and empowerment of vulnerable groups". (EFZ, n.d). Musonda further reveals that "the Evangelical Fellowship of Zambia (EFZ) has also experienced what can be described as a 'radical change' in its *missiological* approach. Previously, generally speaking, its members were associated with a one-track view of the proclamation of the gospel: the message of the Kingdom of God should be preached to all corners of Zambia so that men, women and children, could be 'born-again', and thus be 'snatched' from the fires of hell when they died and be part of the group who will inherit the 'new heavens and new Earth' when Christ comes again". (2001: 230). To give more details of what the EFZ stood for, it is further revealed that, "in all their programmes and projects, they aimed at evangelisation and the spiritual preparation of 'born-again' Christians – for Christ is to come soon and take his true Church. The spiritual preparation was mainly done through the development of spiritual gifts and ministries as given by the Holy Spirit. This attitude promoted, in their circles, a heaven-bound, other-worldly, and from-above focus, which tended to be escapist in relation to human concrete reality and thus earth-denying. In most cases, they articulated in word and deed, a 'privatised' faith, that is, faith as a private matter and for individual salvation". (Musonda, 2001: 231), but with time, the EFZ's approach started shifting "with the onset of economic problems in Zambia, especially in the 1980s, the Evangelical Fellowship of Zambia has started to orient its mission to human and social realities in this life, and thus, seek an equilibrium between its pastoral task and its social responsibility". (Musonda, 2001: 231).

In such circumstances, many take up ways of living, which reduce them to a level not worthy of human beings -stealing, prostitution, black marketeering and other crimes of degrading activities (CCZ, EFZ and ZEC, in Joe Komakoma, 2003: 140).

In addition to the aforesaid, three Church mother bodies further made reflections on the socioeconomic status of the country. They said that it is their jurisdiction to provide guidelines on how to engage in the promotion of socio-economic development. They observed that there could be no any real socioeconomic development without justice thus they stated that:

Our prayerful reflection has led us to realise that it is not enough for the Churches to denounce or to try to redress individual malpractices. We have therefore taken into account the general structure of society, and, guided by the teaching of the Bible, feel obliged to act as the voice of the under privileged, the poor and those who do not have the opportunity to defend their rights (CCZ, EFZ and ZEC in Komakoma, 2003: 142).

From the aforesaid, we see that the ecumenical Church demonstrated her prophetic solidarity without fear of being victimised, for me, this is what it means to be prophetic. From late 1980s, pressure continued mounting on Kaunda's regime and in 1990, the Catholic Church through ZEC issued a pastoral letter where questions on socioeconomic justice were raised:

Why does our economic system seem to work for, the benefit of the rich and powerful at the expense of the poor and helpless? Why are there delays year in and year out, in providing agricultural inputs, in collecting the produce of our hard-working farmers, in paying them in time? Why are there so many instances of corruption, theft, property damage, failure of services, apathy of civil officials, etc.? Why is it that so many projects and programmes are begun and left unfinished? On the basis what criteria is foreign exchange allocated? For instance, why is foreign exchange readily available for some projects (e.g., the importation of cars for Party officials, the provision of funds for overseas travel) and not for others (e.g., the improvement in health and education services, the maintenance of roads and the provision of employment opportunities)? (ZEC, in Komakoma, 2003: 288-229).

Taking into consideration of the above questions, ZEC explained that, these were not mere questions, they were genuine queries from citizens who had lost trust in the way UNIP was running the economy (Komakoma, 2003). To further put more pressure on Kaunda, In July 1990, the ZEC issued a statement in solidarity with the poor where they said that we are mandated to speak on issues that borders on socioeconomic justice. ZEC went on to say that they were disappointed with lack of political leadership in the country that lead to

economic challenges. In this statement ZEC was simply saying that the plight of the people needed to come first as opposed to that of the party (ZEC, 1990). It should be noted here that Kaunda was not happy with the pronouncements that were made by the Catholic Church, he accused the Church "of propagating hatred in the country" and because he tried to issue threats against the Church to desist from such confrontational talks (Phiri 1999: 339). To demonstrate further on the displeasure of Kaunda, it is reported that:

> At an Ecumenical Conference, Kaunda said he was shocked to see the collapse of the Christian spirit in Zambia, which had enjoyed such good Church-State relations. He lamented that for the first time, messages of real hatred were being preached from the pulpits in Zambia. He expressed his shock that Christian Leaders could allow what was being published in *Icengelo* and the *National Mirror* (Zwanyika, 2013: 28-29).

Having shown how the Church engaged with political issues in Kaunda's government, the next section considers the prophetic task of the Church during Chiluba's presidency.

2.4.3 The Church and Prophetic Engagement in Chiluba's Presidency (1991-2001)

2.4.3.1 The Declaration of Zambia as a Christian Nation and its Implications to the Prophetic Task of the Church in Zambia

Just as Kaunda had a cordial relationship with the Church, Chiluba took the relationship to another level by declaring Zambia as a Christian Nation. In 1991 when Fredrick Chiluba came to power, immediately declared Zambia as a Christian nation. Phiri highlights that "on 29 December 1991, at a private ceremony at state house, Chiluba declared Zambia as a Christian nation but with full religious freedom for all faiths" (2003: 406). Gifford in Phiri, (2003: 407) further reports that:

> On the day of the declaration of Zambia as a Christian Nation, Chiluba stood between two pillars at State House and said: The Bible, which is the word of God, abounds with proof that a nation is blessed, whenever it enters into a covenant with God and obeys the word of God. 2 Chronicles 7: 14 says 'if my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and forgive their sin and will heal their land'. On behalf of the people of Zambia, I repent of our wicked ways of idolatry, witchcraft, the occult, immorality, injustice and corruption. I pray for the healing, restoration, revival, blessing and prosperity for Zambia. On behalf of the nation, I have now entered into a covenant with the living God…I submit the Government and the entire nation of Zambia to the Lordship of Jesus Christ. I further declare that Zambia is a Christian Nation that will seek to be governed by the righteous principles of the Word of God. Righteousness and justice must prevail in all levels of authority, and then we shall see the righteousness of God exalting Zambia.

It should be noted here that the pronouncement of Zambia as a Christian nation was received with mixed feelings. Phiri reveals that:

> This declaration led to conflicts among the three Christian bodies and between the Churches and the politicians. The Zambian Christians were divided. On one hand, the Roman Catholic Church and the Christian Council of Churches in Zambia, as well as some evangelical groups who in principle supported the declaration, maintained that there should have been consultation before the declaration was made because of the democratic nature of the state. On the other hand, the Pentecostal circles, especially the Northmead Assemblies of God, were very happy about it because they saw the rule of God coming to Zambia through Chiluba (2003: 408).

The declaration of Zambia as a Christian Nation saw the Church and the State coming together. Phiri (2003) and Jan-Bart Gewald *et al* (2005) record that the declaration of Zambia as a Christian nation witnessed a situation whereby religious leaders were appointed as cabinet ministers, a door was opened for missionaries to come to Zambia, further the country witnessed the birth of Pentecostal Churches, Chiluba also created a religious affairs department, and among many other things Churches that supported Chiluba received financial support from the president. This Church-State marriage can be well understood in the words of Froise when she details that:

> The President was invited to Churches of all kinds, and actually opened the EFZ headquarters in January 1993. On such occasions he used Christianity to his own political advantage. For example, while preaching at a UCZ fundraising dinner in Kitwe in October 1992, he stated that: one of the biggest differences between my government and the previous regime is the significant shift of focus in that under humanism man was at the centre of all human activities, while we [MMD] search for divine truth about God's Kingdom as manifested in his creation" (1991: 201).

To further demonstrate that the Church and State had entered into marriage, five years after Chiluba's reign, the declaration of Zambia as a Christian nation was included in the Zambian constitution in the preamble in 1996. Phiri reports that "in 1996 the preamble of the constitution of the Republic of Zambia was amended to declare the republic as a Christian nation, while upholding the right of every person to enjoy freedom of conscience or religion" (2003: 410).

In keeping with the preceding, it can be said that, the declaration of Zambia as a Christian nation made the Church to compromise her God given prophetic ministry to speak for the poor, especially among the Pentecostals. Some Church leaders were appointed as cabinet ministers meaning that they were put in an awkward position that limited them from

speaking for and on behalf of the vulnerable, all in the name of pleasing the appointing authority as Wood has rightly put it:

> The Church that is relatively free of institutional alliances and entanglements with the State is one that is most favoured to be able to carry out the prophetic role of religion in society through a free and authentic witness. Far from being a contradiction, the institutional separation of Church and state makes possible genuine interaction between communities of faith and political society a living reality. To the degree that a Church is allied with the institutions of the state-economic, political, or social-to that degree it is in bondage and its prophetic role is imperilled (1999: 71).

Although the Church (especially the Pentecostal family) found it difficult to speak against Chiluba's economic reforms, we see the other section of the Church voicing out especially the two Church mother bodies (CCZ and ZEC). In 1992, the Catholic Church, issued a pastoral letter entitled, 'The Future is ours', which raised some concerns about the poor (Phiri, 1999). It is further reported that in 1993, the Catholic Bishops (ZEC) released another Pastoral Letter titled "Hear the Cry of the Poor" here ZEC questioned a number of things:

> Why was there such a rapid removal of subsidies before any effective programme to cushion the effects on the most vulnerable in the country were put in place? Why were there so many elements essential to integral human development lacking in the programme (SAP), for example human capital improvement (education and health), employment generation, promotion of small-scale entrepreneurship, regional co-operation? Was there a discredited 'trickle down' approach to economic growth being promoted, one that only benefited a priviledged few in hopes that it will later reach the general public? (Komakoma, 2003: 291)

In view of the above, it is evident that the Catholic Church remained faithful to her prophetic ministry despite the marriage that Chiluba initiated between the State and the Church. Phiri adds that, ZEC took their prophetic position and challenged the government to look into the plight of the poor. This is reflected in this statement "the Church cannot be silent in the face of this suffering of our people. The word of God challenges us: 'If you refuse to hear the cry of the poor, your own cry for help will not be heard' (Proverbs 21:13)" (Phiri, 1999: 346).

In 1995 when the economic situation became worse, the other two Church mother bodies (CCZ and EFZ) allied with ZEC and issued a joint pastoral statement titled 'The Year of Political Responsibility' where they expressed the need for SAP programme to support the poor. The following was observed:

The structural Adjustment programme (SAP) has brought some economic stability and opened up the possibilities for future growth. Its measures and implementations have caused great hardships for the poor who constitute the majority of our people. We therefore feel that SAP must be continually evaluated and reformed in terms of its effects on social justice and national well-being (Silungwe, 2001: 116-117).

From 1995, pressure continued mounting on Chiluba's government especially from the Catholic Church. Zwanyika (2013) reports that ZEC in 2000 raised concerns in their pastoral letter 'A Communiqué of the Catholic Bishops on Particular Social Concerns: Education, Health, Security/Crime, and the Public Order Act' in this document ZEC challenged the government to look into matters of education and health seriously. This came after the "strike of junior doctors and the demonstration by Catholic religious women" (2013: 32)

Keeping in mind of the above, it is evident that although Zambia was declared a Christian Nation, the Catholic Church remained strong in her prophetic ministry while other Church denominations chose to take a passive position because for them you cannot speak against the anointed of the Lord this theology is what the Pentecostal advanced[21].

2.4.4 The Church and Prophetic Engagement During Mwanawasa's Presidency (2001-2008)

Because of Mwanawasa's achievements[22], there was a cordial relationship between the Church and State. Zwanyika reports of an instance where the Catholic Church made arrangements to meet the President in 2002. In this meeting, Catholic Bishops admonished the President to see to it that he fostered unity. This statement was premised on the division that was in the country as a result of the 2001 presidential petition where "ten opposition parties had accused Mwanawasa's party of rigging elections that was held on December 27th 2001". In the same meeting, the Bishops challenged the President to fight corruption which was perceived as a normal way of living in Chiluba's regime. In keeping with this,

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[21] "Those who supported the declaration saw themselves as true Christians and those who did not were seen as the enemies of the Government and therefore pseudo-Christians ... For them the procedure of the declaration did not matter. What was important was putting God above everything" (Phiri, 2003: 408). Phiri further alludes that "it was clear that Zambia had become a chosen nation through the declaration meaning that the ruling party stood for all the things that were good. Any opposition is from the devil" (Phiri, 2003: n.p).

[22] Read chapter five on 5.5 for details

the president was encouraged to deal with the scourge of corruption with wisdom and resilience for only then could the country come out from its socioeconomic predicament (Zwanyika 2013: 33).

2.4.5 The Church and Prophetic Engagement During Banda's Presidency (2008-2011)

During the three-year rule of Rupiah Banda the country was faced with serious economic challenges which prompted the Church especially the Catholic Church to show solidarity with the poor. Zwanyika (2013) says that, this situation caused serious tension between the Church and the State where the Catholic Church was even accused of being affiliated to the opposition political party. Zwanyika (2013: 33) reports that:

> Ronnie Shikapwasha[23] said the government was willing to listen to the Church's concerns, but rejected its interference in political affairs. He accused the Catholic Church of planning genocide in Zambia through a ministerial presentation to Parliament. He said that the Church's role was to promote unity in the country and not allow itself to be drawn into partisan political squabbles.

But in response to this, the Catholic Church said "the Church is only motivated by its divine obligation to speak on behalf of the voiceless in the country, stating that they will not be intimidated, cowed into silence or be silenced on national issues that affect the poor" (LusakaTimes.com, 2018). In addition the Anglican Church had this to say "there was a distinction between advocating for political causes that promote the common good and supporting political parties. The fight against corruption was an all-party concern which if left unchecked would retard the country's social, economic and political growth" (Zwanyika, 2013: 33).

2.4.6 The Church and Prophetic Engagement During President Sata's Presidency (2011-2014)

When the PF government under President Sata came into power, there were some economic reforms that were made which bordered on the (removal of subsidies from maize and fuel) that had an effect on the poor Zambians. Although the PF moved in that direction, we don't see much of the Church engaging the government on this matter. It was civil society and students from Zambia's two top Universities who staged a protest at ZNBC but they were later dismissed by the police (LusakaTimes, 2013). There is an assumption as to why the Church found it difficult to speak for the poor especially the Catholic Church that has been

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[23] He was the minister of information and broadcasting services of Zambia in president Rupiah Banda's government from 2008-2011

influential in advocacy in the history of Zambia. The assumption is that, during the presidency of Sata it was very difficult to speak out on matters that affected the Zambian people because the President happened to be Catholic. Zwanyika reports that:

> After assuming political office, newly-elected Zambian President Michael Sata attended Mass at St. Ignatius Catholic Church in Lusaka on September 25th 2011, and declared that his government was going to be governed by the biblical Ten Commandments. The President, who is Catholic, also said the government was going to forge closer ties with the Church (2013: 33).

Bearing in mind of Zwanyika's observation above, an assumption can be made that the Catholic Church during Sata's reign had developed a Church-State model that was non-confrontational except on few occasions where we see them speak, for example, Phiri (2013: 33-34) reports that:

> The Catholic Church issued a letter to the President that bordered on the political happenings in the country, ZEC registered her concern on the rate at which by-elections in the country were occurring. They said that as much as they acknowledged the fact that holding parliamentary by-elections was constitutional to fill elective political positions that became vacant, this was been abused by the PF government because there were more by-elections in Sata's time that ZEC felt were artificial because they were robbing the country of her resources which could have channelled to socioeconomic development. To that effect, ZEC called Sata's leadership to prudently administer the power that was given to them by the Zambian people to improve the health and education sectors that leaved much to be desired.

In view of the above, it is clear that the Catholic Church through her Church mother body continued to be a voice for the voiceless in the history of Zambia but it should be noted here that her prophetic task is so much focused on issuing press statements and pastoral letters to the President.

2.4.7 The Church and Prophetic Engagement During Lungu's Presidency (2015-2017)

2.4.7.1 How President Edgar Lungu's re-affirmation of the Declaration of Zambia as a Christian Nation has implicated the Church's Prophetic Mandate in Zambia

As already indicated above, Zambia was declared a Christian on 29th December 1991 by the Second Republican President Chiluba and eventually included in the constitution as a preamble in 1996. Under the reign of Lungu, the declaration of Zambia as a Christian Nation has been taken to another level. Austine Cheyeka writes that when Lungu became the President of Zambia "He intelligently made the most of the declaration of Zambia as a Christian nation in the preamble of the constitution at campaign rallies to the delight of

Pentecostals" (2016: 163). Lungu used the declaration of Zambia as Christian Nation to win the majority of voters in Zambia who ascribe to Christianity. Cheyeka observes that the "mere reference to the declaration of Zambia as a Christian Nation signalled to the Pentecostals that they were going to have an appropriate presidential candidate" (2016: 163).

To illustrate how the Church, especially the Pentecostals in Zambia got attracted to Lungu's inclination to the declaration of Zambia as a Christian nation, Adamu exemplify using one Pentecostal pastor (Pastor Dan Pule, the President of the Christian democratic party) who declared support for Lungu at a gathering, saying:

> If he had one vote to cast, he would cast it for President Lungu [on August 11, 2016] because Lungu had backed up the declaration of Zambia as a Christian nation by declaring the national day of prayers and having started the building of a national tabernacle of all Nations Church (Adamu, 2015: n.p).

In pursuant to the discussion above, it can be said that Lungu's strategy to re-affirm the declaration of Zambia as a Christian Nation worked favourably for him. Cheyeka advances that:

> Lungu like Chiluba, in his political discourse referred, to 2 Chronicles 7: 14, 'if my people, who are called by name, will humble themselves and pray and seek my face and turn away from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land' in some of his statements when he met groups of Christians (2016: 163).

Because of Lungu's rhetoric, more Pentecostal pastors came on board to support him in the 2016 general election. Cheyeka reports that:

> During the PF campaign rally in Kabwe, in January 2015, Bishop Edward Chomba (an excommunicated prelate of an Orthodox Church) jumped onto the podium and campaigned for Lungu and urged Zambians not to vote for Mr Hakainde Hichilema of the United Party for National Development (UPND), whom he accused of being a Satanist (2016: 163).

In conversation with the above, Cheyeka concludes that "Lungu's rhetoric connected with Pentecostals in the country including Catholics of the charismatic renewal groups" (2016: 163).

To demonstrate how President Lungu's re-affirmation of the declaration of Zambia as a Christian Nation helped him to win more Christians in the 2016 election, the President organised a national day of prayers. Cheyeka expounds that "Lungu had called for national day of prayers at a critical time when the economy was performing poorly and weather

forecasts indicated inadequate or no rain" (2016: 163). It should be noted here that this move was supported by the Pentecostals and some clergy from mainline Churches. The support by Pentecostals can be reflected by a statement that was made by Pastor Nevers Mumba when he applauded the President that:

> PF has realised that prayer plays a major role in the governance of the country. When we talked about the new hope MMD's foundation anchored on Godliness and morality, many people said a lot of negative things about the MMD. But look, not too long ago today, President Edgar Lungu has realised that leadership is God given and we have to turn to God for wisdom and strength. Zambia shall be saved soon, if people realise the need for a God fearing Leader whose principles and way of governance would reflect God's desire for humanity (Cheyeka, 2016: 163).

Lungu's re-affirmation of the declaration of Zambia as a Christian Nation really attracted a number of Christians, especially those in the Pentecostal cycles who see the declaration as prophetic and having the ability to bring prosperity to the nation. Likewise, Cheyeka pinpoints that during the honorary celebration of former President Kenneth Kaunda, as the founding father of the nation (organised by President Lungu) on 25th May 2015, he also acknowledged and affirmed the declaration of Zambia as a Christian Nation in these words:

> I, Kenneth David Kaunda, first President and founding father of the Republic of Zambia wish to express my hearty gratitude to God Almighty, the President and the people of Zambia for honouring me as the founding father of this nation. I hereby pronounce today a blessing of peace, prosperity, and stability upon our nation of Zambia, the presidency and the people of Zambia. I bless and therefore release the nation, its people, and the presidency from every negative force made against this nation. I submit the souls now living and also its presidency to the salvation and Lordship of our Lord Jesus Christ and the Father. I further declare that Zambia shall forever enjoy tranquillity and shall remain a united and peaceful people under the Motto: One Zambia, One Nation. The Lord bless you all (Cheyeka, 2016: 164).

In addition to the above, Cheyeka also reveals that "on June 7, 2016, Bishop Joe Imakando of Bread of life Church International preached about Kaunda's statement. In a sermon he entitled 'New Beginnings for Zambia' or 'Zambia blessed', Imakando used Genesis 27: 1-4 and 18-29 to convince his congregants that Kaunda's words were prophetic and people should remain expectant" (2016: 164).

Taking note of the above, it is evident that the re-affirmation of the declaration of Zambia as a Christian nation which was authenticated by Kaunda's pronouncement that Zambia is blessed made the Pentecostals to be attracted to Lungu. To further illuminate on how

Lungu's re-affirmation of the declaration of Zambia as a Christian nation made him popular among Christians to win the 2016 general elections. Cheyeka draws attention to a case in Kitwe District of the Copperbelt province of Zambia, where Bishop Elias Ng'wane of BIGOCA told his congregants that "Zambians should reject all forms of Satanism [referred to the opposition Leader Hakainde Hichilema] and continue to identify themselves with God-fearing leaders [referring to President Lungu of the ruling party] who will continue to lead the country in line with true Christian values" (2016: 167). From the aforementioned, it is evident that Pentecostals saw it worthy for Lungu to ascend to power in the 2016 elections because for them what mattered most was the preservation of the declaration which Lungu kept on reminding Zambians that Zambia will remain a Christian nation (Cheyeka, 2016).

Further, the re-affirmation of Zambia as a Christian nation by Lungu saw the emergency of a group called Christians for Lungu (hereafter C4L). The Nation Reporter reports that:

> On 9th April, 2016, Lungu participated in 'Christians for Lungu Mobilisation conference' at the Mulungushi International conference centre in Lusaka ... In her inaugural speech, the chairperson of the organisation, Dr Liya Mutale said that: leadership is ordained by God and we must respect it. As Christians for Lungu, we are going to help mobilise for the PF so that President Lungu should be re-elected in August general elections because leadership is ordained by God. We want to contribute to the growth of the PF because we recognise the strides the ruling party and the President Lungu have made to the transformation of the country's economy. Most urgent on the agenda is to strengthen the PF so that it can win the elections (Nation Reporter, 2016: n.p).

Apparently, President Lungu did not only attract individual Pastors to support him in the general election, but also a group of Christians comprised of many pastors from different Pentecostal Churches, who declared their support for the President. In short, in the 2016 general election, Christian leaders became partisan.

It is also important to mention that following Lungu's re-affirmation of the declaration of Zambia as a Christian nation, Zambia witnessed the birth of a vision to build a national house of prayer. Cheyeka reports that the re-affirmation of the declaration has resulted into "the national day of prayer[24], fasting and reconciliation of 18th October, 2015…secondly a

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[24] Agbiji and Swart (2015) argue that whilst praying over issues of socio-political and economic importance is necessary, prayer should not replace responsible actions that are geared towards fighting unjust systems. To this Paul Tracey (2012: 90) reminds us of the role of religion in enabling "the people" to fight oppression between the 18th and 20th centuries in Europe and the United States of America. He asserts that between the 18th and 20th century, religious movements provided the basis for nearly all of the major uprisings by peasant or urban workers in Europe.

national house of prayer to be called 'house of prayer for all nations' Tabernacle' be built in Lusaka and whose foundation stone was subsequently laid on 25 October, 2015" (Cheyeka, 2016: 169).

To further highlight on what Lungu's re-affirmation of the declaration of Zambia as a Christian nation has culminated into, after he won the 2016 election while awaiting his inauguration, he promised to create a ministry to look into religious affairs in Zambia this was said at the reception service of Reverend Bishop Sydney Sichilima, Synod Bishop of the UCZ held at UCZ St Andrews's congregation Lusaka, and President Lungu announced that, there was need for a ministry to oversee the values of Christianity being propagated in the Republic especially that Zambia is a Christian Nation (Lusaka Times, 2016, August 28). This pronouncement was supported by the Church especially the Pentecostals. Lusaka times report that:

> The Evangelical Fellowship of Zambia (EFZ) has welcomed government's decision to re-introduce the ministry of Religious Affairs. EFZ Executive Director, Pukuta Mwanza said the announcement by the President elect to re-introduce the ministry of Religious Affairs will promote Christian values and give more meaning to the declaration of Zambia as a Christian nation…he added that, the announcement will also oversee the country's Christian principles (Lusaka Times, 2016, 29 August).

While the EFZ welcomed the announcement of creating a ministry of Religious Affairs, the other two mother bodies, the CCZ (represented by Protestants) and ZCCB (represented by Catholics) opposed this move in a joint statement by saying that:

> Notwithstanding our readiness to collaborate with the government of the day in our common pursuit for national development, our position is that the Church and state should be and continue to remain separate. In view of the various financial and economic challenges our country is currently facing, we neither see the creation of the said ministry as a top priority nor a prudent decision. After-all, we believe that Zambians want their country to be a democracy rather than a theocracy. Not only that, we believe that as Churches and other faith communities, we have thus far been able to exercise our God-given mandate and meaningfully contribute towards national development without having such a ministry. Therefore, both CCZ and ZCCB stand opposed to the creation of the above mentioned ministry (The Zambian Observer, 2016).

As indicated above, it is evident that the Church was divided over the issue of the creation of ministry of religious affairs and national guidance. The support by the Pentecostals for the creation of religious ministry was nothing but as a reward for the support that they gave to the President during the 2016 general elections. The creation of the Ministry of Religious affairs and national guidance is a propaganda that President Lungu has used to continue

receiving support from the Christian fraternity, especially the Pentecostals. Regardless of the concerns that CCZ and ZCCB made not to create that Ministry on the basis of the financial challenges the country was experiencing, the President ignored their call and decided to go ahead and created the Ministry on 27th October, 2016. This is reflected in Sumaili's, ministerial address to parliament on 28th August 2016, in which she reiterates that "The mandate of the Ministry is to actualise and translate the declaration of Zambia as a Christian nation into practical, workable and realistic interventions" (Sumaili, 2017: n.p).

Based on the conversation above, a conclusion can be drawn that Lungu's re-affirmation of the declaration of Zambia as a Christian Nation is a very big challenge to the prophetic ministry of the Church in Zambia. Just like Kaunda and Chiluba, Lungu also since 2014 has been frequenting Churches and giving out gifts for example at the induction service of Rev Simwinga of the UCZ, Twapia Congregation in Ndola in 2017 he gave a gift to the church amounting to K800, 000 equivalent to US$ 80,000 (Rev Westone Simwinga, Personal Communication, June, 2017). In another event he gave K100, 000 to the Baptist Church in Mpongwe in Luanshya District to help complete their Church building (Zambia Daily Mail, November 7, 2017). And recently President Lungu donated two vehicles to St Joseph Catholic Church in Lusaka's Chilenje Township (Nation Reporter, 2018, 16 April).

In the light of the above, we can see that President Lungu has established a very strong link with the Church. The State and the Church has almost become one and as a result, the prophetic voice of the Church has been compromised. This can be seen in the division in the three Church mother bodies over the statement that was issued on the state of the nation in 2017. In trying to break the silence of the Church in Zambia on national issues, the three Church mother bodies issued a joint statement that bordered on the political tension in Zambia especially on the incarceration of the opposition leader Mr Hakainde Hichilema of the United Party of National Development. In the statement, the three Church mother bodies expressed concern over government's lack of political will and the violation of human rights. The statement talked about the brutal arrest of the opposition leader Hakainde Hichilema and his unlawful charge with treason, as well as the injustices which were involved in his case. Among the many things, the statement was an address to the President to foster peace thus creating a conducive atmosphere that could enhance socioeconomic development (CCZ, EFZ and ZCCB, 2017).

When the statement was issued by the three mother bodies, the Church was accused by the government of agitating anarchy in the Country, but what is more surprising is that even the Church herself was divided on the statement. For example, the EFZ claimed that they were not part of the statement. Lusaka Times (2017) reports that "The Evangelical Fellowship of Zambia (EFZ) distanced itself from the joint statement issued by the Church mother bodies in Lusaka"[25]. Apparently, the UCZ a member church of the CCZ also disassociated herself from the statement. Mwebantu News (2017, June) reports that in an interview with the UCZ Synod Bishop, the Bishop expressed ignorance about CCZ jointly making a statement on the state of the nation. He said that the UCZ was not consulted therefore was not part of what was said.

Conforming to the observations above, a conclusion can be drawn that, Lungu's re-affirmation of Zambia as a Christian Nation has really affected the prophetic voice of the Church because the Church just like Chiluba was considered as the sent of the Lord, so is President Lungu. And because of that, anyone who speaks against his anti-poor policies is considered to be a sinner because Lungu is the anointed of the Lord. For me this poses a big challenge to the Church in Zambia to rise up and take up her prophetic position and begin to engage with the government prophetically on many issues that are affecting the majority Zambians.

Having discussed how the Church in general has been engaging with socioeconomic issues in Zambia, the next section gives us insights on different Church traditions with regards to poverty.

2.5 Religious Perspectives on Poverty

2.5.1 Catholicism and Poverty

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[25] "EFZ outgoing board vice chairperson Peter Ndhlovu says EFZ board was not consulted and represented at Kapingila house. Bishop Ndhlovu has charged that Bishop Telesphore Mpundu's statement has potential to cause anarchy in the country, adding that the Church should focus on building Zambia by preaching peace and leave politics to politicians. Bishop Ndhlovu said that Zambia only has one President who was duly elected and that should be respected by people" (Lusaka Times, 21 June, 2017). To that effect, "the EFZ demanded to be disassociated from its purported endorsement of a statement read by Zambian Conference of Catholic Bishops (ZCCB), President Archbishop Telesphore Mpundu at a press briefing. Five board members of the EFZ have said that the statement, purportedly supported by three Church mother bodies, must be withdrawn because they were not part of it. (Zambia Daily Mail, 2017).

The Catholic view on poverty is mainly based on the Catholic Social Teaching (hereafter CST). According to Daniel, S. J. McDonald:

> The CST includes the criteria to use in order to identify the kinds of social transformation that are desirable. It offers a values, framework for characterising the good society, one that facilitates the growth and fulfilment of human life and the rest of creation (McDonald, 2010: 63).

To stress on the importance of the CST, McDonald makes reference to Pope John Paul II description of CST "as a corpus which enables the Church to analyse social realities, to make judgements about them and to indicate directions to be taken for the just resolution of the problems involved" (2010: 63). The social teaching of the Catholic Church can be summarised in the following principles;

2.5.1.1 Human Dignity

According to Obikwelu, this principle denotes that:

> God created man in his own image and likeness, male and female, as such He created them, and He sent his own son to redeem them. What God has done for humanity therefore bestows on humanity a dignity which provides the only sure basis for human rights, and man and woman must demonstrate that dignity when they respond to God's love and act according to this law. It means therefore, that for one to understand the dignity of human person, one has to go to its originality and self-determination in God (Obikwelu, 2006: 92).

Obikwelu further retains that by nature:

> Man is social, born into the society which is a family, and needs civil, political, and economic society in order to develop his full potentials; and those societies are validated and have their purpose in fostering the dignity of man. That is why the society is there for the person and the other way round (2006: 92).

According to what Obikwelu has provided on the principle of human dignity, the main focus on this principle is the restoration of human dignity by way of engaging any exploitative structures that dehumanises humanity as the image of God.

2.5.1.2 Common Good

It is argued that for society to be just, there is need to embrace the principle of the common good as one of the ethical values. Reflecting on the Vatican Council II, Obikwelu explains that:

Individuals, families, and the various groups which make up the civil community, are aware of their inability to achieve a truly human life by their own unaided efforts; they see the need for a wider community where each one will make a specific contribution to an even broader implementation of the common good. The common good embraces the sum total of all those conditions of social life, which enable individuals, families, and organisation to achieve complete and efficacious fulfilment (2006: 93).

In view of the above, it is understood that the principle of common good aims at the betterment of every person in society. This principle denotes the African philosophy of Ubuntu[26] as opposed to the individualistic type of life.

2.5.1.3 Solidarity Principle

According to Joseph Hoffner "the word *solidare* means to fit together. It begins simultaneously with the personhood and sociality of man and implies mutual connection and obligation" (1983: 43). Since the concept of solidarity aims at promoting mutual connection in society, Obikwelu tells us that individualism should be rejected:

Individualism which denies the social nature of man and sees in society only a utilitarian association for mechanical balancing of individual interests, as well as collectivism, which robs man of his personal dignity and degrades him to a mere object of social and especially economic processes, are thereby rejected as principle of order (2006: 98).

In line with the above, Sayer notes that "solidarity aims at the self-organisation of the disadvantaged. It wants to make their interests to be strong through a union, so that they can also be considered in politics and economy" (Sayer, 2006: 98). In effect, the principle encourages social solidarity with the poor in society. The pope summaries this principle of solidarity in these words:

Since men are social by nature, they must live together and consult each other's interests. That men should recognize and perform their respective rights and duties is imperative to a well ordered society. But the result will be that each individual will make his whole-hearted contribution to the creation of civil order in which rights and duties are ever more diligently and more effectively observed (John Pope XXIII, 1963: 31).

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[26]Allan, A. Boesak defines Ubuntu as "an ancient African notion and is doubtless an enormously powerful philosophy and as a 'concept of brotherhood and unity for survival' it does 'empower people to love and respect each other'. It is not only about human acts, it is also about being. It is a 'set of institutionalised ideals which guide and direct the patterns of life of Africans'. Ubuntu is instilled into people as 'an obligation of love and caring". You can get these insights in his book in progress titled "the divine favour of the unworthy Probing New Frontiers in Black Liberation Theology"

2.5.1.4 Subsidiarity Principle

According to Obikwelu, the word 'subsidiarity' has its root in the Latin word *subsidium*, which means 'help given from one's reserves' (2006: 103). Hoffner affixes that "subsidiarity designates the supplementary, helping intervention of the larger social body in favour of individual people and of smaller circles" (1983: 51). In addition, Sutor aver that:

> The subsidiarity principle is first and foremost a leading rule for the discovery of competence by the realisation of the common good, rule competence. What the individual can produce by himself, let the society do not take it away, what the small community can produce, let the big community do not take away (2006: 103).

According to the principle of subsidiarity "each person has not only the right, but also the duty to do all that what his personal strength can do for the good of the society" (Lothar Roos, 1967: 5). In keeping with the conversation above, Obikwelu arrives at the conclusion that subsidiarity principle is a:

> Defence of the free initiative in society, it pleads for the right of the people living in a small circle, it pleads also for the building of social order from below to above. It gives priority to what concerns the structure of the state that is the federal arrangement and respect of self-administration to the centralism and it rejects the totalitarian political tendency (2006: 104).

Having looked at subsidiarity principle as a component of the CST as she endeavours to engage with socioeconomic issues in society, the next section considers preferential option for the poor.

2.5.1.5 Preferential Option for the Poor

According to Obikwelu, preferential option for the poor is:

> The love of and preference for the poor, generally known as the option for the poor… It is a move introduced by the Church in the footstep of her master, Jesus Christ, to see that the poor among us do not suffer and are not neglected. Jesus Christ himself became poor for our sake; teaching detachment, trust in God, sobriety, and readiness to share. It was among the humble; the poor of Yahweh who were thirsting for justice of the Kingdom that he found a response (2006: 107-108).

What is obvious about the preferential option for the poor principle is that, it puts the poor at the centre of mission emanating from Jesus' teachings. Obikwelu expound on this when he remarks that "the early Christians made efforts to see that they helped the poor among them, for example, helping the widows in Jerusalem and collections were carried out in

Macedonia and Achaia on the Greek peninsula to help those in need among the saints in Jerusalem (2006: 107-108).

Taking into account of the above, Bingemer contends that:

> The option for the poor pertains to the very marrow of biblical revelation and the gospel. The very identity of the God of Christianity is unintelligible without the gratuitous, preferential, crazy, and unapologetic [sin explicacious] love that God shows for the weak and oppressed of this world, to the point that, that perspective is what marks from beginning to end the incarnatory process of God's son. While there is faith on earth, the poor will continue to be the privileged ones of God, preferential object of God's love and attention, and of interest of every theology that wants to remain worthy of its name and mission (2010: 944).

The *Libertatis Conscientia* document also reflects that:

> This special option for the poor, far from being a sign of particularism or sectarianism, manifests the universality of the Church's being and mission; this option excludes no one. This is the reason why she cannot make this preference a partisan choice and a source of conflict (*Libertatis Conscientia*, 1986: 68).

To further demonstrate how the Catholic Church values preference for the poor, insights from the council of Bishops of Latin America of 1968 in their second meeting of CELAM which took place in Medellin, records the following:

> The clergy have to relate their lives and words to the demands of the Gospel. They must give preference to the poorest and most needy sectors and to those segregated for any cause whatever, sharpening their duty of solidarity with the poor to which charity leads them. The solidarity means that we make ours their problems and their struggles that we know how to speak with them. Human advancement must be the goal of our action on behalf of the poor man. We must respect his dignity and help him to help himself (CELAM, 1968: 8-11).

From the aforestated, it has been demonstrated that the Catholic Church's position on poverty is a practical approach of wanting to struggle with the poor because they are God's preference. But for the Church to achieve that, there is need to put in place some practical mechanism. McDonald, (2010: 64) posits that if the above principles were to achieve a just society, the following should be observed:

i. A close understanding of social reality, based on adequate information, a nuanced history and analysis of the issues involved. In this sense CST demand a free social environment, wherein, information can be gathered, discussed, and analysed. It demands the ability to listen to facts and to the

feelings of people, especially the marginalised, voiceless, and impoverished.

ii.   A values framework for deciding what is good, life-giving, and fulfilling. Values are ideals we strive for. They help us envision life possibilities and help us imagine alternatives to the life we live. Moral principles give us guidelines for attaining practical goals, helping us to realise our visions. The values framework encourages realising specific values on the one hand, and denouncing and combating all that degrades and destroy the human person, human relationships, and relationships with the rest of God's creations. As John Paul II wrote in ecclesia in Africa, "The condemnation of evils and injustices is also part of that ministry of evangelisation in the social field, which is an aspect of the church's prophetic role.

iii.   Planning for action as a response to address issues of social justice. This planning must consider the capabilities of the Church and society with respect to the knowledge, skills, emotional capacity of personal, as well as institutional relevance and facility, taking advantage of social solidarity with the structures of the universal Church, and other regional and continental bodies.

In view of the above, it is evident that the Catholic Church through the CST aims to promote socioeconomic transformation by way of identifying herself with the poor. This approach is a clear demonstration that the Catholic Church's ministry to the poor is holistic, it does not only focus on the salvation of souls and charity work, but also carries out a prophetic ministry to speak to unjust structures that oppress the poor in order for humanity to be dignified.

2.5.2 Protestantism and Poverty

2.5.2.1 Protestants and Money

To understand how Protestants engage with poverty, it is very important to lay a foundation on how they view money and possession. The Protestants "believe that there is a

fundamental connection between a person's spiritual life and his attitudes and actions concerning money and possessions" (Alcorn, 2007: 6). The Protestant will not just embark on the accumulation of assets, but they would first "seek advice from clergy and other religious-oriented advice about money and work. Given that God owns all worldly possessions, it is prudent to seek his advice when making decisions about how to accumulate and handle those possessions" (Alcorn 2007: n. p). According to the Protestants view, since money belongs to God, excess accumulation is undesirable (Keister, 2007). This principle explains the principle of equity. The other assumption of the Protestants about wealth is that "since it is God who owns all material goods, it is necessary to give some money back to God and use it to do God's work" (Lisa, A. Keister, 2007: n.p). David, W. Miller writes that "in the Protestant family, Martin Luther viewed mammon (or the desire for wealth) as "the most common idol on earth" (2007). He also adds that:

> This position is located in Jesus injunction against amassing material wealth as an example that the 'good Christian life was one of poverty and charity, storing up treasures in heaven and not on earth, as quoted in Matthew 6: 19-21 that says "do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy and where thieves do not break in and steal. For where your treasure is, there your heart will be also (Miller, 2007).

This position on money and wealth by the Protestants suggest one thing that, the Protestants would speak against any individual in society with the appetite to accumulate wealth for themselves because it is viewed as a sin before God, and by so doing, they promote the aspect of fair distribution of wealth which may help to close the gap between the rich and the poor.

2.5.2.2 Protestants and Poverty

It should be noted here that within the Protestant family, there are three views with regards to wealth and poverty. The first one is that *wealth is an offense* to faith. Alan Kahan asserts that "the Day of Judgment is viewed as a time when the social order will be turned upside and the poor will turn out to be the ones truly blessed" (2009: 43). Miller comments that "this view is similar to that of the third century Manicheans who saw the spiritual world as being good and the material world as evil, with the two being in irreconcilable conflicts with each other" (2007: 23-24). This position of Protestants' view of material things as evil, was also observed by Max Weber when he remarked that:

> Looking at Baxter's Saints Everlasting Rest, or his Christian Directory, or similar works of others, one is struck at first glance by the emphasis placed in the discussion of wealth and its acquisition on the ebionitic elements of the New Testament. Wealth as such is a great danger, its temptations never end, and its pursuit is not only senseless as compared with the dominating importance of the kingdom of God, but it is morally suspect (2001: 103).

This tradition of Protestantism encourages Christians to have nothing to do with material and worldly pleasures in order to follow Jesus, and this is mainly supported by Mark 6: 8-9 where Jesus tells his disciples to take nothing for the journey.

Protestants also hold the view that *wealth is an obstacle to faith*. Miller cites Jesus encounter with the rich ruler in Mark 10: 17-31 when Jesus said: "how hard it is for the rich man to enter the kingdom of God" (Miller, 2007). Kahan appends that "Christianity is unique because it sparked the beginning of a phenomenon that calls the 'Great Renunciation' in which millions of people would renounce sex and money in God's name" (2009: 43). The third view of Protestant theology on wealth is that *wealth should be the outcome of faith*. This assertion can be found in John Wesley's statement as quoted by Weber (2001: 119):

> In fear wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches. How then is it possible that Methodism, that is, a religion of heart, though it flourishes now as a green bay tree, should continue in the state? For the Methodists in every place grow diligent and frugal; consequently they increase in goods. Hence they proportionately increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away. Is there no way to prevent this-this continental decay of pure religion? We ought not to prevent people from being diligent and frugal; we must exhort all Christians to gain all they can, and to save all they can, that is in effect, to grow rich.

To Weber, John Wesley through this statement, encouraged his followers by underlining that "those who gain all they can and save all they can, should also give all they can, so that they will grow in grace and lay up a treasure in heaven" (2001: 119). To shed more light on the third view of Protestants on poverty, Weber's acknowledged in his book that:

> The Protestant Ethic and the Spirit of Capitalism" that "certain branches of Protestantism had supported worldly activities dedicated to economic gain, seeing them as endowed with moral and spiritual significance. This recognition was not a goal in itself, rather they were a product of other doctrines of faith

that encouraged planning, hard work and self-denial in the pursuit of worldly riches (2001: 119).

From the preceding views of Protestants' approach to poverty, it can be summarised that:

  i.   some Protestants feel that wealth can be accumulated but not in excess. This view entails that wealth should be distributed equally.

  ii.   Another group of Protestants endorse poverty as a virtue for Christians. This position makes it difficult for the Church to engage with poverty with the view to eradicate it.

  iii.   Another Protestants group still believes that within the redemption package, Christians should enjoy a good life. Under this view, Protestant Christians are encouraged to work hard in order to create wealth but excess accumulation is discouraged.

It is also worth noting that within the Protestant family, as one gets wealth, he/she should give charity. However, this point is not so much encouraged because it is believed that it promotes beggary, more especially among the Calvinist. To Weber:

> The Calvinist view on wealth and poverty is that for the saints' everlasting rest is in the next world; on earth man must, to be certain of his state of grace, 'do the works of him who sent him, as long as it is yet day'. Not leisure and enjoyment, but only activity serves to increase the glory of God, according to the definite manifestations of His will. Therefore waste of time is thus the first and in principle the deadliest of sins. The span of human life is infinitely short and precious to make sure of one's own election. Loss of time through sociability, idle talk, luxury, even more sleep than is necessary for health, six to at most eight hours, is worthy of absolute moral condemnation (2001: 104).

In view of the above, Weber argues in simple terms that humans should work to earn a living and not depend on charity that promotes beggary, it is perceived as laziness, burdening their fellow man. If a person fails to work then it means he/she has failed to glorify God.

Taking into account of the above, it can be concluded that, Protestants' engagement with poverty is not so much emphasised, their main focus is the salvation of the soul although it has been noted that believers who happen to have, should learn to share with the poor. This is not really emphasised because each one should learn to work hard to earn a living. In summary, the Protestant tradition has not paid so much attention to the prophetic tradition that talks much about the plight of the poor, and this can be seen in the writing of Weber who asserts that the "whole ascetic literature of almost all Protestant denominations is

saturated with the idea that faithful labour, even at low wages, on the part of those whom life offers no other opportunities, is highly pleasing to God" (2001: 121). This statement simply means that the poor should accept the status quo and do nothing about it.

2.5.3 Pentecostalism and Poverty

The Pentecostal (neo Pentecostalism) movement has always been known for its prosperity Gospel. Helen Rhee observes that "because prosperity is the central feature of Pentecostalism, it has a tremendous appeal and growth in the global South where poverty and suffering often define people's (Christians') day-to-day existence" (2012: 210). She further remarks that "this movement provides one surprising and controversial example of how the current Church is attempting to contextualise the "economy of grace" and address the problem of poverty while co-opting the contemporary features of global capitalism" (2012: 210). To trace the origin of neo-Pentecostalism that emphasises prosperity, Rhee reports that "it came from 'Pentecostal faith-healing movement, Word of Faith, which began to spread in the 1960s and 1970s and through the 1980s to this day via a number of charismatic proponents and television evangelists, such as Oral Roberts, Kenneth Higgin, and Kenneth and Gloria Copeland" (2012: 211).

The main teaching with this movement with regards to poverty eradication is based on the biblical passage that says "Dear friend, I pray that you may enjoy good health and that all may be well with you, even as your soul is getting along well" (3 John 2, NIV). The prosperity Gospel claims that "financial success would be guaranteed to those who have faith and claim it for themselves as they give sacrificially to God, i.e., the ministries run by the prosperity preachers" (Rhee, 2012: 211). Stephanie Mitchem highlights that "one of the proponents of prosperity Gospel by the name of Thomas Dexter, 'preaches the personal and economic betterment and principle of profitability, and display his God-given, conspicuous wealth and the wealth of his Church as a sign of divine presence and favour" (2007: 103). Morken adds that TD Jakes "distinguishes profitability, which means 'adding value to the kingdom of God, to oneself, to one's family, and to all humanity' from just 'getting rich' and worldly success" (2001: 35). He further pinpoints that for TD Jakes:

> Profitability requires hard work and the discipline of living within one's means, saving, and investing for holistic restoration, while breaking the generational and communal curses of slavery, fatherlessness, passivity, and defeatism; and that there is no profitability without faith and obedience to God (2001: 36, 49).

From United States of America, the prosperity gospel had become a global market which found its presence in Africa. David Maxwell indicates that in Zimbabwe for example:

> Ezekiel Guti founded the Zimbabwe Assemblies of God in Africa (ZAOGA). The Assembly conducts annual 'penny capitalism' projects in which 'indigenous business women' sell cheap foodstuffs (peanuts, chips, cakes, sweets, etc.) and clothes inside and outside the Church community to finance its expansion; these projects systematise women's production and establish the participants as self-relief entrepreneurs with provision of start-up grants and coaching of budgeting and market niches (Maxwell, 1998).

ZAOGA also conducts periodic sessions "resisting the 'spirit of poverty' initiatives" among its members (Maxwell, 1998). To understand why sessions are done to resist the spirit of poverty, David Martin (2002: 358-361) explains that:

> The doctrine of the 'spirit of poverty' explains the root cause and condition of poverty in Africa not because of the structural injustice but because of a 'spirit of poverty' passed on through ancestral spirits and traditions, therefore, release from the 'spirit of poverty' entails rejection of the negative ancestral habits, rituals, and sins such as debt and waste, witchcraft, polygamy, and violence on women, and adoption of the new, positive (economic) virtues and practices such as personal financial responsibility, self-reliance, thriftiness, hard work, trustworthiness, literacy, being courteous to women, and mutual assistance in employment and welfare.

It is further reported that "the prosperity preached and practiced by and in ZAOGA takes the form of "re-socialisation" that "makes the born-again believer more industrious and socially mobile than many of their 'unsaved' neighbours" in various ways" (Martin, 2002: 358-61).

2.5.3.1 Pentecostalism and Prophetic Engagement in Zambia

As much as the prosperity gospel is promoted among the Pentecostals in Zambia, recently, we have witnessed a shift where Pentecostals are now engaging with poverty as a way of advocacy[27] and social programmes. Naar M'fundisi records that:

> The Pentecostal movement in Zambia has undergone a period of significant change. Initially it placed an overwhelming emphasis on holiness and winning souls in preparation for the second coming. It is now the case that the movement

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[27] Though the Pentecostals in Zambia are engaged in advocacy, their prophetic task is compromised as we have already indicated in sections 2.4.3.1 and 2.4.7.1 above. In most cases their solidarity is not with the poor but with powers that be with the aim of invading the corridors of power. A perfect example is that of Dr Nerves Mumba who stepped down from his pastoral role and created his own political party and later on during the Presidency of Mwanawasa in 2004 was appointed as Republican Vice President.

pays attention to practical concerns without neglecting the message of salvation and eternal life (2016: 194).

Adding to the discourse on the engagement of Pentecostals in public life in Zambia, Paul Gifford (1998) highlights that:

> The PCs in Zambia now participate in politics, and in some cases, PCs have become political leaders, like former President Fredrick Chiluba; Brigadier general Godfrey Miyanda (Vice President during the Chiluba era and Pentecostal now), who has a political party called the Heritage Party (HP); and Dr Nerves Mumba, who stepped down from his pastoral role and created his own political party, which he called the National Christian Coalition (later changed to National Citizens Coalition and then to the Reformed Party in 2006).

To further demonstrate the shift of Pentecostalism in Zambia with regards to public life, M'fundisi observes that:

> Pentecostals have begun to build orphanages, schools that run from nursery to high school, universities, and colleges that offer a broad variety of courses besides biblical studies. They are also involved in the health care sector, especially since the explosion of the HIV/AIDS pandemic. Chreso Clinic and Circle of Hope clinic are examples of such centres owned by Pentecostal churches, providing professional services that diagnose, treat, and track HIV/AIDS (2016: 195).

Furthermore, M'fundisi brings to light the fact that:

> The development of educational and social-welfare institutions was not a priority for early Pentecostals, despite the fact that they would have possibly been educated or would have accessed medical treatment in a mainline health care centre or academic institutions. Civic engagement was seen as a secular diversion and carnality. But this mind-set has changed, especially in the twenty-first century, as PCs in Zambia have become more socially and politically engaged (2016: 195).

Taking into consideration of this section on religious perspectives on poverty, what has been unearthed is that, the Catholic missiological approach to poverty eradication is leaning towards a prophetic solidarity model that this study seeks to postulate for the UCZ. The Catholic Church guided by her social teaching considers mission to the poor as a preference because they believe that God is always on the side of the underprivileged. So through the social teaching of the Catholic Church, the Church is enabled to do a socioeconomic and political analysis which helps her to identify what may be done in society to foster socioeconomic transformation so that everyone in society is dignified.

Looking at the Protestants' approach in relation to what this study aims to propose for the UCZ, it has been revealed that their approach to poverty does not emphasise on the prophetic aspect, but considers wealth as a hindrance to faith. This position defeats the prophetic ministry of the Church to the poor because it endorses poverty as a passport to heaven. On the other hand although Protestants' theology endorses poverty, it denotes the aspect of prophetic solidarity that seeks to promote equity in society. This is seen in the way Protestants discourage excess accumulation of wealth, where only few individuals enjoy the wealth of the land while the majority wallow in poverty. Lastly, from the Pentecostal perspective on religion and poverty, it has been noted that Pentecostals believe that poverty can be eradicated through faith in God, seed sowing or by sacrificial giving, entrepreneurship, faith confession and deliverance from the spirit of poverty. However, the section has observed that recent developments in Zambia have seen Pentecostals engaging in the public space, fighting against poverty from both the spiritual and physical perspective.

2.6 Research Gap and Significance of the Study

From the review of literature on religion and development; Christian anthropology and development; religion and development in Zambia and religious perspectives on poverty. What has been demonstrated is that religion plays a key role in development. As much as literature has shown that studies have been done on religion and development explaining the role of the Church in development and how the Church has been engaging in development in Zambia, there is little written about how the UCZ may engage with poverty prophetically. Much of the literature on religion and development in Zambia has focused so much on how the Catholic Church and the three Church mother bodies engage in development mainly through pastoral letters and issuing of statements on national issues. But what makes this study significant is that it comes in to develop a prophetic solidarity model of church's engagement with poverty, a model that goes beyond pastoral letters and statements, a model that seeks radical solidarity with the poor by engaging in social movements. Thus, this study contribute to the existing body of knowledge on prophetic engagement in Zambia with special reference to the UCZ as a denomination.

Although chapter one in the background of the research problem has made reference to Chimfwembe's (2013) study on how the UCZ engages with poverty in Zambia, he mostly focused on how the current model of poverty alleviation through community projects may

help to alleviate poverty in rural Zambia. So, what distinguishes this study as a novel contribution is the fact that it seeks to reflect on how the UCZ may embrace a prophetic solidarity model in poverty eradication, and its focus is on the prophetic role of the UCZ, not community development. This as such is a contribution to the existing body of knowledge on Church and Development that may help scholars who seek to understand in depth how the Church in Zambia engages with poverty.

2. 7 Summary of the chapter

This chapter on literature review has interacted with scholars who have explored on ideas that this study seeks to explore on prophetic solidarity model as an alternative model for the UCZ's prophetic task in Zambia. To review literature, the chapter first looked at religion and development. In this section, the chapter has proved that religion plays a very important role in development, scholars like (Kjellin, 2011; Mtata, 2012; Beyers, 2014; Munyua and Mutakaa, 2016; Nitschke and Gabriel, 2016 and Karam, 2017) have attested that, globally religion is being recognised as a partner in development. This review of literature on religion and development as advanced by the aforementioned scholars justifies my study on religion and development as worthy exploring because development stakeholders are now looking up to religion as a partner for sustainable development.

Secondly, after demonstrating on the significance of religion in development, the chapter delved into Christian anthropology and development where it has been established that human beings have inherited dignity that needs to be promoted because humans are the image of God.

Thirdly, the chapter has reviewed literature on religion and development in the history of Zambia. In this section, it has been noted that in the colonial days the Church engaged the government prophetically at ecumenical and individual level; in Kaunda's era the Church spoke out against Kaunda's poor policies especially the Catholic Church through pastoral letters and statements, in Chiluba's time again we see the Catholic Church taking centre stage to speak against Chiluba's economic reforms while the Pentecostal family and main line Churches were on the quiet side, in Mwanawasa's presidency we don't see much of the Church speaking but in Banda's regime the Catholic Church strongly spoke against the government because of the poor living conditions of many Zambians. In Sata's time we don't see much of the Catholic Church's prophetic engagement and lastly in Lungu's time, the Church is compromised because Christianity has become a state religion by the creation

of the ministry of religious affairs and guidance. Although there is a strong link between the Church and State, on few occasions, ZCCB has been trying to engage with Lungu's administration. In the light of the reflections on religion and development from colonial to post-colonial Zambia 2017, the model of engagement that is dominant is that of writing pastoral letters and statements. We don't see the Church mobilising the poor for peaceful demonstrations where the Church stands in solidarity with the poor as explained in chapter three on Korten's theory of development.

Fourthly, the chapter reviewed literature on religious perspectives on poverty where three Church traditions were considered namely Catholicism, Protestantism and Pentecostalism. These traditions were worthy reviewing because the study has drawn some weaknesses and strengths from these traditions in the bid to develop a prophetic solidarity model for the UCZ that may enhance her mission to the poor in Zambia.

From the review of literature, the study has drawn the following key research findings as it endeavours to conceptualise prophetic solidarity model as an alternative prophetic model for the UCZ's engagement with poverty in Zambia:

i.   Religion plays a very big role in development. It is therefore the responsibility of the church to see to it that she consistently engage with development matters in society.

ii.   The chapter has detailed how the Church in Zambia engage in developmenet prophetically through pastoral letters and statements but not so much on the mobilisation of social movements.

iii. The chapter has revealed that, for the the Church to engage with poverty effectively, it is salient for the Church to have a sound social teaching that may potentially enhance her prohetic mandate that sides with the people.

Having reviewed literature in chapter two, the next chapter will look at theoretical considerations on which this study has been constructed.

Chapter Three

3.Theoretical Considerations

3.1 Theoretical Framework

According to Kasilu Donald Kombo and Delno, L. A. Tromp (2009: 56) "a theoretical framework is a collection of interrelated ideas based on theories. It is a reasoned set of prepositions, which are derived from and supported by data or evidence". The authors also state that "a theoretical framework accounts for or explains phenomena. It attempts to clarify why things are the way they are based on theories" (2009: 56). Based on the definition of Kombo and Tromp, the study attempts, to explain related ideas from the socio-economic and theological perspective in order to answer the main research question *"how might a prophetic solidarity model potentially enhance the UCZ's participation in poverty eradication in Zambia?"* As such, Prophetic Solidarity Model, Korten's theory of development; the theory of liberation theology; the theory of mission from the margins and the theory of Public theology are discussed.

3.2 Prophetic Solidarity Model

The theory of Prophetic Solidarity can well be located in the words of the Palestinian Kairos Document which states that:

> Our Church is a Church of people who pray and serve. This prayer and service is prophetic, bearing the voice of God in the present and future. Everything that happens in our land, everyone who lives there, all the pains and hopes, all the injustice and all the efforts to stop this injustice, are part of our Church and the service of all her institution…the mission of the Church is prophetic, to speak the Word of God courageously, honestly and lovingly in the local context and in the midst of daily events. If she does take sides, it is with the oppressed, to stand alongside them, just as Christ our Lord stood by the side of each poor person and each sinner, calling them to repentance, life and restoration of the dignity bestowed on them by God and that no one has the right to strip away (Kairos Palestine, 2009).

In the light of the above, the prophetic task of the church therefore should be understood in the light of mission because the church is called to witness divine justice. Speaking on the prophetic task of the Church, Clint Le Bruyns explains that:

> The call of the Church is to be prophetic within a context of economic globalisation with all its challenges of increasing individualism, political imperialism, casualization, in-formalisation and contractualisation of labour,

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alarming insecurity and criminality, worsening poverty and unemployment (2012: 86).

In consonance with the above, we understand that mission is located in particular contexts with different challenges which calls for the Church to use her God given prophetic mandate to address those challenges. In addition to the preceding, James Gustafson (1988) explains that mission as prophetic always looks for evils in society that undermine development. Speaking about the nature of mission as prophetic, Maryanne Conroy explicates that:

> Genuine prophecy is attuned to the signs of the times, but it is also able to see beyond these signs, and even beyond present reality into a deeper dimension of 'possible' Reality. The Reign of God in our time and beyond our time is the concern of the true prophetic stance. In a context where institutional or corporate power structures have substituted short-term profits for the common good, Christian ministry cannot speak to people today if it does not offer a prophetic alternative to the prevailing culture (2010: 230).

Proceeding on this track, it is understood that mission as prophetic identifies demons in society that are responsible for the suffering of people and provide alternatives to those problems. Basically, this notion calls the church for action because prophetic ministry "confronts the evils of the time and speaks out against them in no uncertain terms" (Willis, H. Logan 1988: 26). To emphasise on what mission as prophetic involves, Etienne De Villiers also remarks that "prophetic witness should be practiced as social criticism and as a connected criticism of a particular community or society, based on values that are shared by those who are criticised" (2010: 1-8). So mission as prophetic takes into consideration the socioeconomic and political context as observed by Helene Slessarev-Jamir that:e

> As was the case with Hebraic prophets and with Jesus, contemporary prophetic activism emerges in response to the myriad forms of injustice found among people who are living in slums of the world, are hungry, excluded from full citizenship, exploited in off-shore manufacturing plants, are AIDS orphans, child soldiers, or widows who witnessed their husbands and children being slaughtered…confronted with pain and exploitation, contemporary prophetic activists ask God to speak in the midst of human suffering. This is theology done from the bottom up, which is less concerned with doctrine and more concerned with hearing God's voice in the midst of suffering (2010: 676).

In keeping with the submissions above, it is evident that mission as prophetic is not delinked from the contextual problems, it seeks to speak to forces responsible for those

problems. Reflecting on this, the Kairos Document South Africa in the time of the struggle for independence stressed that:

> The time had come. The moment of truth had arrived. South Africa had been plunged into a crisis that was shaking the foundations and there was every indication that the crisis had only begun and that it was deepen and became even more threating in the months to come…for many Christians in South Africa this was the Kairos, the moment of grace and opportunity, favourable time in which God issued a challenge to decisive action (Kairos Document, 1986: 47).

Given this circumstance that the Kairos was a challenge for action, theologians and lay leaders who coined the document after a critique of 'State Theology' which justified the status quo, and 'Church Theology' that lacked social and political analysis[28], it was projected that there was need to move towards a prophetic theology that would:

i. "Include a reading of the signs of the times. This is what the great Biblical prophets did in their times and this is what Jesus tells us to do. When the Pharisees and the Sadducees ask for a sign from heaven, he tells them to 'read the signs of the times' (Matt 16: 3) or to 'interpret this KAIROS' (Luke 12: 56). A prophetic theology must try to do this. It must know what is happening, analyse what is happening (social analysis) and then interpret what is happening in the light of the Gospel. This means that the starting point for prophetic theology will be our experience of the present KAIROS, our experience of oppression and tyranny, our experience of conflict, crisis and struggle, our experience of trying to be Christians in this situation" (Kairos Document, 1986: 63).

ii. Include "a call to action. The prophets do not have a purely theoretical or academic interest in God and in the signs of the times. They call for repentance, conversion and change. They are critical, severely critical, of the status quo; they issue warnings about God's punishment and in the name of God, and they promise great blessings for those who do change...prophecy is always confrontational. It confronts the evils of the time and speaks out against them in no uncertain terms. Prophetic theology is not afraid to take a stand, clearly and unambiguously, prophetic theology should be thoroughly practical

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[28] You can read the Kairos Document South Africa for details on state theology and church theology on pages 49-58.

and pastoral. It will denounce sin and announce salvation" (Kairos Document, 1986: 64).

Reflecting on the Kairos Document South Africa, it is obvious that mission as prophetic is not just a mere theory, but a practical theology that calls Christians for action against any form of evil in society, it is a theology that denounces socioeconomic and political sins, a theology that sides with the poor, the oppressed and rejected in society (solidarity) in order to bring about justice, dignity and equity. To this, Walter Brueggemann remarks that:

> The task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us…prophetic ministry has to do not primarily with addressing specific public cries, but with addressing, in season and out of season, the dominant crisis that is enduring and resilient, of having our alternative vocation co-opted and domesticated (1978: 13).

To elaborate further on Brueggemann's assertion that mission as prophetic is there to raise awareness, P. M Theron and G. A Lotter subjoins that:

> Instead of withdrawing from the world, Christians should rather participate in transforming of all areas of society. Instead of keeping silent about political, social, and economic evils, they should be willing to meet the challenge of addressing these problems in society by applying biblical, moral and ethical principles (2009: 467).

In keeping with the aspect of mission as prophetic, Theron and Lotter (2012) builds on that and say that mission as prophetic is transformative. Slessarev-Jamir reflects this transformative nature when he elucidates that "progressive prophetic activism is characterised by its concern for the other, for those who are marginalised. In the midst of the chaos and pain of the present, prophetic politics envisions an altered future in which human relationships to one another and the natural world are repaired" (2010: 676). Thus, the aim of mission as prophetic is response to the prevailing circumstances, like multiple forms of injustice and violence perpetrated by those in authority. According to Slessarev-Jamir:

> Prophetic activists in various religious traditions construct meaning and vision by weaving together the present-day stories of people who are suffering from injustice with stories taken from their textual traditions…in many cases, present day activism entails both words and actions that are purposefully constructed to link the present-day realities of human misery and oppression to situations which the founders of various religious traditions also condemned as immoral or against the will of God (2010: 677).

Taking into consideration of the above, Bedford-Strohm (2010) articulates that churches have a huge task to see to it that they serve God as agents of social transformation in society. Their prophetic involvement in society thus can act as a guide for public engagement based on scriptures which can reveal truths that can help to build society such as human dignity and protection of the poor against social injustices just as the prophets of old stood for.

To understand mission as prophetic as this study explores prophetic solidarity model, Nico Koopman, (2016) suggests five models of mission as prophetic that might serve the prophetic calling of the church to show solidarity with the poor:

3.2.1 Prophetic Speaking as Envisioning

Koopman defines prophetic speaking as envisioning as:

> The spelling out of the ideal picture of a new society. The vision informs about a new and better reality. The vision also inspires to a new lifestyle, new practices and new habits and virtues. The vision of a new life transforms persons and systems, individuals and societies to reflect the values and the goods of a new society (2016: 1144).

In addition to the above, for Rudolf Von Sinner, envisioning a new society is fully expressed in the theology of citizenship. Speaking from the South African context, he critiques the notion that says "citizenship is about the right to have rights in a situation of social apartheid, where exclusion prevails" (2007: 349). For him:

> The concept of citizenship must be broader than just indicating the rights and duties foreseen by (national law). It must include the real possibility of access to rights and the consciousness of one's duties, and also the constant moulding and extension of the citizens' participation in the social and political life of their country. It is a way of overcoming the distinction between 'them' and 'us', making people feel they are part of the story, and if others are not doing their part, especially those in public office, they have the right to denounce that and press for improvement (2007: 350).

Given the definitions by Koopman and Von Sinner above, it is obvious that prophetic speaking as envisioning, envisage a society where the people in the periphery are brought in the centre and be able to participate freely in the affairs of society without been side-lined. To shed more light on why prophetic speaking should envision a new society, Gustafson explains that, "vision provides hope in the midst of despair, it lifts the eyes and the aspirations beyond what hard realists see as possible to the possibilities that lie beyond" (1988: 14). Brady adds that prophetic as envisioning is that of, "annunciation, of announcing what is not yet, but will be a different order of things, a new society" (2009:

21). Further elaborating on the task of prophetic speaking as envisioning, Koopman asserts that "it portray an alluring vision of the future. They see a new world in which the strife and suffering that we currently experience are overcome. This vision may indict the contemporary broken reality, but its main function is to allure people to act concretely and to attempt to approximate it" (2009: 121).

3.2.2 Prophetic Speaking as Criticism

Koopman unpacks that:

> Prophetic criticism refers first of all to self-criticism. Where Churches fail to embody the vision of a new and transformed society, we offer self-criticism. Churches also offer courageous public criticism where individuals, leaders and institutions betray this vision. Where the visionary task entails annunciation, the task of criticism entails denunciation. Where visionaries announce the liberating new, critics denounce the persistence of the oppressive old (2016: 1144).

To Gustafson, prophetic criticism aims at:

> Addressing what is perceived as the root of the problem…the critic names the devil who presumably underlies the various wrongs in society. Prophetic criticism gets to the roots of problems that pervade institutions and cultures, or that pervade the acting and behaviour of individual persons. On the basis of statistical indicators and social analysis they expose the causes and roots of social and personal wrongs (2009: 122).

Taking note of the above, basically, the understanding is that prophetic speaking as criticism denounces evil in society that conflicts with an ideal society, where all members of society are supposed to enjoy the opportunities of that particular society.

3.2.3 Prophetic Speaking as Story-telling

According to Koopman, prophetic as story-telling refers "to the telling of stories of pain and oppression. Story-tellers give voice especially to the pain and cries of the marginalised, outcasts and silenced people and creatures of society. Story-telling also tables the hopeful and inspiring stories of victory and liberation" (2016: 1145). To demonstrate that story telling is an important component of prophetic speaking, Jeffrey Heskins adds that:

> It is only when a community begins to tell its story that the community comes to understand something of its identity, nature and mission…if this theory of story-telling proves true, then in telling its story any local Church community will not only reveal how it sees itself in the larger perish community, but it is likely to make impact at other levels of the Church as well. The power of story-telling then lies in enabling a community to exert influence beyond itself (2001: 17).

To shed more light on prophetic speaking as storytelling, Elaine Graham, (2007: 53) draws attention to a story that happened some years in the Anglican community. Thus, he relates:

> Faith in the city declared that listening to the voices of local communities enabled the commissioners to discover authentic 'faith in the city', we recognised that it was articulating a valuable truth. This was that it is not enough simply to develop a theology for the poor, but that we have to make space for the development of a theology of and from those experiencing poverty…in our enquiries, therefore, we have emphasised the stories, insights and experiences that emerge from urban communities of faith. We have tried to be attentive to what these understanding may have to say to the world at large. It is our way of genuinely exposing ourselves to 'the gospel of the poor'-of fostering voices 'from the underside' and encouraging the rest of the Church to acknowledge these voices as gifts to the wider Church.

With due regard to the preceding, one can note that, genuine transformative theology should be rooted in the stories of the people. The church cannot be prophetic unless she understands what people are passing through and why they are going through what they are going through. But for the church to have an understanding of what is going on, why is it going on and what should be done to combat that problem, there is need for the church to be one with the community in which she is doing mission.

3.2.4 Prophetic Speaking as Technical Analysis

Koopman reveals that prophetic speaking as technical analysis implies that "with the help of appropriate experts, thorough analyses are made of complex public problems and challenges. This technical discourse facilitates more credible and adequate response by Churches to complex and sophisticated public challenges" (2016: 1145). To Gustafson in Koopman, prophetic speaking as technical analysis refers to:

> Ethical discourse that provides the concepts, the modes of appropriate argumentation, and important distinctions which lead to greater precision and stronger backing for what Christians and other religious communities think is the thing to do, the good thing to do (2009: 125).

In conversation with the above, this poses a challenge to the church today, if she desires to be prophetic there is need to train the clergy and the lay in the church who can help to analyse issues on the ground from the professional point of view and be able to give the church a position on those matters so that the church can speak with authority.

3.2.5 Prophetic Speaking as Policy Discourse

Policy discourse refers:

> To the participation of Churches in the quest to make, implement and monitor policies that will enhance the plight of the most vulnerable in society. This discourse, however, implies that we need to move from merely offering broad visions for public life. We also should avoid providing blueprints for policies. But Churches need to provide parameters for policy-making that are less broad than visions, less specific than blueprints (Koopman, 2016: 1145).

In line with the above, Gustafson argues that "to impact on public life and to affect the course of events, Churches need to participate in policy discourse" (1988: 52). In keeping with the observations made by Koopman and Gustafson, it can be said that the church should not be left out in policy making because policies determine whether the poor will be liberated from their poverty or not. The truth that needs to be underscored here with regards to policies is that today many people are poor not because they are lazy, but simply because of bad policies that mostly favour the already rich. According to Vincent, B. Brady in Koopman:

> In policy-making, a variety of vulnerable people need to be given priority, amongst others children, women, oppressed racial groups, poor people and exploited workers…this notion of the most vulnerable serves as a benchmark with regard to policy-making and especially the adoption of compromises (2009: 128).

In view of the above, it is evident that prophetic speaking as policy discourse calls upon the church to participate more directly and institutionally in public policy processes. For example:

> The South African Catholic Bishops Conference, The Dutch Reformed Church as well as the Baptist and Quaker Churches have established public policy liaison offices at national parliament during the past decade. These Churches collaborate on issues of public policy. They make presentations to the portfolio committees of national parliament, and they guide, inform, and consult with Churches (from ecumenical to congregational levels) on specific policy issues (Koopman, 2009: 129).

In the light of the above, it is noted that the church should participate in policy formulation at national level, but in order to do that, her contributions should be informed by the fact that God sides with the poor. Koopman highlights this in his statement that:

> God is portrayed as the One who is in a special way the God of the poor, the wronged and destitute. This is primary but not exclusive identification of God with the wronged in a situation of injustice; with the destitute in a situation of

suffering; with the poor in a context of economic inequalities and injustices, serves as crucial guidance for Churches in defining their role in public policy process (2009: 129).

As alluded above that prophetic speaking entails engaging with policy makers, this does not mean that the church becomes in solidarity with the government, the church's prophetic solidarity should always be with the poor.

3.3 Korten's Theory of Development vis-à-vis Prophetic Solidarity Model

Korten in his book titled *"Getting to the 21st Century: Voluntary Action and the Global Agenda"* notes that "it is impossible to be a true development agency without a theory that directs action to the underlying causes of underdevelopment" (1990: 113). He further maintains that:

> While it is important that NGOs can engage in welfare and community development, the more we focus our attention directly on the symptoms, rather than on transforming the institutions and values that cause them, the more certain we can be that the crisis will be deepened for lack of appropriate action. Under the circumstance, the need for a theory of the causes of the breakdown is of more than academic relevance (1990: 114).

Korten's theory of development potentially demonstrates that socioeconomic development may become a reality when the causes of poverty are stumped out. This development theory by Korten provides a platform for the UCZ to reimagine her solidarity model with the poor, which is based on relief, social services (running of schools, hospitals, and colleges) and community empowerment. The UCZ should endeavour to engage a prophetic solidarity model that seeks to address the root cause of poverty. Though Korten writes from the western perspective, his ideas of development have been appreciated in the African context by African scholars to radically foster socioeconomic transformation. Ephraim Yoms a Nigerian scholar in his doctoral thesis appreciated Korten's notion of development to be useful as he endeavoured to reconstruct a theology for socioeconomic development. In his writing he remarks that "in discussing the approach to development by Non-Governmental Organisations (NGOs), Korten's analysis of the history of the theory of development will prove useful" (2013: 53).

Taking into consideration of the above, it has been noted that, Korten's notion of development has been used by African scholars like Yoms, wherein examining it from the Nigerian context, he tries to find an appropriate approach for socioeconomic transformation. Therefore, since Korten's theory of development can be appreciated by

African scholarship, thus using the same theory of development as a theoretical framework for this study is ideal. The framework will help to explain prophetic solidarity model that this study has postulated to help the UCZ's participation in poverty eradication to be more effective in Zambia.

To further show that Korten's notion of development may inform the UCZ's prophetic engagement in Zambia, we see African scholars continued appreciation of his work. Reflecting on the four generation strategies by Korten in comparison to URCSA, Jacques Beukes and Mary-Anne, P. Van Huffel, 2016: 229) remark that:

> This brings us to the URCSA's Church structures and her involvement in the socio-economic context of South Africa. In various contributions and reports on URCSA's poverty alleviation involvement in the South African context, it is apparent that the URCSA is involved in different poverty alleviating projects. Yet, looking at it through the lens of Korten's…standpoint, the URCSA is still predominantly involved with first generation activities and struggles to move beyond a charity mode of intervention.

Taking into account of the above, we see that Korten's notion of development is relevant to Africa because it challenges not only NGOs but also Churches to revisit their approaches to poverty alleviation, especially if poverty is to be eradicated in Africa. Seeing that Korten's notion of development has been appreciated by African scholarship, this study therefore argues that his concept is still relevant to the church in Zambia as she seeks to develop a prophetic solidarity model to address the problem of poverty. In order to understand Korten's theory of development on how NGOs and Churches may participate in socioeconomic development, a summary of the four generation strategies of development are presented on the next page.

Figure 2: A Summary of Korten's Generation Strategies of Development

| Defining features | **G E N E R A T I O N S** | | | |
| | First | Second | Third | Fourth |
	Relief and welfare	**Community development**	**Sustainable systems development**	**People's movement**
Year of reference	1940s	1960s	1970s	1980s
Problem definition	Shortage	Local inertia	Institutional and policy constraints	Inadequate mobilizing vision
Time frame	Immediate	Project life	Ten to twenty years	Indefinite future
Scope	Individual or family	Neighborhood or village	Region or nation	National or global
Chief actors	NGOs	NGO plus community	All relevant public and private institutions	Loosely defined networks of people and organisations
NGO role	Doer	Mobilizer	Catalyst	Activist/educator
Management orientation	Logistics manager	Project management	Strategic management	Coalescing and energizing self managing networks
Development education	Starving children	Community self-help	Constraining policies and institutions	Spaceship earth

Source: Beukes, J and Van Huffel, M. A. P. 2016: 228

3.3.1 Generation One: Relief and Welfare

According to Korten, (197: 148; 1990: 115):

> First generation strategies of development grew out of a long tradition of international voluntary action aimed at providing welfare services to the poor and assisting the victims of wars and natural disasters. They involve NGOs in the direct delivery of services to meet immediate deficiencies that are experienced by the beneficiary population, such as needs for food, health care or shelter. Their focus is on individuals and families and the benefits delivered depend entirely on the resource capacity of the NGOs involved.

Having examined the first generation strategy, Korten notes:

> Situations such as these are part of human reality and there will always be individual within any community whose circumstances necessary demand some form of welfare assistance. However, as a development strategy, first generation strategies of relief and welfare represent a contradiction in terms. Such approaches offer little more than a temporary alleviation of the symptoms of underdevelopment and should therefore not be confused with development assistance (1990: 18, 1987: 148).

After a critical analysis of the first generation strategy, Korten concluded that "while the first generation approaches can be regarded as appropriate to emergency situations that create special temporary needs, they contribute little or nothing to the ability of the poor people and countries to meet their own needs on a sustained basis" (1990: 118). The first generation strategies of development explains the UCZ's engagement with poverty in the Zambian context. But as Korten explains, this strategy is not sustainable thus it poses a challenge to the UCZ to find a more effective model of engagement.

3.3.2 Generation Two: Community Development

According to Korten, the second generation strategies, in particular:

> Point to the period in the late 1970s when NGOs came to see the need for a more developmental approach. This is the period in the evolution of development thinking that became dominated by the welfare versus development debate. The pendulum had now swung to what is often referred to as community development strategies. In terms of NGOs development activity, these strategies involve village-level self-help actions in areas such as preventive health, improved agricultural practices, local organisation (1987; 1990).

The second generation strategies according to Korten are:

> Clearly developmental in concept. What distinguishes them from the first generation of relief and welfare approaches is the stress on the local self-reliance, with the intention that benefits will be sustained beyond the period of NGOs assistance. The notion of empowerment has now become the guiding principle whereby the energies of NGOs shift to developing the capacities of local peoples to better meet their own needs…this concept of development therefore calls on NGOs to take on the role of mobilisers rather than that of actual doers. The role of NGOs is seen as an intervening one to activate the potential that lies dormant in the community and individuals (1990; 119).

Korten's examination of the second generation strategies is that "though they assume a progressive empowerment approach, they often in practice, constitute 'little more than hand-outs in a more sophisticated guise'. They bring a long term dependence on the

assisting NGO to effect and give little more than lip service to the principle of self-reliance" (1990: 119). Furthermore, he observes that the problem with "second generation strategies is that it fails to take into account the factor of larger national and international systems through which local structures of power are maintained and against which even the strongest village organisations are relatively powerless" (1987: 48; 1990: 120).

As observed by Korten, development cannot be sustained when there are no good systems in place. The UCZ has been trying to foster socioeconomic transformation in the Zambian community through community projects as demonstrated by Chimfwembe's study when he pinpoints that "the UCZ Chipembi College of Agriculture was established to help the communities around Chipembi to be more productive in order to have food security, and the skills that were given to students at the college were aimed to help poor villagers to improve on crop production in order to alleviate poverty" (Chimfwembe, 2013: 157). However, this model of development being used by the UCZ to alleviate poverty has failed to take into consideration factors that are responsible for poverty.

3.3.3 Generation Three: Sustainable Systems Development

According to Korten, (1990: 120) the third generation strategies:

> Look beyond the individual community and seek changes in specific policies and institutions at local, national, and global levels. The decision to pursue a third generation strategy often grows out of frustration with the limitations of second generation strategies based on a growing realisation that: the benefits generated by its village interventions depend on a continued NGO presence and the availability of donor subsidies; and acting on its own, the NGO can never hope to benefit more than a few favoured localities. Self-reliant village development initiatives are likely to be sustained only so long as they are linked into supportive national development system. Since existing systems tend to be hostile to, rather than supportive of such initiative, it is essential that such systems be changed.

Korten further highlights that:

> The main focus of the third generation strategies is premised on creating a policy and institutional setting that facilitates, rather than constrain just, sustainable, and inclusive local development action. The underlying theory of third generation strategies is grounded in an assumption that local inertia is sustained by structures that centralise control of resources, keep essential services from reaching the poor, and maintain systems of corruption and exploitation. Creating the necessary changes often depends on working simultaneously to build the capacity of the people to make demands on the

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systems and working to build alliances with enlightened power holders in support of action that makes the system more responsive to the people (1990: 121).

Korten's study on NGOs participation in development using the third generation strategies will help this study to develop a prophetic solidarity model for the UCZ to engage with institutions and policies that make the Zambian people live in perpetual poverty. Although Korten's notion of development is located in development studies, it fits so well with the biblical mandate of how the Church may engage with the oppressor on behalf of the oppressed. So, his ideas will help to challenge the UCZ to re-think how she has been doing mission to the poor.

3.3.4 Generation Four: A Social Movement

The fourth generation strategies of development are developed from lapses of the third generation. According to Korten, (1990: 122):

> The fourth generation strategic development orientation is informed by a theory of action that identifies an inadequate mobilising vision as the root cause of contemporary development failure…the focus of the fourth generation is on communication of ideas and information through the mass media, newsletters, recorded media, school curricular, major media events, study groups, and social networks of all types to energise voluntary action by people both within and outside their formal organisations in support of social transformation.

The fourth generation strategy as explained above, borders much on conscientisation of the citizens. So we see that this strategy is interrelated with what prophetic solidarity model seeks to achieve. Having critically looked at Korten's notion of development, the study submits that Korten's convictions especially on the third and fourth generation strategies may help the UCZ to introspect her solidarity with the poor which may eventually prompt her to consider adopting a prophetic solidarity model that directs its action on the causes of poverty by strongly advocating for sustainable systems and policies.

3.4 Liberation Theology as a Framework for Prophetic Engagement

3.4.1 Defining Liberation Theology

From the background of liberation theology, and premised on the circumstances (socioeconomic oppression) that gave birth to it, it can be said that liberation theology is one of the potential theological frameworks today that may potentially enhance church's participation in poverty eradication, especially in the Zambian context where poverty levels are high. According to the Encyclopaedia Britannica (2016: n.p):

Liberation theology is a religious movement arising in late 20th century Roman Catholicism and centred in Latin America. It sought to apply religious faith by aiding the poor and oppressed through involvement in political and civic affairs. It stressed both heightened awareness of the "sinful socioeconomic structures that caused social inequities and active participation in changing those structures.

According to Gustavo Gutierrez, liberation theology is defined as "establishing the relationship that exists between human emancipation in the social, political, and economic orders and the Kingdom of God" (Gutierrez in Henelley, 1990: 69). Reflecting on a quote from Paul VI from the *populorum progressio*, Gutierrez stresses that "in the design of God, all human beings are called upon to develop and fulfil themselves, for every life is a vocation" (1990: 69). From this definitive statement from Paul VI, Gutierrez also observes that "in this perspective, we understand development as liberation, with all that implies, even in the economic sphere" (1990: 69). From the preceding, theology is understood to be one that takes a holistic approach by addressing the physical needs of the people and not only spiritual needs.

To further define liberation theology and how it may help the church to engage with poverty, Gutierrez, (1973: n.p) articulates that true liberation has three main dimensions:

Firstly, it involves political and social liberation, the elimination of the immediate causes of poverty and injustice. Secondly, liberation involves the emancipation of the poor, the marginalised, the downtrodden and the oppressed from all 'those things that limit their capacity to develop themselves freely and in dignity'. Thirdly, liberation theology involves liberation from selfishness and sin, a re-establishment of a relationship with God and with other people.

With due regard to the aforestated, we see that the ideas advanced here are not different from those by Korten. Just as Korten emphases that development can only be achieved if the causes of underdevelopment are addressed, liberation theology also seeks to raise awareness of the socioeconomic structures that perpetrate poverty and be able to participate in campaigns calling for the elimination of the causes of poverty.

To further discuss on the notion of liberation theology as a theoretical framework that may enhance the UCZ's prophetic solidarity model of engagement with poverty in Zambia, Leornard Boff and Clodovis Boff, (1987: 24) identify three mediation of liberation theology:

First, social analytical mediation flows from an involvement with and amongst the poor in terms of missional service and discernment and analyses regarding the 'world' of poverty, injustice, and oppression; second, hermeneutical

mediation, brings the 'world' of the poor to the biblical text, seeking scripture for words of life, hope, and transformation. Thus the Bible is read not for its ideas or ideals, but for its transformative power-particularly regarding salvation and liberation for the poor; and third, practical mediation, calls all God's people to follow Christ into the world as sign, servants, and sacrament of the reign of God.

From the aforementioned, we can decipher that, the church cannot afford to remain silent on social, political, and economic challenges that affect citizens in their everyday life. The church in liberation theology is encouraged to show solidarity with the poor by active involvement in the fight against poverty and challenge the sinful socioeconomic and political structures for human emancipation, thus restoring human dignity. From what liberation theologians have observed above in terms of what liberation theology entails, the study sees this theory to be appropriate as a theoretical framework to inform this study as it seeks to answer the main research question *"how might a prophetic solidarity model potentially enhance the UCZ's participation in poverty eradication in Zambia?"* the study sees this theory of liberation theology to be well placed to cause the UCZ to consider adopting a prophetic solidarity model of church's participation in poverty eradication.

To further discuss on the practicality of liberation theology as a framework for prophetic engagement, Kathleen Nadeau (2015: 43) alluding to Boff, states that:

> Leonardo Boff sums up the basic approach of Christian liberation theology as being tantamount to an unfolding inductive methodology, or praxis that combines theory and practice. It discerns God's presence in the world by taking into consideration the aspirations of individuals in the context of their families and societies, and then looking to see what the spirit of the Bible has to say. It is biased for the poor and less fortunate because the God of the Bible is on the side of all who suffer, regardless of gender role or sexual orientation.

In line with the above, it is noticeable that liberation theology is practically oriented in the bid for social transformation. According to Claudio Carvalhaes and Fabio Py:

> Liberation theology is not just one theology among many others. No! Liberation theology, as we understand it, is a matter of survival, of life and death. It is a place where faith, discourse of God, and real life meet in order to protect and expand the possibilities of life, in the eco-biodiversity of the planet and in the possibility of justice for the poor. We didn't choose liberation theology; we were chosen by it, and it is because of liberation theology that we are here today. To take away liberation theology is to mute our voices; we become tongue-tied, inarticulate, and dumb (2017: 157).

From the observation above, we can say that, liberation theology is a theology that puts justice for the poor at the centre of mission, and this becomes a theological framework that is well placed to enhance the prophetic mandate of the church in society so that the least of these (the poor may also enjoy the fullness of life in the now and not the afterlife). For Wasswa, P. Mpagi (2002) remarks that, this theology is located in Jesus' Manifesto in Luke 4:18-19. Thus his assertion that:

> The ministry of Jesus was centred on the liberation of people who had sufferings of any kind. It was for such people that he was sent by the Father so that he would bring good news to them, proclaim liberty to prisoners, give sight to the blind, and set the down trodden free. That was the mission of Jesus, the mission of the Church, and this is what is meant to be the case whenever we talk about theology of liberation in Africa and elsewhere in the world (2002: 158).

From the aforesaid, it can be deduced that the fight for the liberation of the poor should be the responsibility of every Christian and the Church at large. Gutierrez states that:

> Faith energises my actions in history and makes me take that history seriously, since it is impossible to be a Christian outside history. At present one should not fear to say that. It is an understanding of what a contemporary commitment is –that is to say, one cannot be a Christian in these times without a commitment to liberation. To be a Christian in our epoch, it is necessary to commit oneself in one way or the other in the process of human emancipation (Gutierrez in Hennnely, 1990: 75).

Understanding is built from Gutiérrez's submission that Christianity should not entertain passivity in matters of national interest especially on issues that borders on socioeconomic injustices because Jesus' came to emancipate humanity not only from sin but also from other forms of oppression. Therefore, theology needs to seek human emancipation, and this is a point which Gutierrez explains further that:

> Theology faces the sign of the times, which is human liberation, and scrutinizes it profoundly. This leads us to take a definite perspective in judging economic and political domination. When we talk of economic domination, we touch the sore point, especially if we say that what is important is to free the human person, as the pope says, from every form of domination, whether it be natural or human economic and political domination not only imprison people economically, but they also prevent them from being human. This we must commit ourselves with respect to this great sign of the times (1990: 75).

What abounds from the above is the fact that Jesus' coming to this earth was mainly about the liberation of humanity from oppression, to humanise the dehumanised, to qualify the disqualified, and to dignify the forgotten. It is therefore important for the church to consider

liberation theology as a theological framework on which her theology should be constructed in order to fight poverty.

3.4.2 The Hope of Liberation Theology in Poverty Eradication

Rowland contends that "the hope of liberation theology is basically a divine proclamation, but is essentially achieved through human agency. With no action, no change, no dedication or commitment in practical issues with human effort, there is no hope for liberation theology" (2013: 192). What must be underscored about liberation theology is that, it should give hope to the poor so that socioeconomic development can be realised. To illustrate this, Rowland reflecting on the second Vatican council in the 1960s pinpoints that one of the issues that the Catholic Church paid attention to, was on workers who were suffering in capitalist society. In the light of the sufferings of workers, the Vatican Council made this statement as advanced by Rowland:

> We therefore consider it our duty to reaffirm that the remuneration of work is not something that can be left to the laws of the marketplace nor should it be a decision left to the will of the more powerful it must be determined in accordance with justice and equity which means that workers must be paid a wage which allows them to live a truly human life and to fulfil their family obligations in a worthy manner (2013: 187).

Rowland (2013: 191) also emphasise that:

> The idea of hope in liberation theology is not a futuristic illusion since the liberation theologians advocate historical praxis to lead to the encouragement of action which brings change to the world. The idea of 'hope' within liberation theology, on the one hand, while for understandable tactical reasons implies the transcendence of God, on the other hand it presupposes the centrality of praxis in the present by human agents rather than by solely divine intervention…the goal of liberation theology is to bring about the coming of the Kingdom of God on earth where human equality, freedom, and wealth are eventually guaranteed by the grace of the Lord…if we believe that the Kingdom of God is a gift which is received in history indicate to us, that the Kingdom of God necessarily implies the re-establishment of justice in this world, a Kingdom of justice which goes even beyond what they could have hoped for has begun.

Taking note of the above, one can say that liberation theology brings hope for the oppressed through the participation of human beings as agents of transformation. It makes clear that the poor should not only pray and hope for God to divinely come through for them, but there should be some element of human agency, meaning that men and women of faith should rise up and confront evil that has caged God's people. Therefore, the prayer here

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should be practical. To illuminate further on the hope of liberation theology, Gutierrez draws attention to the biblical perspective that:

> Liberation theology should be constructed on the biblical theme of the messianic promises that is, of the events that announce and accompany the coming of the messiah. It is not an isolated theme, but like the first one extends throughout the Bible. It has a vital presence in the history of Israel and thus takes its place in the emergence of the people of God. The prophets announce a Kingdom of peace. But peace supposes the establishment of justice, the defence of the rights of the poor, the punishment of oppressors, a life without the fear of being enslaved by others. A poorly conceived spiritualisation has often made us forget the human task and the power to transform unjust structures that the messianic promises contain. The elimination of misery and exploitation is a sign of the coming of the messiah (1990: 72).

Gutierrez's observation infers, the freedom of the oppressed is not in the future, it is in the now because the messiah came for that purpose that people can be free from their oppression. Adding to this, Felipe Maia critiques the notion advanced by another school of thought, which emphasises that Christians should not worry about their sufferings because in the coming Kingdom they will enjoy life. So, he questions: "who baked the pie in the sky? Who sowed and harvested its fruits, gathered the ingredients and put it into the oven? And also: who paved heaven's streets of gold, crafted the trumpets of the cherubim and erected God's throne?" (2013: 124). From these questions, Maia writes that "liberation theology emerged in Latin America claiming that there is no pie in the sky without pie on earth. The separation between 'there' and 'here' must be denied…liberation theology has taken the task of imagining new societies and critiquing existing ones very seriously" (2013: 124-125). Gutierrez include that "Christ does not 'spiritualise' the eschatological promises 'he gives them meaning and fulfilment today" (1973: 167).

In conversation with the above on the hope of liberation theology, it can be deciphered that the Church in Africa and particularly in Zambia should rise up and confront systems, structures and policies that have bedevilled God's people. Mpagi reflecting on Gutierrez's statement on liberation theology made in 1969 in his paper entitled, "A Theology of Liberation", says:

> Gutierrez confessed that he had come to three decisive conclusions. The first was that poverty is a destructive thing that must be eradicated. Second, that poverty is not a result of chance; it results from unjust social economic structures. Finally, that poor people are a social class. That being so, in order to be able to serve the poor, one had to move into political action. These

propositions were felt to be so important and were taken to be the starting point for all theological reflection (2002: 159).

From the aforestated, the church today should face the reality and not spiritualise everything even when she knows that there are unjust structures in place that needs to be dismantled in order for the poor to be socially and economically emancipated.

3.5 The Theory of Mission from the Margins as a Framework for Prophetic Engagement

To further explore prophetic solidarity model of church's participation in poverty eradication, the study now engage 'the notion of mission from the margins'. Kemper highlights that, "Mission from the margins is one of the most valuable teaching tools in *'Together towards life'* (hereafter TTL) because it is so dramatic and fresh. It testifies to the global nature of the Church, to the inclusion of the poor in the community of faith, and to the demand for greater equality in awareness and respect for Christian witness and service" (2016: 425). From what Kemper has highlighted, the church is challenged today to consider new ways of doing mission. Keum, (2013: 16) argues that:

> The dominant expression of mission in the past and today, have often been directed at people on the margins of societies. These have generally viewed those on the margins as recipients and not as active agents of missionary activity. Mission expressed in this way has too often been complicit with oppressive and life-denying systems. It has generally aligned with the privileges of the centre and largely failed to challenge economic, social, cultural, and political systems which have marginalised some peoples.

From Keum's statement, we can deduce that, transformative mission should embrace tenets of solidarity where the poor are engaged as agents of transformation to challenge oppressive systems that deprive God's people the fullness of life. To shed more light on the notion of mission from the margins, Keum, (2013: 15) underscores that:

> Mission from the margins calls for an understanding of the complexities of power dynamics, global systems and structures, and local contextual realities. Christian mission has at times been understood and practiced in ways which failed to recognise God's alignment with those consistently pushed to the margins. Therefore, mission from the margins invites the Church to re-image mission as a vocation from God's Spirit who works for a world where the fullness of life is available for all.

It is further expounded that "marginalised people have God-given gifts that are under-utilised because of disempowerment and denial of access to opportunities and/or justice. Through struggles in and for life, marginalised people are reservoirs of the active hope, collective resistance, and perseverance that are needed to remain faithful to the promised

reign of God" (2013: 16). Taking into account of Keum's observations above, we are enlightened that, the goal of God's mission is not simply to retrieve the poor from the periphery to centres of power, instead, Churches are called to transform power structures by empowering the poor to participate in mission in order to stand on their own and be able to speak against injustices. Manchala, (2016: 313) makes this observation in these words, "there is need to unmask the powers that are responsible for marginalisation". To make us understand who these powers are, Manchala gives us the question and answer in the following words:

> Who then are these that push millions to the margins? Individuals and collectives, and institutions and structures that sustain themselves by making and ensuring that certain values and cultures are normative and acceptable. Foremost among these is the insatiable greed for power and wealth, which makes millions poor, hungry, homeless, disposed and dehumanised. What more can we say about this when it is acknowledged widely that a mere 2% own 90% of the world's wealth? People, communities, nations, and political and economic structures are in the grip of this collective egotistic disorder that seeks self-elevation by causing mass deprivation in order to feel powerful and invulnerable.

From the reflections above, we are meant to understand that for mission to be effective, it has to be from the margins because God sides with the poor. To make this clearer, Manchala remarks that "God loves marginalised people not because they are innocent and pitiable but primarily because they are victims of the unbridled and insatiable greed of some people for power and wealth" (2016: 314). Daniel, G. Groody adds that "Christ came to live as a poor person not because poverty itself has any intrinsic value but to criticise and challenge those people and systems that oppress the poor and compromise their God-given dignity" (2007: 195). To further advance mission from the margins, Manchala, (2016: 313) highlights that:

> Jesus embraces liberation of the oppressed as the core of his ministry and dares the powers by taking sides with the despised and discriminated people of his time, thus challenging religious and cultural traditions that deny rights and dignity to some-women, Gentiles, widows, lepers, people with disabilities and tax collectors. In other words, God's justice in Jesus Christ is a biased justice, neither neutral and universalistic, nor forensic, but biased towards the victims of cultures and traditions that keep people in bondage, both the victim and the aggressor alike. Therefore, he preaches repentance to the powerful and the privileged which, when they change, becomes good news to the poor.

To demonstrate that the ministry of Jesus was about the margins, Groody, (2007: 49) adds that:

> In defiance of the norms and values that create and sustain hatred, fear, and rejection of 'the other', Jesus chooses a counter-strategy of opting for the 'othered' people of his time. This, so much that, against popular images of the Divine, we find in Jesus a victim God-betrayed, forsook, tortured, killed, maimed, mocked and ridiculed-all experiences that those who have been pushed to and beyond the margins go through. From this social location he undermines all the world's categories, which deprecate and dehumanise, rejecting the idols that classify and segregate human beings based on social labels such as superior or inferior, rich or poor, worthy or unworthy. Instead, Jesus reveals the truth that all human beings have an essential, inalienable dignity given by God.

This illuminates that, Jesus lived his life to struggle with those who were marginalised in society. In his solidarity with the poor, he always confronted and sought the transformation of all that denies life. So what we see from the remarks made about mission from the margins is that, the church just like Jesus sided with the poor, she should strive in her mission to promote justice for all and not to legitimise oppressive powers. To this effect, Manchala highlights that:

> When marginalisation is the result of the irresponsible exercise of power, the Churches' neutrality and subtle forms of glorification of power do not make them credible to be a part of this movement of God with marginalised people. Instead, Churches need to follow Jesus who rejected all forms of hegemonic and dominating power and opted for models of power that nurture and affirm life and healing (2016: 316).

The submissions made above on the notion of mission from the margins show that this theoretical framework like that of Korten and Liberation theology, also seeks to inform the church to be prophetic in her mission. It challenges the church not be a mere religious community but instead to be the moral conscience of society and this can be done by upholding the values in society that sustain and celebrate life. Still expounding on how the church may prophetically engage in mission in the context of poverty, Manchala, (2016: 317) reflects that:

> A just, open, and inclusive world does not flow forth because of the Church's preaching or missiological reflections. Those who enjoy power do not give it up and those who gain through injustice do not stop being unjust. Instead, this transformation begins with those who are marginalised and with those who are indignant about injustice. Churches need to be a part of this stream and wherever possible, facilitate dialogue and partnership-among faith

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communities, and with movements and initiatives committed to this vision of the world.

In the light of Manchala's reflection, we see that the church's prophetic solidarity with the poor is not an option. The church requires commitment to struggle against and resist the powers that make it difficult for the poor to have the fullness of life that God wills for all. The church should be willing to work with all people involved in movements to put pressure on institutions and the government for the sake of the margins in society.

3.6 Public Theology as a Framework for Prophetic Engagement

Before delving into the discussion on public theology in this section, the study submits that public theology just like liberation theology, all aim at confronting evils in society that enslaves people. Koopman (2010b) highlights that public theology is a theology that is located in liberation theology whose aim is to challenge Christians to be engaged in the public space. In view of the fact of the nature of public theology, Koopman (2010b) invites Christians to begin to reflect on how their engagement in public life should be shaped because of the problems that surrounds God's people in Africa. He notes that this call should be premised on the fact that Africa has many struggles that ranges from lack of pure drinking water, food, health care and housing, education and employment, safety and security, peace and prosperity, well-being and wellness in body, soul and spirit.

In the light of the above, Public theology can thus be defined as "the theological task of engaging public discourse as one of the public voices in a plural society, and of reflecting on how the Christian faith addresses public matters in society at large" (Barreto, 2012: 71). What Berreto entail here is that, the church has space in the public discourse and should use that space to engage public issues that borders on all aspect of human life in the bid to seek for a just community. Le Bruyns (2015: 462) adds that:

> Public theology is a way of drawing attention to the inherent public nature of Christian faith, the concern for the public dimension of Christian theology, the potential relevancy of theology beyond the ecclesial domain, and the intentionally public role of Churches-indeed all notable components of our multi-faceted perspectives and practices of public theology…the public theology discourse engages with the question of public responsibility amidst a history of overwhelming contradictions, ambiguities and complexities.

In addition to what has been provided above, Koopman (2010b: 123) articulates that:

> Public theology reflects on the love of the triune God for the world. This love is expressed in the *magnolia dei,* in other words in the acts of creation,

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sustenance, care, election, and calling of God the Father, Mother or Parent, in the acts of reconciliation, salvation, and liberation of God the son; and in the acts of renewal, fulfilment, and perfection of God the spirit. This triune work establishes, confirms and actualises the dignity and worth of all humans and of the rest of creation. God's love for the world, which comes to expression in the *magnolia dei*, does have meaning, significance, and implications for all dimensions and terrains of life, from the most private, personal and intimate to the most public, open, social, and cosmic. At its heart, therefore, Christian theology is public theology. It reflects on the love of the God who is at work in all spheres of life.

Drawing insights from Koopman's statement, note is taken that 'the love of God for the world who desires dignity for all humans' is at the centre of public theology. Since God loves all His people, the church has the mandate to be engaged in public life in order to seek this dignity for all, whether they belong to the faith or not, but as long as they are the creation of God. Just like liberation theology, public theology too is biased towards the poor in society. Bedford-Strohm reflects this in these words: public theology "works with the presupposition of a public realm which gives room for the constant effort to raise consciousness for political options in favour of the poor…it tries to develop political options not only for opposition but also for situations of political power" (2008: 151). What Bedford-Strohm implies by his statement is that, the church should be involved in the democratic process of the country by educating citizens in order for them to make informed decisions that can translate into good policies for the betterment of their lives.

Therefore, public theology is a very important theology for the church if she desires to make an impact in society. James, E. Wood Jr says that "from earliest history, religion was a public matter for the community as a whole and not the individual" (1999: 51). The implication of this statement is that theology is supposed to be practiced in the public sphere and thus makes it important. To better provide understanding of the significance of public theology, Bedford-Strohm retraces to Martin Luther's action in 1517 when he posted ninety five theses on the door of the castle Church. So, Bedford-Strohm explains that "Luther's action describes a public act; an act of public theology. It symbolises that the Gospel of God's mercy, revealed in Jesus Christ, and the freedom of a Christian, is not a purely private affair: it longs for the publicity; it wants to take shape in the world; it wants to change society" (2008: 152). Alluding to Luther speaking in his time on economic practices of the multinational companies, Bedford-Strohm (2008: 153) records that:

> Kings and princes ought to look into this matter and forbid them by strict laws.
> But I hear that they have a finger in it themselves, and the saying of Isaiah [1:

23] is fulfilled, 'your princes have become companions of thieves'. They have thieves who have stolen a gulden or half a gulden, but do business with those who rob the whole world and steal more than all the rest, so that the proverb remains true, 'Big thieves hang little thieves'. As the Roman senator Cato said, 'simple thieves lie in dungeons and sticks; public thieves walk abroad in gold and silk.

It is therefore apparent that the involvement of the clergy in public life by way of challenging what was wrong at that time resulted into some form of reformation. Therefore, the church today is challenged to take its place in the public space and not confine herself to the altar. The need for the church to be engaged in the public space has been demonstrated throughout history. Bedford-Strohm reflecting on Bonhoeffer, draws attention to the fact that:

> In April 1933, only a few days after the first public boycott of Jewish stores (1 April) and after the introduction of the new law against Jews in public service (7 April), Bonhoeffer gave a lecture for ministers in Berlin…in the lecture he calls the Church to action in advocacy of those whose rights are denied. He describes three ways in which the Church can deal with the state: the first way is calling the state to responsibility when its actions are morally questionable; the second way is caring for the victims, since service to the victims of society is always obligatory for the Church; the third way is to go beyond bandaging the victims under the wheel and to block the spoke of the wheel (2008: 155).

This means that, theology is not the pulpit matter only, but a public matter that should be able to speak for the rights of the oppressed in society. Adding to Bedford-Strohm's reflection on Bonhoeffer, Koopman (2016: 1142) highlight three crucial facets of public theology:

i. The first focus entails reflection upon the inherent public contents, nature and thrust of the Christian faith. He goes on to say that the Christian faith is public because it witnesses to the triune God, the creator who made and sustains all reality, and the Saviour who reconciles and saves all reality, and the Holy Spirit who renews and accompanies all creation. It is for the fulfilment of the new reality that Christ lived and died, and rose and will return.

ii. Secondly, Public theology focuses on the inherent public rationality and reasonability of Christian faith. Jesus commands us to love God also with our minds. Aselm of Canterbury describes Christian faith as a faith that seeks understanding, *fides quaerens intellectum*. He argues that we believe in order to understand, that we are challenged continually to strive to understand what

we believe, and that we are called upon to give a rational account of the hope that lives within us.

iii. Thirdly, Public theology is a crucial facet of theology that focuses upon the public significance, meaning, impact and implications of the Christian faith. It seeks to bring the Christian faith into dialogue with the questions and plights of human beings in all walks of life, and with the plights of the rest of creation. Public theology assist our efforts to discern the liberating and dignifying meaning of Christian faith for our situation, especially the plights and pain of the vulnerable, the destitute, the poor, the wronged and the marginalised.

Keeping in mind of the above, it is evident from the observations that, Christian faith is not private, but a public matter. As such, Christians are challenged to employ reason on matters affecting the public in order that a Christian may discern the pain of the oppressed in society and take the appropriate action, and this is what makes public theology important. Public theology can greatly contribute to the wellbeing of society if harnessed by the church, Bedford-Strohm highlights that the contribution of public theology "ranges from public statements when there is a chance to be heard, to demonstrations and even limited acts of civil disobedience when this is the only way to point to grave injustices" (2008: 150). He further argues that "these acts of confessional witness and resistance against 'the system' (whatever that system is) are integral part of a strategy of public communication in a democratic society to promote political steps to overcome poverty" (2008: 151).

Having discussed public theology as a framework that may enhance the UCZ's prophetic engagement with poverty, the study submits that the theories that have been discussed in this chapter are interrelated and they have helped to explain prophetic solidarity model that this study investigates. From the theories, what is common is that they all focus on how the poor may be liberated in society from all forms of socioeconomic and political oppression. It is further observed that all theories recognise that, for the poor to be free from their bondage, there is need to confront institutions, systems, policies, and powers that are responsible for their socioeconomic and political exclusion.

In view of the aforementioned, prophetic solidarity model supported by four theories discussed in this chapter, is better placed to provoke the UCZ to rise up to the occasion and push her solidarity with the poor to another level. In this sense, the church will able to engage with policies, institutions, and powers that exploit, exclude, discriminate, dehumanise, and oppress the poor in society. In keeping with the aforesaid, prophetic

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solidarity model in conversation the supporting theories (Korten's theory of development; theory of liberation theology; theory of mission from the margins and theory of public theory) is worthy exploring because it will be used to critique the UCZ's prophetic model of engagement with poverty as the study endeavours to develop a prophetic solidarity model that may help the UCZ to effectively engage with poverty in Zambia.

3.7 Summary of the chapter

To answer the main research question, *"how might a prophetic solidarity model potentially enhance the UCZ's participation in poverty eradication in Zambia?"* this chapter discussed prophetic solidarity model and its supporting theories that underpins this study. The chapter defined prophetic solidarity model as a model that seeks solidarity with the poor/oppressed/rejected/dehumanised in the fight against socioeconomic and political oppression. To factor prophetic solidarity model, the chapter has detailed contours of prophetic solidarity model as envisioning; criticism; story-telling; technical analysis and policy discourse.

Secondly, the chapter looked at the theory of development as advanced by Korten which emphasises that true development should aim at eliminating the causes of underdevelopment instead of treating the symptoms of poverty.

Thirdly, the chapter looked at liberation theology where it has been noted that theology should be life giving by prompting Christians to get involved in political and civic life for the common good of all.

Fourthly, the chapter looked the theory of mission from the margins where it has been emphasised that true mission should seek to empower people on the margins in society so that they can become agents of transformation.

Fifthly, the chapter discussed public theology, asserting that the Church should not be confined to the altar, but should find space in the public sphere and be able to engage prophetically by criticising evil in order to create a society where all are equal. After reflecting on prophetic solidarity model and its supporting theories that undergird this study, it is evident that prophetic solidarity model has the potential to enhance the UCZ's prophetic engagement with poverty in Zambia.

Taking into account of the deliberations in chapter three, the study has drawn the following key findings;

i. The chapter has shown that true development should be one that directs actions on the causes of poverty rather than trying to treat the symptoms through relief and community projects. This therefore calls for the church to be engaged in political and civic affairs to expose any socioeconomic sin that is responsible for perpetrating poverty.

ii. The chapter has ascertained that the church should understand that true mission should create a platform where the voices of the poor should be heard in order to understand the problems of the people and why they are experiencing those problems and ultimately know what should be done to avert their problems.

iii. The chapter has indicated that the church should not be private but be public in a sense that, the church has to be encouraged to be engaged in the public space with institutions or governments in the formulation of policies that may promote justice and equity in society.

iv. In the bid to foster socioeconomic transformation, the church should be in solidarity with the poor by way of struggling with them through social movements in order to put pressure on either an institution or government to change some policies that disadvantage the poor in society.

v. The chapter has also substantiated that, mission as prophetic solidarity should be able to do a social, economic and political analysis, it should name the evil in society and take action for social transformation.

Having discussed theoretical considerations in chapter three that may help to enhance the UCZ's prophetic task as she engages with socioeconomic issues in Zambia, the next chapter presents research design and methodology that was used to conduct this study.

Chapter Four

4. Research Design and Methodology

4.1 Introduction

Chapter three dealt with theoretical considerations on which this study has been constructed. The chapter has explained how prophetic solidarity model and its supporting theories will be utilised in this study as the study interrogates the UCZ's prophetic task with regards to poverty eradication in Zambia. In chapter four, qualitative paradigm has been adopted in this study in order to investigate the main research question which states: *"How might a prophetic solidarity model potentially enhance UCZ's participation in poverty eradication in Zambia?"*

4.2 Qualitative Paradigm

Qualitative paradigm is the research paradigm that undergirded this study. Given the nature of this study, this paradigm was necessary in understanding how participants view the position of UCZ's engagement with poverty in Zambia. Alan Bryman defines qualitative research as "a research strategy that usually emphasises words rather than quantification in the collection and analysis of data" (2008a: 366). To Madeleine Gantley *et al* (1999) qualitative research is a method that is utilised by researchers to generate data on how or why particular things occur. Ann Ohman also defines qualitative Research as "an enquiry process of understanding based on distinct methodological tradition of enquiry that explore a social or human problem…researcher builds a complex, holistic picture, analyses words, reports detailed views of informants and conducts the study in a natural setting" (2005: 278-280).

According to Weinstein, M. M. Henn *et al*:

> Underlying the qualitative research style, is the assumption that in order to understand human behaviour, a researcher must first understand the meanings people have of the world around them because these meanings turn to govern their actions. The emphasis given by qualitative researchers to their studies therefore involves an examination of the perspectives[29] of the people or groups that are of interest to them-their ideas, attitudes, motives and intentions (2006: 175-176).

The definitions provided above underscores that, some of the advantages of a qualitative study is that it helps to give a holistic picture on the phenomenon under investigation.

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[29] The perspectives of the UCZ ministers, synod officials, lecturers at the UCZ University, students from the UCZ University, lay members from WCF, Youth and MCF have been examined in chapters five and seven premised on the main research question "how might a prophetic solidarity model potentially enhance the UCZ's participation in poverty eradication in Zambia

Utilising qualitative approach I managed to get detailed views from participants on how the UCZ engages with poverty in Zambia. Another salient feature of qualitative research is that it uses flexible methods for data collection, Sotirios Sarantakos observes that:

> A qualitative research approach is a paradigm which: sets the researchers close to reality, studies reality from the inside, uses open methods of data collection, employs a flexible research design, captures the world in action, employs naturalistic methods, analyses data during and after collection, chooses methods before/during the study, produces most useful qualitative data (2005: 46).

In utilising qualitative approach especially during FGD participants were never forced to use English language but instead they were encouraged to use their local language to freely express their views on how the UCZ participates in poverty eradication thus, it helped to generate in-depth data on the subject under investigation which has contributed to the quality of this research.

4.3 Research Design

A research design "is the plan or strategy of shaping the research" (Henn *et al*, 2006: 49). According to Maurice Punch in Deuzin and Lincoln:

> Research design situates the researcher in the empirical world, and connects the research questions to data … It is the basic plan for a piece of research, and includes four main ideas. The first is the strategy. The second is the conceptual framework. The third is the question of whom or what will be studied. The fourth concerns the tools and procedures to be used for collecting and analysing empirical materials. Research design thus deals with four main questions, corresponding to these ideas; "the data that will be collected (and analysed) following what strategy? Within what framework? From whom? How? (1998: 66).

Based on the definition provided above, it can be pointed out that, research design speaks of a strategy or plan that researchers use to conduct research and it is chosen by the researcher based on the information he/she seeks to generate. In this study as we explore prophetic solidarity model as an alternative model for the UCZ's engagement with poverty in Zambia, the study utilised 'a case study research design' to help me understand the views of my participants on how the UCZ engages with poverty in Zambia.

According to John W. Creswell, (2009: 13):

A case study is a strategy of inquiry in which the researcher explores in depth

a programme, event, activity, process, or one or more individuals. The case is bounded by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time.

Thomas adds that "a case study method is a kind of research that concentrates on one thing, looking at it in detail, not seeking to generalise from it. When one conducts a case study, the interest is that thing in itself, as a whole" (2011: 3). For Creswell, (2007):

A case study research is a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in-depth data collection involving multiple sources of information (e.g., observations, interviews, audio visual material, and documents and reports), and reports a case description and case-based themes.

Therefore, in this study we employed a case study because we sought to understand in details the UCZ's missiological approach to poverty eradication in Zambia. Further, we chose a case study because, our investigation was on a specific missiological approach of the UCZ that borders on how she engages with poverty in Zambia. The advantage of a case study is that it helps to understand how certain programmes are done, the way they are done and also why they are done the way they are done. This means that, during field work we were meant to understand how the UCZ engages with poverty and why she engages with poverty the way she does. In order to generate data on how the UCZ engages with poverty, below the study discusses methods of data collection.

4.4 Methods of Data Collection

According Kombo and Tromp, data collection "refers to gathering specific information aimed at proving or refuting some facts" (2009: 99). They further remark that "in data collection the researcher must have a clear understanding of what they hope to obtain and how they hope to obtain it. In data collection, the researcher must have a clear vision of the instruments to be used, the respondents and selected area" (2009: 99). The study collected empirical data both from primary and secondary sources. To Kombo and Tromp:

Primary data is information gathered directly from respondents. This is through questionnaires, interviews, focused group discussions, observation and experimental studies. It involves creating 'new' data… Secondary data involves gathering data that already has been collected by someone else. This involves the collection and analysis of published material, and information from internal sources. Secondary data collection may be conducted by collecting information from a diverse source of documents or electronically stored information (2009: 99).

The primary data was collected through interviews and Focus Group Discussion. During interviews and FGD we took field notes and recorded the conversations based on my main

research question *"how might a prophetic solidarity model potentially enhance the UCZ's participation in poverty eradication in Zambia?* In research data collection process, it is important to take notes even when a tape recorder is being used because notes are critical in the event that the tape recorder is damaged or lost (Hennink, 2007). Although in our case recorded interviews remained intact, field notes helped to explain non-verbal signals that provided information about the topic which we were investigating. In addition to field notes, the study utilised a tape recorder to ensure the quality of the study because what was missed in our notes was captured in the recorded interview. Hennink submits that "tape recording provides an accurate, verbatim record of the issues discussed which improves the data quality for analysis" (2007: 196). After we collected data through a tape recorder, the interviews were later transcribed and those which were in the local language were translated in English. As for secondary data, we collected it through document analysis. Utilising this method, our collected data from the UCZ documents, Reports, and minutes of Synod meetings. We also sourced information from text books, internet, journals, and dissertations. The methods we used to collect both primary and secondary data, are elaborated below.

4.4.1 Interviews

Interviews are important in research because they help to generate data on the subject under investigation. Clive Seale *et al* note that "we are currently part of an 'interview society' in which interviews seem central to making sense of our lives" (2004: 15). Interviews normally have a purpose in research, and according to Lawrence Stenhouse (1984) the reason we do interviews in research is to unearth views from participants on a particular topic.

The study used interviews to interrogate 13 participants based on the main research question that this study raised which was sub divided in three sub research questions, 1. How does the UCZ engage with poverty in Zambia? 2. What theological and missiological position informs the UCZ's approach to poverty alleviation? 3. How might a prophetic solidarity model enhance the UCZ's engagement with poverty in Zambia? The aim of using interviews was in order to get in depth understanding on how the UCZ engages with poverty and see how a prophetic solidarity model might enhance the UCZ's participation in poverty eradication in Zambia. It is also worth to note that, there are advantages in conducting interviews in research. Yvonna, S. Lincoln and Egon, G. Guba indicate that "a major

advantage of the interview is that it permits the respondent to move back and forth in time - to reconstruct the past, interpret the present, and predict the future, all without leaving a comfortable armchair" (1985: 273). Jane, A. Pickard adds that "interviews are usually used when we are seeking qualitative, descriptive, in-depth data that is specific to the individual and when the nature of the data is too complicated to be asked and answered easily" (2013: 196). Because of its significance, the study used interviews in order to interrogate Leaders of the UCZ so as to understand their position on how the UCZ engages with poverty in Zambia. To generate data from the UCZ leaders the study used a semi-structured interview as discussed in section 4.3.11.

4.3.1.1 Semi- Structured Interview

The study utilised semi-structured interviews because of their flexibility to allow participants give detailed information on the topic that was under investigation which was guided by the main research question *"how might a prophetic solidarity model potentially enhance the UCZ's participation in poverty eradication in Zambia?"* to appreciate the advantages of using semi-structured interviews in a case study, Nigel Mathers *et al* explain that:

> Semi-structured interviews involve a series of open-ended questions based on the topic areas the researcher wants to cover. The open-ended nature of the question defines the topic under investigation but provides opportunities for both interviewer and interviewee to discuss some topics in more detail. If the interviewee has difficulty answering a question or provides only a brief response, the interviewer can use cues or prompts to encourage the interviewee to consider the question further. In a semi-structured interview, the interviewer also has the freedom to probe the interviewee to elaborate on the original response or to follow a line of inquiry introduced by the interviewee (1998: 2).

For the case of this study, semi-structured interviews were used. The semi-structured interviews were used to interview the Synod Bishop, the General Secretary, Synod Community and Social Justice Department Secretary, the Presbytery Bishop of Copperbelt Province, three Congregation Ministers, three lecturers and three theological students at the UCZ University. This was important because this type of interview is flexible, it has open-ended questions, which allows the researcher to ask follow up questions in order to get complete and detailed understanding of the subject matter thus, this study was enhanced because through this method of data collection, the study probed my participants on issues that needed more elaboration in order to answer the main research question. More so, this type of interview can also be controlled in order to get data that is related to the data the

researcher is looking for, through the use of the interview guide[30]. This study formulated interview guides for both interviews and focus group discussion. David Ellis highlights that "the purpose of using an interview guide is to ensure that each interview covers basically the same ground but gives the interviewer considerable discretion in the conduct of the interview" (1993: 475). Utilising semi-structured interviews, we controlled the interviews where at times participants departed from the topic. We always made sure that we brought them back on track guided by the main research question because we knew the data that we were was looking for in order to meet the objectives of this study.

From the interviews with key leaders in the structure of the UCZ and student ministers, the study collected data premised on the three research questions raised in this study; firstly, about how the UCZ is engaging with poverty in Zambia; secondly, about UCZ theological and *missiological* foundation with regards to poverty eradication; and thirdly, on the UCZ views on how the UCZ engages with poverty prophetically. The findings to these questions are all presented and interpreted in chapters six, seven and eight.

4.4.2 Focus Group Discussion

Scholars have argued that there are so many reasons why a focus group discussion should be chosen as an instrumental method for data collection in research. David Stewart and Shamdasani Prem (1990: 15) list the following determinants for the researcher to use for focus group discussion:

- Obtaining general background information about a topic of interest
- Generating research hypotheses that can be submitted for further research and testing using more quantitative approaches
- Stimulating new ideas and creative concepts
- Diagnosing the potential for problems with a new programme, service or product
- Generating impressions of products, programmes, services, institutions, or other objects of interest
- Learning how respondents talk about the phenomenon of interest which may facilitate quantitative research tools
- Interpreting previously obtained qualitative results

To further demonstrate the advantage of focus group discussion, Quinn Patton (1987)

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[30] See interview guides from appendix 2-7 from pages 230-232

highlights that during discussions it enables the researcher to get valid data because checks and balances are provided by participants to discard false data. Pickard also remarks that "the purpose of focus groups is to enable a range of perceptions, feelings, and attitude from participants across a range of issues to be explored" (2013: 244). So because of the advantages that go with FGD, in this study, the study utilised this method of data collection to get the perceptions of the MCF, WCF and YCF on how the UCZ engages with poverty in Zambia. Together, the study had three focus group discussions each had six members, the MCF group represented men in the UCZ, WCF group represented women in the UCZ and YCF group represented the youths in UCZ which was composed of 2 females and 4 males. The focus group discussion was administered to groups' mentioned in order to get their views on how the UCZ engages with poverty in Zambia. This method was chosen because it helped us to diagnose how the UCZ has positioned herself in the fight against poverty in Zambia. Furthermore, the focus group discussion helped us to get divergent views from the lay people of the UCZ on how the church engages with poverty and how the church should engage with poverty.

4.4.3 Document Analysis

Document Analysis involves the use of documents containing data relevant to the study. Alan Clarke remarks that:

> Documentary material provides a valuable source of information about the formal goals and aims of a programme. Content analysis of the minutes of a steering group or co-ordinating committee can provide a useful record of any problems with regards to programme implementation or management. A perusal of correspondence, internal memoranda, file notes and progress reports can reveal the extent to which there are any differences of opinion over the structure, organisation or delivery of the programme (1999: 84).

From the aforesaid, it is evident that document analysis as a method for data collection can be useful to unearth certain issues about particular programmes done by an organisation. In document analysis it is important to be clear of what one is looking for. Henn *et al* (2006) tells us that before a researcher delves into document analysis, it is imperative first of all to know what he/she wants to know for this will help them to locate the right documents that will reveal the phenomena in which they are interested.

In line with the preceding, we engaged document analysis to collect secondary data[31] as the

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[31] These are documents that "are produced after the event which the author had not personally witnessed, and as such they provide a summary of primary source material. Therefore, secondary

study sought to understand how the UCZ has been engaging with poverty in Zambia especially with regards to her prophetic mandate. To unearth the prophetic role of the UCZ in poverty eradication, the study analysed the following documents; Synod full council minutes, Synod executive minutes, UCZ constitution, and UCZ strategic plans.

4.5 Research Site

The study was carried out in Zambia. Purposive sampling was used to sample the Copperbelt and Lusaka Provinces. In the Copperbelt Province, three Districts were sampled namely; Mufulira, Kitwe and Kalulushi as study sites, while in Lusaka province only Lusaka District was sampled.

4.6 Sampling

Sampling is a method used in research to select a sample size from the population for interrogation on a particular topic. William Trachoma defines sampling as "the process of selecting units (e.g., people, organizations) from a population of interest so that by studying the sample we may fairly generalize our results back to the population from which they were chosen" (2006, n.p.). This study used two types of sampling procedures namely; probability and non-probability sampling.

4.6.1 Probability Sampling

Probability sampling is a sampling technique characterised by randomisation, Mohsin Alvi highlights that "Probability sampling is also called as random sampling or representative sampling. In probability sampling every member of the population has a known probability of being included in the sample. Some form of random selection is used" (2016: 12). Under probability there are different types of sampling, this study utilised a simple random[32]

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documents may include materials such as newspaper articles that report the correspondence between two people, or a television programme that is based on the memoirs of a leading politician" (Henn *et al*, 2006: 114).

[32] Johnnie Daniel, (2012: 126) defines simple random sampling as "a probability sampling procedure that gives every element in the target population, and each possible sample of a given size, an equal chance of being selected". Utilising this technique we assigned a unique number to each target population (groups' registers MCF, WCF, YCF and Student Ministers) and wrote those numbers on pieces of paper and put them in a container where we mixed them thoroughly and with our eyes closed we picked a paper and that was included in the sample. The advantage of this technique is that it helps to have a sample that may be well represented from the population which eventually may help to generalise the results to the wider population but in this study, generalisation of the results was not possible because of the nature of the study which was driven by a case study. The utilised simple random sampling in this study as we explored prophetic

technique to sample eighteen Christians from three different groups of the UCZ namely; MCF[33], WCF[34] and YCF). These groups were sampled from three selected UCZ Congregations (Trinity Congregation in Kalulushi District, Riverside Congregation in Kitwe and Jordan Congregation in Mufulira District) in the Copperbelt Province. Using the same technique, three theological students from the UCZ University were sampled from the student register in order to give every member of the UCZ equal chance of being included in the study.

4.6.2 Non-Probability Sampling

According to Alvi, (2016: 13) "non-probability sampling is also called as judgment or non-random sampling. Every unit of the population does not get an equal chance of participation in the investigation. No random selection is made". To explore prophetic solidarity model of engagement in poverty eradication, the study utilised purposive sampling as a non-probability technique to subjectively sample key informants of this study. According to Gary Thomas, purposive sampling "involves simply the pursuit of the kind of person in whom the researcher is interested, professes no representativeness" (2009: 104). Based on these definitions, the study sampled the Synod Bishop, General Secretary, Community and Social Justice Department Secretary, Bishop of Copperbelt Presbytery, three Congregation Ministers and three University Lectures using Purposive sampling. This was necessary because these are key Leaders in the structure of the UCZ in terms of policy formulation, thus key informants who provided insights on how the UCZ engages with poverty issues in Zambia.

4.7 Sample Size

According to Paul Lavrakas a sample size refers to "the number of units that were chosen from which data were gathered" (2008: 782). In the case of this study, eighteen Christians were sampled for three Focus Group Discussions (each focus group had six members). The

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solidarity model as an alternative model for the UCZ's participation in poverty eradication in Zambia because we wanted to have well represented views of the UCZ lay members and students ministers on how the UCZ engages with poverty.

[33] MCF stands for Men Christian Fellowship. It a group in the UCZ for men mandated for evangelism. For more details you can read the UCZ Constitution 2014.

[34] WCF stands for Women Christian Fellowship. This is a group of women in the UCZ mandated mainly with social responsibility. You can read more in the UCZ 2014 Constitution.

study also sampled one Bishop from Copperbelt Province, three Congregation Ministers[35] from three Districts from Copperbelt Province, then three lecturers and three theological students at UCZ University from Kitwe in the Copperbelt Province, to participate in interviews. Then in Lusaka Province, the study sampled the Synod Bishop, the General Secretary, Synod Community and Social Justice Department secretary of the UCZ, these were selected for interviews. The total sample size for this study was thirty one (31).

4.8 Data Collection Procedure

Procedures were followed to collect data for this study. Kombo and Tromp remarks that before a researcher begins to collect data "he/she will require a research permit before embarking on the study. The researcher then will administer research instruments to the respondents" (2009: 98). As explained by Kombo and Tromp, before we started collecting empirical data, we got Ethical clearance[36] from the University of Kwazulu Natal and a letter from the gate keeper[37] (The UCZ). After permission was granted both by the University of Kwazulu Natal and UCZ, data was then collected through interviews, focus group discussion[38] and document analysis.

4.9 Methods of Data Analysis

This study was a qualitative case study of the UCZ on her engagement with poverty in Zambia and thus data was analysed qualitatively. Pickard indicates that "when applying qualitative analysis the purpose is to generate a hypothesis based on the data gathered and interpretation of that data" (2013: 267). Janice Morse (1997: 26) highlights what is involved in qualitative analysis as follows:

- Comprehending the phenomenon under study
- Synthesising a portrait of the phenomenon that accounts for relations and links within its aspects
- Theorising about how and why these relations appear as they do

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[35] The word minister is the UCZ constitutional title for the clergy. You can read more from the UCZ 2014 revised constitution

[36] For ethical clearance letter see appendix 13 from page 237

[37] For introduction letter from the gate keeper see appendix 12 from page 236

[38] See attached the focus group discussion guide for WCF, MCF and Youths on appendix 8-9, page 233

- Re-contextualising, or putting the new knowledge about phenomena and relations back into the context of how others have articulated the evolving knowledge.

Based on Morse's observation, the study analysed the data by way of raising questions such as; why is the prophetic voice of the UCZ still not heard in Zambia, even though her constitution indicates that she has the right to make statements on national issues? The study used thematic data analysis to analyse that question. According to Richard Boyatzis (1998) thematic analysis in qualitative research involves the analysis of generated data from emerging themes that are related to the data the researcher is looking for. Drawing understanding from the above, the study analysed data thematically. This is to say, from the interviews, focus group discussion, and document analysis, the study identified emerging themes that were relevant to the main research question, which was guided by research sub questions. After identifying themes, information that was not answering the main research question which was guided by sub research questions was discarded, then after that we organised data and reflected on it to make sense from it. From there the study presented the findings mirrored on the three research questions and interpreted the data at the same time. Basically, the study identified and described patterns and themes from the perspectives of the participants on how the UCZ engages with poverty in Zambia, then attempted to understand and explain these patterns and themes.

4.10 Methods of Data Management

According to Pickard "research data management (RDM) comprise the activities that keep your data secure, accessible and usable. It is a fundamental part of good research" (2013: 71).

In research, data management is very important. Data has to be managed from its entry to the time it is published. For this study to be efficient, data was managed as follows: we created a management plan such that whenever we created new data we made sure that it was posted in the drop box. We also managed data by storing it in the supervisors' office both soft and hard copy, and data was stored on several memory sticks. As a way of ensuring that data was not lost, we also stored data by sending emails for every data created to candidate. Further data was organised by way of creating folders on my computer with specific titles for easy identification. These folders were reviewed every month to delete data that was not used and relevant new data for the study was added. In all, the field data

used for this will be stored in the supervisor's office for the minimum of 5 years and thereafter, it will be destroyed through deletion and shredding.

4.11 Validity and Reliability of the Study

Nahi Golafshani (2003) explains that validity and reliability are important aspects in research that researchers should take care of especially when it comes to analysing research findings. Lincoln and Guba, (1985) observe that while the terms reliability and validity are mainly used in quantitative research to determine quality, this does not entail that in qualitative research validity and reliability should not be observed. To determine validity and reliability in qualitative research, Lincoln and Guba says it can be achieved by the use of terms like Credibility, Confirmability, Dependability and Transferability[39].

4.11.1 Credibility

According to Sharan Merriam (1998) credibility has something to do with how the findings are consistent with what was submitted by participants. In short, a credible study is one in which there is a link between the convictions of the respondents and those attributed to them by the researcher. To ensure the credibility of this study, we made sure that the convictions of the respondents were analysed objectively to avoid a misrepresentation of the participants' views. To further ensure that this study was credible, we made sure that during interviews we raised matters previously raised by respondents through rephrased questions and in cases where contradictions emerged, falsehood was detected and we discarded the data.

4.11.2 Dependability

According to Vera Bitsch, dependability refers to "the stability of findings over time" (2005: 86). More so, Manion Cohen *et al* (2011); Gerald Tobin and Cecily Begley (2004) expound that dependability is the ability to authenticate the study premised on data that was generated from participants. To ensure the dependability of this study, we kept the following in place for cross checking: field notes and recordings from interviews, focus group discussion and data from document analysis. Secondly, the data collected from

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[39] According to Merriam (1998) transferability is about validating research findings by way of applying the findings to another context and still get the same results. Since this study was a case study, the issue of transferability to validate my research findings was not applicable as each case can be unique.

interviews and focus group discussion was analysed more than once in order to compare the themes with the ones that first emerged, in order to confirm the originality of the research findings.

4.11.3 Confirmability

According to Jamie Baxter and John Eyles (1997) confirmability refers to a situation whereby research findings could be confirmed by other researchers. Tobin and Begley add that "it is concerned with establishing that data and interpretations of the findings are not figments of the inquirer's imagination, but is clearly derived from data" (2004: 392). To ensure the confirmability of this study, we kept the reflexive journal. According to Melanie Wallendorf and Russell Belk, reflexive journal is a "reflexive document kept by the researcher in order to reflect on, tentatively interpret, and plan data collection" (1989: 77). Also, reflexivity means "the researcher actively engages in critical self-reflection about his or her potential biases and predispositions…through reflexivity, researcher become more self-aware, and they monitor and attempt to control their biases" (Burke Johnson and Larry Christensen, 2012: 265). The reflexive journal helped me to keep all events that happened in the field for personal reflections in relation to the study and that helped us to avoid any form of bias in the presentation of the findings.

4.12 Ethical Considerations

According to Seale *et al* (2004) ethical practices in research are crucial and among them to be considered are codes and consent. This means that participants have the rights to know that they are being investigated and why they being investigated. Also participants should know their right to withdraw from an interview at any time if they feel uncomfortable. According to Steven Schinke and Lewayne Gilchchrist "all informed consent procedures must meet three criteria; participants must be competent to give consent; sufficient information must be provided to allow for a reasoned decision; and consent must be voluntary and uncoerced" (1993: 83).

This study considered some ethical issues in data collection. Firstly, the study considered the dignity and wellbeing of the respondents by protecting them at all times. Secondly the data collected remained confidential throughout the study; real names of participants are not published, instead participants are referred to by pseudonym in this study. Likewise, the study sought consent from the UCZ leadership to carry out this study and ethical

clearance for this study was also obtained from the University of Kwazulu Natal. To make sure that participants were respected, the study ensured that no one was forced to participate in this study, rather, we encouraged participants to participate voluntarily. The study also ensured that there was integrity when we dealt with participants and made sure that the study was explained in advance to all the research participants through the consent form[40].

4.13 Summary of the chapter

This chapter provided a detailed account of the research design and methodology used to carry out this study. It expounded on the fact that the research was driven by a qualitative case study. This is so because, the study sought to understand the perspectives of the UCZ leadership and the laity on how the UCZ engages with poverty in Zambia. The chapter also discussed how the sample of the study was selected, given that the quality of any research depends on how the sample is selected. The sampling technique the study utilised was probability and non-probability. As explained in the chapter, probability (simple random sampling) was chosen to sample eighteen Christians and three theological students in order to give equal chance to the population to be represented. While, under non-probability, purposive sampling was used to select key informants (policy makers in the structure of the UCZ) because the study needed them to shed light on the position of the church with regards to poverty eradication.

This chapter also discussed how data was collected through semi-structured interviews. The use of this data collection method as explained in the chapter, was necessary because the questions were open-ended and therefore provided participants' space to give in-depth responses. Meanwhile, FGD was also used and the responses provided different perspectives on how the UCZ engage with poverty in Zambia. As further discussed in the chapter, document analysis as a method for data collection was also used for this study, in order to understand the UCZ's missio-theological position on poverty. The chapter demonstrated how data was analysed using thematic analysis approach, wherein the data was categorised from emerging themes and interpreted. It also noted that as it is with every research, the management of data is important. Therefore, the chapter indicated that data was managed by storing in the drop box, memory stick, by creation of folders on the candidate's computer, by self-emailing and storing in the supervisor's office. Another critical issue discussed in this chapter was the issue of ethical consideration before field

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[40] For consent form see appendix 10 from page 234

research, and how we protected participants' identity and confidentiality was taken into account in the research process. As explained in the chapter, ethical clearance was gotten from the University of Kwazulu Natal and a letter from my gatekeeper the UCZ, before we embarked on data collection process. Lastly this chapter discussed the validity and reliability of the study.

Having discussed the research design and methodology employed for the purpose of this study, the next chapter will trace the contours of Zambia's socioeconomic crisis from colonial Zambia 1899 to post-colonial Zambia 2017.

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Chapter Five

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5. Tracing the Contours of Socioeconomic Issues in the History of Zambia from Colonial Period 1899 to Post-colonial Period 2017

5.1 Introduction

Chapter four presented research design and methods that this study employed. The chapter has shown that this study was a case study focusing on the UCZ as a denomination on how she participates in poverty eradication in Zambia. The chapter has also presented methods of data collection for both primary and secondary data. Premised on secondary data, chapter five pays attention to socioeconomic issues in the history of Zambia. This chapter is vital for this study because it provides a justification that there is need for the church to strengthen her prophetic engagement with poverty in Zambia. As earlier underscored in chapter three, mission must be informed by context. Therefore, discussing the socioeconomic issues in the history of Zambia is inevitable, especially if the prophetic ministry of the UCZ is to be appreciated. In this chapter, the study will therefore explore on the socioeconomic issues in Zambia from colonial Zambia to post-colonial Zambia (1899-2017). The chapter examine this subject under the following sub-themes: A survey of the socioeconomic situation in colonial Zambia; an overview of the socioeconomic situation in Post-colonial Zambia (1964-1991); Sketching the socioeconomic situation in Zambia under the MMD government (1991-2011); an overview of the socioeconomic situation in Zambia under the PF government (2011-2017), then conclusion.

5.2 A Survey of the Socioeconomic Situation in Colonial Zambia (1989-1964)

To explore the socioeconomic situation in colonial Zambia, Julius, O. Ihonvbere makes us to understand how the economy was structured when he says that "the BSA company under the leadership of Cecil Rhodes, and later British colonial rule, both had only one major goal in what is today known as Zambia: the ruthless exploitation of the people and resources of the territory for the benefits of investors in the BSA Co and British government" (1996: 48). Hodges (1988) also adds that, during the colonial days dividends that came from copper production was externalised and never ploughed back in the Zambian economy. Taking note of the above, we understand that the economy under the British government was exclusive, Zambians were used as tools of production but never enjoyed the toils of their labour. And it can be concluded from the foregoing that, this exploitation that was exhibited by the colonial government was one of the causes of the sufferings of the Zambian

people especially the local people. To substantiate this claim that the sufferings of the Zambian people came as result of exploitation, Ihonvbere laments that "this exploitation laid the foundation for underdevelopment of the Country and for its marginalisation in the international division of labour" (1996: 48).

From the aforementioned, one can say that, the problem of poverty in Zambia is not a new phenomenon but it dates back to the colonial days, as indicated above. To stress this point, Ollawa reiterates that the BSA Company administration had no interest to foster socioeconomic development in Zambia instead her:

> Primary concern was the exploitation of the natural resources of the newly acquired territory and not the promotion of large-scale development programmes for the benefit of the native population, or even to incur administration costs beyond the minimum required to maintain law and order so as to protect its economic interests (1979: 66).

To further demonstrate how the colonial government failed in social responsibility to the local people, Malcolm McPherson laments that the government "found nothing morally repulsive in its demands upon the natives to pay taxes, or in chaining and plundering the people on the pretext that they did not want to pay tax" (1974: 10). So we see that Zambians under the British government suffered oppression, they did not benefit from the copper production and in addition the little that they received as a salary was demanded from them in taxes, this entails that the rich became richer while the poor became poorer.

In keeping with the conversation above, it can be understood in this study that, the people of Zambia in the colonial days experienced intense socioeconomic injustice for example:

> In 1937 only about 112,000 square miles of Zambia's total land area of 290,000 square miles were reserved for African use, 21,500 square miles were alienated to Europeans numbering less than 13,000. About 156,750 square miles were un-allotted crown Land. That meant, in effect, that with the exception of Barotseland which retained about 57,531 square miles under special treaty rights, the Africans numbering about 1.5 million at that time, were entitled to only about one quarter of their ancestral land (Ollawa, 1979: 74).

Taking into consideration of Ollawa's assertion, it can be argued that, is that, the British regime was so oppressive such that the natives were denied access to their ancestral land which negatively impacted the Zambian people. Ollawa points out that "this led to disastrous consequences in many areas…where both the degenerating state and population pressures on arable land brought about a rapid breakdown in the traditional food production system, which in turn produced famine conditions" (1974: 74-75).

The other evil that we see in colonial Zambia as partly hinted above was the problem of inequality more especially when it came to offering jobs. Andrew Sardanis observes that "during the economic depression of the early 1930s, the mines had to curtail operations and lay off large numbers of staff, both white and local" (2014: 16). But it is reported that, the economic meltdown was later revived because of:

> The impending Second War which resuscitated the copper industry and by the end of the thirties the mines were booming again. As copper was a strategic material and its supply became vital for the Allies during the war, mining development intensified and large numbers of white miners were recruited, mainly from parts of South Africa. For the unskilled jobs local labour was recruited, mainly from parts of the country (Sardanis, 2014: 16).

Conforming to what Sardanis has stated above, it is evident that wealthy in the colonial days was only in the hands of the minority white who enjoyed good salaries while the local people were subjected to peanuts. From the colonial days, what is evident is that there was socioeconomic injustice at its highest level. To support this claim, Sardanis (2014) explains that because of the attitude that the white community had towards the black people, classes were created whereby the white people lived in decent houses while the local lived in slums. The white community controlled the economy while the local people lived in abject poverty.

5.3 An Overview of the Socioeconomic Situation in Post-colonial Zambia (1964-1991)

5.3.1 Honey Moon Period 1964-1974

Ihonvbere, (1996: 58) reports that "The Zambian economy at independence had been one of the most buoyant in Africa". He further highlights that "in the decade of political independence, the economy was relatively stable. Between 1964 and 1969, the price of copper and other exports continued to rise and this enabled the state to execute several projects designed mainly to meet the demands and tastes of the urban-based elite" (1996: 58). To elaborate more on the honey moon period of Zambia's economy, Catharine Hill and Malcolm McPherson reiterates that:

> At independence in 1964, Zambia's economy was in broad macro balance-foreign reserves were large, providing close to one year's import coverage. Real per capital income was growing rapidly. Real wages and employment were rising. The budget was in surplus and the expansion of the money supply was consistent with the growth of real income and the progressive deepening of the financial system. The rate of inflation was low and there were minimal levels of external debt (2004: 30).

To further demonstrate on Zambia's economic performance in the honey moon days, Peter Meyns in Klaas Woldring (1984) reiterates that the first years of Zambia's independence recorded tremendous economic growth. This development was as result of the increase of copper price on international market in 1965 and 1970 which is Zambia's major export earner. Unfortunately this economic growth was short lived, in the 70s the Zambian economy started shaking. Hill and McPherson reports that Zambia's economy "came to an abrupt end in 1974. Within the space of several months, Zambia shifted from having budget and balance of payments surpluses to massive deficits on both accounts…this was the largest external shock the economy had experienced since the Great Depression" (2004: 30).

5.3.2 An Analysis of the Socioeconomic Crisis in the Post-colonial Zambia (1975-1990)

To give us an overview of the genesis of the economic challenges of Zambia, Fantu Cheru reports that:

> Zambia's current economic crisis [then] could not be understood in isolation from the pattern of economic development which it inherited from the colonial period. As one of the British colonies in Southern Africa, Zambia (then Northern Rhodesia) was developed according to British interests, specialising in the production of copper while its agriculture and indigenous industrial base were allowed to disintegrate (1989: 126).

In view of the above, one can say that Zambia's economy was entirely dependent on copper mining that there was no diversification of the economy. Cheru says that "the failure of government to diversify the economy and mobilise the population for long-term development have contributed to the deteriorating economic fortunes of the Zambian economy" (1989: 127). Proceeding on this track, John Mwanakatwe annexes that "throughout the Kaunda Era, agriculture was neglected. It was not given sufficient support on a sustained basis under realistic policies…this was due to what has been called the 'dependency theory' because the structure of the economy has remained heavily biased towards the production and export of minerals" (1994: 120). So because of Zambia's dependence on copper, in 1970s and 1980s the copper prices had gone down and this had a negative effect on the Zambian economy (Cheru, 1989). The fall of the copper price had greatly affected investment more especially in the mining industry (Dorothea Mezger, 1980). The fall of copper prices did not only affect investment in the mining industry but this had an impact on import. Mezger, (1980: n.p) informs us that:

While copper prices were stagnating, import prices soared after 1973 in the wake of economic crisis in the leading industrial countries and world-wide inflation. As a result Zambia's 'terms of trade' went down from 100 in 1970 to 35 in 1978; 50 in 1979; and 31 in 1981; severely limiting its capacity to import goods as the purchasing power of its export earnings was, in 1981, less than a third of what it was in 1970. Inevitably this led to cutbacks of imports needed for industrial production, i.e. machines, spare parts, raw materials, as well as of consumer goods, and to serious shortages which in turn, together with the higher costs of imports anyway, increased inflation within the country.

In the light of the above, it has been noted that the fall of the copper price had a trickle-down effect to the socioeconomic well-being of Zambians. To shed more light on this, Ihonvbere laments that "the precipitous decline in copper prices and steep rises in import volumes had far-reaching effects on the ability to pay wages, meet basic needs, keep development projects afloat, and import essential goods including spare parts and inputs for the country's import-dependent industries" (1996: 58). Further effects of the fall of the copper was seen in the shutdown of manufacturing industry which lead to strikes "for example, employment dropped to 30,000 as compared to 80,000 ten years earlier" (Cheru, 1989: 129). It is recorded that, Instead of the government to try and resolve the social problems of Zambians who lost their jobs "the government decided to end a pension scheme for its workers in Zambia Consolidated Copper Mines [ZCCM]" (Ihonvbere, 1996: 60). We note here that while the majority Zambians were passing through socioeconomic hardships, there was a group of elite people who were living in luxury, Munyonzwe Hamalengwa laments that "to make matters worse, despite the economic crisis Zambia was experiencing, the state bourgeoisie were living conspicuously rich and extravagant life-styles. While the workers were being told daily in the Zambia Daily Mail and Times of Zambia to tighten their belts, the bourgeoisie were 'loosening' theirs" (1990: 97).

In the light of the above, it can be argued that, the economic crisis that Zambia experienced at that time, was as a result of the failure of the leadership to reform policies that would have helped the economy to pick up. McPherson makes this point clearer when he observes that "although the economy experienced increasingly severe problems, President Kaunda and the UNIP government were reluctant to promote economic reform" (2004: 31). Apart from failure to reform policies to support the Zambian economy, the other thing that made the economy to collapse was mismanagement and corruption among the elite. Ihonvbere gives us more insights in the following words:

Mismanagement, corruption, the suffocation of popular groups and opposition elements, excessive dependence on copper exports for foreign exchange earnings, and the proliferation of inefficient and wasteful corporations simply reproduced Zambian's neo-colonial inheritances and underdevelopment (1996: 58).

In addition to Ihonvbere's submission on corruption as a contributing factor to Zambia's economic crisis in Kaunda days, Woldring subjoins that there was a practice of greedy among national leaders who used their positions to enrich themselves at the expense of the poor. For example cases of "corruption like *Kanyamagate* (misuse of relief funds, 1978) and Winegate (illegal import of wine from South Africa, Christmas 1980) can hardly be regarded as exceptional" (1984: 19). What is evident here is that the resources that were supposed to be channelled to social development did not serve its intended purpose but instead pocketed because of few greedy elite who cared less for the underprivileged in the Zambian society.

The other factor that contributed to Zambia's socioeconomic problem in the time of President Kenneth Kaunda was failure to deal with the causes of socioeconomic challenges, Ihonvbere reports that the Zambian government and the IMF who were trying to help the country to be revived economically "preferred to concentrate on superficial issues and on the symptoms rather than the structural causes of the Zambian predicament. The reform policy was implemented half-heartedly by a government that had lost all credibility and lost control of the dynamics of society" (1996: 81).

In consonance with the discussion above, it can be argued that Zambia's economic crisis was not only caused by the fall of copper prices and the global recession but it is also true to say that, it was caused by greedy from government officials and because of that attitude, Ihonvbere reports that:

> By the end of 1980, it was clear that Zambian economy had been hopelessly mismanaged and derailed, and possibilities for recovery in the context of an increasingly difficult international economy were dim. Salaries could not be paid, the country's foreign debt was pulling up, imports of essential goods became scanty, foreign investors held back on new investments or repatriated capital as the Kwacha declined in value daily, a thriving parallel market emerged, land speculation because a very lucrative business, and workers and rural people and students became increasingly restless (1996: 61).

5.3.3 The Social Impact of the Economic Crisis in Post-Colonial Zambia (1974-1991)

One of the impacts of the economic crisis that was experienced in the UNIP government was inequality. To give us the background to this, Ihonvbere found out that, the UNIP government under Kenneth Kaunda:

> Created very large and powerful parastatals such as the Zambia Industrial and Mining Corporation (ZIMCO), which in turn controlled the Industrial Development Corporation (INDECO). Other major parastatals include the Mining Development Corporation (MINDECO) and Finance Development Corporation (FINDECO). With these corporations the political elite was able to extract surpluses and accumulate capital to support its political programmes, while the bureaucratic fraction of the bourgeoisie expanded its ranks and tried to use the bureaucracy for massive primitive accumulation (1996: 50-51).

Taking into consideration of the above, it is clear that in this period (1974-1991) wealth was only concentrated in the hands of few Zambians while the majority lived in poverty. To further illustrate on this observation. Hamalangwa affixes that:

> The process of expanding state control put vast public resources and privileges at the disposal of the Zambian elite, 'from high salaries, free housing, free cars, easy access to loans…the high military security and police officers also shared in this embourgeoisment by being appointed to head government institutions and sharing in the privileges (1990: 48).

This high levels of inequalities eventually led people to migrate from the rural setting to the urban areas in search for a living. Robert, H. Bates reports that "in independence Zambia, the geographic distribution of economic activity remained much as it was in colonial Zambia…this resulted into continued attractiveness of the migratory alternatives" (1976: 160). He further argues that:

> The post-independence concentration of resources on the line of rail and the relative failure of attempts to upgrade rural incomes in the more remote areas left unaltered two of the basic disparities influencing the migration decision: differences in the like hood of obtained income and differences in the magnitude of the rewards from income sources (Bates, 1976: 160).

What is evident here is that, social exclusion that Zambians experienced in the colonial days had continued in post-colonial Zambia. Another social evil that is noticeable in the economic crisis of Zambia is the exploitation of workers, Ihonvbere writes that:

> Through a variety of mechanism the state also tried to control and domesticate the working class in Zambia…as part of the grant strategy of incorporation, ideological containment, and domestication, the state in 1965 legislated the creation of a central trade union federation. The Zambia Congress of Trade Unions (ZCTU) through trade unions and Trade disputes (Amendment) Act of 1965. The strategy was to strive to domesticate and incorporate the leadership

of the congress and thus control the politics of the working class movement (1996: 54).

In keeping with Ihonvbere (1996), workers in Zambia went through exploitation at the highest level that bordered on discriminatory wages and lack of rights of labour. To further demonstrate how bad the relationship was between the state and the working class, Ihonvbere further reports that "relations between the state and the working class-which had been mutually distrustful during the struggle for independence-did not improve with independence, largely because the state and the UNIP leadership distrusted labour and sought to domesticate it without resolving the problems and constraints against the working classes" (1996: 54-55).

The other thing worth to note in the time of economic crisis in UNIP government was high levels of poverty. Mwanakatwe reports that:

> Zambia qualified at the beginning of the 1990s to be listed among the poorest of the poor people of this world. The social services which UNIP had launched to widespread appreciation by the people were slowly falling apart. Sometimes drugs were not available in the hospitals…basic sanitation services could no longer be provided in some parts of the country. Failure to collect garbage and repair broken sewers led to the outbreak of the killer disease-cholera in some areas of Zambia (1994: 118).

It should be noted here that, this pathetic situation eventually led to social discontent and unrest, Mwanakatwe reports that there were food riots in 1986 across the country because the price of mealie-meal which is the staple food for Zambians had gone up "People were tired of endless appeals for 'belt-tightening' in the midst of conspicuous consumption among the elite and widespread extravagance among the top UNIP politicians and civil servants in the country" (1994: 118). From the preceding, we see that most Zambians were struggling to earn a living mainly because of selfish leaders who were not in touch with people's sufferings instead their interest was to enrich themselves at the expense of the poor.

5.4 Sketching the Socioeconomic Crisis in Zambia under the MMD Government (1991-2011)

From the discussions above, it has been detailed that the socioeconomic situation in the UNIP government under the leadership of Dr Kenneth Kaunda was so bad from 1975-1991 which led to the dissatisfaction among Zambians. Mwanakatwe reports that "Kaunda's economic legacy was certainly miserable and the debt burden was the most serious

component" (1994: 135). It is against this background that we see the re-introduction of multiparty democracy. Rick De Stage *et al* highlights that "in 1991 the first multiparty elections were held. Kaunda's United National Independence Party was defeated by Frederick Chiluba's MMD" (2002: 330-333).

It should be noted here that, when the Movement for Multi-Party Democracy (hereafter MMD) came into power, the economy of Zambia had many challenges. The Policy Framework Paper in Musonda, (2001: 146), highlights that:

> When the new government took over power at the end of 1991, the Zambian economy was characterised by a number of economic problems such as: short supply of basic goods and services; rapid growth of money supply; rise in military expenditure; decline in social sector expenditure; such as health and education; low tax compliance; large and increasing budget deficit; heavily indebted and largely loss-making parastatals; collapse of private investment; disappearance of business and consumer confidence; inflation was running over 100 percent annually; non-serving of mounting external debt from multilateral and bilateral institutions; deteriorating physical infrastructure.

In addition, Hill and McPherson (2004) say that the new government took over office at a time when the agricultural season for that year was terrible and also the country had stopped receiving external support because of doubts that the international community had in the Zambian economy. From the abovementioned we see that the new government had a lot of work to do because most Zambians had a lot of expectations to see to it that their livelihoods had improved. It was therefore the task of the new government under President Chiluba to bring about economic revival as promised in their campaigns. Hill and McPherson note that, "President Chiluba and the MMD Party had made many promises during the election campaign, not the least of which was that they would turn the economy around. With the election behind them, MMD policy makers were confronted with the 'hard pounding' needed to achieve meaningful reform" (2004: 49).

5.4.1 The MMD and Economic Reforms under President Chiluba (1991-2001)

When the MMD came into power in 1991, the Zambian economy was almost collapsing. In trying to revive the economy, Chiluba embarked on economic reforms. Dennis Kapata reports that "of the Presidents of Zambia, Chiluba is perhaps the one who is more closely associated with reforms. His two terms in office were characterised by far-reaching political and economic reforms that reshaped Zambia fundamentally and pointed her in a new direction" (2014: 19). To effect these reforms, the MMD adopted a Structural Adjustment

Programme (hereafter SAP) which was aimed at making adjustments in the way the economy was administered in the Kaunda era, this is seen when, De Stage *et al* reports that "the new government embarked on a structural adjustment programme (SAP) which aimed to remove controls on agricultural policies, privatise over 280 state enterprise, remove controls on interest rates, float the currency, remove restrictions on imports and exports, and reduce customs tariffs" (2002: 330-333). It should be noted here that the SAP programme was supported by multilateral institutions. Phiri (2003) highlights that when Chiluba came into power he was supported by the IMF on condition that he changed the development model from that of socialism to capitalism where the economy should be run by the private sector.

It is important to note from onset that these economic reforms did not bring about meaningful economic growth to benefit the larger population. De Stage *et al* (2002) informs us that despite the implementation of SAP measures, Zambia's economy recorded a negative growth. It is further reported that by1998 real GDP had declined coupled with a drastic reduction in copper prices which lead to the depreciation the Zambian Kwacha (De Stage *et al*, 2002). This failure to translate the benefits of economic reforms to the larger population of Zambians was attributed to:

> The financial and economic crisis in Asia (affecting adversely the price of copper); slump in copper production; absence of donor support i.e. in terms of balance of payments; effects of low cost imports from the region (southern Africa); rapid depreciation of the kwacha; delay in selling the remaining assets of Zambia Consolidated Copper Mines (ZCCM); unfavourable atmospheric conditions in the 1997/1998 season; decline in manufacturing (mainly due to reduced earnings which is a result of exporting raw products); decline in NTEs (non-traditional exports) due to reduced demand especially for cotton lint and soya beans (PFP 1999 in Musonda, 2001: 156).

It should be noted here that, even if the economic reforms proved to be futile as indicated by De Stage *et al* it is worth to note that, when these reforms were introduced by the MMD government, they were viewed to be redemptive to the Zambian dying economy but De Stage *et al* (2002) observes that SAP programme failed the Zambian people by worsening their economical struggles that bordered on huge borrowing that made the country's debt to accumulate. To further demonstrate on the failure of the MMD reforms under President Chiluba, Hill and McPherson lament that "inflation which had been 111 percent in 1991 rose to 191 percent in 1992. The exchange rate which was K64=US$ 1 at the end of 1991

was K184=US$ 1 by the end of 1992. Contrary to the government's expectations and promises, the macroeconomic situation continued to deteriorate" (2004: 55). Christopher Adams and David Bevan (1993) further lament that the new government could not because it failed to embrace economic reforms that could transform the economy. They adopted almost the same economic policies of the UNIP government.

To shed more light on SAP programme, Hill and McPherson report that "new government did not waste time devising a new adjustment programme…the government updated and adopted the New Economic Recovery Programme (NERP). That programme had been formulated by the UNIP government in 1988-89 but was not fully implemented" (2004: 51). The purpose of the NERP was not so different from that of SAP in the sense that it also focused on:

> Privatizing and reforming the state-owned enterprise (SOEs); promoting fiscal discipline and tax reform; implementing appropriate monetary policy and controlling inflation; reducing and rationalizing the external debt; increase social sector spending, particularly for education and health; reviving agriculture and reforming the mining sector (Hill and McPherson, 2004: 51).

These austerity measures that were adopted as stipulated in the NERP were later reflected in the 1992 budget as a way of showing commitment towards economic recovery. Hill and Mcpherson reveal that, the 1992 budget announced many changes including:

> Instituting exchange rate reforms including 100 percent retention for non-traditional exporters; devaluing the official exchange rate by 30 percent and promoting an accelerated rate of crawl for the exchange rate (to 8 percent per month); removing subsidies on maize meal (breakfast meal); reducing military expenditure in real terms; planning for privatisation of SOEs; eliminating subsidies, loans, and loan guarantees for all parastatals except Zambia Airways and ZCCM; increasing budget allocations for education and health; revoking import preferences, except those in force under the preferential Trade Agreement (PTA); and Establishing a debt management task force (2004: 53).

5.4.2 Social Impact of MMD Economic Reforms under President Chiluba (1991-2001)

As already indicated above, the economic reforms did not bring the anticipated economic emancipation for the Zambian people. Phiri observes that:

> SAP programme that was initiated by the MMD government did not translate into socioeconomic development but instead, "in practice, however, the economy of Zambia declined further. The removal of government subsidy on food meant increased prices, which led to the suffering of ordinary people. Privatisation meant that goods were available but there was no money to buy them. It has also meant a small number of Zambians getting rich at the expense

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of the majority of the people. It is now estimated that more than 80 percent of Zambians live at extreme poverty levels (2003: 411).

To elaborate further on the effects of SAP programme, Phiri (2003) argues that there was no more motivation for investors to invest in Zambia this lead to the liquidation of some companies. During this period levels of unemployment went up. And for those who had the privilege to work in the Government they could not be paid on time. The delayment of salaries eventually lead to strikes. To add on Phiri's observations on the effects of SAP programme, the Quarterly Employment and Earnings Survey (Fourth Quarter) for 1994 also reports that, "between March 1993 and December 1994, there were about 30,000 people who lost their employment in the formal sector against a meagre backdrop of about 2000 jobs created within the same period" (Musonda, 2001: 153).

To further demonstrate the gravity of SAP programme, De Stage *et al* (2002) informs us that, in 1996 poverty levels were estimated at 70% and life expectancy had reduced to 40 years. Further estimates were made on job loses that between 60,000 and 72,000 lost their jobs. This had a negative effect on the social well-being of Zambian families because most families depended a single wage earner. In addition, GRZ (2002) report indicates that poverty levels increased from 69.7% in 1991 to 73% by 1998.

Taking into account of the above, it is evident that the economic reforms initiated by MMD government had a negative impact on the Zambian society. To further demonstrate on the negative impact of SAP programme, it is reported by De Stage *et al* (2002) that the education system was equally affected. During this period, Zambia enrolment rate for primary school had dropped as a result of reduced government spending on education. This situation contributed to increased number of children dropping out from school to engage in labour in order to support their families who were affected by massive retrenchment. To make matters worse, apart from reducing grant to primary school pupils, the MMD government went ahead and introduced user fees in the 1990s for health services. The Christian Aid report highlight that:

> These have been incompatible with the poverty being experienced by most families with incomes falling, and unemployment rising, fees are beyond the reach of many families. One local organisation estimated that up to 45 percent of people in the Copperbelt province, one of the wealthiest regions of the country, could no longer afford to take their children to the doctor as a result of user fees and the job losses from the privatisation of ZCCM (1998: n.p).

In view of the above, it can be argued that, the SAP programme did not bring any meaningful economic development in Zambia instead impacted negatively on the social lives of the majority Zambians. Lishala C Situmbeko and Jack J. Zulu are right when they observed that, "the economic policies that Zambia has implemented at the behest of the IMF and World Bank have failed. They were promoted by IFIs as 'sound macroeconomic policies' to bring sustainable economic growth. Instead they have brought economic collapse" (2004: 37). To further elucidate that the IMF and its suggested policies failed to revive Zambia's economy in the Chiluba regime, Situmbeko and Zulu adds that:

> The original aim of the IMF in lending to Zambia was to help it cope with temporary balance of payments problems, including its unsustainable trade deficit. However, throughout the period of IMF intervention, Zambia's current account balance (which includes the balance of trade and other financial transfers) has not improved…on Zambia's trade balance, statistics from the UNDP suggest that the Country's trade deficit has actually been increasing through the 1990s (2004: 37).

From the submissions above, one can say that SAP programmes proposed by the IMF to the Zambian government had greatly contributed to the decline of the Zambian economy. Darlington Momba and Jotham Kalabula highlights on this point by stating that, in the ten years of MMD from 1991 to 2001:

> There has been no real economic growth. Despite the fact that some years registered some growth, the net result has been a zero growth rate. In other words in ten years of reforms the country registered no growth at all…this had put more strain and pressure on the existing social service infrastructures such as hospitals, educational facilities, and housing…since there was stagnation in economic growth, real income likewise stagnated and for that reason made access to the social services much more difficult (2007: 73).

Having demonstrated that the MMD regime under President Chiluba failed to deliver a viable economy as promised to the Zambian people, the question is "why did they fail?" I want to believe that the reforms in themselves were not the only contributing factors but also it boarded on the attitude of politicians themselves who failed to practice integrity in handling national resources. To give us a picture on how government officials conducted themselves in the Chiluba era, Phiri reports that "there have been accusations of corruption in government. Drug trafficking among politicians is said to have been increased, as a result some ministers have been sacked and others had resigned because they felt the President was not doing enough to stop corruption" (2003: 412). What is evident from Phiri's observation is that, corruption was rampant meaning that the nation was robbed of

resources that were meant for social services thus the country continued to experience economic hardship. To demonstrate how the government officials had become corrupt in the Chiluba era, Gifford reports that:

> By mid-1994 the same corruption that had distinguished the worst of the UNIP era was flourishing in MMD. In early 1994 western donors, offering more than US$ 600 million badly needed for balance of payments support, demanded and received the resignation of foreign Minister Vernon Mwanga, Social Welfare Minister Nakatindi Wina and her husband Sikota Wina, the speaker of parliament, because of their reputed drug dealing (1998: 206).

Corruption is a cancer that robs citizens of any given nation their rights to resources. When the rights of citizens are robbed as a result of corrupt practices, this in most cases breaks the social fibre of society. Reporting on corrupt practices in the MMD era, Gifford says that "if the politicians were enriching themselves, the ordinary people were becoming desperate. For them the decline was catastrophic" (1998: 207).

5.5 Socioeconomic Situation under President Mwanawasa-MMD (2001-2008)

After Chiluba two terms of office, Zambia went to the polls in 2001 where Levy Patrick Mwanawasa was elected as the Republican President. As already noted above that Zambian economy in the ten years of President Chiluba from 1991 to 2001 did not record meaningful economic growth, this means that, President Mwanawasa came to office at the time when the Zambian economy was not doing fine. It should be noted here that when Mwanawasa came into power in 2001, he found in place the programme of debt cancellation designed by the World Bank and the International Monetary Fund called HIPC to help reduce the debt burden of mostly poor countries. From what has been discussed above on factors that led to Zambia's economic challenges, debt kept on accumulating and as a result, it was difficult for Zambia to channel resources from her GDP to improve the livelihood of ordinary Zambians. When Mwanawasa came into office in 2001, because of his passion for economic growth, he had no option but to be part of the HIPC programme. Situmbeko and Zulu, (2004: 17-18) highlight that:

> The 1970s and the 1980s saw Zambia's debt spiral out of control, Zambia's total external debt rose from US $ 814 Million to US $ 3,244 Million by the end of the decade. The situation then further deteriorated with Zambia's external debt more than doubling to US$ 6,916 Million by the end of 1980s. By 1998, each Zambian citizen owed US$ 781 or more than twice the average person's per capita income (GNP)…this appalling situation set the stage for Zambia's entry into the IMF and World Bank's HIPC initiative aimed at bringing poor countries' debt down to sustainable levels.

From the HIPC programme it is reported that there were little benefits that came alone it, Nicholas Mtetesha tells us that when Mwanawasa came to office he "enjoyed the HIPC completion point debt cancellation hence enjoyed a more freed budget for greater local spending after that debt relief" (2013: n.p). It is further reported that:

> Mwanawasa enjoyed a more lucrative government and embarked on poverty alleviating schemes, Zambia could now afford national development planning hence the fifth development plan, greater infrastructural development investments, and lifting of the wage freeze burden. This saw Zambia's economy begin to grow, prices of commodity prices dropping and general improvement in the livelihood of ordinary Zambians (Mtetesha, 2013: n.p).

What is obvious from Mwanawasa's administration is that he was able to foster some socioeconomic development in his tenure of office. Mtetesha attest to this when he says that:

> Though Mwanawasa came as a minority and unpopular president, he overtime marshalled support from HIPC benefits to gain a parliamentary majority in his incumbency in 2006, Mwanawasa as such remains the most celebrated president of all times given his commitment to channel the freed budget to socioeconomic development but more due to his untimely death which resulted into a deeply divided MMD (Mtetesha, 2013: n.p).

It is worth to note at this point that, although President Mwanawasa scored some economic growth in his tenure of office as a result of the benefits that came from the HIPC completion point, the IMF and IDA report highlights that:

> The relief that Zambia is (was) getting under HIPC is (was) proving to be inadequate in removing its debt burden. By the start of 2003, Zambia had received only 5 percent of the debt service reduction committed to it under HIPC. Even when it has reached completion point, Zambia's debt service will [had] continue [continued] to rise. Assuming that it has reached completion point, debt service paid will be US$ 227 million and US$ 215 million in 2004 and 2005 respectively, compared to US$ 142 million and US$ 138 million in 2001 and 2002 (IMF and IDA, 2003: n.p).

According to IMF and IDA, HIPC benefits had little benefits to the Zambian people. Situmbeko and Zulu, (2004: 19) demonstrate this by stating that:

> Not only is HIPC inadequate in delivering debt cancellation, it has also extended the ability of IMF and World Bank to impose conditions on Zambia…to qualify for debt relief under HIPC, Zambia has [had] to: implement conditions as set out in a 'decision point document' by the IMF and World Bank; formulate a Poverty Reduction Strategy Paper (PRSP) setting out the policy direction of the country, approved by the IMF and World Bank; and be

on truck with an IMF poverty Reduction and Growth Facility (PRGF) programme. If any of these conditions are not met debt relief can be withheld.

It should be noted here that IMF and World Bank justified the economic conditions for debt relief that "conditions are [were] needed in order to ensure that countries do not get into further debt problems" (Situmbeko and Zulu, 2004: 19), but it is argued that "if IMF and World Bank economic policy conditions really did work, Zambia would not be in its current mess" (Situmbeko and Zulu, 2004: 19). So we see that the benefits that came from the HIPC completion point in Mwanawasa's regime was temporal and as a result Zambia continued to struggle economically.

In summary it can be said that President Mwanawasa in his tenure of office was known for leading:

> A vigorous anti-corruption campaign, spearheaded national debt relief, and made commendable attempts at easing national poverty…it was during his tenure that Zambia managed to shake off the heavy weight of external debt, which had mounted over the years to an unsustainable US$ 7 billion. Repayments were severely affecting the country's finances … under Mwanawasa, Zambia in 2005 qualified for debt forgiveness, wherein a substantial part of that debt was written off. Soon afterwards the country attained further debt relief under the Multilateral Debt Relief Initiative (MDRI) of the G-7 countries (Kapata, 2014: 23-24).

5.6 Socioeconomic Situation under Rupiah Banda-MMD (2008-2011)

After the untimely death of President Levy Mwanawasa in 2008, Rupiah Banda was elected in the Presidential by election in the same year:

> Banda's immediate challenge on reaching office was the global financial crisis which threatened a shutdown of the world's economic system. For a commodity exporter such as Zambia, the implications of the global slowdown were worrying. The fear was that demand for copper would dwindle, and with it the price. The Luanshya mine rapidly shut down at the crisis, and its employees faced an uncertain future. Other mines seemed equally vulnerable and there was talk of massive labour lay-offs" (Kapata, 2014: 27)

Kapata reports that although there was a global recession "fortunately, the crisis did not play out as many had feared, thanks to the continually rising demand from China. Copper remained in demand and the administration found a new investor in the Chinese who bought Luanshya mine, opening and expanding it" (Kapata, 2014: 27). In his administration [President Banda] to grow the economy, the President encouraged investment more especially from China. Austin Mbewe confirms this in this statement "Look East policy

seems to be paying off with massive Chinese investment flowing into the economy, particularly in the mining sector, the country's economy backbone" (2010: 59). It should be noted here that, although the Chinese investment had contributed to Zambia's economy more especially in job creation, Mbewe observes that "firms are not without critics, who accuse them of poor safety standards and working conditions" (2010: 59).

As much as Banda's administration has been known as one that attracted Chinese investment which had a positive bearing on the Zambian economy, his administration had some serious economic challenges to attend to. Mbewe reports that:

> President Rupiah Banda's government found itself in a situation where before it could start implementing its election promises, it had to attend to the immediate challenges dogging the country, such as high commodity prices, jobs losses in the mining sector, a threat to food security and potential disasters arising from flooding in low-lying areas of the country (2010: 58).

On the aspect of food security, the country during Banda's administration saw the rise of the price of maize meal, this has been well documented by Mbewe when he says that, "Banda's government was greeted by this blast from the past as prices of maize meal, the country's staple food, hit sky high" (2009: 59). This was a very big challenge to Banda's administration and so, in trying to resolve the problem of high price in maize meal, the Banda administration attempted to invest in agriculture. Mbewe tells us that "the government had increased the subsidy on fertiliser from 50% to 75% of the price and targeted 200,000 peasant farmers as beneficiaries, from the previous 150,000" (2009: 59). This government intervention in the agricultural sector proved to be effective because the following farming season Zambia had a good harvest. But despite that achievement in the agricultural sector, Banda's administration was accused of corruption and vices that could derail socioeconomic development as observed by Mtetesha when he high spot that:

> Despite the many efforts to see to it that greater infrastructural development is attained, with poverty eradication efforts through improving the agricultural support programmes such as fertilizer support programme which saw the country have successive bumper harvest of maize produce…despite underscoring this milestone in agriculture, Rupiah Banda's administration was "marred with allegations of corruption and nepotism…Rupiah grew more and more unpopular especially with the general dissatisfaction of the people with MMD and the need for political change coupled with many administrative misconducts cited amid ministers and senior government and MMD officials" (2013: n.p).

The other noticeable economic challenge that we see in Banda's administration from 2008-2011 was the issue that boarded on the global economic crisis which affected the performance of the copper industry which happens to be the major export foreign exchange for Zambia. Mbewe notes that "the drop in copper prices on the world market has resulted in mining companies halting expansion programmes and cutting jobs, ostensibly to contain costs. Over 2,000 jobs from the two copper mines have so far been lost" (2009: 58). It is further noted that the economy was not only hit by redundancies in the mining industry but the economy was also affected by global financial crisis meaning that "Zambia lost additional revenue that the government expected from increased mining taxes" (Mbewe, 2009: 58), on the loss of taxes from the mines, Mbewe argues that:

> while it was true that the price of copper had plummeted significantly to trade in the range of US$ 3,000 per tonne as at January 2009, some analysts reckon the action by the Zambian mines is an attempt to arm-twist the government over increased taxes, hoping that by cutting jobs, they could force the government to capitulate on taxes (2009: 58).

In keeping with the discussion above, one can say that Zambia's economy had some serious challenges under Banda's regime which resulted from the fall of copper prices. Mbewe further tells us that "As 2008 came to a close, it was clear the economic plot had gone off track. High food prices and high fuel costs combined to push inflation to 16.6%, beating even the revised target 15.9% while the initial target was 7%" (2009: 59). Further the economic landscape in Banda's administration continued to suffer as other macroeconomic indicators started experiencing challenges like the value of the Zambian currency. Mbewe tells us that "the local currency, kwacha, took a serious knock, depreciating by as much as 60%, while the anticipated 7% economic growth could not be attained, staying at 5.8%" (2009: 59). It is worth to note that these hardships were not only felt by the ordinary Zambians but also by the President himself who acknowledged that the nation was passing through tough moments when he said "our country is going through a very difficult time as you all know…prices of copper, our main earner of foreign exchange, have gone down and many of our people are suffering from anxiety that they may lose their jobs" (2009: 59).

Conforming to the discussion above, it can be argued that, Rupiah Banda's administration found it difficult to foster socioeconomic development due to many economic factors that have been explained, but it is also important to note that, the failure of the Banda's regime to grow the economy was seen in its failure to fight corruption. Mtetesha reports that there was "a disbarment of the taskforce on corruption, removal of the abuse of office clause and

the eventual acquittal of the second republican president Dr FTJ Chiluba…the greater dissatisfaction with the MMD grew even more as this was seen as a direct assault on the late levy Mwanawasa's legacy of administration reform and anti-corruption fight" (Mtetesha, 2013: n.p).

To conclude on Rupiah Banda's administration with regards to socioeconomic development, it can be said that, his government did try to improve the agricultural sector which guaranteed the country's food security. To highlight on this point, Mtetesha (2013) tells us that during Banda's reign the agriculture sector thrived as a result of good agricultural policies that were put in place. While scoring in the agriculture, on the other hand, we see Banda's administration failing to foster social transformation as observed by Mtetesha when says that "employment levels still remained a big challenge with poor health care provision, low educational access, with low income groups still forming the majority of the Zambian population" (Mtetesha, 2013: n.p).

5.7 An Overview of the Socioeconomic Situation under the PF Government (2011-2017)

5.7.1 President Sata (2011-2014)

After the MMD mandate came to an end in the year 2011, the PF Party took over power under the leadership of President Sata. The PF came into office at a time when Zambia was faced with some serious socioeconomic problems like unemployment, low income, poor health care and other social challenges. So when the PF came into power, the Party was in a hurry to alleviate the poverty of the majority Zambians. It has been observed that when Sata became president "he served an early notice that he will be pragmatic in his economic policies, first by his choice of Finance Minister: Alexander Chikwanda, a Sweden-trained economist with vast government experience and who had previously served in that capacity" (Kapata, 2014: 31). Mtetesha (2013) adds that one of the priorities of the PF government was to create jobs and lower taxes, the government demonstrated this when in the same year of assuming government responsibility, tax was reduced and increased salaries for civil servants. It is further observed that, President Sata's:

> Administration has [had] continued the business friendly and pro-growth policies that saw Zambia return economic growth from 2005 after nearly 30 years of economic decline. Under his watch the macro-economic fundamentals have remained sound. Inflation has [had] continued at single digit level and save for the inevitable periodic volatility, the exchange rate has remained stable (Kapata, 2014: 31).

Kapata further reports that "prudent economic management by his government has ensured a steady flow in Foreign Investment (FDI), which in 2014 is projected to exceed the US$ 4 billion target" (Kapata, 2014: 31).

To further demonstrate Sata's commitment to social reforms, Hangala Siachiwena (2017) observes that Zambia which has been known for years to be a democracy that does social programmes during the year of elections to win votes, during Sata's time this changed when he introduced a social cash transfer programme aimed at empowering the poor. Siachiwena high points that "in Zambia social assistance rapidly expanded after the populist PF formed government" (Siachiwena, 2017: 1), the reason for the expansion of the social assistance by the PF government "was that President Sata led a political coalition- that included an influential 'social democratic faction-that supported the implementation of pro-poor programmes" (Siachiwena, 2016: n.p).

As much as the PF government under President Sata made strides in trying to improve the livelihood of ordinary Zambians, it is sad to note that the initiative of putting more money in people's pockets was short-lived when the PF government "removed subsidies on maize and fuel which sparked mass protests in higher public institutions with ultimatums from the students, political parties and civil society organisation" (Mtetesha, 2013: n.p). The removal of subsidies on maize and fuel meant that the price of mealie meal the staple food in Zambia and other commodities were on the increase meaning that though salaries were increased people could not have enough to spend.

Taking into consideration of the above, it can be concluded that the PF government found it difficult to foster real socioeconomic development for the Zambian people. Mtetesha remarks that, in terms of socioeconomic development, the PF government is "currently witnessing a retrogressive turn point with increased fuel prices and commodity prices" (Mtetesha, 2013: n.p). Mtetesha further notes that "the full impact of the current policies is yet to be seen and evaluated, however, it is projected that the immediate impact will further increase poverty levels for the poor due to expected high inflation to come from increased money supply from higher public service salaries, increased fuel and commodity prices and loss of livelihood" (Mtetesha, 2013: n.p).

5.7.2 An Assessment of the Socioeconomic Situation of the PF Government under President Lungu (2015-2017)

After the death of President Sata in 2014, Edgar Lungu took over the presidency. One noticeable thing when he took office in terms of socioeconomic programme is that he continued with the social assistance programme which was started by the late President. Siachiwena tells us that, after Lungu was elected as the President of Zambia "he identified social cash transfers as the best means of providing a social safety net for the poorest as his government moved to implement austerity measures as part of negotiations with the international monetary fund (IMF) for a bailout" (Siachiwena, 2017: 1). When Lungu took over the Presidency he did not only continue with social assistance programme "but included the expansion of cash transfers which were set for a nation-wide roll out by the end of 2017, and drafting of a social protection Bill" (Siachiwena, 2017: 3). This expansion of SCTs of course came with its own challenges because of the "inconsistent funding which was blamed on the fiscal crisis despite the fact that clientelistic public spending expanded, including on youth workfare programmes and empowerment funds that targeted traditional PF strongholds" (Siachiwena, 2017: 3). Siachiwena further notes that "the change in government from Sata to Lungu resulted in a shift within PF from a more ideological 'social democratic' coalition to a coalition more disposed to market –friendly policies" (2017: 12).

5.7.3 Socioeconomic Challenges in the PF Government under President Lungu

Just like the previous governments, the PF government in the years that they have been in office, Zambia has experienced some economic hardships. The Bank of Zambia report highlights that:

> Zambia faced a debilitating economic crisis in 2015 characterised by perennial electricity shortages, job losses (particularly in the mining industry), a rapid depreciation of the Zambian Kwacha against the US dollar, and an almost threefold increase in the rate of end year inflation-from 8% to 21% between December 2014 and December 2015 (2015: 1).

To further demonstrate on the economic challenges Zambia faced under PF government, it is noted that lending rates remained very high. MNDP records that "the pressure on lending rates was mainly on account of the stringent monetary policy measures and higher government borrowing necessitated by increased infrastructure investments" (MNDP, 2017: 19). It should be noted here that, these economic hardships caused anxieties among many Zambian although the government tried to justify why the economy had collapsed. Siachiwena reports that "the government attributed the economic crisis to a slowdown in the Eurozone and the Chinese economy that lowered the demand and price for copper (the

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mainstay of Zambia's economy) which affected foreign exchange earnings" (2017: 12). The other reason the government cited for the economic crisis as advanced by Chikwanda the Finance Minister was that "adverse weather patterns, which resulted in low rainfall, for challenges in generating sufficient electric power supply" (2015: n.p).

It is worth to note that not everyone accepted government's justification to why the economy was not doing well instead they blamed the government for failing to implement good policies that would have propelled the economy to grow. This position can be seen from the Parliamentary debate on the 2016 budget when the opposition parliamentarians attributed the crisis to "excessive government borrowing[41] to fund ambitious infrastructural programmes limits, leading to fiscal deficits" (Parliamentary Debate, 2016 Budget). This argument is also supported by BTI report which states that "In 2012, the government secured US $ 750 Million through a hugely oversubscribed Eurobond. In 2014, the government secured a further US$ 1 Billion through a second Eurobond, though this second Eurobond was less popular. These extra funds were intended to plug the physical infrastructure-funding gap, which was estimated to be US$ 500 Million a year by the World Bank" (BTI Report, 2016: 3).

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[41] "In September 2017, the IMF and the World Bank undertook a debt sustainability analysis on Zambia. The analysis report showed that Zambia's debt has been rising excessively since 2011, when the PF took over Government. At end-2016, outstanding public and publicly guaranteed (PPG) external debt stood at nearly US$8 billion compared to US $1.9 billion at end 2011…The report also revealed that publicly guaranteed debt (for ZESCO and ZAMTEL) stood at US$771 million, almost six times the amount at end-2012". (Musokotwane, 2018: n.p). He further remarks that, "According to the IMF estimates, Zambia's total public debt (external and domestic) in 2017 stood at 55.8% of GDP. At an exchange rate of K9.3 per US Dollar, this translates to US $14.61 billion dollars compared to US $2.32 billion in 2011 when the PF came into power…This means that within a space of 5 years, the PF Government has borrowed the equivalent of US $12.29 billion. It means that on average, the PF Government has been borrowing US $2.46 billion per annum. At this pace of borrowing, and if it continues, it means that Zambia will have a total debt of US $24.46 billion by 2021, when the PF's term of office comes to an end" (2018: n.p). To demonstrate how debt has brought the Zambian economy to its knees, Musokotwane reflects on the 2018 Budget and says that "In the 2018 Budget, total domestic revenues are projected at K49.09 billion. Of this amount, the Government has allocated K14.23 billion for debt service; K22.92 billion for Salaries and wages for civil servants and K7.25 billion as grants to grant aided institutions such as ZRA, most of which is for paying salaries. In total therefore, K44.92 billion (out of K49 billion) of domestic revenues will go towards debt services, salaries for civil servants and grants to grant aided institutions…This means that only K4.17 billion is available in the 2018 Budget for all the other expenditures including education, health, social protection as well as the day to day running of the Government and the much talked about infrastructure development, etc. Clearly, it means the Government will not be able to undertake these other government operations just outlined unless it continues to borrow. The country will be in a debt trap where, although heavily indebted, government will feel it imperative to continue to borrow to avoid a complete shut-down" (Musokotwane, 2018: n.p).

In consonance with the observations above, one can argue that, Zambia's economic challenges in the PF government was not only as a result of the falling of the copper prices but this can also be attributed to poor economic management that left many Zambians to continue living in poverty. This can be seen in Siachiwena remarks when he notes that "by May 2016, the government had not disbursed the constituency Development Fund (CDF) for 2015 and the first quarter of 2016 despite allocating K210 Million in the 2016 budget, citing numerous economic challenges including low revenues from falling copper prices and the huge drain on the Treasury from importing supplementary power" (Siachiwena, 2017: 12). To further demonstrate how the Zambian economy was badly hit in Lungu's administration, government workers' salaries started delaying, this was confirmed by the then Minister of information Chishimba Kambwili in this statement "the government announced delays in paying civil servants' salaries due to reduced cash in-flows as a result of various economic factors" (Kambwili, 2016: n.p).

As already indicated, the economic challenges that Zambia faced in 2015-2016 had a negative impact on the social lives of ordinary Zambians especially those who were beneficiaries of the SCTs. Siachiwena reports that, because of the economic challenges, "the social protection disbursement to beneficiaries of cash transfer were similarly affected. This included significant delays-of up to 7 months in some instances-in paying cash transfer beneficiaries during the year 2015" (2017: 13). To shed more light on the social impact on the economic challenges of Zambia in 2015-2016, Siachiwena adds that "the government allocated K180 Million for cash transfers in the 2015 budget, of which K150 Million would be tax funded and K30 Million provided by donors. However, the government only disbursed about K110 Million-in addition to the initial K30 Million allocated –to meet the government shortfall by December 2015" (2017: 13).

Despite the challenges that PF government faced in disbursing the money to beneficiaries of the SCTs, in the 2016 budget the government increased the amount instead of reducing it due some economic challenges. Siachiwena tells us that:

> The first budget formulated by Lungu's administration was presented by Chikwanda in October 2015 for 2016 fiscal year. Despite challenges in paying beneficiaries in 2015, the budgetary allocation to cash transfers increased to K302 Million in 2016 (from K180 Million in 2015). The budgetary increase was accompanied by an increase in beneficiary household to 242,000 and an increase in implementing districts from 50 to 78. Nonetheless, challenges in paying beneficiaries persisted in 2016 (2017: 13).

It is worth to note here that, the increase of the SCTs in the 2016 budget was not aimed at real social transformation but for buying votes in the 2016 general elections as this is the tendency in Africa. Rakner and Van de Walle argue that "democratic competition in Africa has provided impetus for incumbents to 'increase the level of redistribution to a wider portion of the electorate' through clientelistic public spending aimed at vote buying during election year" (Rakner and Van de Walle 2009: n.p).

Apart from the SCTs as an empowerment programme to foster social transformation, the PF government under President Lungu introduced empowerment programmes for the youths, Siachiwena reports that Lungu "poured funds into youth workfare and support for small entrepreneurs. In August 2015, President Lungu launched both a National Youth Policy and an Action Plan for Youth Empowerment and Employment, aimed at creating more than 500, 000 jobs for the youth by the end of 2016" (2017: 15). But Siachiwena argues that although the PF had made those pronouncements about Youth Empowerment and job creation "macroeconomic indicators for 2016 suggested downward trend in economic activity, making a major expansion in job creation that year unlikely" (2017: 17). In keeping with Siachiwena's observation, it is obvious that all those pronouncements were mere rhetoric to canvass votes from poor Zambians to win an election in 2016.

In the bid to win an election in the year 2016, the PF government continued to introduce some socioeconomic programmes. Kabwe (2016: n.p) highlights that the PF under Lungu:

> In September, 2015 launched the Presidential Empowerment Initiative Fund (PEIF) aimed at providing interest free loans to informal sector traders. The PEIF was launched in Copperbelt province and by March, 2016, almost K2 Billion had been disbursed to over 3,000 informal traders. The beneficiaries included marketers and vendors in Copperbelt Province and Kasama districts in Northern Province. Plans were also announced for the initiative to be expanded to the rest of Northern Province and Eastern, Luapula and Muchinga Province during 2016.

According to the PF this was aimed at alleviating poverty among Zambians. But Siachiwena argues that the initiative was not sustainable because "PEIF was introduced less than 12 months before the August 2016 general elections and targeted provinces that Lungu finished first during 2015 presidential election and targeted beneficiaries who constituted a large part PF's support base-made it likely that the initiative was introduced for clientelistic purposes" (2017: 17).

5.7.4 Post 2016 Zambia's Socioeconomic Situation

In the year 2016 the Zambian economy was still going through challenges. Siachiwena reports that "prior to the elections, media reports suggested a possible International Monetary Fund (IMF) bailout for Zambia as a response to the economic crisis" (2017: 20). This observation that was made by the media did not take long before it was launched, Felix Mutati the former Financial Minister of the Republic of Zambia in his statement after the 2016 elections introduced the plan for economic recovery when he said that "the gravity of our economic situation necessitated an Economic Recovery Programme (ERP) that will guide us and ensure that we shift back to levels of growth, our country needs to prosper" (Mutati, 2016: 1). He further said that:

> The ERP would provide a shift from 'an expansionary fiscal stances to more sustainable public finances that will improve our ability to respond to external challenges and provide the much needed jobs and growth on the domestic front…the ERP, also known as 'Zambia Plus' would provide solutions determined by the Zambian government with assistance from external partners, including the IMF. The ERP includes five pillars, with first including strengthening tax policy and improving revenue inflows, with a specific focus on 're-allocating subsidies that have been growing and cost us over US$ 1 billion in 2016 alone' in order to provide direct support to the 'poorest household'. The second pillar followed from the first, and aimed to 'ensure the poor are better protected by increasing budgetary allocation to social protection including addressing the plight of pensioners (Mutati, 2016: 2-5).

These pronouncements made by Mutati were followed up in the 2017 Budget which appeared to be pro poor. Commenting on the 2017 budget, Mutati says that:

> The budget provided for the number of SCT beneficiary household to rise from 242,000 to over 500,000, reaching all of Zambia's 105 districts, by the end of 2017. The total budget for SCTs increased from K302 Million in 2016 to K552 Million in 2017, of this amount, the government would contribute K500 Million, or 91% with a contribution of K52 Million from development partners representing 9% of the SCT budget. Further, transfers to beneficiaries increased by 29% in nominal terms from K70 to K90 per month" (Mutati, 2016: 2-5).

So from the 2017 budget point of view, it is evident that the PF government under the Presidency of Lungu intended to focus on expanding the social assistance programme in order to protect the poorest households in Zambia. As much as the PF was concerned about the poor Zambians, the question is "can a K90 equivalent to about US$ 9 sustain an individual per month?" The answer is no because a person leaving under US$ 2 per day is classified as living in poverty therefore it can be argued that, this programme (SCTs) does not translate in real social transformation.

5.7.5 Engaging the 7NDP[42] as a Road Map for PF's Socioeconomic Development in Zambia

To make us understand the background from which the Seventh National Development Plan (hereafter 7NDP) is premised, the MDNP, (2017: 4) reports that:

> Although the country recorded steady economic growth during the period 1990-2015, poverty remained the greatest challenge to national development. Poverty trends suggest that overall income poverty prevalence was reduced between 1991 and 2015 by 24.6 percent, although an increase was observed in the late 1990s. The reduction in poverty was more significant in urban areas, where it declined by 25.6 percent, from 49 percent in 1991 to 23.4 percent in 2015. Income poverty in rural areas decreased from 88 to 76.6 percent.

The motivation for the 7NDP in the statement above are high levels of poverty. MDNP observes that:

> The percentage distribution of the population by level of poverty in 2015 showed that 40.8 percent of the population was extremely poor while 13.6 percent was moderately poor. The proportion of the non-poor was 45.6 percent. With the 2015 projected national population at 15.9 million, this meant that 8.5 million people lived in poverty, with 3.5 million of those living in extreme poverty. It is clear that economic growth did not translate into significant poverty reduction, especially in rural areas (2017: 5).

From the MDNP observation, one can conclude that, as at 2017 the time the 7NDP been written, the majority Zambians were and are still living in poverty, MNDP, (2017: 5) explains to us why poverty levels are still high in Zambia:

> The pattern of economic growth in Zambia is highly unequal and has not increased the incomes of the poor rapidly enough to lift them out of poverty, mainly for three reasons. First. Economic growth has historically been concentrated in Capital-intensive industries such as construction, mining and transport. The second reason is related to the geographical component of growth, where urban areas have gained more than rural areas. The third reason is related to the structure of the economy; economic growth in the country has not been associated with labour-intensive sectors in which the poor tend to work, such as agriculture.

To further enlighten us to why levels of poverty are still high in Zambia, the MNDP reports that "the inability of the recent economic growth to significantly impact on poverty reduction is largely as a result of low employment creation. Growth in the economy can reduce poverty rapidly if the employment potential it creates enables poor people to raise

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[42] The 7NDP is the government document that explains how the government intends to develop the country in various sectors of the economy in order to improve the livehoods of Zambians.

their income, either through increased employment or through higher returns to labour" (2017: 5). So we see that, from the analysis above, the government through the Ministry of National Development and Planning has acknowledged that poverty levels in Zambia are still very high thus the formulation of the 7NDP to see to it that no one is left behind especially the poor. This is clearly stated in the 7NDP goal:

> The goal of the 7NDP is to create a diversified and resilient economy for sustained growth and socioeconomic transformation driven, among others, by agriculture" (MNDP, 2017: 6). Thus by implication the 7NDP 2017-2021 envisions, "economic diversification and job creation; reduction of poverty and vulnerability; reduced developmental inequalities; enhanced human development; and the creation of a conducive governance environment for a diversified and inclusive economy (MNDP, 2017: 6).

In summary, what can be said from the submissions above is that, PF government especially as documented in the 7NDP admits that in the first five years of being in government, the PF has failed to create jobs for the Zambian people as promised, the government has also acknowledged that levels of poverty are still high in Zambia. The PF government can also be known to be a government that has increased Zambia's debt especially to external institutions thus the need for the church to seriously provide checks and balances of the Lungu administration because if this remain unchecked by the year 2021 when Zambia goes to the polls, the country would have been ruined.

5.8 Summary of the chapter

Chapter five has detailed the socioeconomic difficulties of Zambia from colonial period to post-colonial 2017. The chapter has discovered that, from the colonial government to date, Zambia has been experiencing almost the same challenges economically. In all the regimes (colonial, UNIP, MMD and PF) the economy has been designed in such a way that the poor remain poor while the rich become richer. In summary, in terms of socioeconomic development, the chapter has indicated that, Zambia has been struggling with the same problem of poverty since the colonial days and this has mainly been contributed by inequality, corruption, mismanagement, lack of fiscal and monetary policies, lack of employment, debt and dependence on copper as a major export earner.

From the discussions in this chapter, the key research findings are;

    i.   Zambia since independence is still struggling with poverty which is sponsored by exploitation, exclusivity, marginalisation, capitalism tendency and inequality. This calls for the church to engage with these evils prophetically.

ii. Zambia has continued to grapple with poverty due to poor policies, most of the time, policies made by the government have been there to enrich the rich. This is a motivation for the church to engage prophetically with the government to influence government policies that may empower the poor.

iii. Zambia's socioeconomic development has been terribly affected by corruption by high ranking government officials who have amassed wealth at the expense of the poor. Resources that are meant to deliver social services like building of health facilities, building of schools and universitiese, providing clean drinking water, improving infrastracture etc have ended up in the pockets of selfish politicians. This too should arouse the church's prophetic ministry to speak against all manner of economic injustices in order for the poor to have their own share from the country's natural resources.

Having explored on the socioeconomic challenges in the history of Zambia from colonial to post-colonial 2017, the next chapter presents primary and secondary data on how the UCZ engages with socioeconomic issues in Zambia.

Chapter Six

6. The UCZ and Socioeconomic Issues in Zambia

UCZ' Mission Statement

> The United Church of Zambia, is committed to spreading the good news of salvation to the Zambian people and all nations in fulfilment of Christ's mission to the world. The UCZ envisions to increase the number of people saved and improve the quality of spiritual, social, economic and physical well-being (UCZ Strategic Plan, 2016: 20).

6.1 Introduction

Chapter five presented the socioeconomic challenges in Zambia from colonial period to post-colonial Zambia 2017. The chapter has evidenced that Zambia since the colonial days has been grappling with the problem of poverty. Having provided the existential problem in Zambia, this chapter constructed on the first sub research question *"How does the UCZ engage with poverty in Zambia?"* now presents the findings and interpretation of primary and secondary data. Thus we apportion the following themes, the UCZ's engagement with socioeconomic issues in Zambia; the UCZ and Prophetic Engagement; the challenges of the UCZ's prophetic task in Zambia. Then lastly we will draw the conclusion.

6.2 UCZ's Engagement with Socioeconomic Issues in Zambia

6.2.1 Charity Work

To understand how the UCZ engages with socioeconomic issues in Zambia, we conducted interviews, FGD, and analysed documents. In response to the question how does the UCZ engage with poverty in Zambia? The YCF in the FGD held with them remarked:

> The church does engage with poverty through some social visitations to sections[43] where the aged people are given some food stuffs, cloths and beddings. Once in a while, the church does visit the hospital and the prison with some food stuff. The church believes that not all patients in the hospital can afford to buy food, so the church comes in to see to it that patients have something to eat. The church also does some prison ministry, we know that some people out there have been abandoned by their families and because of this they end up starving in prison. As a way of fulfilling Christ mission, the church has been visiting the prison in order to alleviate the sufferings of the people (YCF, 2016).

Taking into account of the above, UCZUL3 also revealed that:

> The congregations have the social services committee that is responsible for poverty alleviation in the community and in some congregations, good portions of their annual budgets go towards that kind of support. But even then, they could be a way of redefining or refocusing on what these committees do, since they only focus on solving immediate problems. The committees could and

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[43] In terms of the structure of the UCZ, a section is the lowest court of a congregation lead by elders. Read the UCZ Constitution, 2014.

need to re-look at their functions so that they can be more effective (UCZUL3, 2016).

Utilising semi-structured interviews on how the UCZ engages with socioeconomic issues in Zambia, it was further revealed that the UCZ does not only engage with poverty at the congregational level but also at the national level through CDSJD. UCZSO3 highlighted that:

> The UCZ has a very big project in Mwandi[44] where we are giving out food relief because for the past weeks there has been a drought. We are giving 2,500 households some relief food. Apart from that 500 households are receiving money cash transfer in Mwandi area. The reason why we are doing this is because we don't want to give food to everyone and kill the local businesses. So the 500 (households) get the money weekly (K125 this week and 125 the next week till four weeks elapses), just to ensure that there is money in circulation to maintain business. In addition, we are also giving them farming inputs; fertilizer and seeds. We have also engaged an agricultural specialist to train the locals in sustainable agriculture (UCZSO3, 2017).

In the light of Korten's conceptualisation of the four generation strategies of development, this implies that the engagement of the UCZ with socioeconomic issues that affect humankind is far from being sufficient as will be reflected in the analysis section on page 125.

6.2.2 Education

Another engagement of the UCZ in poverty alleviation is through education, as briefly mentioned in chapter one. In response to the question about how the UCZ is eradicating poverty in Zambia, UCZSO3 commented:

> I think as UCZ we have many stories to celebrate. For example the UCZ is one of the churches that has been here for over 50 years and has the best schools. In the bid to engage with poverty, the UCZ realised that education is central. For example if you educate a child, he/she in turn will be able to take care of their parents and their siblings. So you can see that the UCZ is fighting poverty using that method (UCZSO3, 2017).

In addition to the above, a FGD with the MCF also revealed that "the UCZ engagement with poverty has its roots from the missionaries. When the missionaries came to Zambia, they got involved in various socioeconomic activities in order to eradicate poverty, they brought formal education that aimed at giving the local people knowledge and eventually help them come out of their poverty" (MCF, 2016). UCZUL3 also subjoined that:

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44 Mwandi is a district in Zambia in Western Province.

The UCZ has many Schools around, including primary and secondary schools and skills training schools in the field of agriculture. For instance, Chipembi School of agriculture is an institution that has participated in empowering citizens of this country with skills from way back up to now. So people who pass through this institution, graduate with skills that can help them start up their own lives. The only problem is that they start looking for jobs, meanwhile they could as well follow the philosophy of establishing themselves to become entrepreneurs in agriculture, where they can even employ others (UCZUL3, 2016).

In view of the above, UCZSO1 also appended that:

The UCZ has established schools beginning with primary to tertiary education. Our schools asks for very little as contribution towards school fees compared to other private schools. This is because our idea is to reach out to as many vulnerable people as possible, and if we can provide education to the vulnerable in society, then people will have power and be able to stand on their own in future. As the saying goes, *'knowledge is power'*. So, educating a boy or girl child, equals giving them power so that they can have a bright future that God wants them to have (UCZSO1, 2017).

6.2.3 Health

Apart from charity works and education, it was revealed that the UCZ also engages poverty issues from the Health point of view. According to UCZSO3:

The UCZ acknowledges that health is key to development because if people are not healthy, production is affected. So as a way of fighting poverty, the UCZ is engaged in health services. For example, the UCZ has been engaging in the fight against HIV/ AIDS. To show the seriousness of the church in the arena of health, the church has gone as far as creating HIV/AIDS Sunday, wherein, through preaching the UCZ talks about how to fight HIV/AIDS. The UCZ desires to see healthy communities in Zambia (UCZUL3, 2016).

Accordingly, UCZUL3 in trying stress how the UCZ seriously engage with health matters, he included that "in case you have not come across the UCZ policy on HIV/AIDS, then I will tell you that the UCZ is one of the few churches in Zambia that have shown interest in the fight against this killer disease by even formulating a policy. This for me is a clear indication that as a church we are quite committed to eradicate poverty through health delivery" (UCZSO3, 2017).

In view of the preceding, the FGD with the WCF also revealed that "the UCZ through its congregations is trying to fight poverty through health. At the moment there is a programme at Riverside Congregation where the church is supporting HIV positive people on ARVs. The church makes sure that food is bought for them, since a number of them are poverty

stricken and cannot afford a meal" (WCF, 2016). UCZUL3 further appended that:

> The UCZ has continued with its historical missional approach in terms of what was handed over by missionaries in providing social services in the areas of health. So, the UCZ runs a number of health institutions like hospitals, clinics, and health centres across the country that even supplement government efforts. In some areas like the Luapula Province of Zambia, the government does not have the facilities, and there, we have Mbereshi Hospital that carters for quite a vast area in Luapula. This hospital meets the contextual needs of the people in terms of health. In my view therefore, the church is making a difference because if the health facilities are removed from the communities, then the communities will be broken down and there would be no manpower to engage in productive living (UCZUL3, 2016).

In keeping with the above, UCZSO2 also pinpointed that "from the inception of the church, when we got united in 1965, the UCZ has put in place structures that would help to fight the scourge of poverty by building clinics and hospitals in the remotest parts of Zambia to carter for those people that could not afford to pay for their health services and at the same time could not even afford to come to cities and access medical facilities" (UCZSO2, 2017).

6.2.4 Analysis of the UCZ's Charity and Social Services Development Model

Taking into account of the above, it has been demonstrated that the UCZ engages in poverty alleviation through charity and social services like education and health. Much as this model of church engagement with poverty is appreciated, the study deliberate and argue that this model is inadequate because it does not pay attention to the root causes of poverty, and only treats the symptoms of poverty. If poverty is to be eradicated in Zambia, a more proactive model is needed that directs the church's efforts towards fighting what causes poverty. This has been demonstrated in chapter three, through the theoretical framework that underpins this study. In establishing the theoretical framework, the study has argued that the UCZ should go beyond charity and social services and be able to challenge powers, institutions, and policies that are responsible for the sufferings of the majority of Zambians. Utilising a supportive theory of development, Korten argues that charity "as a development strategy represent a contradiction in terms. Such approaches offer little more than a temporary alleviation of the symptoms of underdevelopment and should therefore not be confused with development assistance" (1990: 18, 1987: 148).

Utilising Korten's theory of development, we see that charity as a model to poverty eradication is not sustainable. Therefore, it is for this reason we argue that the UCZ should consider going beyond charity and engage a prophetic solidarity model that may enable her

to stand in solidarity with the poor through the engagement with systems, powers, institutions, and policies that enslave the poor. This is because, charity/social services in itself does not have the ability to retrieve the poor from their bondage. Wayne Ellwood exemplifies that "if you see a baby drowning you jump in to save it; and if you see a second and a third, you do the same. Soon you are so busy saving drowning babies you never look up to see there is someone there throwing these babies in the river" (1984: 38).

Moreover, from the liberation theology theory, it has been advanced that theology should be able to get involved in the struggles of the poor by engaging in political and civic affairs in order to get rid of the causes of poverty and injustice (Gutierrez, 1973). Drawing from this sub theory, it is true to state that there are things that limit the poor from developing socially, economically, and politically. Therefore, it should be the responsibility of the church to engage with such forces rather than putting more emphasis on charity.

In consonance with the preceding, the study further notes that there is a need for the church go beyond charity and social services in the fight against poverty. Drawing insights from the theory of mission from the margin, as discussed in chapter three, it is apparent that poverty is socially constructed by the powerful, thus the need to fight powers. Manchala climaxes that "when poverty and injustice are a creation of irresponsible assertion by oppressive powers, leading to the denial of life for many, then exposing, resisting, and transforming all forces that create such conditions is an essential form of Christian obedience" (2016: 318). Keum annexes that "the Church is called to make present God's holy and life-affirming plan for the world revealed in Jesus Christ. This means rejecting values and practices that lead to the destruction of community. Christians are called to acknowledge the sinful nature of all forms of discrimination and to transform unjust structures" (2013: 19). In comparison to Korten's notion of development and mission from the margins, liberation theory also calls on the church to be involved in the fight against poverty by resisting systems that exclude, dehumanise, and exploits. Basically, all theories utilised chapter three, reveal that poverty is socially, economically, and politically constructed. Therefore, there is a need for the church to engage with structures responsible for the poverty of God's people rather than paying attention to charity and social services.

In pursuant to the critique on charity above, the study suggests that the UCZ should broaden her engagement with poverty and begin to address the causes of poverty as demonstrated in chapter three. The UCZ should learn to address real issues and not symptoms. There is

need for the church to move beyond charity and social services. This is a view that was also intimated by one of the research participants, UCZSOM1 (2016), when he observed that:

> In terms of structures I want to believe that the UCZ has got structures that can deal with issues of poverty. But, critically looking at the involvement in the fight against poverty, I think our efforts are insignificant. This is because, if you talk about social services, in our congregations for instance, the social services committee is very much involved in giving hand-outs, meaning when people are hungry, a bag of mealie meal is taken to them. So it is like a welfare activity, where we are just trying to attend to immediate needs. This type of help is not even sustainable because when the bag of mealie meal runs out, they have to start begging again. So we have not really taken a path to empower those we are interacting with on that platform of trying to fight poverty. As a result of this, I would categorically say that our efforts are insignificant, they are not making an impact in terms of the fight against poverty.

Having discussed charity as one of the UCZ's missiological approach to poverty, the next section will look at empowerment and analyse it using prophetic solidarity model and supportive theories that undergird this study.

6.2.5 Empowerment

Apart from charity and social services, it has been revealed that the UCZ also engages with poverty through empowerment programmes. Through the FGD with YCF, it was revealed that:

> The church does not only give hand-outs to the poor, but the church engages also in empowerment programmes. Occasionally, the UCZ at our congregation organises empowerment seminars for small business people, in order to equip them with business skills, which they can use to effectively carry out their businesses. After these seminars those with already businesses running are given some top up on their capital to expand their businesses, while those without capital are given some small capital to start a business. The money that is given to these small business men and women is a revolving fund that needs to be paid back at some point without interest, that way, poverty is being addressed (YCF, 2016).

To further demonstrate the seriousness of the UCZ's participation in poverty eradication through empowerment, it was noted that the UCZ through her CDJSD has embarked on a number of activities. In the words of UCZSO3:

> The church has introduced Self-help groups to help people to be self-reliant. In this project we have three pillars, economic empowerment, social empowerment, political empowerment. Economically, we train women in entrepreneurship, to save money and to budget. In short we train women to be economically independent and to have a stable income so that at the end of the

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day they can save for the future. For example if they want to send their children to school, they get loans from one another, since they are able to save every week. If they want to withdraw their savings to address a particular challenge they have, then they do. Socially, we are very aware that our work is in a country where there is the aspect of culture as well as a lot of abuse (gender based violence and child defilement). For example in Zambia, we have been grappling with the issue of 'who is a child?' According to tradition, if a young girl reaches the age of puberty, she is considered an adult ready for marriage. But according to international instruments, a child is one who is under 18 years, and Zambia is a signatory to most of the international instruments like the UN Convention on the Rights of a Child. Because of such contradictions between customary law and constitutional law, we go out and conduct training programmes with the women about the legal provisions and some of the traditions in their societies, so that they are informed and better placed to respond to the social challenges as they arise. On Political empowerment, it is not about being a cadre, it is about women's ownership, women owning land, about women making their own decisions, among other things. For example, I am free to make decisions on my own sexual reproductive health. Long time ago when I was pregnant and at the edge of dying, my husband was the one who would decide if I should go for caesarean section. But this time around, we are saying no, because a woman also has rights, she can sign for her health. And suppose the husband is not there? What then? Basically, we are training our women to learn to stand on their own. So to achieve those three pillars, we work with the most vulnerable women who have come from nowhere and started businesses. Here in Lusaka we have women who have even started going as far as South Africa and China (UCZSO3, 2017).

In the light of the above, Korten's notion of development views this model of development as inadequate because it causes the recipients to develop a dependency syndrome on the donor. Utilising Korten's theory of development, we have analysed this model on page 129.

6.2.5.1 The Impact of Self-help Programme done by CDJSD

After learning about self-help programme as an empowerment programme that the UCZ is using to fight poverty in Zambia, we got interested to understand more thus we asked if the programme had any tangible impact on society. To respond to this, UCZSO3 narrated that:

Self-help programme has really made a very big impact in society because we have success stories. For example, the women in Lusaka have managed to buy a peanut butter making machine that has the capacity of making 200 KGs of peanut per hour. Just recently we sourced 40 bags of peanuts, which our women in Lusaka wanted to use to make peanut butter. But we did not make peanut butter because there was a business opportunity of selling unprocessed peanut at a good rate for profit making. Yet, I am receiving phone calls from the women telling me that some have sold 2 bags already. So we are waiting for the money and when we get the money we will re-invest it. From this, it is obvious that our women are being empowered economically (UCZSO3, 2017).

To authenticate on the impact of self-help programme, UCZSO2 also subjoined that:

> Self-help programme is really helping the vulnerable in society, especially the widows who have no one to support them. Through our programme, a number of them have been empowered to engage in different business activities and many of them are happy because they now have income to help them send their children to school and put food on the table. This is what we are calling going missional in our approach to ministry. For the UCZ, this is going to be a very big programme in all Congregations under the auspices of the Council of the World Mission, where you empower congregations especially individuals to know what they can do at whatever level where they might be. We want to believe that, that is where mission is, where the people are because what we want at the end of the day is to eradicate poverty (UCZSO2, 2017).

6.2.5.2 Analysis of the UCZ's Empowerment Development Model

Taking into account of the above sentiment, it is a clear demonstration that, the UCZ engages with poverty through empowerment. Taking into consideration of this model of development, at first glance it appears to be sustainable because it aims at empowering the local people to be socially and economically sound. But Korten's assessment of this model as reflected in chapter three is that "though it assumes a progressive empowerment approach, it often in practice constitute 'little more than hand-outs in a more sophisticated guise'. They bring a long term dependence on the assisting NGO to effect and give little more than lip service to the principle of self-reliance" (1990: 119). Korten further perceives that, the empowerment model "fails to take into account the factor of larger national and international systems through which local structures of power are maintained and against which even the strongest village organisations are relatively powerless" (1990: 120).

As rightly indicated by Korten above, this model fails to recognise that there are systems and policies that are responsible for poverty, thus the need to be addressed so that the ground can be levelled for the empowered people to thrive. This model fails to recognise that systems in most cases do play a role in the impoverishment of the local people. From Korten's observation, the local system is rendered powerless by national systems, meaning that even if people are empowered, if systems are not pro poor then, the poor will find it very difficult to grow socially, economically, and politically.

Drawing from Korten's theory of development, we argue that just as charity and social services are not adequate in the fight against poverty, the empowerment programmes done by the UCZ are also inadequate in the fight against poverty. This is because they only deal with symptoms without focusing on the oppressive systems from the national to the District

level. It is for this reason that we propose that in order for the UCZ's solidarity with the poor to be more effective, there is need for the church to go beyond empowerment programmes. The church should embrace a prophetic solidarity model that can challenge the socioeconomic and political structures and policies that negatively affect the poor Zambians. It is worth noting that it is one thing to give hand-outs and empower the poor, but it is another thing to see to it that the socioeconomic play field is levelled so that the poor can participate without being excluded. And, this can only be done if the church can begin to engage with the socioeconomic and political structures in Zambia.

Additionally, the study argue that the UCZ's model of solidarity with the poor done through empowerment is inadequate because it has not been translated into tangible socioeconomic transformation for the Zambian people. This is evident through available data suggesting that:

> The percentage distribution of the population by level of poverty in 2015 showed that 40.8 percent of the population was extremely poor, while 13.6 percent was moderately poor. The proportion of the non-poor was 45.6 percent. With the 2015 projected national population at 15.9 million, this meant that 8.5 million people lived in poverty, with 3.5 million of those living in extreme poverty. It is clear that economic growth did not translate into significant poverty reduction, especially in rural areas (MNDP, 2017: 5).

Conforming to the statistics above, it is evident that poverty levels are still very high in Zambia this calls the church to take her mission with the poor seriously by engaging a critical approach to poverty eradication that is informed by a prophetic solidarity model. While the study has submitted in this study that the UCZ should move beyond charity and empowerment programmes, this does not, however, mean that the UCZ should do away with this model. We draw attention to the understanding that it is natural that people at some point will find themselves in problems that will require immediate assistance and empowerment from the church. Therefore, the church should continue to engage at that level, but should also endeavour to go beyond that to ensure that her participation is more effective. In this regard, Korten asserts that "solidarity with the poor done through community projects only offers a temporary alleviation of symptoms of underdevelopment and contributes little to the ability of the poor people to meet their own needs on a sustained basis" (Korten, 1990: 119).

Taking into consideration of the above, the UCZ should come to a point of realisation that mission to the poor requires that the church goes beyond charity, social services and

empowerment programmes. This way, the church can prophetically engage with socioeconomic issues to foster real socioeconomic development for the Zambian people. This is what Keum hinted when he talked about what mission should entail with regards to the need for the church to engage systems, since:

> The context of missional activity influences its scope and character, the social location of all engaged in mission work must be taken into account. Missiological reflections need to recognise the different value orientation that shape missional perspectives. The aim of mission is not simply to move people from the margins to centres of power and to comfort those who remain in the centre by keeping people on the margins. Instead, Churches are called to transform power structures (Keum, 2013: 16).

In the light of the above, mission to the poor should recognise that there are power structures that are responsible for poverty and these evil structures can only fall if they are confronted, and not by charity, social services and empowerment. The UCZ is therefore challenged to position herself to start confronting powers for the betterment of the poor.

6.2.6 The UCZ and Prophetic Engagement

Having assessed how the UCZ engages with poverty through charity, social services and community development, this section deals with the UCZ and prophetic engagement. Utilising semi-structured interviews, FGD and document analysis, it has been revealed that the UCZ does engage with poverty prophetically, but her prophetic involvement is uncritical and confined to synod meetings and preaching in a church set up. When asked the question about how the UCZ engages with poverty prophetically, UCZSOM1 remarked:

> If we were to seriously define prophecy or being prophetic, in that sense, I would say to some degree, the UCZ is prophetic because there are certain things that we are doing. For example, we are trying to preach to the community on the need to uphold justice and unity, but we have not come out of the box to begin to address systems that are actually directing the affairs of our nation. This is because there are systems that are responsible for some injustices in our nation, but we rarely speak to them, and there, I think we are failing. In most cases we have hidden under the pretext that we are under CCZ[45] and when CCZ

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[45] CCZ is one of the ecumenical bodies in Zambia whose composition mainly are protestant churches and the UCZ affiliates to this body. "The Christian Council of Zambia was legally established in 1964" (Constitution of the Christian Council of Zambia, 1985). "It was successor to the Christian Council of Northern Rhodesia which was established in 1945 when its precursor, the General Missionary Conference, with both Protestant and Catholic representatives, ceased to exist, after being in existence from 1914 to 1944" (Constitution of the Christian Council of Zambia, 1985: 1). CCZ since inception has been driven by two objectives to socioeconomic transformation. Musonda, (2001: 227), tells us that, CCZ has two objectives: "To help encourage Christian leaders to attain a

speaks, we too have spoken. However, I don't believe that we speak, because in most instances, it is CCZ leadership that looks at issues without consulting us and then make statements. We have not as a church been engaged at the level where we should be proud of the statements that CCZ makes (UCZSOM1, 2016).

In keeping with the above sentiment, UCZSOM1 included that:

Even if CCZ was able to speak, CCZ does not have membership across the nation and there are things that we see that may be not apparent to CCZ. So from the prophetic point of view, these are issues that the UCZ in its capacity should deal with, given that we are a sovereign church. While we are affiliated to CCZ, we can still make supplementary statements about what CCZ has said. We have the right to do that even if it is just re-affirming or even clarifying, but we have never done that (UCZSOM1, 2016).

To further elaborate on how the UCZ engages with poverty issues prophetically, UCZSO2 remarked that:

Practically we have done so well but in terms of voicing out, we have not done so well. May be we are incapacitated, and need to do much on that. The role of the UCZ in voicing out on national issues has not been very active. In fact we have been very reactive instead of being proactive. So if we can revive that, then we can speak out so that the voice of the UCZ can be heard in Zambia. We are a big church, look how these small churches are all over marketing themselves. Why should we be failing when we have so many people with such rich theological backgrounds? For me, this is an eye opener for the UCZ to stop speaking within ourselves and begin to reflect on her prophetic role in the country, so that she can be effective in the fight against poverty in Zambia (UCZSO2, 2017).

To further understand how the UCZ utilises her prophetic mandate in the Zambian society, utilising a FGD, the MCF unveiled that:

Although the church as a whole has not been speaking out on matters of social justice, it has been speaking out at the congregation level through sermons. Normally, these sermons touch on fair justice. Also, the church has strongly voiced out on socioeconomic justice through sermons by saying that if there is no fair justice then things can begin to go wrong (MCF, 2016).

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more effective Christian Ministry in the Country; to promote the social development of the people in Zambia". Musonda further highlights that "objectively and functionally, the CCZ aspires for 'effective Christian ministry', 'social development of the people', an appropriate ethical-prophetic stand on all aspects of life, and for an intelligible, reasoned out approach to problems 'relating to the progress of the Kingdom of God and the development of the people of God" (2001: 228). In terms of its mission, the CCZ seeks "to work towards a holistic ministry to the people for the glory of God" (CCZ, 1997:3).

In addition to the aforestated, the FGD with the WCF hinted that, the voice of the UCZ needs to be strengthened in order to be heard in Zambia:

> As a church we are not doing much in terms of advocacy. The church should take advantage of the media to make her voice heard. Time has come that the church should come out from her closet and go public for the sake of the poor, because God is so much concerned about the poor. For years now we have not heard our leaders speak out on national issues, and we think it is not healthy because our church is a big church whose voice can influence certain policies that can eradicate poverty in Zambia (WCF, 2016).

In line with the above reflection, utilising a FGD with YCF, participants intimated that "it is very difficult to hear the UCZ voicing out for the poor in Zambia. As far as we are concerned we are not aware if the UCZ does speak for the poor, because we don't see it in the newspaper or even on TV like that of the Catholic. The challenge that UCZ has is that she does not have its own organized media to champion the cause of the poor" (YCF, 2016).

Taking into account of the above, it can be argued that, the UCZ's prophetic ministry is not active. The approach that the church has taken is that of speaking from within instead of directing her voice to systems and powers that are responsible for the suffering of the people. Drawing from the observations made by research participants, the study argues that, time has come for the UCZ to move away from this kind of approach (uncritical prophetic model), especially given that Zambia is currently engulfed with so many social problems that necessitate the church to address them through her prophetic ministry. The UCZ should attempt to strengthen her prophetic voice by going in the public space and offer positive criticism to the government for the betterment of the poor. The need for the church to be involved in public affairs has been demonstrated in chapters three where the study discussed prophetic solidarity model, mission from the margins, liberation theology, and public theology.

Utilising prophetic solidarity model, it has been detailed that, transformational prophetic engagement is not one that is confined to the pulpit but one that speaks to oppressors. This has been hinted by Logan (1988) that prophetic ministry confronts the evils of the time and speaks out against them without fear or favour. In addition to that, utilising a theory of public theology, Koopman tells us that, prophetic task "addresses what is perceived as the root of the problem…the critic names the devil who presumably underlies the various wrongs in society" (Koopman, 2009: 122). Taking into account of the preceding, we argue that, if the UCZ can take time to reflect on these words by Koopman, this may help her

prophetic ministry to be critical to engage with systems and policies that are not pro poor.

6.2.6.1 An Assessment of the UCZ's Prophetic Model- A Sample of Selected Pastoral Letters and Statements (2005-2016)

Apart from participants' views on the UCZ's prophetic model, utilising document analysis as a method for data collection, the study unearthed information from the UCZ Synod minutes to analyse pastoral letters and statements that boarder on the prophetic task of the church. From the UCZSEM held in May 2005, the church, in her pastoral letter addressed to the President, raised some issues that boarded on government priorities. In this letter, she expressed that:

> The Synod Executive congratulates the government for attaining the highly indebted poor countries (HIPC) completion point which has resulted in the debt cancellation of US$ 3 billion, but feels that government should channel part of the money saved in improving the road network in the country in order to boost nation-wide development (UCZSM, 2005: 27).

In consonance with the above, the church through the same pastoral letter hinted that, "during seasons with adequate rains people have bumper harvests, which at times go to waste due to lack of markets. Therefore, we urge the government to establish markets near communities to enable farmers have access to markets for their agricultural produce, as this will motivate farmers to increase production" (UCZSM, 2005: 28). To further demonstrate the UCZ's prophetic engagement through pastoral letters and statements, in December 2005, the church raised some concerns on the economy. Stating thus:

> The church notes with joy the macro-economic stabilisation of the economy, especially the strengthening of the Zambian Kwacha. However, the church is very concerned that the strengthening of the Kwacha is not accompanied by a significant improvement in the lives of the majority Zambians. The poor, especially women, children, the elderly, and handicapped continue to suffer. We call on government to increase efforts aimed at boosting the agricultural potential of our country. We call on government to protect the Zambian farmers from unbalanced competition from outsiders and ensure that all categories of farmers are assisted to contribute to economic growth of our country. Further, the church notes with great concern that the youth, 50% of whom are under 15 years, are faced with an uncertain future. We wish to call upon government to provide realistic opportunities to the Youth so that they become conscientious participants in our society. The youth must be provided with a forum for their voice to be heard (UCZSEM, 2005:77, 78).

To further demonstrate on the UCZ's prophetic model, in the UCZSFCM of 2006, the church tried to respond to the suffering of the people in Zambia in the statement that was issued on the state of the nation, where she noted:

Of recent, macro-economic indicators show that our economy has grown by at least 4%. The prices of copper has continued to rise steadily on the world market leading to the appreciation of our currency against major currencies. The new mining activities in North-Western Province have also brought a new lease of life to the industrial sector with good prospects for employment. Tourism has also picked up following the visit Zambia 2005 campaign embarked upon by our government. However, most manufacturing industries still remain limping as they face stiff competition from imported goods which are cheaper than the locally produced good. For instance the textile industry cannot compete with cheap Chinese products which have flooded most African markets. The advent of South African companies also has turned our country into a merchant state than a producer nation. Suffice to say that despite the gains made by our local currency, the benefits of this kwacha appreciation are yet to be felt on the ground. The price of fuel, food, clothing and other essential commodities still remain high or unadjusted downwards. School fees still remain high and many Zambians are still unemployed and poverty levels are quite high (UCZSEM, 2006: 100-101).

To show the UCZ's consistency in her prophetic mandate through pastoral letters and statements, in 2007, the church through her UCZSEM made a press statement on the state of the nation, focusing especially on issues that had to do with the sufferings of the people, stating that:

we the members sitting as Synod Executive Committee of the United Church of Zambia at Diakonial Centre from 2-4 December 2007, affirm the resolutions on economic justice, which sought strategies of breaking down the tenets of neo-liberalism for a faithful response of the church. We affirm that we are living in a world where there is so much pain and suffering and that for economic justice to take root, the following key factors have to be addressed by the church and government: *Unemployment*—whereby this has continued due to economic slavery and/or unjust economic practices; Inaccessibility to/of resources—whereby very few Zambians are afforded the chance to have access to Zambian resources due to unlevelled economic field; Issues of local and global capitalism—whereby the Zambian economy is still on the periphery and has not penetrated world markets, leading to poverty of ordinary Zambians because we cannot compete with other economies (UCZSEM, 2007: 58).

Conforming to the above concerns, the following year 2008, the church through her UCZSEM also made some observations on the state of the nation in a press statement as follows:

Importation of unskilled labour-The United Church of Zambia (UCZ) would like to add its voice to the public concern regarding the importation and employment of Asian unskilled labour at the expense of the unemployed Zambians. The church would like to request the government to give a public explanation on its decision to grant temporary permits to over 600 Indian nationals to work in the Smelter Project of Konkola Copper Mines (KCM). It is a source of great concern that the Immigration Department could agree to

issue temporary permits to the 'unskilled' Asian workers at the expense of qualified Zambians. With the high poverty levels lingering among Zambians, employment of locals in various industries could reduce poverty; *Food Security and Rising Prices*-The United Church of Zambia is challenged at the lack of food security in most homes. With looming global food shortages and rising prices, we feel the government must move in to address the problem at local levels. With the price of a 25kg breakfast fetching at ZMK60, 000 (now rebased K60) and a gallon of maize being sold at ZMK 10,000 (now rebased K10), most families cannot have access to the staple food. This is unfortunate, and the price of basic food is posing a great challenge to policy measures, such as tax exemption meant to mitigate the high cost of living. In rural areas the situation may be worse than we think. There are some households facing chronic hunger caused by factors such as unemployment, prolonged illness, and loss of productive members to HIV/AIDS, and high cost of agriculture inputs. The importance of food to sustain lives cannot be underestimated. Hence we call upon the government to put food security as top priority and subsidise agriculture inputs as a way to increase food production grown by emerging farmers' country wide. This will ultimately reduce the issue of food relief hand-outs; *Fuel Price Increase*-The impact of fuel price increases on the cost of living and manufacturing industries cannot be ignored. Fuel is a catalyst to various services provided by various industries and its increase each time affects the consumer negatively. The current global prices of oil have hit a record high of US$ 116 about ZMK 406,000 (now rebased K 406) per barrel. We call upon the government to set up strategic oil reserves that could be sustained for longer periods until prices are stabilised. We note that the recent increase of fuel by Energy Regulation Board of 7% to US $2 per litre is one of the highest price in the world. This price spiral of fuel will hurt the poor who will fail to access the basic commodities and perpetuate poverty (UCZSEM, 2008).

Again, in 2009, the church, issued a press statement through her UCZSEM and the following issues were raised:

> *Fuel shortage*-As a church, we note that there has been a number of inconsistent statements issued by government over the availability of fuel especially at this time of the year when farmers seriously need the commodity and yet there appears to be no steps taken to have sufficient fuel reserves which makes the nation to be in a very vulnerable state; *Land distribution in Zambia*-While we as a church appreciate government efforts to attract investors, we are also concerned with the distribution of land, which we believe should be done cautiously for the benefit of indigenous Zambians and their posterity. The government must not allow a situation where villagers are displaced from the ancestral land to give way to investors of any kind. Any investment in any area must be for the benefit of local populace. We call upon royal establishments in various chiefdoms to guard against land grabbing and protect their subjects against unscrupulous investors (UCZSEM, 2009: 57-58).

In the year 2010 the church through her UCZSFCM, wrote a letter to the President, where she raised two important issues.

Investment-The Synod is saddened by the lack of transparency with regards to foreign investments. We therefore exhort you, Mr President to ensure that foreign investments be done in a transparent manner so that the wellbeing of the Zambian people is always put in focus; *Relationship between Church and State*-We are saddened by the recent acrimony between some sections of the Church and State. The Synod calls for warmer relations between the Church and State as partners in development of this country bearing in mind that the state alone cannot meet all the needs of the people of Zambia. The Synod however, affirms the church's prophetic role in the country and shall not relent to speak out whenever the values of justice, peace, love and honesty among others are threatened by those in both private and public office. We therefore implore you your Excellency to encourage dialogue and to be open to criticism (UCZFCM, 2010: 150-151).

In 2012 in the letter to the President, the UCZSFCM tabled the following concerns.

The meeting of Basic Needs-Your Excellence, the Synod recognised your effort in wooing investors to Zambia as one way of creating jobs. However, we are very concerned about the non-availability of sufficient job opportunities for our people in spite of the efforts. We believe that parties are elected into office to, among other things, provide job opportunities for the citizens so that they can look after themselves and their families, advance their lives and contribute to the nation. We call on your government to be in a hurry to create job opportunities for our people by ensuring that private and public investments and projects are re-aligned to provide for sustainable, meaningful and long-term jobs. In addition, the processes of empowering Zambians to own businesses need to be simplified. Connected to this is the fact that our people want to have their basic human needs met. As government, the inadequacy and cost of basic needs for our people is something that should raise concern and call for greater effort to ensure that our people have access to plentiful and affordable health care, shelter, transport, education, food and drink; *The Youth Problem*-Your Excellency, the incidence of youth problems whereby they are left to fend for themselves in the streets of Zambia without meaningful lives has reached alarming proportions. This has resulted in increased social evils such as street thefts and rape of young children and women. We urge your government to move quickly and provide meaningful empowerment programmes for our youth. Your Excellency you may wish to know that the United Church of Zambia has partnered with government in the provision of health, education and other social services for a very long time. Much as the church may wish to do much more, financial resources are the major limiting factor. We therefore appeal for your intervention for increased and timely grants from your Government, in particular for the Chipembi Farm College which does not get any support from the government (UCZSFCM, 2012: 244).

In 2013 the church through her UCZSEM wrote a letter to the President and two concerns were raised. The letter reads, "the UCZ is concerned with inadequate medical supplies, trained medical personnel and the poor attitude of some of the available staff in these institutions; further we are concerned with the food security of the nation which was being threatened by the partial drought and pest attacks experienced in the season. We appeal to

you the President to ensure that food stocks available in the country is managed prudently" (UCZSEM, 2013: 64).

In 2014 the UCZSEM in a letter to the President praised the government at the same time raised some concerns on:

> *Job Creation*-We congratulate you, your Excellency for the massive development projects which your government has embarked on resulting into job creation. Notably, road construction, creation of new districts and opening of new mines; *Performance of the kwacha*-As a church, we are concerned about the fluctuation of the Currency against the major foreign currencies, and hope that the government would do everything possible to correct the situation; *Non adherence to the country's tax laws by some investors*-As a church, we have noticed from media revelations that there were evasion of tax by some foreign mine entities working in Zambia, which was a sad reading. The church therefore appeals to the government to ensure that foreign company owners are made to comply with existing tax laws (UCZSEM, 2014: 243-244).

In 2015 the UCZSEM through its loyal letters to the President raised one major issue, pinpointing that "from January to date, the leaders of the UCZ have remained concerned about the decline of the value of our Zambian Kwacha against the dollar. This has led to an increase in the cost of living among our people. In this regard, our appeal to you, your Excellency is that serious measures be put in place by government to address the situation" (UCZSEM, 2015: 73). In 2016, the UCZSFCM made some observations on the state of the nation through its press statement, highlighting that:

> The Synod of the UCZ is satisfied by efforts by the Government to improve transport and infrastructure, but cautions against contracting unsustainable debt and a return to the debt trap of the past caused by a new form of structural adjustment; The Synod meeting calls on the government to protect the poorest, weakest and most vulnerable in society; The Synod urges the government to provide an enabling environment for both employment-creators and seekers. The meeting regrets that the macroeconomic growth enjoyed by Zambia over the past decade has not been translated into increased formal employment. Therefore, the Church urges the government to take further steps towards greater diversification of the economy with less dependence on the export of raw agricultural or mineral primary commodities but to add value to them here at home (UCZSFCM, 2016: 269).

In the same meeting (2016), the UCZSFCM wrote a letter to the President, in which she said:

> Your excellency, in the economic sector, we are encouraged by your efforts resulting in the recent appreciation of the Kwacha, the favourable ranking of our economy by international bodies, the curbing of maize and mealie-meal smuggling and the improvement of the nation's transport, communications and infrastructure. However, your Excellency, we pray that your government

continues to work hard to reduce the gap between the rich and the poor. As a church, we are alive to the fact that many vices, including political violence, are fuelled by poverty. We know that many of our youths patronize political rallies as a way of earning a living. We also caution your government against contracting unsustainable economic debt, so we avoid a return to the debt trap of structural adjustment of the past. While financial prudence is essential, the church condemns the use of austerity as an ideology and an economic tool. Care must be taken to protect the weak, poor and vulnerable. We also value the introduction of a minimum wage which allow our people to live and support their families with a decent standard of living. We would request that the government consider index-linking the minimum wage in some way, so that it keeps in line with the reflection of the cost of living, as the Lusaka Basic Needs Basket now stands at almost K5,000 per month, while the lowest minimum wage still remains at K750 (UCZSFCM, 2016: 269).

In view of the presentation above on the UCZ's prophetic engagement, the section has detailed that the UCZ through her synod meetings engages with the state through pastoral letters and statements. In the next section, the study analyses the UCZ's prophetic task utilising prophetic solidarity model and its supporting theories.

6.2.6.2 Analysis of the UCZ's Pastoral Letters and Press Statements

The preceding section has discussed how the UCZ engages with poverty prophetically. Looking at the content of the pastoral letters and press statements, one is meant to believe that the UCZ is on course with the prophetic task especially given that from time to time she engages the President on various issues through pastoral letters that boarder on the livelihood of the Zambian people. However, in our view, this kind of approach is what can be referred to as prophecy accomplished from within, because it is not public and excludes the poor for whom the church claims to be advocating for. Utilising prophetic solidarity model and Korten's theory of development as explained in chapter three, the poor can only be involved if their stories are told in the public space. This is so because, when their stories are brought to the public, the poor are then conscientised and able to engage in social movements that may put pressure on the government to amend certain policies to accommodate the poor in the economy (Korten, 1990 and Koopman, 2006). The other doubt that we have on the UCZ's prophetic model of letter writing is that, there is no certainty as to whether these letters actually reach(ed) the President. In view of this, UCZSOM4, in response to the question about the letters reaching the President or not, he stated that:

The pastoral letters are compromised and I doubt if at all they even reach the President, but if they do, the question is how many Zambians will access that

information that is contained in those letters so that they can say this is what the UCZ has said on such and such a matter. Further, if the letters do reach the President, I doubt if the President has ever responded to those letters. So, what I have seen in many years that I have been in ministry is that the UCZ seems not to be doing well in her prophetic ministry (UCZSOM4, 2016).

In addition to the above submission about pastoral letters reaching the President and if feedback is given, UCZSOM2 stated that "I am not too sure because I have not carried out a research to find out if at all those letters reach the President, all I have seen in the Synod meetings is that the meeting would request for letter writers to help and write a letter to the President but for the response from the President, I have not seen that" (UCZOM2, 2016).

In the light of the responses above, the conclusion arrived at is that, the approach being used by the UCZ to engage prophetically is something that is done within the walls of the church. It is therefore difficult to expect that from such an approach, poverty can be eradicated. The approach of letter writing has proved futile because ministers within the UCZ, like one of the research participants interviewed for this study, was clueless as to whether the letters reach the President or not. This is to say, the letters and statements coined in Synod meetings are just a mere academic exercise. This kind of prophetic engagement has been critiqued also by Chang-Hoon Kim (2006: 146) in his paper on *Prophetic Preaching as Social Preaching*, where he asserts that prophetic preaching should always recognise that:

i.   The Church is not a closed community; that is, the Church can influence and influenced by the society of which it is a part;

ii. All social and political events that happen on the earth are finally related to God who rules over the world.

What can be deciphered from Kim's observation is the detail that the church, in trying to practice prophetic ministry, should understand that she should not be separated from the Community and focus solely on religious matters. The church should be able to engage with matters that affect the wellbeing of the people in the community, because "prophetic preaching on social issues should not remain in the realm of the Church. Prophetic preaching should often proclaim God's will on current issues in the public market-place for the purpose of awakening the consciousness of the nation. For this, preachers can visit local or national governments or utilise the mass media" (Kim, 2006: 147).

In keeping with Kim's observation, while utilising prophetic solidarity model, the Kairos Document South Africa documents that, transformative prophetic engagement include "a call to action and not theoretical understanding of the signs of the times. It is critical of the status quo and calls for repentance and change. It confronts the evils of the time and speaks out against them in no uncertain terms. It denounces socioeconomic injustices and announces an inclusive society (Kairos Document, 1986). To further critique the UCZ's prophetic model, utilising Korten's theory of development, the study argues that, for the UCZ to be effective in her prophetic engagement with poverty, there is need to embrace the fourth generation strategy of Korten, which is:

> Informed by a theory of action that identifies an inadequate mobilising vision as the root cause of contemporary development failure…the focus of the fourth generation is on communication of ideas and information through the mass media, newsletters, recorded media, school curricular, major media events, study groups and social networks of all types to energise voluntary action by people both within and outside their formal organisations in support of social transformation (1990: 121).

In the light of Korten's theory of development, it can be argued that, true prophetic ministry should be able to communicate ideas publicly so that the oppressed can be conscientised. In this manner, the poor are empowered to engage in demonstrations that may put pressure on the government and other institutions to re-visit certain policies that disadvantage the poor. So the UCZ should endeavour to make her position known in the public to expose systems responsible for the oppression of the Zambian people. This is in line with what Hendricks (2006) explains about Jesus' prophetic ministry that exposed powers. Thus, he pinpoints that Jesus exposed powers:

> By calling the Roman military presence in Israel exactly what it has proven to be to his people: a destructive, demonic, unclean presence. In other words, in perfect prophetic fashion, Jesus causes the demon to be known by its name. He speaks as a prophet should speak: boldly and on point, identifying the demon in no uncertain terms. He blames the people's plight not on the victimised, but on the victimisers, the Roman legions. He cuts through all excuses, obfuscation, and mealy-mouthed explanations to tell the people the unvarnished truth (2006: 147-148).

In line with the above, utilising the theory of liberation theology, Rowland also reflects that "in liberation theology, the poor are *conscientised* to begin to see themselves as subjects of their own history, as being able to take their destiny in their own hands" (2007: 19). Taking into consideration of the preceding on what prophetic task entails, it is evident that

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transformative prophetic engagement sides with the poor by telling their stories and confronting powers. The UCZ is therefore challenged to move from her uncritical prophetic approach of writing Pastoral letters to the President, which ends up buried in Synod minutes. The UCZ should try to write open letters that can be accessed by citizens on newspaper, facebook, radio, television and other forms of communication. This, we perceive as constituting the real meaning of being prophetically in solidarity with the poor.

6.2.6.3 Challenges of the UCZ's Prophetic Model

6.2.6.3.1 The UCZ Structure of Governance

Having assessed how the UCZ's prophetic task is organised, this section focuses on the challenges that hinder the UCZ's prophetic ministry. Utilising the FGD with the MCF, the study engaged participants to get their views on the challenges of the UCZ's prophetic task. To this, the MCF revealed that:

> It is very difficult for the local Congregation to speak for the poor in the area because the church is structured in a hierarchical manner. The structure of the UCZ has made it very difficult for individual clergy to speak for the poor within their area of operation because there is the chief spokesperson who speaks on behalf of the church. If the minister attempts to speak and he/she is noticed by the high office, he/she might face a disciplinary action. Because of this, our ministers would prefer to keep quiet even if things are not good. To make the voice of the UCZ heard, there is need to restructure the church so that the minister at the congregation level is empowered to speak for his people in the area, rather than wait for the spokesperson of the church to make a statement on national issues. If this is done, then the church will be able to make an impact in communities and people would be able to say here is a church that can stand with the poor and denounce all manner of injustice (MCF, 2016).

In addition to the above opinion, UCZUL2 noted that:

> What hinders the prophetic voice of the church is the system of governance. Where it is critical for the church to speak, the person to speak on behalf of the church is the General Secretary, and this for me, is not adequate for the day to day functioning of the church, especially in terms of having this prophetic voice. Probably the more adequate approach would be to empower people wherever they are to engage with evil structures. They should be empowered to have a voice to speak whether it is at District level/ village/ city, and the church should not wait for the General Secretary to come and speak on behalf of the church in the Districts. Actually, people in the Districts need to confront issues on a daily basis, but the governance system of the UCZ has taken away the voice from the people who should actually speak. Besides, the minister has not been empowered to speak prophetically, and if one speaks on national issues, the church can even discipline him/her. This as such has forced the

people remain silent even if there are some socioeconomic and political oppression in the country, for fear of being disciplined (UCZUL2, 2016).

In further show some grey areas in the structure of the UCZ in relation to the prophetic task, UCZSO1 annexed that:

> From what I hear people say about the church, I think what has hindered our prophetic ministry is the bureaucratic nature of the UCZ, which prevents even the church from voicing out concerns about some socioeconomic and political issues in the country. 'You know the system of the church, you cannot just rise up and say let us address this issue, you have to call for meetings and time is going and people are dying, people are hungry and you have to wait for meetings to discuss and agree on certain things before you make a statement. In view of that, people are complaining that this kind of system has made the UCZ's prophetic voice not be heard in Zambia'. The UCZ is a big church that can influence government policies but we have not taken advantage of our status in the nation to try and really engage at the highest level with the socioeconomic issues in the country (UCZSO1, 2017).

To amplify on the aforestated, UCZUL3 noted that:

> The UCZ prophetic voice has been weakened because we tend to work through ecumenical structures[46], this has greatly hindered us to be our true selves in terms of our prophetic approach. Being a national church, our voice could be heard or made on issues of socioeconomic and political challenges surrounding the Zambian people at the national level. We could have developed systems by now where we would have had the consultations or the information processes from the grass root up to the policy makers and eventually make our position on certain issues affecting our people (UCZUL3, 2016).

Taking into account of the foregoing, it has been suggested that, for the UCZ's prophetic task to be effective in Zambia "it is important that the church should review the way the UCZ is governed and the way she relate with external organisations because the church should not always wait for CCZ to make statements on national issues while things are getting out of hand. This kind of governance, in my view, is outdated and western because the church is managed as a corporate organisation, and as such it renders her prophetic voice to be weak" (UCZUL2, 2016).

In keeping with the conversation above, it is evident that the governance system of the UCZ has a bearing on why her prophetic ministry has been weak in Zambia. To demonstrate the church's need to review her structure, Daniel, reflecting on the Church in the USA reveals

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[46] The UCZ falls under the governance of the CCZ and most of the times the Church speaks through the mother body on critical issues affecting the nation (UCZUL2, 2016).

that:

> The Protestant' national offices spread their reach into every field, from liturgy to gender equality, to disaster relief. But as they seek to halt decades-long declines, a number of denominations are trimming their branches and tending to their roots: local Congregations. Many are moving to decentralise power, shifting resources and responsibilities from national headquarters and elected Church wide assemblies to regional bodies and local leaders…there used to be a mentality of: as goes the national office, so goes the denomination…Church leaders are finally getting the idea that the future of their denomination are tied to the vitality of their congregations (2012: 14-15).

Conforming to Daniel's observation, it has been noted that the Church in America is coming to a realisation that there is need to decentralise power to the local leadership. This is what UCZUL2 also signalled that, the UCZ should stop speaking through CCZ when it comes to speaking for the poor because this has hindered the voice of the church. From the participants' views and literature, it is clear that if the UCZ desires to enhance her prophetic ministry, there is need for her to seriously review her structure of governance.

6.2.6.3.2 Lack of Experts to do an Informed Socioeconomic and Political Analysis

To further demonstrate on the UCZ's prophetic challenges, utilising semi-structured interviews it was revealed that the UCZ has found it difficult to engage prophetically because of lack of scholarship among the clergy that can do a socioeconomic and political analysis. To this, UCZSOM4 noted that:

> The UCZ prophetic voice has been weak because of lack of proper human resource management. For the church to have a prophetic voice, she needs to analyse what is happening on the ground socially, economically, politically and religiously. Currently we don't have a department apart from the research department at the UCZ University, which I feel is more focused on academic research that can do analysis on behalf of the church to advise the Synod office on what is happening in the nation. In this manner, the church can make her position on certain matters affecting our people. I feel time has come for the UCZ to review her structure by, firstly coming up with a committee of experts in critical fields, composed of both the clergy and the laity, who can from time to time help the church to analyse various issues that the nation is faced with and eventually make the church's position heard. Secondly, if this cannot be done, then the church can and should improve on the CDJSD, in that, we can create a subcommittee under CDJSD that can be helping us (the church) with research on various socioeconomic and political issues in Zambia. In this manner, I feel the General Secretary who is the spokesperson of the church can also be empowered to go on TV or Radio, and print media and make the views of the church known to the nation, which in turn may lead to the voice of the church to be appreciated by the poor (UCZSOM4, 2016).

In the light of the observations above, it is clear that the church cannot be effective in her prophetic ministry if she does not have experts to do a socioeconomic analysis in the Country. In concurrence with the participants' views, it was noted in chapter three that "a prophetic theology must know what is happening, analyse what is happening (social analysis) and then interpret what is happening in the light of the Gospel (Kairos Document, 1986: 63). Utilising prophetic solidarity model, the UCZ's prophetic engagement should be technical, as articulated by Koopmans that "technical analysis implies that with the help of *appropriate experts*, thorough analyses are made of complex public problems and challenges. This technical discourse facilitates more credible and adequate response by churches to complex and sophisticated public challenges" (2016: 1145). In essence, the church needs to deliberately invest in the training of the clergy in critical disciplines like economics, development studies, political science, law and sociology. In this way, they can act as resource persons, engaging in some theological reflections on the state of the nation in order for the voice of the church to be heard, backed by facts.

6.2.6.3.3 Inherited Missionary Theology

As demonstrated in chapter seven on missionaries' theology and development, UCZ being the union church of different missionary societies has inherited a model of church's engagement with poverty that focus so much on soul wining, charity, social services and community development. Thus, it can be argued that inherited missionary theology forms another reason as to why the UCZ's prophetic task has been weak. To this, UZCSOM1 remarked:

> The UCZ's prophetic mandate has been compromised as a result of how we have perceived mission. We have looked at our involvement in the happenings in our society from a very narrow perspective. When we talk about evangelism, what has been our interpretation? Maybe we are focused on telling people Christ died for you. I can tell you that today we are enjoying very healthy numbers in terms of the population of the church, so we focus on that. However, we need to go beyond that and broaden our interpretation of our mission and even our theology needs to be expanded, we need to broaden that so that when we deal with issues, we are able to say what is God saying about this? Yes we have social services committees in our church where people come and ask for transport money and food, which we give them. But how does this impact on the fight against poverty, seeing that poverty as we have established in the beginning, is an evil that is very alive amongst us and our job is to fight against evil (UCZSOM1, 2016).

In pursuant to the sentiment above, UCZSOM3 appended that:

> Theology of the missionaries has a bearing in the way we do mission, they never emphasised so much on socioeconomic issues, and their focus was to win souls and do some charity work. Also for them there was a separation between the sacred and the profane, the church separates herself from social, economic and political issues. So that is holiness in a shallow sense, instead of looking at everything that surrounds us. Our church has lagged behind because of missionary orientation. There is therefore need to radically look at the church's theology on poverty. As the UCZ, we have not critically reviewed what has been passed on to us by the missionaries, instead we have maintained the same theology and mission (UCZOM3, 2016).

Utilising the theory of public theology as outlined in chapter three, the UCZ needs to reimagine her theology to enhance her prophetic task. Brereton (2015) says that, the Church should occupy space in the public sphere and be able to use that space to engage public issues that borders on all aspect of human life in the bid to seek for a just community. Le Bruyns (2015) annexes that, public theology challenges the church to take interest in public matters, the church should not be restricted to its ecclesiastical walls.

6.2.6.3.4 UCZ-State Relations

The position of the UCZ on church-state relations is explained in article 17 (B) where it is stated that "The UCZ shall have the right to be free in all spiritual matters from the direction or interference of any civil or military government" (Constitution, 2014: 30). In view of this article, the UCZ's church-state relations in theory, emphasises on the autonomy of the church, this can be seen in the subsequent sub section of article 17 of the UCZ constitution which states that "The UCZ reserves the right to comment on matters of national interest without necessarily consulting any other body or authority" (UCZ Constitution, 2014: 30). In keeping with what is enshrined in the UCZ constitution, it can be argued that, the UCZ in theory is a prophetic church but in practice, the church seems to suggest a cooperationist[47] type of church-state relations[48]. The UCZ's cordial relationship with the State can first be located in the history of Zambia where we see the clergy incorporated in

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[47] The Church and State are not opposed to each other; both are in the service of human beings, so between them there must be dialogue, cooperation, and solidarity. The Church and State are divinely ordained and are intended to reinforce each other in a symbiotic relationship. Although this mutual dependence between Church and State is inevitable, each has a distinct role and is not to invade the jurisdiction assigned to the other within the created order (Esbeck, 1986: 398).

[48] Kumalo refers to this as 'uncritical acceptance of Church-State relation' where the State and the Church is one and the same thing. Read more from Kumalo, R. S. 2009. 'The People shall Govern 'the role of the Church in the Development of Participatory Democracy in South Africa. *Scriptura*,101 (2009), 246-258

government as reported by Hinfelaar that:

> Most church leaders at independence supported the UNIP government and as such, a number of clergy were promoted to high public offices for example Rev. Jalabafwa Chipeso, of the United Church of Zambia (UCZ), became Lusaka Rural District Governor; Rev. Merfyn Temple, also of the UCZ, worked in the Land Resettlement Office, while his colleague, Rev. Mwape, sat on the National Commission on One-Party State in 1972 (2008: 131).

Another example to demonstrate that the UCZ's church-state relations has been compromised is located in the recent development in a letter dated 8th October, 2018, where UCZ was directed by government to spear ahead prayers on 18th October, 2018[49]. In the light of the above, it can be deduced that the UCZ's prophetic position which is well articulated in the constitution has been underplayed as a result of adapting 'State Theology'[50] and 'Church Theology'[51] as detailed in the Kairos Document South Africa.

To further demonstrate that the UCZ's adopted church-state relations has compromised her prophetic mandate, UCZUL1 remarked that:

> The prophetic voice of the church is weak because as a church, we are still shaped after what was handed over to us by missionaries. Only now are we able to speak of theology in our own context, but initially we just adopted what was handed down to us, that is, the kind of theology that respects the government so much that it works hand in hand with the government. So one has to be very careful each time he/she wants to say something against the government. We have inherited a theology that supports the status quo. When you talk about the missionary societies that came to Zambia, they were supported by their government and therefore would not want to say anything against the government (UCZUL1, 2016).

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[49] See the letter on Appendix 11 for details page 236

[50] State Theology was defined by theologians in the apartheid regime in South Africa as simply "the theological justification of the status quo with its racism, capitalism and totalitarianism. It blesses injustice, canonises the will of the powerful and reduces the poor to passivity, obedience and apathy. You can read more from the Kairos Document South Africa, 1986, pages 49-53

[51] Church Theology is a theology that is aware of the prevailing circumstances in society but fails to engage in an in-depth analysis of the signs of the time. Although it uses ideas from Christian tradition, it uncritically applies them to the context. It lacks social analysis. In the context of South Africa in the apartheid regime, Church theology tended to make use of the absolute principles like reconciliation, negotiations, non-violence and peaceful solutions and applied them indiscriminately and uncritically to all situations. Thus 'Church theology' pays very little time to analyse what is actually happening in society and why it is happening...Church theology fails to develop a social analysis that would enable it to understand the mechanics of injustice and oppression. You can read more from the Kairos Document South Africa, 1986, pages 55-60.

In keeping with the above, it can be argued that the UCZ has taken a *non-confrontational approach* to national issues. To this, UCZUL3 when asked about UCZ's church-state relations, remarked that:

> I don't know if it is out of our interpretation of our evangelical pastoral approach, because we tend to have consultative and inside door approach instead of doing our prophetic ministry outside, so *we go unnoticed and are not seen by the public*. In other words, this policy of '*don't criticise me in the media,* come and counsel me in the office' is the kind of ministry that the UCZ has adopted. But then, it is high time we came out of it and make the church's prophetic voice to be heard and noticed in Zambia, and work towards liberating the poor from their predicaments (UCZUL3, 2016).

In addition to the observation made by UCZUL3 above, UCZSOM3 (2016) annexes that "the UCZ in many cases has been *pro government* and this is as a result of the precedent of our fathers and mothers who were even co-opted in government, thus making it difficult in that 'how can you bite the finger that feeds you.' It is from this background that the church has been passive because it is one with the government". More so, UCZSOM3 relates that:

> If you have been following our senior leaders in the church, like in Synod meetings or even Presbytery 'church-state relationship' has not been well defined, you will notice that we have not drawn the line where we should voice out and reject certain things that government is doing that disadvantage the poor. We still feel our responsibility as a church is to always support the government of the day even if the government becomes oppressive and their policies are not pro poor. I don't think we should be praising them and become praise singers for the government of the day. Instead, we should learn to confront evils perpetrated by the government, for that is why the church is there in the first place to be a voice for the Voiceless (UCZSOM3, 2016).

Taking note of the sentiment above, the point being stressed here is that, the UCZ's prophetic voice has been affected because of some traditions received from missionaries who adopted a cooperationist model of Church-State relations. The UCZ in practice, seems to propose a position whereby there is *no confrontation* between the church and powers. This approach has made the church to keep silent on a number of national issues affecting the majority Zambians. This passivity is an attempt for the UCZ to maintain her cordial relationship with the State.

In the light of the discussion above, from participants and what has been discussed in this section under entry of missionaries in Zambia and their participation in development, we can safely say that, the path the UCZ seem to have taken with regards to socioeconomic development is that of charity and community development while remain passive

prophetically. This claim of the UCZ being prophetically passive can be justified by the statement of a senior officer of the UCZ who distanced the church from a prophetic statement that was made by the three church mother bodies that met in Zambia to castigate the government on political tensions in the nation, especially on the arrest of the opposition Leader Hakainde Hichilema who was charged with treason. The UCZ distanced herself from that prophetic voice of the three mother bodies, as seen from the report below:

> The United Church of Zambia (UCZ) has distanced itself as having played a role in the drafting or issuing of statement by the three Church Mother Bodies that declared Zambia as being in a dictatorship. In an interview UCZSO1 observed that the UCZ was not aware of it and did not take part. "Ourselves, we were in Kabwe and these things we just read them in the media… We are still trying to consult within ourselves as UCZ because we feel if matters are in court we may be cited for contempt of court…the church is reserved to comment or debate on matters that are being handled by the court… the UCZ is praying for the preserve of the unity of the nation in the spirit of one Zambia, one Nation…if the church had any statement or position to make, it would be made through the General Secretary. For now we are reserved, but we appeal that we live in unity and God is still in control (Mwabantu News June 19, 2017).

In view of the statement above, there is no doubt that the UCZ's prophetic ministry has been heavily affected by a model that seeks a cordial relationship with powers that be. From the observations made by participants, we submit that the UCZ cannot afford to continue being passive in the fight against poverty in Zambia, time has come for her to rise up and take her prophetic ministry seriously.

6.3 Summary of the chapter

Based on primary and secondary data, the chapter has discussed how the UCZ engages with socioeconomic issues in Zambia. Firstly, the chapter has established that the UCZ engages with poverty issues through charity, social services (education and health) and community development. Secondly, the chapter has detailed about the UCZ's prophetic model of engagement with poverty. It has been discovered that the UCZ's prophetic model is not life giving because it is restricted to the walls of the church thus failing to show solidarity with the poor. Thirdly, after assessing the UCZ's prophetic model, the chapter looked at some of the challenges that hinders the UCZ to embrace a prophetic solidarity model in her engagement with poverty.

Having assessed how the UCZ engages with socioeconomic issues in Zambia, the following are the key findings the study has drawn;

i. The chapter has indicated how the UCZ engagges with poverty in Zambia through charity, education, empowerment programmes and uncritical prophetic engagement. This kind of engagement has been inherited from missionaries since the UCZ is a union church of missionaries. The chapter after reflecting on this model of engagement has noted that, the UCZ's engagement is indequate thus the need to embrace a prophetic solidarity model that may empower her to engage with systems, powers, structures and policies that construct poverty in the Zambian society.

ii. The chapter has unveiled some challenges that the UCZ has with regards to her prophetic task. Her challenges borders on the structure of governance which needs to be reviewed; lack of qualified experts who can help the church to analyse socioeconomic and political issues in the country to help the UCZ speak from an informed position; and lastly, the UCZ's prophetic task has been affected by inherited theology from missionaries that focuses much on soul wining, charity, social delivery and community development. Taking into account of this theology, the chapter has hinted that the UCZ needs to reimagine it in order to enhance her prophetic ministry in Zambia.

iii. The chapter has pinpointed that the UCZ has a well stipulated position on church-state relations that may help the church to engage with poverty prophetically but it has compromised by adopting a co-operationist model of church-state relations that has made her to be one with the state.

Having assessed how the UCZ engages with socioeconomic issues in Zambia, the next chapter will be constructed on the second sub research question to trace the UCZ's theological and missiological position in the history of the church in Zambia.

Chapter Seven

7. Tracing the UCZ's Theological and Missiological Position on Poverty in the History of the Church in Zambia

7.1 Introduction

From the preceding chapter, the study discussed how the UCZ engages with poverty in Zambia. This current chapter, constructed on the second sub research question *"what*

theological and missiological position that informs the UCZ's approach to poverty alleviation in Zambia?" will attempt to trace the UCZ's missio-theological understanding with regards to poverty eradication. In order to achieve this, the following themes are apportioned, Origin of the UCZ; entry of Missionaries in Zambia and their participation in development; Missionaries' theology and development; formation of the UCZ; Review of the UCZ University curriculum in the bid to unearth theologies that may inform the UCZ's prophetic solidarity model of engagement with poverty in Zambia; and lastly draw the conclusion.

7.2 Origin of the UCZ

Before we trace the UCZ's theological and missiological position on poverty, we begin this chapter by first providing background information on how Christianity came to Zambia. The background information is important in this study because that is where the UCZ traces its origin. The history of Christianity in Zambia finds its roots in David Livingstone. Peter Snelson reports that "it was not until the second half of the nineteenth century that it became possible to consider the evangelisation of central Africa. The key figure was the missionary Dr David Livingstone whose epic journeys across the African continent, ended by his lonely death in the Southern swamps of Lake Bangweulu in 1873, aroused extraordinary interest in the western world" (1974: 4). Marjorie Froise adds that:

> The history of missions in Zambia began with the arrival of David Livingstone in 1851. The purpose of his historic and extensive travels was to explore the interior of Africa, but at the end of his journey traversing the continent from east to west, he wrote, "I view the end of the geographical feat as the beginning of the missionary enterprise". On his return to Scotland, he appealed for people to commit their lives to missionary task (1991: 133).

Because of David Livingstone's inspiration, Snelson (1974) reports that towards the end of the 19th Century seven missionaries came to Zambia then Northern Rhodesia and they established mission stations. After the first group, there came another group around 1914.

From the forgoing, it is apparent that many missionaries across the globe responded to the call to come and evangelise what was to be called Northern Rhodesia now Zambia, but the question is what motivated them. To this, Snelson (1974: 5) records that:

> The motivation was not a narrow pietism that impelled so many missionaries to leave the comforts of their home and to face the unknown hazards of central Africa. Livingstone's writings and speeches, and H.M Stanley's colourful reports had dwelt on the physical needs and poor living conditions of the

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African people and desperate, inhuman state to which some tribes had been reduced by the slave traders. These accounts touched the popular imagination and deeply stirred many hearts. Livingstone had made it plain that the saving of souls was by no means the only task facing the missionary. Sending the Gospel to the heathen, he wrote, must include much more than implied in the usual picture of a missionary namely, a man going about with a Bible under his arm, I go back to Africa, he told the young men of the Cambridge University, 'to try to make an open path for commerce and Christianity'…the promotion of commerce, Livingstone was convinced, must go hand in hand with Christianity, as it would open up the country and enable the African people to share some of the benefits of a more developed form of civilisation.

So according to Snelson, the motivation was to help Africans not only to know Christ but also to help them come out of their poverty. This is to say, the socioeconomic position of Africans was a motivation, which in my view is similar to the passion Jesus had for people of his time who were victimised by the elite. It should be noted here that although Livingstone made such an observation of how mission should be understood, a number of missionaries were strictly interested in the salvation of the soul only. For example, Snelson reveals that "the plan and constitution of the London Missionary Society, for instance, described the object of the society in terse, unambiguous terms: the sole object is the spread of the knowledge of Christ among heathen and other unenlightened nations" (1974: 5). From this objective, the impression is that the Gospel was only meant for the salvation of the soul in order to be preserved for eternity. Basically, the Gospel according to the London missionary society was eschatological, preparing men and women for eternity.

7.3 Entry of Missionaries in Zambia and their Participation in Development

In the light of the above brief background on how mission work was aroused among the west, it has been revealed that missionaries in their approach to mission they embraced the concept of development as demonstrated in the statement David Livingstone made. To understand more on how missionaries participated in development, we now present selected missionaries and their mode of engagement in development. To do this the study rely mainly on Snelson and Chuba works, because few scholars have taken interest to write about the entry of missionaries in Zambia.

Snelson (1974) and Froise (1991) report that the first missionary work was by Frederick Arnot, who came after David Livingstone. To elaborate more on Arnot's exploration of Zambia, Froise relates that "Arnot, a Plymouth Brethren missionary, arrived in Barotseland in 1882 and tried to work among the Lozi people. His attempts to establish a school were

unsuccessful, and after eighteen months he moved to Angola" (1991: 133). But, it is reported that later he came back to Zambia "in 1886 and began to work with the Lungu people" (Froise, 1991). Arnot was later:

> Succeeded in Barotseland (western province) by Francois Coilard of the Paris Evangelical Mission who established his first station at Sesheke in 1885 and at Sefula in 1887. Sefula remained the field headquarters of the Paris Mission when subsequent expansion led to the opening of nine more stations, mostly among the Lozi people (Snelson, 1974: 6).

Taking note of the preceding, we see that missionaries had put development as part of evangelism, this is evident from Arnot's attempt to establish a school in the Barostseland.

The second missionary group that came to Zambia was the London Missionary Society (hereafter LMS). It has been revealed that, the LMS first attempt to enter Zambia was in 1859 but they encountered some challenges which made them to withdraw but later when they came back, they managed to establish their first station along Lake Tanganyika in 1883. Further, the LMS opened stations among the Mambwe, Bemba and Lunda people in 1883. In 1885 they opened Niamkolo, near the present day Mpulungu and in 1900 opened an educational centre at Mbereshi (Snelson, 1974 and Chuba, 2005). Just like the Plymouth Brethren missionary, the LMS participated in development by providing education to the local people. After the LMS, Zambia witnessed the coming of the Primitive Methodists. It is reported that the:

> Primitive Methodists entered the country from the South and opened a station at Nkala in 1893. As the number of missionaries increased, six more Primitive Methodists stations were opened in the vicinity of the Kafue and Zambezi River…important among these was the station at Kafue, which John Fell built and opened as a teacher training institute in 1918 (Snelson, 1974: 6-7 and Chuba, 2005: 34).

From the primitive Methodist, Zambia continued to witness the coming of missionaries and this time the Country received the Church of Scotland. It is reported that "Robert Laws had built the first Church of Scotland mission station on the shores of Lake Nyasa in 1875 and nearly twenty years later in 1894, he opened the famous Livingstonia Institute at Kondowe. In the same year, a mission station was opened at Mwenzo, just inside North Eastern Rhodesia near Fife, among the *Winamwanga* people" (Snelson, 1974: 7). Further reports catalogue that other stations were opened by the Church of Scotland at "Chitambo, where Livingstone had died in 1907 by Moffat and Dr Habert Wilson, grandson of the great explorer" (Snelson, 1974: 7). Another station was opened in Lubwa, which was facilitated

by a native missionary "an African missionary named David Kaunda, educated at Livingstonia had begun evangelistic work in Chisali area, his efforts led to the establishment of a mission station at Lubwa" (Snelson, 1974: 7).

The next missionaries that Zambia received were the White Fathers. Snelson (1974) reports that they established a station at Kayambi in 1895 and through the leadership of Bishop Dupont, the white fathers expanded its activities by establishing more stations throughout the Northern, Eastern and Luapula provinces of Zambia. Apart from the white fathers from the Roman Catholic Church, Zambia also received the Dutch Reformed Church. It is recorded that:

> Their activities were mostly confined to the Eastern Province. The Dutch had opened their first station in Nyasaland in 1889 and the Nyasa teachers they had trained there, were the ones who spear-headed the mission's extension into North Eastern Rhodesia…and Rev. Andrew Charles Murray, who was resident in Malawi representing the parent Church in South Africa since 1888, initiated the move. When the Dutch Reformed Church came to Zambia they started working side by side with their Presbyterian neighbours in Malawi under the reformed tradition, in Zambia they first moved into East Luangwa district of North Eastern Rhodesia in 1898 from Nyasaland (Malawi). Magwero mission was opened in 1899 and soon a chain of strategically sited stations covered the Fort Jameson (Chipata) and Petauke Districts, providing the bases for very large number of outposts (Snelson, 1974: 8 and Chuba, 2005: 61).

The next missionary group that entered Zambia was the Brethren, commonly known as Christian Missions in Many Lands (CMML). The CMML:

> Were mostly concentrated in the Luapula valley, where the outstanding figure was William Lammand of Johnston Falls; in Mwinilunga District, where the work of Dr Walter Fisher of Kalene Hill will long be remembered; and in the Balovale (Zambezi) District, where George Suckling ran Chitokoloki Mission station from 1914 until his death 1951 (Snelson, 1974: 8 and Chuba, 2005:52-53).

After that the Jesuit Fathers arrived in the Southern part of Zambia. Snelson (1974) and Chuba (2005) recount that when they came to Zambia they had some challenges which saw them to abandon their mission among the Tonga people of the Zambezi valley in 1880 and only returned in 1902. In 1905 they finally managed to open Chikuni mission and subsequently, Kasis mission in 1906. Apart from the stations opened in the Southern part of Zambia, it is reported that "other stations were opened, largely in the Southern and Central Province. Continuity of service was a feature of the Jesuit Fathers. Joseph Moreau,

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known for his agricultural enterprise, remained at Chikuni until his death in 1949 at the age of 85 years" (Snelson, 1974: 8).

Under the same banner of Christianity, the Seventh Day Adventist (SDA) also made their way into Zambia, where they established their mission in the same location as had the Jesuit Fathers. It is recorded that:

> Four days before the Jesuits arrived in 1905, an American from Indiana, William Anderson, a member of the Seventh Day Adventist Church, began building a mission station at Rusungu, a few miles away…subsequent expansion of the SDA activities led to the establishment of widely scattered stations near Ndola, Kawambwa, Kalabo, Chipata and Senanga. The mission at Rusungu remained the most important as far as education was concerned" (Snelson, 1974: 8 and Chuba, 2005: 70).

The Brethren in Christ were also one of groups established in the Southern part of Zambia. Snelson recounts that:

> In 1906, two maiden American ladies, sisters Hannah Davidson and Adda Engle arrived at Macha, some 65 Kilometres north-west of Choma… they opened a hospital and later established mission work at Livingstone. They also opened Sikalonga station, South of Choma in 1920 and Nakumba station at Choma in 1954. While, the Brethren in Christ lacked both money and personnel to extend their work beyond a very small area (Snelson, 1974: 8. and Chuba, 2005: 71).

Because Zambia was receptive to missionary work unlike other countries, missionaries continued coming to Zambia and this time around the country received the South African Baptist Missionary society (SABMS). Snelson reports that this society had taken over from Nyasa Industrial mission in 1916 "the station which had been opened at Kafulafuta, near Ndola, in 1905" (1974: 9) but because of financial challenges, SABMS was unable to effectively do mission except educational services rendered to the Lamba people. Another missionary group called 'South African General Mission' (SAGM) also made their presence into Zambia, and Albert Bailey established a station near Solwezi, and later established other stations (Snelson, 1974). Chuba further records that:

> The SAGM moved into Zambia in 1910 where they opened a station at Chisala near Kansanshi, North Western province… In 1922 SAGM extended its work to Kasempa area where they currently run a very successful Secondary School at Mukinge and a hospital. Later they founded Luampa Mission station among the Mankoya/Mashasha and Kaonde in 1923. The mission is now called the African Evangelical Fellowship. From this fellowship, a new denomination called Evangelical Church of Zambia was created (Chuba, 2005: 72).

Zambia also received Anglicans. Snelson reveals that:

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Bishop Hine of the Universities Mission to Central Africa (UMCA) opened the first Anglican station at Livingstone in 1910 and at Mapanza, among the Tonga people, in 1911. In the same year, an African Priest and teachers from Nyasaland started a station at Msoro in the Kunda area of Fort Jameson (Chipata) District. Bishop May, an influential figure for many years, subsequently expanded the UMCA's work through stations at Chipili, near Fort Rosebery (Mansa) and at Fiwila near Mkushi…and educational work of significance developed only at Mapanza (1974: 9).

In addition to the above stations, the Anglicans opened "St George Church in Kabwe in 1919 and Rev Wilfred F.P. Ellis later opened the Church in Ndola (Bwana Mkubwa) in March, 1930. In addition to this, the All Saints Church in Lusaka was built in 1933 and other stations grew out of the existing pioneer stations as time went on" (Chuba, 2005: 78).

The last society to enter Zambia was the Wesleyan Methodist Missionary Society. Snelson reports that:

> The Wesleyans had opened the Waddilove Training Institute near Salisbury in 1899, and were sufficiently well established in Southern Rhodesia to consider crossing the Zambezi into the Northern Territory. In 1913, Henry Loveless and Douglas Gray opened a station at Chipembi, 38 Kilometres north-east of Lusaka and began educational work with the help of teacher evangelists from Mashonaland. After the war, limited expansion became possible and stations were opened at Broken Hill (Kabwe), Lusaka and at Keembe, in the Western part of the Lenje Reserve. Chipembi was developed as the society's educational headquarters and led the way in agricultural work and in girls' education" (Snelson, 1974: 9).

Douglas Gray further highpoints that:

> The mission was further planted in Zambia northern Rhodesia by Mr Chikala, a Zambian of the Lala tribe in chief Mbosha's village about 110 miles (176.99km) from Chipembei's village. In 1921 Rev. Oliver Roebuck was sent to Chipembi to re-enforce the mission team… So, between 1892 and 1928, a period of 36 years, the Wesleyan Methodist Mission had a total Christian Community of 14,000, in 303 Churches, with 13 African ministers, 254 African Evangelists, 622 local preachers and 5,723 communicant members (1923: 87).

In addition to the above, it is also reported that a number of small missionary groups came to Zambia between the wars. Snelson (1974) and Chuba (2005) report that, Church of Christ established three small stations in Southern Province in 1923. The Salvation Army from Southern Rhodesia now Zimbabwe arrived in 1926 and opened a station among the Tonga people in Ibwe Munyama in 1927, but this was later moved to Chikankata, where they established a secondary school and a big hospital in 1945. Further reports by Snelson and

Chuba reveal that the work of the Salvation Army in Chikankata won them an admirable reputation in the fields of education and medical services.

Subsequently, another Roman Catholic group arrived to reinforce its mission in Northern Rhodesia in 1931. Snelson reports:

> When the Capuchin Fathers were given by the Pope the task of evangelising a 65,000 square mile area, which included Livingstone District, Kabompo District, and the whole of Barotseland (western Province), nearly twenty Capuchin mission stations were then opened, several of which, especially Lukulu, Maramba, and Mongu became important educational centres (1974: 10).

The Roman Catholic Church continued her reinforcement in Zambia, with the coming of the Franciscan Fathers in Ndola in 1931, where they established the Catholic faith in the Copperbelt and surrounding rural centres, and also founded four stations in the North Western Province (Snelson, 1974: 10).

In these trend of missionary events "the Pilgrim Holiness Church, a fundamental and revivalist movement from United States also arrived in the Southern part of Zambia in 1933, where they opened a station among the Tonga people and later built two other small stations" (Snelson, 1974: 10). Snelson (1974) also argues that two other missionary groups, United Missions and United Society for Christian Literature were established in 1936. The formation of the United Missions in the Copperbelt came as a result of some social challenges that surrounded the local people at that time. To respond to these challenges, missionary societies put their resources together to address the problem. Accordingly, the United Society for Christian Literature (USCL) began its work in Northern Rhodesia, and the main responsibility of this society was to provide Christian literature and school text-books for the Copperbelt.

In the light of the above, one thing that can be noted here is that, missionaries did not only open mission stations for spiritual purposes, rather they also incorporated the aspect development in their missiological approach. But their participation in development was mainly focused on relief, social services delivery (education-primary, secondary and college education and health), and community development which bordered on the development of agricultural skills for the local people. Apart from that, missionaries rarely engaged prophetically with structures and systems that perpetrated poverty. Mtata remarks that:

In particular, the missionaries who left Europe to go to Africa, Asia and Latin America felt pressed to address the challenges of hygiene, malnutrition, superstition and other issues that inhibited the fullness of life. While the missionaries sometimes sang from the same hymnal with the oppressive colonizers, many times they addressed the various challenges that prevented local populations from living life to the full (Mtata, 2012: 29).

Therefore, let us continue to see how theology and development was integrated in the ministry of missionaries in the next section.

7.3.1 An Assessment of Missionaries' Theology and Development

Given the above background on the entry of the missionaries into Zambia and how they participated in development, it becomes important to examine the theology they propagated. Even though Snelson does not give a comprehensive report on each missionary's theology on poverty. To discuss missionaries' theology and development, we draw insights from the objective of the London Missionary Society (LMS) which states that '*the sole object is the spread of the knowledge of Christ among heathen and other unenlightened nations*'. From the objective of LMS an assumption can be made that, almost all missionaries who entered Zambia their sole mandate was to prepare people for heaven thus, they never paid so much attention to the socioeconomic issues by way of engaging with authorities prophetically except through schools, hospitals and agriculture. This kind of mission where only the spiritual aspect is emphasised in mission is what other scholars term as missionary theology.

Chrispine Mbalazi refers to missionary theology as "theology of those who took the gospel to non-European nations, to the extent that from this part of the world, we even call it European theology" (1999: 76). Koffi Appiah-Kubi and Torres Sergio (1979: 24) argue that "missionary theology centred on the conversion of the infidel and making of the new elite. The essential task of the missionary is to heal, convert, and Christianise people. It is to proclaim the Gospel, to be the herald of Christ's good news". To take the argument further, Mbalazi argues that "missionary theology taught that the reign of God was an afterlife, a future hope. In other words, in missionary theology the reign of God had no relevance, but later when this life was no more" (Mbalazi, 1999: 78). Jonathan Kangwa adds that "the missionaries who had come to Zambia from Europe were influenced by the enlightenment. They emphasised "a perceived dichotomy between the spiritual and the secular" (2016: 576). This suggests that, the missionaries' missiological approach was spiritually oriented to an extent where Africans were told to abandon their culture. Kangwa

(2016: 576) notes this when he observes that "African converts to Christianity were taught to abandon their traditional culture and concentrate on preparing their souls for life in heaven. They were made to believe that Christians are mere pilgrims on earth, therefore, economic, social, and political matters are of little importance to them because their real home is heaven".

To further demonstrate that missionary theology paid much attention to the spiritual aspect of humanity, Mbalazi states that, missionary theology did not address the situation of the poor prophetically. The themes of the theological discussion about God, Jesus Christ and salvation were divorced from the historical Jesus, who, himself, identified with the poor of his time in a prophetic way (1999: 79). Because missionary theology was quite focused on heaven in omission prophetic engagement on socioeconomic and political challenges of the local people, it is argued that it "contributed to the production of passive Christians rather than active Christians who would have taken an active role in reshaping society around and about them. This is so because these Churches were made to believe that the poor would inherit the Kingdom of God, somewhere in heaven when this life is no more" (Mbalazi, 1999: 78).

Critiquing missionary theology, it is argued that, missionary theology has little to do with prophetic engagement to enhance the fullness of life, to them, life meant little more than not to be 'pagan', 'heathen' or 'uncivilised'. It has nothing to do with their perspective on what is human, what constitutes the good life or the viable and affirmative community (Lewin, L. Williams, 1994: 31). In tradition, Mbalazi argues that "missionary theology was traditionally too spiritualised out of all proportion to its socioeconomic and political value. The spiritualisation was placed in the category of 'theory', to the exclusion of the socioeconomic and political consciousness in the area of praxis, where the action really is" (1999: 79).

7.4 Formation of the UCZ

The UCZ finds her roots in the work of the missionaries discussed above. According to Kondolo "the United Church of Zambia is the largest protestant church in Zambia with coverage of all the ten provinces of the country" (2015: 3). Kangwa adds that "the magnitude of the UCZ is indicated in a statistics, which shows that in 2009, the UCZ had a membership of two million people, making it the largest protestant church in Zambia" (2016: 575). The vastness of the UCZ can be attributed her nature of being the union of

churches that came from the Western world and saw the need to unite. Peggy Kabonde climaxes that "the formation of the UCZ was a result of deep spiritual faith and prayer of the Christians in Zambia and the various Christian denominations in Europe that were involved in the mission field" (2014: 68). Kabonde further indicates that "the chief driving force behind the formation of the UCZ was the Word of God and the African spirit of integration" (2014: 68). Also, there are claims that "unlike the earlier local Church groupings instigated by white colonial missionaries, the formation of the UCZ was driven by God's spirit of unity as recorded in Romans 15:5 and by an African spirit of integration" (Kangwa, 2016: 575)

To explain how the UCZ came into being, Bolink in Kondolo records that:

> The union of UCZ traces back from the early union negotiations (1936-1945) that were carried out by white missionaries from the Church of Central Africa Presbyterian (CCAP) in Nyasaland (Malawi), London Missionary Society (LMS) in Northern Rhodesia, the United Missions to the Copperbelt (UMCB) and the Dutch Reformed Church Mission (DRCM) in Nyasaland (2015: 3).

In addition to the preceding, Chuba high points that "negotiations had been going on between the LMS congregations in the North Eastern Rhodesia and those in the North Eastern Presbytery of the (Livingstone Mission) CCAP for Church unions as early as the 1940s" (Chuba, 2005: 136). The CCAR also high spot that:

> The United Missions in the Copperbelt (UMCB) made it easier for the formation of the union between the London Missionary Society in Northern Rhodesia and the Church of Central Africa Presbyterian congregations in the NE Presbytery of Northern Rhodesia with the congregations of the union Church on the Copperbelt (CCAR, 1945: n.p).

As a result of the negotiations, Chuba explains that "LMS, CCAP and UMCB formed the united body on 1st December, 1945 at *Chitambo*, and according to the consummation of Church union document, this body was to be known as the North Eastern Presbytery of the Church of Central Africa in Rhodesia (CCAR), thus the first organic Church union in Zambia" (Chuba, 2005: 136).

Proceeding on this track, Chuba (2005) records that there were further negotiations for Churches to be united in Zambia. To that effect in 1956, the CCAR had received information indicating that the Director of Paris Evangelical Missionary Society, had recommended that CCAR and the Church of Barotseland be united. In 1957 and 1958 this union was joined by the Methodist Church and the union was called the United Church of Central Africa in Rhodesia (UCCAR) on 26th July, 1958 at Mindolo Church (which was

itself a union of London Missionary Society, Unions Churches on the Copperbelt and Copperbelt Free Church Council of European Congregations. Following the successful negotiations, Leslie records that:

> The formation of the UCZ was concluded when in July 1964, after Methodist conference in Great Britain granted permission to Northern Rhodesia District of the Methodist Church to unite with the UCCAR and the Church of Barotseland … these events saw the Methodist Church, a union of Primitive and Wesleyan Methodists, and the PEMS, who had only been observers at early negotiation meetings, join the UCCAR at union commemoration service in Mindolo, on the 16th of January 1965, which culminated in the formation of "the United Church of Zambia (1995: 31).

In the light of the above, it is evident that the UCZ is a union of different missionary societies that came to Zambia from Europe. Therefore, it can be deduced that the UCZ inherited a mixed theological orientation that is Presbyterianism, Congregationalism and Methodism. A recap of the discussion about the coming of missionaries into Zambia, shows that they established schools, hospitals and agricultural centres with the aim of winning souls for Christ. This suggests that, the UCZ has inherited a social solidarity model of engagement with poverty which is focused on relief, welfare and community projects. This is reflected in Kangwa's observation that "the UCZ spreads the gospel through evangelism, the running of schools, hospitals, orphanages, and developmental projects. Thus, the church strives to attain holistic mission by supporting, equipping, empowering, and healing its followers, resulting in strong community building and development" (2016: 576). Chimfwembe supports this model by stating 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 against poverty and job creation" (2013: 162). From Kangwa and Chimfwembe's assertions, it is apparent that the UCZ's social solidarity with the poor is done through relief, welfare and community projects and not so much on prophetic engagement. Below we now discuss the UCZ's missio-theological position on poverty in details in order to trace gaps that needs to be filled to enhance the UCZ's prophetic task in Zambia

7.4.1 The UCZ's Missio-theological Position on Poverty

Having looked at missionaries' theology on development, in this section we look at the UCZ's mission-theological position on poverty. This discussion is based on the study's

second research sub question. So the question posed to participants was whether the UCZ had a theological and missiological position that inform her engagement in poverty concerns. In response, UCZSOM1 lamented thus:

> We don't have a written position regarding missiological and theological approach to poverty eradication. Just in the last meeting we had during the weekend, we were trying to look at the vision of the church, what is it that we want to do and we realised that our vision is very general. It is not specific, it talks about pursuing the totality of humanity. That sounds good, but that does not give me a precise direction. So everything that comes we would say it is totality, so it fits in very well. It sounds well but it goes back to the issue I raised that we don't have a social doctrine that defines what we ought to do to fight poverty. The social doctrine is supposed to define our mission. First it grows out of our theological reflections on, what does the Bible say about poverty; then if our theology is clear on the understanding of poverty, the second thing is to ask ourselves, what is our mission in the fight against poverty; and from there we will be able to look at what we are doing and examine whether we are doing something or not. If we are not doing something, again from that perspective we should now be able to define our mission on how we would engage with poverty issues (UCZSOM1, 2016).

In the light of UCZSOM1's remarks, it can be discerned that the UCZ does not have a clear written theological and missiological position on poverty, thus it becomes very difficult for her to engage with poverty prophetically. For the church to engage effectively with poverty concerns, there is need to have a social doctrine that can help her analyse issues in society and devise a plan of how to respond to problems. This point was reflected in chapter two, when I talked about the social teaching of the Catholic Church by drawing attention to the fact that "the CST includes the criteria to use in order to identify the kinds of social transformation that are desirable. It enables the Church to analyse social realities, to make judgements about them and to indicate directions to be taken for the just resolution of the problems involved" (McDonald, 2010: 63). From McDonald, it is noted that from the Catholic tradition that the Church has spelt out her theological and missiological position with regards to socioeconomic justice and this is the reason why in the Zambian society, she seems to be a formidable voice for the poor. From the participant's observation and literature reviewed, the UCZ should begin to reflect critically on her mission and be able to emulate the Catholic Church and have a social doctrine that is going to help her to engage with poverty matters prophetically in a more effective way.

To further understand what theology informs the UCZ mission with the poor, UCZSOM2, in responding to the question about the theology and mission of the UCZ with regards to poverty eradication, pointed out disapprovingly that:

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The position of the UCZ on poverty is not clearly defined. From time to time, we hear our leaders make pronouncements about our mission here and there, but I think we have not systematised it and put it in black and white so that even the lay person in church can easily understand what the church has provided in terms of her mission. I think we need to do more on that one, we need to have a solid theological position as a church (UCZSOM2, 2016).

From the response above, we tried to probe if UCZSOM2 had come across any document of the UCZ that clearly spelt out her theology and mission on poverty. However, UCZSOM2 remarked that:

To be honest, I have not come across any document that talks about the understanding of the UCZ on poverty and how the church should do its mission in the context of poverty. I have not seen any of that even in our constitution, which I have here with me. I don't think we have anything to that regard. Our church lacks a definite position on such important matters like poverty, but our friends like the Catholics, have it well spelt out in their mission that mission cannot be complete if they don't address poverty. But with the UCZ, it is different. It is good that if such lapses are coming to light, it could be an opportunity for us to put something in place as we meet in different forums of the church (UCZSOM2, 2016).

In addition, UCZSOM1 lamented that:

If we were to go to our records, what you will find there will not satisfactorily state our theological position as well as our missiological position on poverty eradication. So we are lagging behind in that area. We may have scant statements in Synod minutes on the vision and mission of the church, but I want to believe that if you are coming up with a particular department like CDSJD, it is supposed to have a clear policy defining its goals, objectives and how it intends to achieve that. I want to tell you that the CDJSD started in 2004, but it is today that they are working on the policy (UCZSOM1, 2016).

In order to get more clarity on UCZ's theological and missiological position on poverty, we also interviewed one of the senior officers in the structure of the church, who stated that:

As a church, we have not documented our theological and missiological position on poverty. That is why we fought very hard to look for funding so that we can have the research department at our University, to ensure that even as we talk and engage with poverty eradication programmes we will be ably and adequately informed. You know the problem we have in the UCZ is that the clergy are very lazy in writing. So we have a challenge to document most of our positions on various issues. The research department was introduced at our University to help the church to formulate theologies for the church and document them (UCZSO2, 2016).

In the light of the above responses from UCZSOM2, UCZSO2 and UCZSOM1, it is evident

that the UCZ has no written theological and missiological position on poverty and this, has greatly affected her prophetic ministry in Zambia. This as such necessitates a repeat of what I said earlier that it is very difficult to do mission when details are not provided. McDonald (2010: 64) argues that if the Church desires to achieve a just society, there are things that are supposed to be put in place:

> A close understanding of social reality based on adequate information, a nuanced history, and analysis of the issues involved…planning for action as a response to address issues of social justice. This planning must consider the capabilities of the Church and society with respect to the knowledge, skills, emotional capacity of personal as well as institutional relevance and facility, taking advantage of social solidarity with the structures of the universal Church, and other regional and continental bodies.

Apparently, the church's engagement with poverty cannot be done in a vacuum. Therefore, the need for the church to strategize on how she is going to be involved in the fight against poverty. But this is a sad story for the UCZ, given she has been in existence for 52 years now and still does not have any framework that has been documented as a guide for church's engagement with poverty in Zambia. In my view, this calls for the church to re-look at her mission and see how she can provide the position of the church on poverty theologically and missiologically, as this may enhance the UCZ's prophetic engagement with powers in a bid to free people from any form of enslavement.

To further understand the theological and missiological position of the UCZ on poverty, the study also engaged the lay people in the UCZ to see if their views will differ from those of the clergy. Following a FGD with the MCF, observed that they have been members of the UCZ. However, they noted that:

> It is very difficult to confidently say that this is the UCZ's mission in the fight against poverty, apart from what is stated in the constitution on article 4(4,5). But when you read these sub sections of article 4, the UCZ's mission is not detailed. We are just told that salvation should be in totality and as a church we are commissioned to take the Gospel to the world. We feel this needs to be unpacked so that it is clearer about what the UCZ mean when we say salvation should be in totality. With those lapses, our opinion is that the mission of the UCZ has mainly focused on preparing people for heaven. We feel our leadership has not attached greater importance to the fight against poverty in Zambia because if they did, this time the church would have had a written document that should have been guiding the church on how to engage with poverty (MCF, 2016).

In line with the MCF's observation, Bwalya Musonda in his reflection on the UCZ constitution on the doctrine of salvation, argues that "although the UCZ constitution states

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that the nature and process of salvation gained for us by Christ is for the whole man-body, mind and soul…unfortunately how this will occur in a concrete Zambian society, is not explained" (2001: 218). From that doctrinal statement, Musonda further argues that:

> It is crystal clear that doctrinally, it is the UCZ's pastoral responsibility in terms of its institutionality, its spirituality, and its evangelicality, which is presented. Its social responsibility is clearly oblivionised, except by implicit allusion to the statement 'this salvation is for the whole man-body, mind and soul…the salvific implications of the whole person in his or her environment, social, political and economic milieu are not fully explained (2001: 218).

In agreement with participants' and Musonda's views, it is evident that the position of the UCZ, when it comes to demonstrating her theology with regards to poverty, is ambiguous. This is because the church has not paid attention to defining its social, economic and political engagement as prescribed in Article 4 of the UCZ Constitution (2014). Musonda rightly observed that although the UCZ has that doctrine, her mission is mainly evangelical and this can be confirmed in her vision, which we indicated earlier in the introduction of chapter six that:

> The United Church of Zambia is committed to spreading the good news of salvation to the Zambian people and all nations in fulfilment of Christ's mission to the world' the salvation that the UCZ is talking about in her mission statement is clearly explained in the goal of the mission, which states that the UCZ's goal is "to increase the *number of people saved* and improve the quality of spiritual, social, economic and physical well-being (UCZ Strategic Plan, 2016).

It is worth to note that, the mentioning of social and economic wellbeing of people in the goal of UCZ's mission for us is just a mere academic exercise, because it has not been clearly demonstrated in church documents to show how the church should engage with poverty. So from the participants' point of view and Musonda's observation, it can be deduced that the UCZ's mission is so much tailored to win souls than engaging with social, economic and political issues, which explains why the church has found it very difficult to have a theological and missiological position on poverty eradication.

7.4.2 Review of the UCZ University Curriculum to unearth Theologies that may inform the UCZ's Thelogical and Missiological Position on Poverty

Based on the preceding section, this section comes in to review the UCZ University curriculum with the aim of unearthing theologies that may inform the UCZ'missio-theological position on poverty. In efforts to unearth life giving theologies from the UCZ University curriculum, the study engaged participants to discuss the objectives of the

UCZU. Accordingly to UCZUL1 stated that the fight against poverty is one of the objectives of the institution. The institution, as he further noted:

> Trains ministers and diaconal workers and expect them to go out there and help the government to implement good policies to eradicate poverty in communities. It also equips them to be prophetic, to go out and rebuke the injustices in the community, not to be silent, and to speak against the evils that are responsible for poverty (UCZL1, 2016).

In view of this response, we also probed about the adequacy of the curriculum in terms of forming church workers to engage with poverty in society prophetically, UCZUL1 detailed that:

> The courses offered by the institution are well structured. We are not lacking in that area. Our students are adequately prepared because some of the courses we have, specifically prepare students to fight social ills. For example, African Christian theologies is a course designed to deal with injustices in society and it encourages student ministers to be equipped with a prophetic voice. Basically, our theology prepares our ministers to engage with the public in matters of socioeconomic justice (UCZUL1, 2016).

Furthermore, the question as to whether the UCZU curriculum was structured in a way that can help the UCZ to effectively fight poverty in Zambia, was posed to participants. To this, UCZUL2 remarked that:

> The UCZU is a training institution, and its core business is to offer tertiary education and *'graduate students who are well acquainted, well empowered to respond to issues in our community'*. So as we train ministers and diaconal workers. We ensure that before they graduate, they are aware that the church is not operating in a vacuum. That is to say, we are not yet in heaven, we are on earth though on a pilgrimage, and the church members would need food for them to go to church. The training we give them is a kind of holistic approach to ministry that prepares them adequately to go out into the field and to also attend to political issues, like influencing the government in terms policy making, economic issues and so on. So we have in our curriculum different programmes, including project management, entrepreneurship, and theology and development, a module that touches on how the church can be the vehicle of development. These modules are deliberately introduced to equip ministers to respond to some of the issues of poverty. In essence, we are *'sending ministers in the field to participate in development and economic issues'*. They have to contribute and engage with policy makers. So from the training point of view, everyone who graduates from this institution is aware of what is out there and what they should do in the fight against poverty (UCZUL2, 2016).

To validate the remarks about whether the UCZU curriculum is structured in ways that can enable the church to engage with poverty prophetically, UCZUSM1 maintained that based on what he had learnt from the UCZU, the church has got a good position when it comes

to fighting poverty and this was expressed in these words:

> In modules like Community Development, I have been taught that as a minister, it is my responsibility to engage with the community to fight for human dignity. Lecturers have always emphasised that as we go out in ministry, we do not have to limit our mission to ministers of sacraments only, but also get involved in the community. So from what I have learnt, I want to believe that the UCZ has a theology on poverty and how the church should fight it. However, I want to confess that I have not yet acquainted myself with the UCZ policy to see what the church says on the fight against poverty. But from the classroom point of view, we have been taught that the church should participate in national development. I can say that what I have learnt is enough to help me to engage with poverty issues in the community. More so, the curriculum is well structured in that, the courses offered are not only focussed on the salvation of the soul, but also on the salvation of the total man (UCZUSM1, 2016).

Following the interviews with lecturers and students from the UCZU, the study went on to review the Curriculum to see if their responses were reflecting the Curriculum and whether what is taught is able to inform the UCZ to be prophetic in her engagement with poverty in Zambia. The following was unearthed from the UCZ University Curriculum:

7.4.2.1 Honours Programme

(UCZ University, 2017: 5-6)

i. Module title: Human Rights -- after completion, students should be able to:

- Display basic and systematic understanding of the theory of Christian Ethics and of human rights as expressed in the idea of a constitutional state.

- Collect and select information effectively, evaluate it in the light of existing knowledge, and communicate their own fundamentally Christian view on human rights in a suitable and prescribed manner within an acceptable ethical framework.

- Evaluate unfamiliar and abstract problems relating to human rights violations from their own Christian foundation.

ii. Module title: Perspectives on missiology -- module outcomes are:

- Justify mission from a biblical and theological perspective, and acquire in-depth knowledge of various mission models so as to evaluate them in terms of the biblical and theological foundation of mission.

- Conduct research on how the Church can effectively ensure justice for the poor and find a solution for the problem of poverty.

- Obtain full insight into and find solutions for the combating of violence, and strive for freedom as part of the missionary calling of the Church within an ethically acceptable framework.

- Gain insight into the Biblical principles of participation in mission.

7.4.2.2 Bachelor of Theology Programme

UCZ University, (2017: 10-12)

- Module title: Introduction to Mission -- in this module students will be introduced to two contrasting models of Christion mission, namely mission as 'evangelism' and mission as 'development'. Theoretical literature on these models will be related to field trips to campaigns or projects where such models are evident.

- Module title: Prophetic Literature -- this module will provide an overview of the early prophets (the Deuteronomic history and historiography of Israel) and classical prophecy in Israel.

- Module title: African Christian Theologies 1 -- this module will sketch the history of the emergence of African Christian theologies since the 1950s and will offer a survey of various approaches to contemporary African Christian theology. It will investigate two of the dominant approaches in more detail, namely African liberation and indigenous Christian theologies. It will explore the methodological assumptions, underlying worldviews, main focus and critique against these approaches.

- Module title: Church and Community Development -- this module will introduce students to basic concepts, issues and analytical tools employed in the field of community development. It specifically investigates Christian rationales offered for community development and assesses the Church's engagement in community development projects.

- Module title: theological reflection on Christian mission-this module will study historical paradigms in the understanding of nature and task of Christian mission from biblical times to the current 'ecumenical paradigm'. These paradigms will be related to an understanding of mission in the local Church context.

- Module title: theology and development-this module will provide an overview of contrasting theories of the notion of 'development'. It will also investigate various theological approaches to such discourse on development.

7.4.2.3 Diaconal Programme

UCZ University, (2017: 13)

- Module title: History and Formation of Diaconal Ministry -- the purpose of this module is to enable an understanding of the history of diaconal ministry, its relevance for today and in particular to the Church in Zambia.

- Module title: Introduction to Pastoral Care and Counselling -- the purpose is to provide an opportunity to students to appreciate the complexities of caring for persons and groups in their social context with a particular focus on care of those faced with cultural and social issues that hamper their ability to be free and whole.

- Module title: Biblical Perspectives on Social Justice -- this module will explore social justice issues from the biblical point of view. It will provide opportunity for students to analyse, understand contemporary social justice issues from a biblical point of view. Students will therefore be equipped with skills to engage issues of justice in their ministry contexts.

- Module title: Social Work 1-this module explores the fundamentals and the principles of social work. It seeks to help students to understand how social work is applicable to the Church.

From the aforestated, it is obvious that the modules offered by the UCZU to ministerial and diaconal students have the component of practical theology that may help the UCZ to reflect on and develop a theology on poverty, and consequently develop a missiological position on how the church should engage with poverty. Therefore, based on the participants' responses from the UCZU and from the sample of the Curriculum, it can be argued that the UCZ has a rich resource from where she can derive her theology and mission on poverty. However, the question that continues to loom is; 'if the UCZU curriculum is tailored in such a way that its theology can inform the UCZ to formulate sound prophetic theology on poverty that may help her to engage with poverty prophetically, why is it that up to date, the UCZ does not have a concrete written position on how the church understands poverty theologically and how her mission should be in the fight against poverty? In view of this, the study argues that even if the UCZ has evolved in terms of teaching at the UCZU, the church is still heavily influenced by missionary theology[52], and that is the reason why there is a contradiction between what the UCZU is offering and the

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[52] Missionary theology is a theology that emphasize the spiritual and neglect the social, economic and political life of God's people.

practical ministry of the church. This missionary orientation which the study refers to is well explained by Kangwa Mabuluki, who maintains that:

> The goal of Christian Education in UCZ can be summed up as preparing members for effective membership in the church. This includes accepting Christ as Lord and saviour; learning the teachings and expectations of the church; growing in the ability to take over responsibility in various areas of church work from those that are becoming unable to continue due to various reasons including advancement in age (2015: 138).

Taking into consideration of the above, a conclusion can be drawn that, the problem of the UCZ not having an explicit theology and mission on poverty is not with the UCZU, but it is influenced by missionary theology as reflected by Mabuluki whose interest is just to win souls for Christ and prepare them for heaven. In chapter three, we demonstrated that this notion has been critiqued by liberationist. Maia questions: "who baked the pie in the sky?" (2013: 24) for people to be heaven centred neglecting the socioeconomic aspects of their lives here on earth. Maia (2013) has argued that the notion of separating the spiritual and the secular should not be entertained instead the church should take interest in the socioeconomic well-being of God's people.

To shed more light on why the UCZ has no explicit theology and mission on poverty regardless of having sound theology at the UCZU, Mabuluki revealed that:

> The aim of Christian Education in UCZ seems to adequately cover the spiritual aspect. The Sunday school and catechumen programs which are expected to lay the foundation for the preparation and formation, clearly states that "the goal is to lead children and catechumen class members to Christ…so in terms of the goal of Christian Education in UCZ, despite the intention, there is a clear lack of balance between the spiritual formation aspect and the social transformation aspect (2015: 139).

In conservation with the above, Mabuluki observes that:

> Generally, the content of most UCZ Christian Education programs reflects what is indicated as the aims. While there is a very strong focus on spiritual formation, there is only a scanty and ineffective civic or social transformation component. In fact, in some teaching materials, especially children and youth materials, the social and civic component is totally missing. The absence of a clear civic, social, and transformation component implies that the effort to raise civic awareness by the church, through Pastoral letters, statements, and short seminars, does not have a foundation to rest on (2015: 142).

In view of the above, it is evident that what the UCZ offers at the University does not translate in the training manual books of the church as a result, this has made the church to

find it very difficult to engage with social issues prophetically. From what has been discussed in this section, we propose that the UCZ should reflect on what the UCZU is offering and from there provides her theological position on poverty to enhance her prophetic ministry to the poor.

7.5 Summary of the chapter

This chapter looked at the origin of the UCZ. Under this theme it has been demonstrated that the UCZ traces her roots in different missionary societies that entered Zambia. The chapter has explained that when missionaries came to do mission among Zambians, their primary call was to win souls for heaven but on the other hand they also participated in development by providing education, health and agricultural skills to the local people. Still on missionaries, the chapter went on to discuss missionaries' theology and development where it has been indicated that the kind of theology missionaries propagated was that of separating the spiritual from the secular. Having discussed missionary activities in Zambia and their participation in development, the chapter moved on to discuss the formation of the UCZ and how her prophetic model has been heavily influenced by missionaries' approach to development. In trying to develop a prophetic solidarity model for the UCZ's participation in poverty eradication in Zambia, the chapter discussed the UCZ's missio-theological position on poverty. Further, the chapter reviewed the UCZ University curriculum to unearth theologies that may inform the UCZ to develop her missio-theological position on poverty which can eventually enhance her prophetic ministry.

Taking into consideration of what has been discussed in this chapter, the following are the key findings;

i. The entry of missionaries in Zambia was motivated by genuine causes to matigate the sufferings of the local people which is evidenced in their participation in development through education, health services and community projects like skill development.Although missionaries participated in development, their focuss was so much on preparing souls for heaven and never paid attention to prophetic ministry.

ii. The chapter has suggested that if the UCZ desires to move towards a prophetic solidarity model of engagement with poverty, there is need to reconcile the theology that is being taught at the UCZU and what the church practices. The chapter has pointed out that, the UCZU has rich theology that may inform her

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missio-theological position on poverty. This rich theology needs to be unearthed and documented as a guide for the UCZ's engagement with poverty.

Having traced the UCZ theological and missiological position on poverty in the history of the church in Zambia, the next chapter postulates a prophetic solidarity model as an alternative model for the UCZ's engagement with socioeconomic issues in Zambia.

Chapter Eight

8. Towards a Prophetic Solidarity Model of Church's Participation in Poverty Eradication in Zambia

8.1 Introduction

Chapter six looked at how the UCZ engages with poverty in Zambia. The chapter has detailed that, the UCZ's engagement with socioeconomic issues in Zambia is confined to charity, community development and uncritical prophetic engagement. While in chapter

seven, the chapter discussed the UCZ's theological and missiological position that informs her engagement with poverty in Zambia. The chapter, has discovered that the UCZ's theological and missiological position has been heavily influenced by missionary theology. Thus, chapter eight premised on the third sub research question *"how might a prophetic solidarity model enhance the UCZ's engagement with poverty in Zambia?"* is set out to validate the call for the church to move towards a prophetic solidarity model as encapsulated in the title of the research *"Church and Poverty: Towards a Prophetic Solidarity model for the United Church of Zambia's participation in poverty eradication in Zambia"*. Utilising prophetic solidarity model as a theory that undergirds this study, the chapter demonstrates that the UCZ should move towards a prophetic solidarity model in order to effectively engage with socioeconomic issues in Zambia. In order to demonstrate that, the chapter will consider the following: Jesus as a model for prophetic solidarity engagement; Reimagining mission in the quest for a prophetic solidarity model as an alternative model for the UCZ's engagement with poverty; A reflection on the potentiality of a prophetic solidarity model to enhance the UCZ's engagement with poverty; A reflection on how the UCZ should be shaped if she embraced a prophetic solidarity model; A reflection on why the UCZ should move towards a prophetic solidarity model in her engagement with poverty in Zambia.

8.2 Jesus: A Model for Prophetic Solidarity Model

As this chapter postulates that the UCZ should move towards a prophetic solidarity model, in this section, we draw insights from how Jesus engaged with poverty in his time. Hendricks (2006) says that, Jesus was located in a socioeconomic and political context of the Roman Empire and thus he engaged with authorities on issues that bordered on socioeconomic justice. Jesus did not leave matters of socioeconomic development to authorities as some Christians know him, he was actually an activist who spoke for the poor of his time. Hendricks explains that "Jesus was not just a religious leader as many Christian know him but he was also a political revolutionary who confronted powers and systems that oppressed the poor" (Hendricks, 2006: 28). To authenticate this position that Jesus was not just a religious leader but also engaged with powers for the freedom of the excluded (the poor) in society, Christopher Marshal laments that:

> Most confessing Christians, and a disappointing number of our pastors, bishops, and theological educators, not to mention our politicians, are still disturbingly deaf to the political dimensions of Jesus' preaching and practice,

and to its far-reaching implications for shaping an authentically Christian political witness today (2006: 28).

In Keeping with Marshal's lament above, we can see how people look at Jesus to be apolitical. The question is, why do people view Jesus in that way? To answer that, Marshal, (2006: 28-29) tells us why people depoliticise Jesus:

> Christians fail to notice the political character of Jesus' activity is that we work with a very narrow conception of what constitute 'political' activity. We come to the New Testament with the modern dichotomy between Church and State in our minds, and think of politics in terms of the science and art of government, the concrete operation of centralised institutional mechanisms for running society. Because Jesus did not form a political party or run for office in the Sanhedrin, because he did not lay down a blueprint for society or theorise about the nature of social or economic institutions, modern readers quickly conclude that he was an apolitical spiritual teacher who kept himself aloof from the sordid realities of political life.

The other factor that make Christians depoliticise Jesus as advanced by Richard Horsley has to do with:

> Problems with New Testament scholarship as it emanated from and was driven by the European Enlightenment, is its failure to understand that the historical context Jesus lived in, and responded to, was the reality of the Roman Empire. Acknowledging that reality opens an entirely new way of doing New Testament studies and simultaneously allows us new insights into the historical Jesus (2003: 55).

From the aforesaid, Horsley further argues that "recent interpreters of the New Testament still focus primarily on the sayings of Jesus isolated from literary context, and this also from historical social-political context" (2003: 55). To further help us understand the context of Jesus' ministry, Boesak observes that, the darkness in which the Galileans lived was surely not simply 'spiritual', but a darkness caused by oppression, exploitation, poverty, powerlessness and exclusion (2011: 4). Hays also explains on the context in which Jesus did his ministry by saying that:

> At the time of Jesus, there was not much of the middle class in Palestine at all. Indeed, there were two major socioeconomic groups: a very small wealthy or upper-class urban elite and then a huge mass of very poor subsistence-level peasants. In first-century AD Palestine the term 'poor' probably referred to the vast majority of the population. That is, in all probability, most of the people that Jesus interacts with or speaks to, especially when outside of Jerusalem, were part of the large socioeconomic group living at subsistence level, referred to in the Gospels as the poor (2012: 48).

In view of the above, we see that Jesus's context demanded that he engaged with poverty and not only focused on religious matters. To authenticate that Jesus was not just a religious leader, Hendricks attest that:

> I only knew there must be more to Jesus than the meek, mild personal extolled by every Christian voice I heard; there must be a Jesus who loves us so fully that he wants the same liberation from fear and oppression and exploitation for us on earth as his promised awaits us in heaven. I could not reconcile this growing realisation with the fact that nowhere in the Church did I hear this Jesus preached about, a Jesus who cared not only about our souls but about our earthly circumstances too (2006: 4).

From the statement above, Hendricks gives his experience with Jesus when he says that from teenage life he came to understand that Jesus was not just the saviour of sin but he also participated in public life to see to it that God's people experience salvation in totality. To demonstrate this view, Hendricks (2006: 5) makes the following remarks that:

> Jesus of Nazareth was a political revolutionary. Now to say that he was 'political' doesn't mean that he sought to start yet another protest party in Galilee. Nor does it mean that he was 'involved in politics' in the sense that we know it today, with its bargaining and compromises and power plays and partisanship. And it certainly doesn't mean that he wanted to wage war or overthrow the Roman Empire by force. To say that Jesus was a political revolutionary is to say that the message he proclaimed not only called for change in individual hearts but also demanded sweeping and comprehensive change in the political, social, and economic structures in his setting in life: colonised Israel.

Taking into account of the above, no doubt that the Jesus Hendricks sees in the scripture, is a Jesus who is interested in the socioeconomic and political well-being of God's people and he could only do that by prophetically engaging with systems that oppress the poor. To shed more light on Jesus as a model for prophetic engagement, Hendricks further observes that, the ministry of Jesus was not only restricted to spiritual matters:

> An important goal of his ministry was to radically change the distribution of authority and power, goods and resources, so all people-particularly the little people, or 'the least of these', as Jesus called them-might have lives free of political repression, enforced hunger and poverty, and undue insecurity. It means that Jesus sought not only to heal people's pain but also to inspire and empower people to remove the unjust social and political structures that too often were the cause of their pain. It means that Jesus had a clear and unambiguous vision of the healthy world that God intended and that he addressed any issue-social, economic, or political-that violated that vision (2006: 5-6).

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In view of Hendricks' statement, we see Jesus confronting unjust social and political structures of his time for the sake of the poor. Alan Storkey is right when he says that:

> Jesus' teaching about exposure to the truth is one of his major themes. He speaks these words to Nicodemus, a politician and member of the Jewish ruling council: this is the verdict: light has come into the world, but [people]…loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into light for fear that his deeds will be exposed. But whoever comes by the truth comes into the light, so that it may be seen plainly at what he has done has been done through God (2005: 144).

In consonance with the aforestated, Storkey seems to suggest that Jesus called things by their names (evil called as evil and not otherwise). In keeping with Storkey and Hendricks, it is evident that evil should be called evil and not to be coated with good, in that way this approach may bring about the emancipation of the downtrodden in society. It should be noted here that, to call a demon by name comes with a cost but this should not stop the church from speaking the truth because this is what she has been called for. To this, Hendricks remarks that "upsetting the status quo by boldly championing the people's needs might cause some to recoil for fear of a backlash and further repression by those in power. Yet calling the demon by name is an undeniable responsibility of those who seek to truly follow Jesus…if we are to follow Jesus we must call evil by its rightful name" (2006: 150).

To further demonstrate how Jesus is a model for prophetic task, we see Jesus not only calling evil by name but he also helped to empower the poor so that they could speak for themselves. Hendricks says that:

> It is not enough to help the people identify the source of their problems; they must also be helped to see that they have the power to solve their problems… because Jesus parables illustrates that the people can break the demonic chains that bind them if they stop dissipating their power through self-defeating attitudes and behaviours (2006: 148).

Taking into consideration of the above, a conclusion may be drawn that, it is very difficult to separate Jesus from politics. The ministry of Jesus was holistic, he came to this world to champion the cause of the poor who were oppressed by oppressive structures. This poses a challenge to the church especially to see to it that she comes out from her enclaves and be able to carry out her prophetic ministry as demonstrated by her master Jesus Christ by speaking to institutions, structures and policies that dehumanise God's people.

8.3 Reimagining Mission in the quest for a Prophetic Solidarity Model as an Alternative Model for the UCZ's Engagement with Poverty

Utilising the theory of mission from the margins discussed in chapter three, the UCZ is challenged to reimagine her approach to mission. Conforming to the theory of mission from the margins, the insight drawn is that, the church has a huge responsibility in society thus she should strive to be relevant. But for the church to be relevant in society, it is important first of all for the church to reimagine her mission by critiquing her theology and be able to formulate a theology that is emancipatory oriented. To underscore this, Manchala contends that if the Church desires to be relevant in society:

> It calls for an engagement with theologies of life, theologies emerging out of struggles against injustice, discrimination and oppression. These theologies alone can liberate the Churches to break free of the tendency to maintain neutral positions and refuse to legitimise the perpetuation of unjust and oppressive structures and forces[53] (2016: 318).

In conversation with Manchala, Rieger appends that "theology that develops resistance to the powers of exclusion may help to develop new models that prove useful in restructuring not only the process of theological reflection but also the Church and, ultimately, even society at large" (2001: 3). In keeping with the preceding, it has been noted that good theology is key to effective mission because mission is informed by theology, meaning that if the theology of the church is not good, then it becomes very difficult for the church to engage in mission that seeks to free God's people from all manner of oppression. To stress on the need for the church to reimagine her theology, Manchala, (2016: 318) remarks that:

> The credibility of the Churches' witness today, depends on the their ability to re-anchor themselves in the theologies and system of knowledge arising out of multi-religious contexts and in the contexts of people's struggles for life, justice and dignity… affirmation of faith in the God of life cannot remain mere verbal activity confined to liturgy and theological articulations in the context of concrete historic struggles of people for life. When poverty and injustice are a creation of irresponsible assertion by oppressive powers, leading to the denial of life for many, then exposing, resisting, and transforming all forces that create such conditions is an essential form of Christian obedience.

In addition to what Manchala has hinted above, Keum maintains that:

> The Church is called to make present God's holy and life-affirming plan for the world revealed in Jesus Christ. This means rejecting values and practices which lead to the destruction of community. Christians are called to acknowledge the sinful nature of all forms of discrimination and to transform unjust structures. This call places certain expectations on the Church. The Church must refuse to

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[53] In order to conceptualise prophetic solidarity model for the UCZ's participation in poverty eradication, in chapter three, I discuss some of the theologies of life that may enable the UCZ to respond effectively to the problem of poverty in Zambia.

harbour oppressive forces within its ranks, acting instead as a counter-cultural community. The biblical mandate to the covenant community in both testaments is characterised by the dictum 'it shall not be so among you' (Matt. 20: 26, KJV) (2013: 19)

Taking into account of the above, it can be argued that mission should not only focus on saving souls for heaven but also focuses on the socioeconomic issues. John Pobee elaborates on this when he contends that "mission is not just proclamation or making of Christ's disciples, but is also the process of giving life to the socio-ethical imperative of the Christian gospel" (2001: 321). He also argues that "mission is not a task of being Church. Rather, it defines the essence of the Church. 'It is the reason for the Church's existence and being" (2001: 321). To emphasis about the scope of mission with regards to addressing social challenges, the Commission for World Mission and Evangelism, advances that:

> An ecumenical affirmation (1982) singled out the poor as the crucial criterion for testing the effectiveness of mission. It affirmed that the 'Church's relation to the poor was not simply a question of social ethics; it was a matter of faithfulness to the gospel itself…Christ demonstrated that centrality by moving towards those who are on the margins to the point of dying 'outside the gate' (Heb.13: 12)… Such concern (for the poor) is not only a matter of speaking to the poor or for them, but of listening to their distinctive voices and standing with them against political and economic systems of oppressive inequality (Manchala, 2016: 310).

To amplify on the need for the church to look at mission as prophetic, Pobee and Bosch (1985: 68-69) identify four aspects of social transformation that should come along with the mission of God:

> First, social transformation is holistic in the sense that it touches every aspect of what it means to be human. It must be understood in terms of liberation and human dignity in the spheres of politico-economical, socio-cultural, and religious aspects. Second, it happens at both individual and communal levels. Humanity is created for community and fellowship and therefore, social transformation is incomplete if it touches only an individual; it must be experienced by the community together, experiencing liberation, dignity, and the beatific vision. Third, social transformation is lifelong process that demands continually struggling with God in order to overcome the historical conditions that prevent wholeness of human life. 'It is spiritual not in some otherworldly sense; it is not to opt off this world; rather it means redeeming everything for Christ, doing everything to the purpose and ends of God'. Fourth, because it is occasioned in the light of Christ, social transformation becomes 'a gift of God'. This implies that as it is worked and achieved by God; human beings yield and co-operate with the Holy Spirit.

From the foregoing, the church is challenged to rise up to the occasion and see to it that she carries out mission that is transformational, mission that is able to retrieve people from their socioeconomic and political predicament. Now for the church to effectively do that, there is need to acknowledge that mission to the disadvantaged is the heartbeat of God. Bosch makes this clear when he says that:

> Mission is not primarily an activity of the Church, but an attribute of God. God is a missionary God…Mission is thereby seen as a movement from God to the world; and the Church is viewed as an instrument for that mission. There is Church because there is mission, not vice versa. To participate in mission is to participate in the movement of God's love toward people, since God is a fountain of sending love (1991: 390).

Reflecting on the International Missionary Council (IMC)[54] of the missionary task of the Church, Kenneth Ross *et al* indicate that:

> The Church is sent to every social, political and religious community of mankind, both to those near at hand and to those far off. It is sent to those who deny or rebel against the reign of Christ; and no weakness, persecution or opposition may be allowed to limit this mission. Such are the conditions which the Church must expect for its warfare. Faithfulness to Christ will require the Church to come to grips with the social, political, economic and cultural life of the people to whom it is sent'…the Church is in the world, and as the Lord of the Church identified himself wholly with mankind, so must the Church also do. The nearer the Church draws to its Lord, the nearer it draws to the world. Christians do not live in an enclave separated from the world; 'they are God's people in the world (2016: 66).

Conforming to the above statement, Ross *et al* postulates that therefore, "the Church is required to identify itself with the world, not only in its perplexity and distress, its quilt and its sorrow, but also in its real acts of love and justice-acts by which it often puts the churches to shame" (2016: 67). In the light of the preceding, the UCZ should reimagine her mission in order to move towards a prophetic solidarity model. Her diaconal ministry should go

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[54] "The International Missionary Council (IMC) was formed in 1921 and in 1961 became part of the World Council of Churches, founded in 1948 out of the other two major strands of 20th century inter-church co-operation, the Life and Work and Faith and Order movements. All three movements trace their origins to the World Missionary Conference held in Edinburgh in 1910.The IMC was one of the most significant Christian groups of its era. It brought together significant Church leaders from around the world, it commissioned the best missiological studies of the day, and it facilitated the formation of national councils of Churches in newly evangelized countries and the West, including the New Zealand. One of its last strategic initiatives was the formation of the Theological Education Fund supporting the writing of texts for English as a second language theology students and the development of libraries and faculty training in key non-Western theological seminaries" (Roxborogh, n.d).

beyond charity and services because *Dianoia* should also be understood as advocacy. Phiri and Dongsung indicate that:

> *Diakonia* is advocacy for justice and peace for all humanity as God's creation…*diakonia* has also been understood as having a broader implication for churches' engagement with the world…*diakonia* is a primary expression of the Churches' participation in the on-going mission of God, in which the Church of Christ is not to be [an] exclusive, inward looking religious community, but [has] a calling to be engaged with the world (2014: 255).

In consonance with the above, Poser Klaus subjoins that "*diakonia*, in all its many authentic form, cannot be separated from the struggle for justice and peace" (1987: 122). To Nordstokke "*diakonia* is not just charity; it is rights-based with a mandate to defend human dignity, promote justice and care for creation. Inspired by biblical examples, *diakonia* is called to be prophetic when standing up against injustices and the abuse of power, and boldly defend the cause of the downtrodden and marginalised" (2009: 145). In this sense, *diakonia* is church's involvement in the struggles of the people, meaning that the church should side with the oppressed in society. Phiri and Dongsung further accentuate this, stating that "the *diakonia* of the Church supports the people in their lives and struggles for justice and dignity" (2014: 255). Thus the reinforcing assertion that:

> Diaconal ministries of the Church involves actions of care, relief, and service, it addresses the root causes of injustice embedded in oppressive systems and structures is truly authentic and transformative. *Diakonia* involves both comforting the victim and confronting the powers and principalities…it must heal the victim as well as the one who victimises (Phiri and Dongsung, 2014: 255-256).

8.4 A Reflection on the Potentiality of a Prophetic Solidarity Model to Enhance the UCZ's Prophetic Task

8.4.1 The Church and Prophetic Engagement in Apartheid South Africa

To demonstrate that prophetic solidarity model has the potential to enhance the UCZ's prophetic task, we draw insights from the Church in South Africa in the apartheid regime. Jerry Pillay, (2017) unveils that, the Church (ecumenical) in South Africa under apartheid after seeing how the black people were oppressed, had no real choice but to fight for the majority South Africans who were poor and oppressed. This was in an attempt to transform

society and enhance the quality of life of the local people. In this sense the Church has a history of being a transformation and change agent in South Africa. Detailing on the prophetic involvement of the Church in apartheid South Africa, Pillay highlights that:

> In 1949, the Christian Council of South Africa (CCSA) started to protest against the apartheid laws imposed by the Nationalist Government in South Africa. In October 1954 a circular was sent to heads of churches and superintendents of missions to investigate their attitude towards the *Bantu Education Act*. The Committee believed that the Act would violate certain principles of education. This greatly stirred the Sharpeville[55] incident in 1960, and the subsequent banning of black organisations (Pillay, 2017: 9)

Taking into consideration of the above, it is clear that the CCSA's prophetic engagement with the oppressive apartheid regime was working towards the transformation of the human person and community, free from discrimination, racism, exploitation and oppression (Pillay, 2017). To further demonstrate that prophetic solidarity model has the potential to enhance the UCZ's prophetic task in Zambia, drawing insights from the Church in South Africa (Pillay, 2017) tells us that the church exposed the evil of apartheid in two documents that attempted to express a Christian and theological understanding of South African society: The Message to the People of South Africa (1968) and The Kairos Document (1985). Speaking about the 1968 document, Balia, (1989: 33) comments that the message was a serious attempt to interpret what the gospel of our Lord Jesus Christ meant in the context of oppression. De Gruchy, (1979: 13) appends that the key question concerning the message was:

> To whom does my first loyalty go to-a human being; an ethnic group; a tradition; a political ideology or to Christ? The document called on Christians to be truthful to the gospel of Jesus Christ and to be aware of the false gospel (apartheid). The message stated that apartheid by its very nature is both divisive and antithetical of a just social order and reconciliation. Hence, it established that the struggle for justice is for the sake of overcoming the alienation of our social order and enabling reconciliation between the conflicting parties to become a reality.

In line with the above, it is evident that the 'message' drew the Church into addressing the socioeconomic and political injustices of the time. Following the history of the prophetic mandate of the Church in South Africa, we see that the 1968 document was further

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[55] The Sharpeville accident is a massacre which occurred on 21, 1960 in the township of Sharpeville, South Africa which resulted in what was then the largest number of deaths in a protest against apartheid.

enhanced by the formulation of the Kairos Document in 1985. Nurnberger and Tooke (1988: 16-18) and Pillay, (2017: 10) explain that the Kairos Document (1985) is:

> A Christian, biblical and theological commentary on the political crisis in the country that took seriously the experiences of black people. The document spoke of the crisis in the Church, which was born out of the divisions in the Church. Consequently three trends developed from these divisions, that is, state, Church and prophetic theology. The document challenged the state on its ideologies and condemned apartheid as a heresy. More particularly it challenged church theology in three interrelated ways. Firstly, it pointed out that church theology lacked *social analysis* and that the analysis of apartheid that underpins its theology is simply inadequate. Secondly, this theology lacked an adequate understanding of politics and *political strategy*. Changing the structures of a society is fundamentally a matter of politics. It requires a political strategy based upon a clear social or political analysis. The Church has to address itself to these strategies and to the analyses upon which they are based. It is into this political situation that the Church has to bring the gospel. Hence there is no way of bypassing politics and political strategies. Thirdly, it challenged the type of *faith* and *spirituality* that has dominated Church life for centuries. Spirituality has tended to be other-world affair that has very little, if anything at all, to do with the affairs of this world. Social and political matters were seen as worldly affairs that have nothing to do with the spiritual concerns of the Church.

In view of the above, one can see that the Kairos Document rejected the notion of separating Church and Politics. The Document asserted that:

> The Bible does not separate the human person from the world, in which he or she lives; it does not separate the individual from the social, or one's private life from one's public life. God redeems the whole person as part of God's whole creation. Hence a truly biblical spirituality would penetrate into every aspect of human existence and would exclude nothing from God's redemptive will. We see in this document a new theological orientation in South Africa that directed itself to a radical social involvement (Pillay, 2017: 10)

It worth to note here that, although the Kairos Document did not give a blueprint for an alternative political future, the document was a challenge to the Church to side with God by deliberately supporting the oppressed and poor. As such, the challenge of the Kairos Document led to the 'Concerned Evangelicals' and other people drafting documents like the 'Pentecostal Witness in South Africa' (1986) and 'A Relevant Pentecostal Witness' in 1988 (Hofmeyer & Pillay 1994: 288).

Constructed on the two Documents hinted above, the Church in South Africa through its ecumenical bodies prophetically identified herself with the poor. Utilising liberation theology, the Church insisted that God is on the side of the poor thus she joined the poor in

their struggle for justice and human rights. In seeking the liberation of the oppressed, the Church radically opposed the structures that dehumanised the masses. She encouraged the participation of the poor in the processes of enabling them to become more human and took up the struggle for justice[56].

Taking into consideration of the discussion above, what is noticeable about the Church's prophetic task during the apartheid regime is that:

> The CCSA raised consciousness of the oppressed in South Africa both internally and internationally. It actively resisted the apartheid laws that were imposed on the majority people in South Africa by calling for disinvestments and international sanctions on South Africa. The World Alliance of Reformed Churches played a vital role in this regard by suspending the membership of the Dutch Reformed Church and supporting the call for disinvestments in South Africa. The CCSA played a very vital role in the demise of apartheid, and it continued to play a role in the reconstruction and transformation of South Africa since then (Pillay, 2017: 10-11).

Having assessed a successful story of prophetic engagement from the South African context, the next section explores another successful story of prophetic engagement in the Zambian context.

8.4.2 The Catholic Church and Prophetic Engagement in Zambia

Utilising literature review on Church and development in Zambia, it has been hinted that the Church has been engaging with socioeconomic issues in the history of Zambia especially the Catholic Church. Nelly Mwale (2013) tells us that in the colonial days, the Church published pastoral letters in 1953, 1958 and 1964 which had an influence in overturning colonial rule. Komakoma (2003) expounds that, the 1953 pastoral letter's main emphasis was to guide the clergy in matters of colonial politics and thus pointed out that the church had to be above politics. The colonial power was also reminded to respect the rights of the people and allow them to fully take part in decisions that would affect them.

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[56] In conversation with the Kairos tradition, Boesak singles out the *Belhar* Confession (1986: 3) which states: In a world filled with injustice and enmity, God in a special way is the God of the destitute, the poor and the wronged ... that the Church as God's possession is called to stand where God stands, namely against injustice and with the wronged. Boesak points out that this Confession helps us to, firstly, *stand up* (and be counted) for the poor and the destitute, and secondly, to stand where God stands. Not just in front of, in protection, but alongside, in solidarity of struggle. Not in mere sympathy but in *identification with*. The Church must do that not because it is obsessed with the poor, but as the possession of God, in whom its grounds of being, its identity is found (Boesak 2005: 200).

In the light of the above, Komakoma (2003) further illuminates that the 1953 Catholic Church pastoral letter stressed the need that Africans had to access opportunities in education, health and employment. Taking into consideration of the preceding, it is argued that the 1953, 1958 and 1964 pastoral letters contributed to the emancipation of the black community in Zambia because they recognised the voice of the African in the political affairs of the country (Komakoma 2003: 31). The other noticeable contribution of the Catholic Church in development boarders on human rights. Through her pastoral letter of 1953, the Bishops pointed out that man had special dignity and it was therefore important to recognise this fact irrespective of colour and race. All men, irrespective of race, are God's beloved creatures, made in His own image, called to become God's children through sanctifying grace, bound to one another by the same destiny of eternal life in heaven (Komakoma 2003: 37). In conversation with the aforestated, Mwale (2013) annexes that, the Bishops called upon Africans and Europeans to respect the rights of every man according to the teachings of Saint Paul.

To further demonstrate the Catholic Church's prophetic engagement in development, Komakoma in Mwale, (2013) notes that, the 1958 pastoral letter which was addressed to Catholics of all races, is also a way in which the Catholic Church contributed to the political welfare of the people. The letter stressed that the Church had the jurisdiction to speak out on socioeconomic issues, as they are the guardians of the moral order in the society. The Bishops expressed the Church's desire to see Northern Rhodesia develop into a happy and prosperous nation. From the foregoing, Mwale (2013) argues that, this confirms the fact that the early Catholic missionaries spoke on behalf of the Africans and tackled the many challenges which Africans were faced with. As we continue to explore on the Catholic Church's prophetic task in Zambia, drawing insights from the 1958 pastoral letter, the Church hinted on the decolonisation of Zambia. Mwale (2013) notes that, through the 1958 pastoral letter, Europeans were reminded of the need to respect and grant the rights of others, in this case, Africans. The colonial powers might not have taken this seriously, but time came when the situation could not allow them to continue to govern Zambia then Northern Rhodesia. In 1964 the colonial rule came to an end, this shows that the message of the 1958 pastoral letter contributed to Zambia's independence.

Away from the colonial period, the Catholic Church continues to engage with various issues in the history of Zambia. In 1990 after the food riots, the Catholic Church made a statement that:

The past several weeks have been a time of extreme national crisis involving great suffering for many of the families of our country. We wish to express our profound sympathy to the families of those who were killed or injured in the recent riots-ordinary citizens, young people…and we offer urgent prayers for reconciliation…. we also feel compelled to speak out on behalf of the poor in particular for the cause of justice…it is not the role of the Church to make decisions concerning the type of political system to be adopted by the nation. However, the Church insists that it has the right to pass moral judgements, even on matters touching political order, whenever basic personal rights…make such judgements necessary (Komakoma (2003: 225),

In consonance with the above, Komakoma (2003) appends that the Catholic Bishops had acknowledged the deep suffering of the Zambian people, especially the poor who faced the rising cost of the basic necessities of life, and wished to offer their compassionate assistance in whatever way they could. Bishops also understood and shared the anxiety of the national leaders in their search for justice and peace in the land and therefore offered reflections as a contribution to the national dialogue concerning the future they would face together.

To further show the Catholic Church's involvement in political issues, due to some economic hardships that engulfed Zambia[57] the Church took a leading role to transform Zambia from one party-state into a multiparty democratic state in 1991. This was achieved after an amendment to the Constitution of Zambia Act of 1973 leading to the enactment of the Constitution of Zambia Act of 1991 (Simutowe, 2016). To continue to trace the Catholic Church's prophetic task in Zambia, in 2001 the Church intervened in the third term[58] bid by Dr Frederick Chiluba. Carmody in Simutowe (2016) elucidates that, as part of the lead-up to the 2001 Zambian elections, officials of the Catholic Church, including the Archbishop of Lusaka, Medardo Mazombwe, campaigned vigorously with other churches and non-governmental organisations against a proposed amendment to the country's constitution, which would enable Dr Chiluba to be a candidate for a third term as president. Thus, the campaign by the Catholic Church and other stakeholders, especially the Oasis Forum was ultimately successful as the bid by Dr Chiluba failed.

As we continue to reflect on a few selected successful stories of the Catholic Church's prophetic task, during the Presidency of Rupiah Banda the Church raised awareness on

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[57] Read chapter five where I have detailed Zambia's economic crisis in the time of President Kaunda

[58] Zambia's constitution prescribes two terms of five years each as a tenure of office for the President. But in 2001 when President Chiluba had served his two terms (10 years) he proposed that the constitution be amended to allow him contest for the third term.

serious socioeconomic challenges that surrounded the Zambian people. A prophetic stance that the Church took made her to be in tension with the state. However, the Church insisted that it was her God given mandate to speak on behalf of the poor[59].

Taking into account of the two successful stories above, it can be argued that, if the UCZ considers a prophetic solidarity model as a model of engagement with socioeconomic issues in Zambia, this can greatly contribute to the socioeconomic development of the country. As already indicated in chapter seven that the UCZ is the largest protestant church in Zambia, therefore, she should take advantage of her vastness and prophetically influence government policies that can uplift the standards of the majority poor Zambians. Having established that prophetic solidarity model has the potential to enhance the UCZ's prophetic mandate, the next section discusses how the UCZ should be shaped as a prophetic church.

8.5 A Reflection on how the UCZ should be shaped if she embraced a Prophetic Solidarity Model

Having assessed the potentiality of prophetic solidarity model, the question that this section needs to answer is "how should the UCZ's prophetic model be shaped?" one of our participants had this to say on prophetic solidarity model:

> I strongly feel there is a lot that we need to learn from the Catholic Church. The Catholic Church would sit and analyse the economic situation in Zambia, give the food basket cost as at now, and will use that to provide guidance and direction to the government by saying 'look at where we are, this thing that you want to introduce is going to affect the food basket in this way'. By so doing, they are able to speak. Truth is, as the UCZ, we just have to move by restructuring, in order for us to become relevant in our community, especially in speaking for the poor. I want to believe that people are studying in the UCZ and I feel some of these courses (theology and development) can empower one to respond intelligently to socioeconomic issues in Zambia. Time has come for us to ask real questions that are affecting us in our context, and we should not spiritualise everything. We need spirit filled men and women who will understand economics and be able to interpret the national budget for us and make observations and say no to some inclusion. For example, they can say this sounds good, but then, the implication that it will have on the poor would not be right in the sight of God (UCZSOM1, 2016).

In conversation with the sentiment above, the study now postulate how the UCZ's prophetic model should be shaped. From the two successful stories on prophetic engagement discussed in the preceding section, we submit that the UCZ's prophetic task should be

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[59] Read more from chapter two on section 2.4.5

modelled after the Catholic Church[60]. The Church has the following wings that enhance her prophetic task;

8.5.1 ZCCB

ZCCB[61] was formed in 1965. The Holy See approved the statutes of the conference on April 2, 1984. ZCCB is a member of the association of member episcopal conferences in eastern Africa (AMECEA) and symposium of episcopal conferences and of Africa and Madagascar (SECAM) (Mukluk, 2016: n.p). One of the tasks of ZCCB in the words of the then President Archbishop Telesphore Mpundu is to make the Catholic Church in the country more relevant according to needs of the people; to make the Church more relevant in social, political and economic issues (Mukuka, 2016: n.p).

8.5.2 Caritas Zambia

Caritas Zambia is a Catholic Organization that is an integral structure of ZCCB. The vision of Caritas Zambia is to see a Zambian society where every person attains integral human development and lives in harmony. Inspired by the gospel and CST, Caritas Zambia is dedicated to the promotion of integral human development through witnessing, animation, conscientisation and institutional strengthening (Caritas Zambia, 2014). Thus, the organisation is guided by the following values:

> *Respect for human dignity* – Caritas Zambia shall treat every human being with respect and compassion; *Justice and solidarity with the poor* – We contribute to creating an environment where the poor can claim and access their rights. *Accountability and transparency* - We are committed to prudent stewardship of resources and our actions among ourselves and the people we serve. *Respect for the environment* – As stewards of the earth we endeavour to promote the integrity of the environment by respecting biodiversity and ecologically sensitive areas. *Gender equality and equity* – We actively support women and men to have equal access to and control over productive resources and benefits as well as existing opportunities. *Hard work and commitment to the cause of duty*- We remain duty bound for the improvement of people's lives (Caritas

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[60] Here it should be noted that although the Catholic Church has been selected to model the UCZ's prophetic task, the Catholic Church prophetic task too has got some weaknesses because in most cases her prophetic task is done by issuing statements on TV, Radio, and Newspapers without calling people for action. So as the UCZ embraces a prophetic solidarity model, she should make sure that she participates in social movements and not just restrict her prophetic engagement to issuing statements in public media.

[61] ZCCB is the Conference of Catholic Bishops in Zambia who have been given the mandate to reflect on issues in the way the Church is run and issues affecting the nation.

Zambia, 2014).

8.5.3 CCJP

One of the most manifest ways in which the Catholic Church demonstrated its intent for social advocacy was forming the model of CCJP. The idea of the CCJP was birthed from the Second Vatican Council in order 'to stimulate the Catholic Church to engage with social justice (Mukuka, 2014). The work of CCJP is recognised as a very important constitutive part of preaching the gospel in the Catholic Church thus it is mandated:

  i.   To monitor and document human rights situations in the country for appropriate action;
  ii.   To research, investigate and publish situations of justice and violence and use the information to promote justice and peace;
  iii. To inform the faithful and the clergy of their responsibilities to work for justice and peace;
  iv.   To promote informed decision-making among clergy and the faithful to influence public opinions according to the Social Teaching of the Church;
  v.   To make constructive suggestions and input for the enactment of just civil laws and their impartial administration and implementation;
  vi.   To empower and capacitate the clergy and the faithful to understand, promote and implement STCs in their lives for the fulfillment of human potential and growth (Mukuka, 2014: 55).

8.5.4 JCTR

The Jesuit Centre for Theological Reflection (JCTR) is a research, education and advocacy team that promotes study and action on issues linking Christian Faith and social justice in Zambia and Malawi. JCTR began in 1988 as a project of the Zambia-Malawi Province of the Society of Jesus and is similar in orientation to other Jesuit social centres around the world. The Centre engages in research on key social issues like cost of living, social implications of debt servicing, accessibility of healthcare and education, and integrity of local democracy (IBP, n.d). The JCTR is a church-affiliated civil society organization that conducts evidence-based advocacy on political, social, and economic issues founded in 1988. The vision of JCTR is to attain a just Zambian society guided by faith, where everyone enjoys the fullness of life while its mission is to foster 'from a faith-inspired

perspective, to promote justice for all in Zambia, especially the poor, through research, education, advocacy and consultations' (JCTR, 2018). JCTR mission is located in the following values as explained in the CST:

i. *Human dignity*-respect for the basic equality and potential of every woman and man.

ii. *Option for the poor*-criteria for evaluating all we are and do: what difference does this make for the poor?

iii. *Social justice*-passion for eradication of poverty and promotion of integral and sustainable development, with commitment to necessary structural changes in society.

iv. *Gender sensitivity*-conscious promotion of equal opportunities for development of all women and men.

v. *Critical analysis*-rigorous pursuit of truth in open and accountable fashion.

vi. *Discernment*-prayerful reflection on purpose, style, product, consequences of Organization and activities.

vii. *Rootedness*-closeness to lives of ordinary people and the most vulnerable and their joys and hopes, sorrows and anxieties.

viii. *Collaboration and participation*-working with others in a mutually responsible way, with team work essential on the staff.

ix. *Simplicity*-respectful of the environment and of the scarce resources available to the majority of people, with prudent use of assets.

x. *Transparency*-openness in accounting and reporting to all who support us and cooperate with us (JCTR, 2018).

Taking into consideration of the above, one can see how the prophetic task of the Catholic Church is organised. We recommend therefore that the UCZ should draw lessons from the Catholic Church by:

i. Having a well documented social teaching[62]

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[62] The UCZ has no detailed social doctrine except scanted information as reflected in article 4 of the UCZ Constitution, 2014 and the mission statement of the church as stated in chapter six.

ii. Creating an independent body[63] called 'the UCZ General Conference' composed of Presbytery Bishops, Synod Bishop, General Secretary, Mission and Evangelism Secretary, Community and Development Secretary and 20 selected clergy experts in different fields from each presbytery[64]. This General Conference should be mandated to meet quartely to reflect on socioeconomic and political issues in the country and eventually be able to speak on behalf of the UCZ on national issues. And where it is convenient, the General Conference depending on what is going on in the nation should be mandated to call for meetings at any time to respond to issues in the nation as they come rather than waiting for scheduled meetings. In this way, the prophetic voice of the UCZ can be enhanced.

iii. The UCZ should split the CDJSD into two, one should be called 'Community Development Department' whose focus should be purely on community development while the other department be called *'Commision for Socioeconomic Justice Department'* to focus purely on the emancipation of the poor in society through advocacy, conscientisation and research. On research, the church should utilise the UCZU research department to carry out research on key socioeconomic and political issues and produce evidence based information. In this way, the church can provide checks and balances to the government of the day on a daily basis. In short, I am postulating that three new wings be instituted. In this way, I believe that just as the Catholic Church is influential in Zambia's socioeconomic and political development, the UCZ too can make a contribution.

8.6 Why should the UCZ move Towards a Prophetic Solidarity Model of Engagement with Poverty in Zambia?

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[63] Article 17 of the UCZ constitution already provides this that the church has the jurisdiction to comment on national issues without consulting any affiliated bodies. In this way, the UCZ's prophetic task will be more effective. This does not kill the spirit of ecumenism, she can continue working with other Churches while upholding her sovereignty.

[64] Presbytery is a court of the UCZ that oversees the affairs of the church in a province. It is headed by a presbytery Bishop

Having assessed how the UCZ engages with poverty and the challenges she has in formulating sound theological understanding on poverty to inform her mission[65], in this section the study now reflects on why the UCZ should embrace a prophetic solidarity model as an alternative model for engagement with poverty. Le Bruyns speaking from the Southern context about prophetic solidarity highpoints that "an ethic of public responsibility demands a prophetic solidarity in response to the economic challenges we are confronting in and beyond South Africa today" (2012: 92). To shed more light on prophetic solidarity, Le Bruyns in his article titled *"Religion and the Economy. On Public Responsibility through Prophetic Intelligence, Theology and Solidarity"* has observed that there can never be solidarity without social analysis, no solidarity without personal sadness, no solidarity without a different consciousness and lastly there can never be solidarity without social mobilisation[66] (Le Bruyns, 2012). To further elaborate why the church needs to be in solidarity with the poor, WCC at the 5th Assembly of the WCC held in Nairobi in 1975 made the following observation that:

> The development process should be understood as a liberating process aimed at justice, self-reliance, and economic growth. It is essentially a people's struggle in which the poor and the oppressed are and should be the active agents and immediate beneficiaries. Seen in this perspective, the role of the Churches and the WCC is to support the struggle of the poor and the oppressed towards justice and self-reliance (WCC, 1983: 35).

In conversation with the above, WCC further stated that true solidarity means:

> Churches should be in closer relation with the poor sectors of society. Although there are situations in which the poor are present in the Churches, frequently the poor do not feel that ecclesiastical institutions are representative of them or their situation. Many Churches and Christian groups are now becoming aware of the broken relationships between the Church and the poor during the last centuries. Their attempts to overcome this separation have been instructive. They are learning through involvement that it is not enough to be a 'Church for the poor', but that they are called by the Spirit of God to be a 'Church with the poor (WCC, 1983: 35-36).

In consonance with the above, it is understood that the church should always identify herself with the poor in society by way of struggling with them, meaning that the church

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[65] Read chapter six where I have demonstrated how the UCZ engages with poverty.

[66] You can read more from Le Bruyns, C. 2012. Religion and the Economy. On Public Responsibility through Prophetic Intelligence, Theology and Solidarity. Under the section on public responsibility and prophetic solidarity, pages 92-96.

should speak for the poor, speak with the poor, and demonstrate with the poor for justice. According to the WCC:

> Solidarity with the poor has always been an evangelical sign, a witness of God's justice, because of the priority Jesus Christ gave to the poor (cf. Lk 7: 22-23). Churches are once again realizing that it is not possible to be the Church of Jesus Christ if they fail to respond with love and justice to the challenge of the poor. This is an important sign (WCC, 1983: 50).

What can be deduced from the observation by WCC is that, the church cannot afford to distance herself from the poor, she should see to it that she engages with oppressive structures just like Jesus Christ did in His time, working in solidarity with the poor and for their sake, he denounced authorities. Further, the church today needs to reflect seriously on how she is engaging with poverty. In keeping with the preceding and reflections discussed in chapter six on the inadequacy of the UCZ's prophetic model, we postulate that, for the UCZ to be effective in her prophetic task, there is need to embrace a prophetic solidarity model. This call for a prophetic solidarity model was also made clear by UCZSOM1 in an interview when he remarked that:

> I think Jesus provided a very good model, since some scriptures in the Gospel show us that his aim was not really to provide as it was, but to fight the systems that kept people to be perpetually poor. I think that is what is needed today. As a church, we have grown, 52 years of existence is not a short period, I think we need to come to terms that we have grown, we can speak for ourselves and not always wanting to speak through the church mother body, we need to speak and challenge the very thing that is going wrong, even though at times it comes with a cost, we still need to confront wrongs because if we are going to be a church, I think we need to do that (UCZSOM1, 2016).

In addition to UCZSOM1's views on the need for the church to embrace a prophetic solidarity model of engagement with poverty, Tutu (1979) also captured this in his work on liberation theology, wherein he remarks that liberation theology is a call for Churches to rise up and engage prophetically with systems on behalf of the voiceless in society. This observation by Tutu brings us to an understanding that the church has a huge responsibility in socioeconomic and political transformation. For that reason, the church cannot afford to remain silent amidst socioeconomic and political injustices. When the church choses to remain silent, then it means that she has not understood her God given prophetic mandate. To this, Buthelezi notes that:

> It is not enough for the Church just to do something for the poor, the suffering and the oppressed, the Church must identify herself with the people and become

the poor, the oppressed and the suffering. The Church must become incarnate in the struggle of the people. The Church must proclaim peace and reconciliation, practically by working out a strategy to stop oppressors from oppressing the poor and to equip the oppressed with a new hope and power to get out of the clutches of the oppressed (1975: 43-49).

In further articulation for the need for the UCZ to move towards a prophetic solidarity model in her prophetic task, the chapter draws insights from the work of Jean-Marc Ela. According to Ela "African Christians are strengthened to refuse to accept a world of injustice and oppression because the Gospel of Jesus demands participation in the struggle to free people from all kinds of dehumanisation-liberation from everything that oppresses the human being" (1994: 136-153). Mpagi affixes that "the Church has got a mission to liberate African peoples from all the various types of political and social oppression" (2002: 170). To further challenge the UCZ to rise up and be in solidarity with the poor, Ela calls upon the church:

> To adopt the practice of Jesus himself who did not only limit his mission to preaching an inner conversion, but express in words and actions his concerns for the liberation of the poor and oppressed … we must look for a new articulation of the bible with the African situation. When the bible is given an African reading, it is capable of liberating, of giving a message of life that has not always been understood in the Churches. One should not read the bible and leave a people in a state of poverty and marginalisation for Christianity in its very essence is liberation. Jesus took the part of the poor and denounced injustices of every shape and kind (1994: 136-153).

It should be noted here that, in Africa people are now looking for the Gospel that can speak to their needs. Emmanuel Katongole (2011) observes this when he says that, Christians in Africa are looking for a Church that can be involved in their socioeconomic predicament. But for the Church to be effective in the fight against socioeconomic and political violence, the Church should be able to employ strategies as demonstrated in chapter three of this study. According to Ignitius Swart (2006) the Church should be involved in the organization of social movements in order to put pressure on governments and other institutions to re-look at certain policies that perpetuate poverty. Speaking from the Zambian context on the mandate of the Church in the fight against poverty, Evaristo Mambwe (2002) asserts that the Church in Zambia should endeavour to get involved in the struggles of the poor by speaking to systems so that the poor are liberated and be able to enjoy their share from the nation's resources.

To further illuminate why the church should participate in socioeconomic development, Duchrow quoted in Swart remarks that:

> Churches and communities must convince their members of the need for political struggle on the basis of their faith. If they expressed dissent, symbolic difference, and a clear identification with the social movements, then Churches and congregations would gain credibility and would enjoy untold opportunities to prophetically challenge the power structures. Only when Churches participate in a double strategy and go about it seriously, by saying "no" where necessary and offering alternatives, and participating in the creation of social counterforces, can their 'dialogues' take on a limited meaning within the strategy as a whole (2006: 197-198).

Taking into account of the above, this means that "the prophetic task of the Church must include a thoughtful and creative 'Yes' to options for political and social renewal" (Villa-Vicencio in Swart, 2006: 201). Likewise, Swart annexes that:

> In the context of socioeconomic challenges, the Church/Congregations are challenged to become people's organisations that act as the base of people's striving for political, social, cultural and should emphasise economic emancipation, especially of the marginalised, the poor and the oppressed (2006: 205).

From the foregoing, it is evident that the mandate of the Church in the fight against poverty is crucial. Therefore, the UCZ should and needs to view herself in society as an agent of transformation. According to Swart (2006: 223):

> Churches are no less than other actors in civil society, challenged to move towards greater specificity and engage in policy-making processes that ultimately determine the direction that development takes. Their marginalisation in the public sphere does not exempt them from countering this position and seeking a higher public profile. This constitutes a challenge that the Churches cannot shy away from, one that will ultimately determine their credibility and the quality of their involvement in development. They are challenged to make a constructive contribution to the conceptualisation and implementation of policies that ought to change institutions, structures and organisations in general on the decentralised and global levels of society. They are challenged to infiltrate the corridors of power and speak and operate on the same concrete public level as the rulers and decision-makers of society.

In view of Swart's sentiment above, it is evident that the Church's participation in fostering a just society does not come so easy. The church is therefore called to be strong even when she faces opposition from powers. Mambwe stresses that "the Church has a responsibility to act as a 'signpost' to direct people to the Kingdom of God where love, justice and

righteousness are some of the ethical standards" (2002: 79). Furthermore, Monsma *et al* emphasise that:

> The existence of poverty and other social evils in Africa on such massive scale as at present is a scandal which challenges the Church. The Church must move beyond merely dealing with symptoms of oppression and get to the root of the problem so that no more people are victimised. It is quite disappointing that the Church is often content with ministering to victims of oppression, by giving charity to the poor, while failing to condemn those socioeconomic and political structures that cause large scale poverty. This is a serious omission because certain cases of need cannot be met at all without political action. For this reason, the Church should strive to influence governments' decision because governments alone, among other societal institutions, have the potential to make mandatory rulings that might overturn evil structures (1990: 65).

Conforming to the conversation above, we postulate that the UCZ should move towards a prophetic solidarity model in her prophetic task in order to be relevant in the Zambian society. The UCZ can do that by taking advantage of the UCZU theology[67] and begin to reflect on her prophetic task in the Zambian context. The church should go beyond the orthodox way of doing ministry to the poor that only treats symptoms. The UCZ in her approach to ministry should be that of Jesus who was able to speak to powers that be on issues that affected the poor in society. The UCZ cannot afford to remain silent on issues that have continued to affect the Zambian people. As already demonstrated in chapter seven, the UCZ commands numbers in Zambia meaning that, if she took her prophetic ministry seriously, this may enable her to greatly contribute to the socioeconomic development in Zambia.

8.7 Summary of the chapter

In the quest to explore prophetic solidarity model as an alternative model for the UCZ's prophetic task in Zambia, chapter eight reflected on Jesus as a model to enhance the UCZ's prophetic ministry in Zambia. Secondly, the chapter looked at how the UCZ should reimagine her mission in the context of poverty. Thirdly, the chapter looked at the potentiality of prophetic solidarity model drawing insights from the Church in apartheid South Africa and the Catholic Church in Zambia. Fourthly, the chapter reflected on how the UCZ should be shaped as a prophetic church by drawing insights from the Catholic Church. Fifthly, the chapter looked at why the UCZ should move towards a prophetic

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[67] In chapter seven it has been revealed that the UCZU offers sound theology that can enhance the UCZ's theology and mission with poverty.

solidarity model where it has been stressed that the UCZ needs to go beyond the current model of poverty eradication and embrace a prophetic solidarity model that will enable her to take her place in the public space and engage with systems, structures, institutions, powers that be and policies in solidarity with the poor in society. Taking into consideration of this chapter, the following are the key research findings;

i. The chapter has submitted that the UCZ has no excuse to why she should not engage with poverty prophetically where structures are challenged because her master Jesus is a perfect example who engaged powers in his time and called powers by name. Therefore the UCZ should be bold enough to call systems that are oppressive as evil as a way of siding with the poor in society.

ii. The chapter has suggested that, if the UCZ had embraced a prophetic solidarity model in her engagement with poverty, her prophetic task can be enhanced in Zambia. In view of that, the UCZ has been challenged to model her prophetic task after the Catholic Church which has successful stories in the history of Zambia. Mirrored from the Catholic prophetic model, the UCZ should be able to engage with policies that are not pro poor. To do that, the UCZ should not only be speaking to authorities but also she should be engaged in the mobilisation of social movements to demonstrate on various social problems as a way of sending a message to authorities about the dissatisfaction of citizens. Once the UCZ's prophetic task is shaped in this way, then the church can become relevant in society.

Having discussed in this chapter that the UCZ should move towards a prophetic solidarity model as she engages with poverty in Zambia, the next chapter draws the general conclusion.

Chapter Nine

9. General Conclusion

9.1 Introduction

In chapters six, seven and eight, the study has demonstrated that for the UCZ to be more effective in the fight against poverty, she needs to embrace a prophetic solidarity model. The UCZ has a mandate to champion justice for the poor in Zambia. At the Conference of WCC in Melbourne, this was reflected that the poor should be at the centre of mission. The conference made "an unalloyed affirmation that solidarity with the poor is today a central and crucial priority of Christian mission" (Gort, 1980a: 11). So, at Melbourne "the affirmation of the poor was the 'missiological principle par excellence' and the Church's relation to the poor 'missionary yardstick" (Castro, 1985: 151). Taking into account of the preceding, the study specifically underscores that the church should and needs to understand that her mission is not complete if the cause of the poor is not championed. Therefore, to conclude this study on *"Church and Poverty: Towards a prophetic solidarity model for the United Church Zambia's participation in poverty eradication in Zambia"* Chapter nine, presents the summary of the dissertation; A reflection on the findings of the study; The contribution of the study to the body of knowledge; A reflection for the UCZ; Gaps for further studies and concluding reflection.

9.2 Summary of the Thesis

This study was guided by the main research question *"How might a prophetic solidarity model potentially enhance the UCZ's participation in poverty eradication in Zambia?"* To answer this research question, the study raised three sub research questions: how does the UCZ engage with poverty in Zambia? What theological and missiological position informs the UCZ's approach to poverty alleviation? How might a prophetic solidarity model enhance the UCZ's engagement with poverty in Zambia? In order to answer these research questions, the study looked at the following chapters:

Chapter one introduced the study by first stressing the point that, the church has a God-given mandate to engage in poverty eradication. The chapter highlighted that today, in Africa, we have alarming figures of poverty because of the greed of the elite, hence the need for the church to be involved in the fight against poverty for the restoration of humanity.

Chapter two focused on the review of relevant literature in order to situate the study. The chapter detailed on the significance of religion in development. It has been demonstrated that secular institutions have come to appreciate the role that religion plays in development thus, religion is now seen as a partner in development. The chapter went on to look at Christian anthropology in the quest for development where it has been hinted that a human being is the *imago dei* thus deserves dignity. The chapter further looked at the Church and development in Zambia where it has been revealed that the Church (ecumenical and the Catholic Church) has been engaging with socioeconomic issues in Zambia especially through pastoral letters and press statements. And lastly, the chapter looked at religious perspectives on poverty. Under this section the chapter looked at three Church traditions to see how they engage with poverty to help the UCZ reflect on how she may develop a prophetic solidarity model for effective prophetic engagement in Zambia.

Chapter three considered theoretical considerations on which this study has been constructed. Firstly, the chapter looked at what prophetic solidarity model entails and its contours. To appreciate prophetic solidarity model as a guiding theory for this study, the chapter looked at supporting theories namely; Korten's theory of development which emphasises that real agents of development should direct their action on the causes of underdevelopment and not treating symptoms. This idea further postulates that development agents should move beyond charity work, community projects, and begin to challenge structures, policies and institutions that are responsible for the suffering of the poor; theory of liberation theology which seeks political and civic involvement of the church to challenge some socioeconomic wrongs responsible for poverty; theory of mission from the margins where the church is invited to rebrand her mission and see to it that the fullness of life is available to all by way of transforming power structures; and lastly, the theory of public theology that invites the church to go public in her engagement with poverty and not confining herself to the pulpit.

Chapter four discussed research design and methodology used to conduct this study. The chapter explained that this study adopted a qualitative case study approach, with the aim of assessing how the UCZ engages with poverty in Zambia. The chapter delved into discussions about where the study was conducted in Zambia's two provinces in Copperbelt and Lusaka; the three methods of data collection used, which are interviews, focus group discussion, and document analysis; sampling procedures used which are probability (simple random sampling) and non-probability (purposive sampling); and the thematic

analysis method, which the study employed to analyse and interpret data collected. The chapter further discussed how ethical issues were considered and demonstrated how the study made sure that the study was valid and reliable.

Chapter five delved into the existential problem of poverty in the Zambian context. The study appraised Zambia's socioeconomic situation in order to justify the need for church's prophetic ministry. The chapter noted that the problem of poverty in Zambia is not a new phenomenon, it dates back to colonial days where the local people were excluded from social and economic activities by the minority whites, and this trend has not changed even after independence. The chapter also drew attention to the fact that dating from the UNIP government under President Kaunda through to the present government of the PF under President Lungu, wealth still remains in the hands of few politicians and the levels of poverty are still very high currently standing at 54%.

Chapter six assessed how the UCZ engages with socioeconomic issues in Zambia. The chapter has shown that the UCZ's prophetic task has been influenced by missionaries' theology which focuses on soul winning, charity, delivery of social services (education and health), empowerment and uncritical prophetic engagement. The chapter further explained some of the challenges that the UCZ is facing with regards to her prophetic task.

Chapter seven considered the UCZ's theological and missiological position that informs her prophetic task. To do that, the chapter first looked at the origin of the UCZ where it has been demonstrated that the UCZ traces her roots from different missionaries from Europe. To understand the UCZ's theological and missiological position on poverty, the chapter reflected on the missionaries' theology on development. To further understand the UCZ's mission-theological position on poverty, the chapter looked at the UCZU curriculum in order to unearth theologies that may inform the UCZ to prophetically engage with poverty in Zambia.

Taking into consideration of the preceding chapters, chapter eight has postulated that the UCZ needs to move towards a prophetic solidarity model of engagement with poverty in Zambia. To do that, the chapter has proffered that the UCZ needs to reflect on Jesus' ministry and be able to draw some lessons to enhance her prophetic task. Secondly, the chapter has submitted that the UCZ needs to seriously reimagine her mission in the context of socioeconomic challenges in Zambia. Thirdly, the chapter has demonstrated that prophetic solidarity model has the potential to greatly help the UCZ to contribute to

socioeconomic development in Zambia. Fourthly, the chapter looked how the UCZ should be shaped if she embraced a prophetic solidarity model in her engagement with poverty in Zambia. Fifthly, the chapter has tendered that the UCZ should model her prophetic task after the Catholic Church.

9.3 A Reflection on the Findings of the Study

To answer the main research question *"how might a prophetic solidarity model potentially enhance the UCZ's participation in poverty eradication in Zambia?"* the study arrived at the following key research findings:

The study has evidenced that poverty eradication is the preferential option for God because God always sides with the poor and for this reason, the church is encouraged to be in solidarity with the poor.

The study has shown that the church has a huge responsibility when it comes to fostering socioeconomic development. To that effect the study has suggested that, there is need for the church to take up her rightful position in society and be able to rebel against socioeconomic structures that rob humanity of their dignity.

The study has evinced that true development should be one that directs actions on the causes of poverty rather than trying to treat the symptoms through relief and community projects. This therefore calls for the church to be engaged in political and civic affairs to expose any socioeconomic sin that is responsible for perpetrating poverty.

The study has proved that the church should understand that true mission should create a platform where the voices of the poor are heard in the bid to understand their problems and why they are experiencing those problems and ultimately know what should be done to avert their problems.

The study has demonstrated that the church should not be private but be public in a sense that, the church has to be encouraged to be engaged in the public space with institutions or governments in the formulation of policies that may promote justice and equity in society.

The study has attested that, in the bid to foster socioeconomic transformation, the church should be in solidarity with the poor by way of struggling with them through social movements in order to put pressure on either an institution or government to change some policies that disadvantage the poor in society.

The study has ascertained that, mission as prophetic solidarity should be able to do a social, economic and political analysis, it should name the evil in society and take action for social transformation.

The study has established that Zambia since independence is still struggling with poverty which is sponsored by exploitation, exclusivity, marginalisation, capitalism tendency and inequality. This calls for the church to engage with these evils prophetically.

The study has indicated that Zambia has continued to grapple with poverty due to poor policies, most of the time, policies made by the government have been there to enrich the rich. This is a motivation for the church to engage prophetically with the government to influence government policies that may empower the poor.

The study has revealed that Zambia's socioeconomic development has been terribly affected by corruption by high ranking government officials who have amassed wealth at the expense of the poor. Resources that are meant to deliver social services like building of health facilities, building of schools and universities, providing clean drinking water, improving infrastructure etc. have ended up in the pockets of selfish politicians. This too should arouse the church's prophetic ministry to speak against all manner of economic injustices in order for the poor to have their own share from the country's natural resources.

The study has shown how the UCZ engages with socioeconomic issues in Zambia through charity, education, health, empowerment programmes and uncritical prophetic engagement. This kind of engagement has been inherited from missionaries since the UCZ is a union of missionaries. Taking into account of the preceding, the study has noted that, the UCZ's engagement with poverty is inadequate thus the need to embrace a prophetic solidarity model that may empower her to engage with systems, powers, structures and policies that construct poverty in the Zambian society.

The study has revealed some challenges that the UCZ has with regards to her prophetic task. Her challenges borders on the structure of governance which needs to be reviewed; lack of qualified experts who can help the church to analyse socioeconomic and political issues in the country to help the church speak from an informed position; and lastly, the UCZ's prophetic task has been affected by inherited theology from missionaries that focuses much on soul wining, charity, social delivery and community development. Taking into account of this theology, the study has hinted that the UCZ needs to reimagine her mission in order to enhance her prophetic ministry in Zambia.

The study has established that the entry of missionaries in Zambia was motivated by genuine causes to mitigate the sufferings of the local people which is evidenced in their participation in development through education, health services and community projects like skill development. Though missionaries participated in development, their focus was so much on preparing souls for heaven and never paid so much attention on their prophetic task.

The study has suggested that, if the UCZ desires to move towards a prophetic solidarity model of engagement with poverty, there is need to reconcile the theology that is being taught at the UCZU and that which the church practices. The study has discovered that the UCZU has rich theology that may inform the UCZ's missio-theological position on poverty. This rich theology needs to be unearthed and documented as a guide for the UCZ's prophetic engagement with poverty.

The study has indicated that the UCZ has a well stipulated position on church-state relations enshrined in her constitution that may help her to engage with poverty prophetically but it has been compromised by adopting a co-cooperationist model of church-state relations.

The study has argued that the UCZ has no excuse to why she should not engage with poverty prophetically where structures are challenged because her master Jesus is a perfect example who engaged powers in his time and called powers by name. Therefore the UCZ should be bold enough to call systems that are oppressive as evil as a way of siding with the poor in society.

The study has substantiated that prophetic solidarity model if embraced by the UCZ has the potential to enhance her prophetic task in Zambia. In view of that, the UCZ has been challenged to model her prophetic task after the Catholic Church which has successful stories in the history of Zambia. Mirrored from the Catholic prophetic model, the UCZ should be able to engage with policies that are not pro poor. To do that, the UCZ should not only be speaking to authorities but also she should be engaged in the mobilisation of social movements to demonstrate on various social problems as a way of sending a message to authorities about the dissatisfaction of citizens. Once the UCZ's prophetic task is shaped in this way, then the church can become relevant in society.

9.4 Contribution of the Study to the Body of Knowledge

In the course of addressing the main research question for this study which states; *how might a prophetic solidarity model potentially enhance UCZ's participation in poverty*

eradication in Zambia? The following are some of the contributions to the body of knowledge:

The study has unearthed how the UCZ engages with poverty and created information on how the UCZ should embrace a prophetic solidarity model in poverty eradication in Zambia. This created information is envisioned to help Zambian theologians who are engaged in public, liberation, and prophetic theology to build on this study, so as to arrive at an appropriate theology that may enhance the Church in Zambia to effectively engage with contemporary issues affecting the majority Zambians. For this to be done, chapters two, three, six, seven and eight may act as the source to enhance such an effective prophetic engagement in Zambia.

The study has great potential to contribute highly to the discussion of contextual aspects of prophetic solidarity model within the UCZ. The failure of confrontational solidarity prophetic theology to ensure that the secular states become responsive, accountable and proactive in poverty eradication in post-colonial Zambia, suggestions of new models of prophetic engagements are not only needed but necessary to make a paradigm shift. As such, prophetic solidarity either justified or not could make a critical contribution in bringing a paradigm shift in how the Church in Africa could reposition herself as not only the Church in struggle for poverty eradication but as the Church of the margins seeking to promote a political vision of the margins.

9.5 A Reflection for the UCZ

Based on research findings of the study, the UCZ should reflect on reimagining her engagement with poverty that is done through charity, social delivery, empowerment, and uncritical prophetic engagement. The UCZ should consider adopting a prophetic solidarity model of engagement that seeks to engage with systems, structures, institutions, policies, and powers that are responsible for the marginalisation, exploitation, dehumanisation and impoverishment of the Zambian people.

Premised on the research findings of this study, it has been revealed that the UCZ does not have a clear missio-theological position on poverty. Therefore, the UCZ through its research department at the UCZU should carry out a research to provide a theological position on poverty, a theology that will state categorically how the UCZ views poverty,

then reflect it in her mission. This should be well documented in the UCZ constitution or other UCZ policy documents in order for the UCZ's prophetic task to be strengthened.

Based on the research findings of the study, especially on the challenges that the UCZ has in her prophetic engagement, the study submits that for the UCZ prophetic engagement to be effective, she needs to create a new department on socioeconomic justice composed of experts from different fields who can help the UCZ to engage with socioeconomic issues on a daily basis.

9.6 Gaps for future studies

This study raised new questions for future research. It has been established that the UCZ's failure to prophetically engage with poverty in Zambia is as a result of the absence of a clear missio-theological position on poverty. This suggests that, the UCZ's compromised prophetic engagement with poverty may be caused by other factors that this study has not covered like how ministers are formed in the UCZ from the congregation through to the University. In trying to strengthen the prophetic ministry of the UCZ, a study should be carried out on how the UCZ ministers are formed from the congregation to prepare them for socioeconomic and political engagement, for the reason that this may review some gaps on how the church ushers people into ministry, which can be corrected for effective ministry.

9.7 Concluding Reflection

Based on the main research question: *"how might a prophetic solidarity model potentially enhance the UCZ's participation in poverty eradication in Zambia?"* the study has achieved its objective by demonstrating that the UCZ's prophetic engagement with poverty needs to be reimagined. The study has shown that the model which the UCZ is currently using to eradicate poverty through charity, social services (health and education), empowerment, and uncritical prophetic engagement does not deal with the causes of poverty but only treats symptoms. As demonstrated in chapters two, three, six, seven and eight, the UCZ should move towards a prophetic solidarity model of participation in poverty eradication—a model that can empower the church to be a voice of the voiceless by way of exposing systems, structures, policies, institutions, and powers that be. So in all consideration, the study concludes that the UCZ should go public in her prophetic engagement and dissuade from her indoor prophetic ministry where she has been speaking

to herself. When that is done, it is expected that the church will become a true body of Christ that does ministry the way Jesus Christ did in his time, by criticising injustices and exploitation. The church should be the light of the world.

> *You are the salt of the earth. But if the salt loses its saltiness, how can it be made salt again? It is no longer good for anything, except to be thrown out and trampled underfoot. You are the light of the world. A town built on a hill cannot be hidden. (Matthew 5: 13-14).*

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Figure 3-Levels of poverty as at 2015 in Zambia at the national level
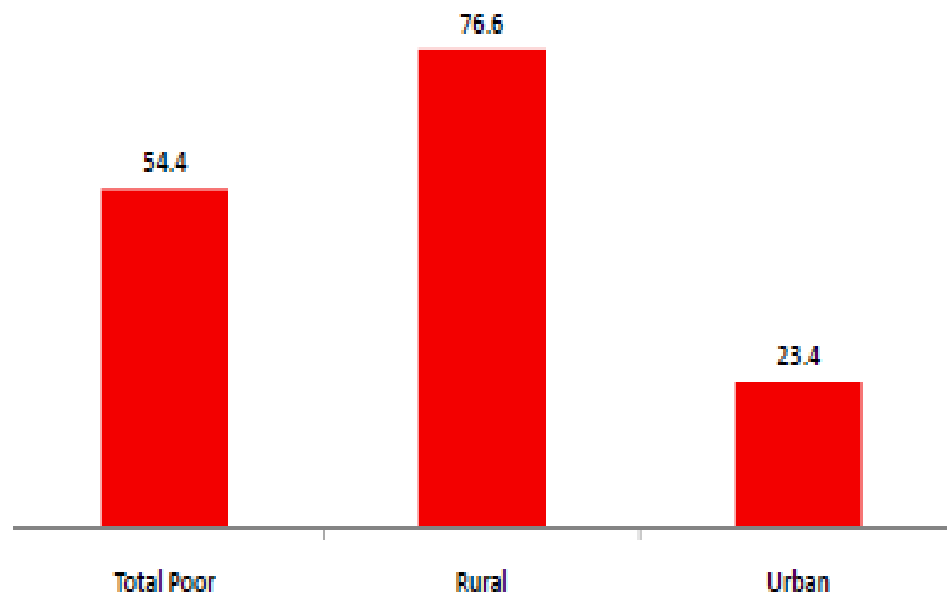
Figure 4-Levels of poverty in Zambia distributed by province as at 2015
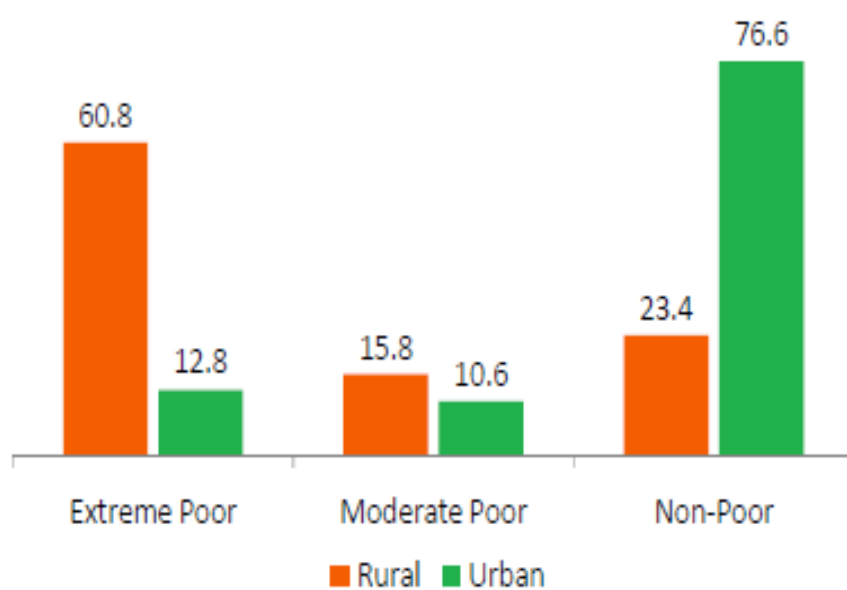
Figure 5-Levels of poverty by status (Extremely poor and moderately poor) as at 2015
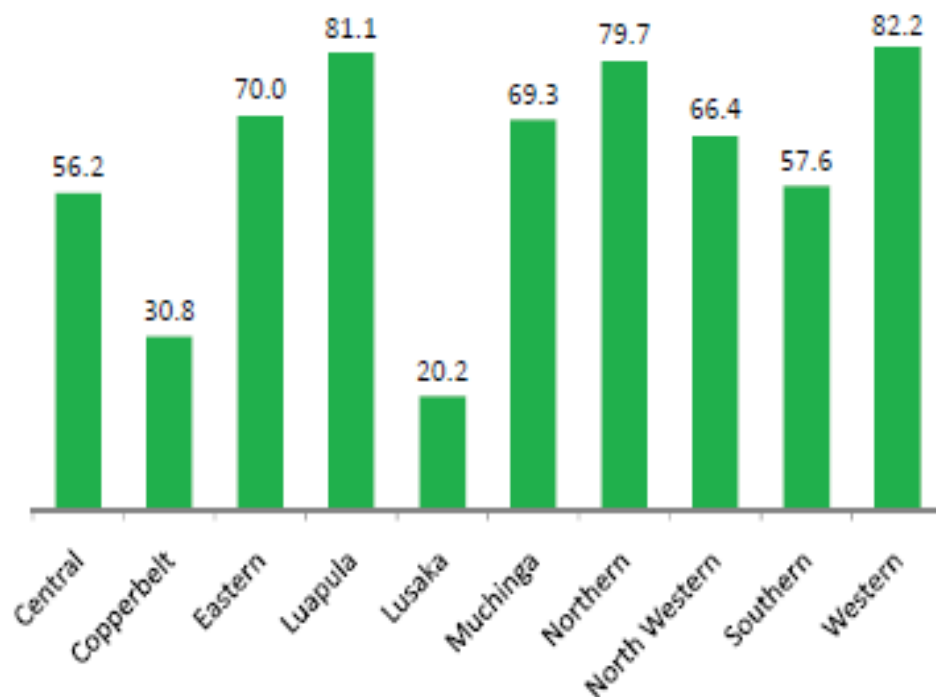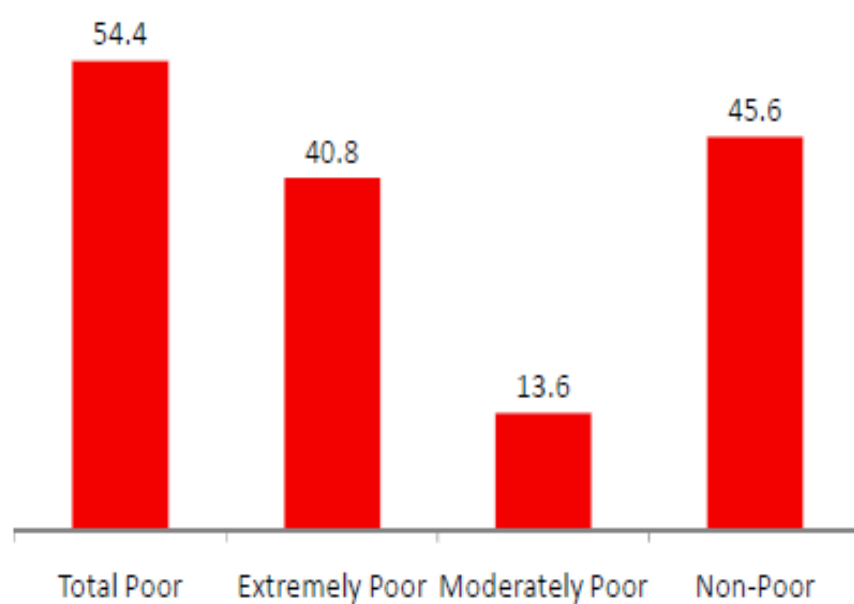
Source: CSO, 2016: 105

Figure 6-Levels of poverty distributed by rural and urban areas in Zambia as at 2015

Source: CSO, 2016: 106

Appendices

Appendix 1-List of participants of the study

S/N	Pseudonym Name	Description	Location	Date of Interviews
1	UCZSO1	Minister	Lusaka	10/01/2017
2	UCZSO2	Minister	Lusaka	10/01/2017
3	UCZSO3	Diaconal worker	Lusaka	10/01/2017
4	UCZSOM1	Minister	Copperbelt-Kitwe	22/11/2016
5	UCZSOM2	Minister	Copperbelt-Kalulushi	15/11/2016
6	UCZSOM3	Minister	Copperbelt-Mufulira	03/12/2016
7	UCZSOM4	Minister	Copperbelt-Kitwe	16/12/2016
8	UCZUL1	Minister	Copperbelt-Kitwe	22/11/2016
9	UCZUL2	Minister	Copperbelt-Kitwe	22/11/2016
10	UCZUL3	Minister	Copperbelt-Kitwe	22/11/2016
11	UCZUS1	Ministerial student	Copperbelt-Kitwe	09/12/2016
12	UCZUS2	Ministerial student	Copperbelt-Kitwe	09/12/2016
13	UCZUS2	Ministerial Student	Copperbelt-Kitwe	09/12/2016
14	YCF1	Member of the UCZ	Copperbelt-Mufulira	25/11/2016
15	YCF2	Member of the UCZ	Copperbelt-Mufulira	25/11/2016
16	YCF3	Member of the UCZ	Copperbelt-Mufulira	25/11/2016
17	YCF4	Member of the UCZ	Copperbelt-Mufulira	25/11/2016
18	YCF5	Member of the UCZ	Copperbelt-Mufulira	25/11/2016
19	YCF6	Member of the UCZ	Copperbelt-Mufulira	25/11/2016
20	WCF1	Member of the UCZ	Copperbelt-Kitwe	03/12/2016
21	WCF2	Member of the UCZ	Copperbelt-Kitwe	03/12/2016
22	WCF3	Member of the UCZ	Copperbelt-Kitwe	03/12/2016
23	WCF4	Member of the UCZ	Copperbelt-Kitwe	03/12/2016
24	WCF5	Member of the UCZ	Copperbelt-Kitwe	03/12/2016
25	WCF6	Member of the UCZ	Copperbelt-Kitwe	03/12/2016
26	MCF1	Member of the UCZ	Copperbelt-Kalulushi	15/11/2016
27	MCF2	Member of the UCZ	Copperbelt-Kalulushi	15/11/2016
28	MCF3	Member of the UCZ	Copperbelt-Kalulushi	15/11/2016
29	MCF4	Member of the UCZ	Copperbelt-Kalulushi	15/11/2016
30	MCF5	Member of the UCZ	Copperbelt-Kalulushi	15/11/2016

31	MCF6	Member of the UCZ	Copperbelt Kalulushi	15/11/2016

Appendix 2-Interview Guide for ministers and synod officials

1. Tell me about yourself and how long you have been a church worker in the UCZ?

2. In your own words what is your understanding of poverty?

3. What are the effects of poverty or what can poverty lead to?

4. How has the UCZ been engaged in development and poverty eradication in Zambia?

5. The UCZ has the CDSJD, how effective is this department in the fight against poverty in Zambia?

6. In your opinion is the UCZ's method of poverty eradication effective?

7. What is the UCZ's theological and missiological position on poverty?

8. How can you describe the UCZ's prophetic role in poverty eradication in Zambia?

9. In your opinion what is the appropriate model of poverty eradication should the UCZ adopt to be more effective in the fight against poverty?

Appendix 3-Interview Guide for ministers and synod officials (local language)

1. Njebeniko palaimwe mwebene elyo nshita mwabomba nga ngababomfi bamu UCZ?

2. Mumashiwi yenu bushe ubucushi chinshi?

3. Bushe finshi fitumbuka mubucushi, nangula ubushi butwala kuli finshi?

4. Bushe ulukuta lwa UCZ lwaitumpamo mumusango inshi mukupwisha ubucushi muchalo cha Zambia?

5. UCZ yalikwata CDSJD bushe ici iciputulwa chalikwata amaka mukwafwilisha namukupwisha ubucushi?

6. Mukumona kwenu, bushe mwaliba amaka mu inshila icilonganino cha UCZ chibomfya mukupwisha ubucushi?

7. Bushe Ubwite inshi ubwa UCZ mukupwisha ubucushi?

8. Kuti mwalondolola shani ubusesemo bwa UCZ palwa kupwisha ubucushi mu Zambia?

9. Mukumona kwenu ninshila inshi isho UCZ ifwile yabomfya palwakupwisha ubucushi mu Zambia nangu bushe ulukuta lufwile lwabonfya inshila shimbi?

Appendix 4-Interview Guide for lectures at UCZ University

1. Tell me about yourself and for how long you have been a lecture at this institution?
2. What is your understanding of poverty?
3. What are the effects of poverty?
4. How does the UCZ engage with poverty in Zambia?
5. What is the main objetive of the UCZ University in terms of training of Ministers?
6. In your curriculum , do you have a module that talks about the position of the UCZ on poverty?
7. In your curriculum do have modules on public theology, theology and development? If yes how is it structured? Does those modules cover topics to thoroughly equip ministers of the UCZ to go out and participate in socioeconomic and political transformation?
8. In your opinion does what you teach here correspond with the UCZ's policy on the fight against poverty?
9. In your opinion what do you think the Church should do to come up with an effective model of church participation in poverty in Zambia.

Appendix 5-Interview Guide for lectures at UCZ University (local language)

1. Njebeniko palwa imwe mwebene, elyo nenshita mwabomba ngabakafundisha pali lino isuskulu?
2. Bushe mukumfwa kwenu Ubuushi chinshi?
3. Finshi fitumbukamo mubucushi?
4. Bushe musango inshi UCZ yaitumpamo mukupwisha ubucushi mu Zambia?
5. Bushe fikomo inshi ifyo ili isukulu likalamba ilya UCZ limonapo pakusambilisha bashimapepo?
6. Bushe mumifundile mwalikwaamo iciputulwa icilandapo ifyo UCZ ifwile yabomba pakupwisha ubucushi?
7. Bushe mubu tantiko yamasambilisho yenu mwalikwatamo imifundile iyapabunonshi? Ngamwatila epo yaba mumusango shi? Bushe mukufunda bashimapepo mu UCZ mulakoseleshapo ukuti baitumpa mumashiwi yakupuputula ubunonshi?
8. Bushe mukumona kwenu ifyo mufundisha pesukulu lino filaa mpana pamo nefikomo fya UCZ mukupwisha ubucushi?

9. Mukumona kwenu bushe finshi ulukuta lya UCZ lwingacita pakukwata icakumwenako pakupwisha ubucushi mu Zambia?

Appendix 6-Interview Guide for students at UCZ University

1. Tell me about yourself and which year you are doing?
2. What is poverty in your understanding?
3. What effects does poverty have?
4. As a student do you know the UCZ's position on church and Poverty?
5. What is the theological and missiological understanding of the UCZ on poverty?
6. From your lectures, what is your opinion of the UCZ's engagement with poverty? Does it make any impact in Zambia?
7. From your lectures do you have modules that talk about public theology, theology and development, liberation theology? How has such modules helped you to understand the role of the Church in society with regards to poverty eradication?
8. In your opinion is the UCZ curriclum structured to an extent of thoroughly equipping a minister to engage with socioeconomic and political structures that exploit the poor in Zambia?
9. In your opinion, are there courses that the UCZ can introduce in order to prepare ministers to effectively engage with unjust structures that suppres the poor?

Appendix 7-Interview Guide for students at UCZ University (local language)

1. Njebeniko palwaimwe mwebene, elyo bushe muli mumwaka inshi?
2. Bushe ubucushi chinshi mukumona kwenu?
3. Bushe bubi inshi bwaba mubucushi?
4. Ngo musambi wapesukulu lino, bushe mwalishiba ubwiminishi bwa UCZ ngo lukuta palwabunonshi?
5. Bushe bwite inshi ubwa minsioni mu UCZ palwa bucushi?
6. Mukusambilila kwenu, mumona shani pala UCZ mukuitumpa mulwakupwisha ubupina? Bushe ulukuta lwalikwatamo amaka mu Zambia?
7. Mukusambilila kwenu bushe mwalikwatamo ifiputulwa ifilanda pabwite bwalukuta nobunonshi elyo nokupuputulwa? Bushe ici iciputulwa chamwafwa shani ngabasambi pafyo UCZ ifwile yabomba muchalo palwakupwisha ubucushi?
8. Bushe mukumona kwenu, imifundile ya UCZ curriculum ilakansha bashimapepo palwa mulandu wakupwisha ubucushi mu Zambia?

9. Mukumona kwenu bushe kuti kwabako amasambililo nayambi mu UCZ ayengapelwa palwakupekanya bashimapepo pakupwisha ifintu fimo ifilenga umutitikisha wabalanda?

Appendix 8-FGD Interview Guide for UCZ members

1. In your own words what is poverty?
2. How can you describe poverty in your area/context?
3. Are you affected in anyway by poverty directly or indirectly?
4. What are the effects of poverty?
5. How does your congregation engage in development and poverty eradication in your area? What impact is your congregation making?
6. Is the UCZ in touch with facts about Zambia's reality of poverty?
7. What do you think should be the role of the Church in poverty eradication?
8. What is your understanding of the UCZ's teaching on poverty?
9. How can you describe the UCZ's prophetic mandate with regards to poverty in Zambia?

Appendix 9-FGD Interview Guide for UCZ members (local language)

1. Mukumona kwenu mumashiwi yenu ubucushi chinshi?
2. Kuti mwalondolola shani ubucushi muchifulo mwikala?
3. Mwakumako shani kubucushi?
4. Bushe mubuchushi finshi fyabipamo?
5. Bushe ulukuta lwenu lwaitumpamo shani mukupwisha ubucushi muchifulo mwikalamo? Elyo bushe maka inshi ulukuta lweni lwakwata pali uyu mulandu?
6. Bushe ulukuka lwa UCZ lwalikwata ifishinka bwino bwino palwabucushi mu Zamnbia?
7. Mukumona kwenu bushe milimo inshi ulukuta lifwile lwabomba paku pwisha ubucushi?
8. Bushe mwaishibapo finshi pamifundile ya UCZ palwa bucushi?
9. Kuti mwalondolola shani pabwite bwa UCZ palwa bucushi mu Zambia.?

Appendix 10-Consent Form

Name of the Project: Church and Poverty: Towards a prophetic solidarity model for the United Church of Zambia's participation in poverty eradication in Zambia.

Name of Project Leader: Rev Joseph Darius Simukonda

Box 40090,

Mufulira.

Phone Number: 0967443609/0977443609.

Dear Prospective Participant,

I am a student at the University of KwaZulu-Natal doing my PhD in Theology and Development. I write to seek your permission to participate in interviews on the topic above. The interview will have oral questions but you have the right to answer or discontinue the interview at any time when you feel uncomfortable. Also note that there are no risks involved in participating in this kind of interview. The findings of this study will be used for theological reflection, policy formulation and educational purposes and your real name will not be published without your permission. For more information you can contact my supervisor Dr Clint Le Bruyns on +27824231348.

Participant

I consent that I have heard and agree to the purpose and procedure of the research and I understand my rights as a participant that my participation is purely voluntary.

Name of Participant..

Signature...

Date..

Interviewer:

I agree that in the case of any future eventualities concerning my research project, I will take the responsibility to answer any question raised to the best of my ability. I therefore pledge to abide by the approved procedure.

Name of Interviewer..

Signature...

Date..

Place...

All correspondence should be addressed to the
Permanent Secretary
Telephone:(260-211) 238385
:(260-211) 238384

In reply please quote
No.............................

MNGRA 101/7/1

REPUBLIC OF ZAMBIA

MINISTRY OF NATIONAL GUIDANCE AND RELIGIOUS AFFAIRS

New Government Complex
Nasser Road
P.O. Box 50687
LUSAKA

8th October, 2017

The Secretary,
United Church of Zambia,
LUSAKA.

UNITED CHURCH OF ZAMBIA
SYNOD HEADQUATERS
12 OCT
RECEIVED
P.O. Box 50122, LUSAKA

RE: THE NATIONAL DAY OF PRAYER, FASTING, REPENTANCE AND RECONCILLIATION, 18TH OCTOBER 2018

Calvary Greetings in the wonderful Name of our Lord Jesus Christ.

As you are aware, 18th October has been set apart in the national calendar as a day of Prayer, Fasting, Repentance and Reconciliation standing on 2Chronicles 7: 14.

The theme for 18th October, 2018 National Day of Prayer is:
"Facing the future As a Reconciled, United and Prosperous Nation Under God's Guidance" 2Corinthians 5:19-21.

The Church is spearheading the arrangements supported by my Ministry. We are very grateful for the leadership that United Church of Zambia, continues to provide and the significant contribution in building the Kingdom of God in our nation.

I write to request the following:

(1) that United Church of Zambia, sends circular letters to the Branch Churches explaining the significance of the National Day of Prayer.
(2) that the Branch Churches and their congregation participate in the prayers.
(3) that where possible, church resources such as buses help in transporting the members to the venue.
(4) Announcements be made in the Church concerning the National Day of Prayer.

In Lusaka, the prayers will be held at the National House of Prayer Site.

Yours sincerely.

Rev. Mrs. Godfridah Sumaili, MP
MINISTER OF NATIONAL GUIDANCE AND RELIGIOUS AFFAIRS

Appendix 12-Authorisation letter from gate keepers

THE UNITED CHURCH OF ZAMBIA
SYNOD HEADQUARTERS

Nationalist Road off Burma Road
P. O. Box 50122
15101 Ridgeway
Lusaka, Zambia
Tel: 0211-250641 Fax: 0211-252198
E-mail: uczsynod@znmnet.zm
Telegram: Unichurch

Our Ref:...

UCZ/All Bishops/GS/cnl

24th March, 2016

TO: ALL BISHOPS

c.c.   Synod Bishop
       The Vice Chancellor
       Rev. J. Simukonda

FROM: THE GENERAL SECRETARY

re: SEEKING PERMISSION TO CONDUCT RESEARCH WITH THE UNITED CHURCH OF ZAMBIA BY
      REV. JOSEPH D. SIMUKONDA (STUDENT NO. 215082190)

Special Easter greetings!

This letter serves to introduce to you and inform you that the Rev. Joseph Simukonda will
be carrying out research in your respective Presbytery as the letter refers.

The subject matter is very dear to social transformation in the country and also to the
livelihood of our people that God created in his image.

In light of the above, Synod would like to request our distinguished Bishops to facilitate
the smooth research sessions for our minister to collect the necessary data needed for
his piece of work.

Looking forward to your favourable response.

On behalf of the United Church of Zambia.

Sincerely in Christ

Rev. Dr. Mulambya Kabonde
GENERAL SECRETARY

All Correspondence should be addressed to the General Secretary

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Appendix 13-Ethical clearance letter

UNIVERSITY OF ^{TM}
KWAZULU-NATAL

INYUVESI
YAKWAZULU-NATALI

18 October 2016

Rev. Joseph Darius Simukonda 215082190
School of Religion, Philosophy and Classics
Pietermaritzburg Campus

Dear Rev. Simukonda

Protocol reference number: HSS/0598/016D
New Project Title: Church and Development: Towards a prophetic solidarity model of Church's participation in poverty eradication in Zambia: A case of the UCZ

Approval Notification – Amendment

This letter serves to notify you that your request for an amendment received on 11 October 2016 has now been approved as follows:

- Change in Title

Any alterations to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form; Title of the Project, Location of the Study must be reviewed and approved through an amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

Best wishes for the successful completion of your research protocol.

Yours faithfully

Dr Shamila Naidoo (Deputy Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

Cc Supervisor: Dr Clint Le Bruyns
Cc. Academic Leader: Professor P Denis
Cc School Administrator: Ms Catherine Murugan

Humanities & Social Sciences Research Ethics Committee
Dr Shenuka Singh (Chair)
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: ximbap@ukzn.ac.za /snymanm@ukzn.ac.za / mohunp@ukzn.ac.za
Website: www.ukzn.ac.za

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Appendix 14: Turn-it-in Report

Submission date: 24-May-2018 10:33AM (UTC+0200)

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