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## DISSERTATION / DOCTORAL THESIS

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**“POVERTY REDUCTION IN ZAMBIA: A  
COMPARATIVE SOCIAL ETHICAL ANALYSIS  
OF THE STRATEGIES OF THE CATHOLIC  
CHURCH AND THE PENTECOSTALS (THE  
GOSPEL OF PROSPERITY MOVEMENT)”**

verfasst von /submitted by

Mag. Theol. Gabriel Chalwe Mapulanga

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## **List Of Abbreviations**

ACZ - Apostolic Church in Zambia

AFM - Apostolic Faith Mission

AOGZ - Assemblies of God Zambia

ART - Antiretroviral Treatment

ARV - Antiretroviral

BIGOCA - Bible Gospel Church in Central Africa

BLCI - Bread of Life Church International

BNB – Basic Needs Basket

CCJP - Catholic Commission for Justice and Peace

CCZ - Council of Churches in Zambia

EFZ - Evangelical Fellowship of Zambia

EU - European Union

FBO - Faith-Based Organization

FODEP - Foundation for Democratic Progress

HIPC - Highly Indebted Poor Countries

ICOZ - Independent Churches of Zambia

IFCC - International Fellowship of Christian Churches

JCTR - Jesuit Centre for Theological Reflection

LAZ - Law Association of Zambia

LCMS - Living Conditions Monitoring Survey

MDG - Millennium Development Goals

MMD - Movement for Multi-Party Democracy

NCC - National Citizens Coalition

NCC - National Constitutional Conference

NDIIA - National Democratic Institute for International Affairs

NETOZ - National Evangelistic Task of Zambia

NGO - Non-Governmental Organization

NGOCC - Non-Governmental Organizations Coordinating Committee

OF - Oasis Forum

OVC - Orphans and Vulnerable Children

PAOG - Pentecostal Assemblies of God

PAOGZ - Pentecostal Assemblies of God Zambia

PC - Pentecostal and Charismatic

PEPFAR - President's Emergency Plan for AIDS Relief

PHC - Pentecostal Holiness Church

PLWHA - People Living With HIV/AIDS

RCCG - Redeemed Christian Church of God

RCZ - Reformed Church in Zambia

STI - Sexually Transmitted Infection

SDA - Seventh Day Adventist

UCZ - United Church of Zambia

UNICEF - United Nations Children's Fund (formerly United Nations International Emergency Fund)

UNIP - United National Independence Party

UNZA - University of Zambia

UPND - United Party for National Development

UTH - University Teaching Hospital

VCT - Voluntary Counseling and Testing

WHO - World Health Organization

ZCCB - Zambia Conference of Catholic Bishops

ZCTU - Zambia Congress of Trade Unions

ZEC - Zambia Episcopal Conference

ZEMCC - Zambia Elections Monitoring Coordinating Committee

ZIMT - Zambia Independent Monitoring Team





# 1 Table of Contents

<b>ACKNOWLEDGEMENT</b>	<b>I</b>
<b>LIST OF ABBREVIATIONS</b>	<b>III</b>
<b><u>1. INTRODUCTION</u></b>	<b><u>5</u></b>
1.1 POINT OF DEPARTURE AND STATEMENT OF THE PROBLEM	5
1.2 RESEARCH QUESTIONS	7
1.3 AIM/GOAL OF THIS RESEARCH	7
1.4 SIGNIFICANCE	8
1.5 LITERATURE REVIEW	8
1.6 PRESUPPOSITIONS	9
1.7 METHODOLOGY	11
1.7.1 RESEARCH APPROACH	11
1.7.2 RESEARCH DESIGN	11
1.7.3 DATA COLLECTION	12
1.7.4 DATA ANALYSIS	13
1.7.5 THESIS STRUCTURE	15
<b><u>2. THE ZAMBIAN CONTEXT</u></b>	<b><u>17</u></b>
2.1 ZAMBIA AS A NATION: BACKGROUND INFORMATION	17
2.1.1 PHYSICAL GEOGRAPHY	17
2.1.2 HUMAN GEOGRAPHY	22
2.2 HISTORICAL BACKGROUND	30
2.2.1 COLONIZATION (UNTIL 1964)	30
2.2.2 THE SOCIALIST EXPERIMENT	37
2.2.3 THE FREE MARKET ECONOMY EXPERIMENT (1991 TO DATE)	49

<b><u>3. POVERTY REDUCTION AND WEALTH CREATION: SOME SOCIAL ETHICAL CONCEPTS</u></b>	<b>54</b>
<b>3.1 SOME NOTES ON THE CONCEPT OF POVERTY</b>	<b>54</b>
3.1.1 WHAT IS POVERTY?	54
3.1.2 COMPLEXITY AND VARIOUS FORMS OF POVERTY	57
3.1.3 CHRISTIAN APPROACHES TO POVERTY	61
<b>3.2 JEFFREY SACHS: AN ECONOMIC APPROACH</b>	<b>70</b>
3.2.1 SOME BACKGROUND INFORMATION ON THE AUTHOR	70
3.2.2 POVERTY REDUCTION IN A DYNAMIC MARKET ECONOMY	79
3.2.3 SUPPORT FOR THE POOR AS A WAY TOWARD ECONOMIC DEVELOPMENT	82
3.2.4 SUSTAINABILITY AS A WAY TOWARD REAL DEVELOPMENT.	86
<b>3.3 CATHOLIC SOCIAL TEACHING AND ITS APPROACH TO POVERTY REDUCTION</b>	<b>92</b>
3.3.1 UNDERSTANDING CATHOLIC SOCIAL TEACHING	92
3.3.2 BASIC THEOLOGICAL REFLECTIONS ON WEALTH AND POVERTY	101
3.3.3 PAPAL TEACHING ON WEALTH AND POVERTY REDUCTION	125
3.3.4 THE APPROACH OF THE CATHOLIC CHURCH: POINT OF DEPARTURE AND STRATEGIES	155
<b>3.4 THE PROSPERITY GOSPEL OF THE PENTECOSTAL CHURCHES</b>	<b>159</b>
3.4.1 UNDERSTANDING THE GOSPEL OF PROSPERITY	161
3.4.2 THE GOSPEL OF PROSPERITY IN THE AFRICAN CONTEXT	172
3.4.3 THE APPROACH OF THE GOSPEL OF PROSPERITY TO POVERTY REDUCTION AND WEALTH CREATION	183
3.4.4 THE APPROACH OF THE GOSPEL OF PROSPERITY: THE POINT OF DEPARTURE AND STRATEGIES	195
<b>3.5 RESUME</b>	<b>200</b>
<b><u>4. POVERTY REDUCTION AND WEALTH CREATION: RESPONSES OF THE CHURCHES IN ZAMBIA</u></b>	<b>202</b>
<b>4.1 AN ANALYSIS OF THE TOPIC OF POVERTY AND WEALTH IN THE MAGISTERIAL DOCUMENTS OF THE CATHOLIC CHURCH OF ZAMBIA FROM 1990-2017</b>	<b>202</b>

4.1.1 FIRST EPOCH: 1990 – 1995	204
4.1.2 SECOND EPOCH: 1996 – 2001	214
4.1.3 THIRD EPOCH: 2002 – 2006	219
4.1.4 FOURTH EPOCH: 2007 – 2012	224
4.1.5 FIFTH EPOCH: 2012 – 2017	231
<b>4.2 ANALYSIS OF THE STATEMENTS OF PENTECOSTAL MOVEMENTS</b>	<b>236</b>
4.2.1 PENTECOSTAL APPROACH	238
4.2.2 PREACHING	239
4.2.3 SERMONS AT BREAD OF LIFE INTERNATIONAL AS DOCUMENTS	241
<b>4.3 THEORETICAL AND PRACTICAL RESPONSES OF TWO CATHOLIC INSTITUTIONS IN ZAMBIA IN THE FIGHT AGAINST POVERTY.</b>	<b>257</b>
4.3.1. CARITAS ZAMBIA	257
4.3.2 JESUIT CENTRE FOR THEOLOGICAL REFLECTION (JCTR)	273
<b>4.4 THEORETICAL AND PRACTICAL RESPONSES OF PENTECOSTAL INSTITUTIONS IN ZAMBIA IN THE FIGHT AGAINST POVERTY.</b>	<b>283</b>
4.4.1 EVANGELICAL FELLOWSHIP OF ZAMBIA	283
<b>4.5 ANALYSIS OF INTERVIEWS</b>	<b>290</b>
4.5.1 PRELIMINARY INFORMATION	290
4.5.2 ACTUAL ANALYSIS OF INTERVIEWS	294
<b>5. FINDINGS</b>	<b>301</b>
<b>5.1 OUTCOMES: POINTS OF DEPARTURE AND STRATEGIES</b>	<b>301</b>
5.1.1 WHAT IS THE CORE CONTENT OF THE THREE ANALYZED APPROACHES?	301
5.1.2 TO WHAT EXTENT DO THE ANALYZED APPROACHES COMPLEMENT OR DIFFER FROM ONE ANOTHER?	303
5.1.3 TO WHAT EXTENT CAN THESE POSITIONS HELP IN ALLEVIATING POVERTY?	305
<b>5.2 THE IMPLICATIONS FOR ZAMBIA: STRENGTHS AND WEAKNESSES OF THE APPROACHES</b>	<b>305</b>
<b>CONCLUSION</b>	<b>315</b>

<b><u>BIBLIOGRAPHY</u></b>	<b><u>317</u></b>
<b><u>APPENDIXES</u></b>	<b><u>336</u></b>
<b>APPENDIX II: INTERVIEW QUESTIONS</b>	<b>336</b>
<b>APPENDIX I. ABSTRACT (ENGLISH AND GERMAN)</b>	<b>338</b>

## 1. INTRODUCTION

### 1.1 Point Of Departure And Statement Of The Problem

In terms of social ethics, there are two things that should attract attention about the country, Zambia. On one hand, the very high levels of poverty, despite the country having all the necessary resources needed for development. On the other hand, and due to globalization, the country is turning into a pluralistic society.

According to the 2015 Living Conditions Monitoring Survey (LCMS) 54.4 percent of the people in Zambia live below the national poverty line. 74.6 percent of these live in rural areas, while 23.4 percent are in urban areas. At the same time, the survey shows that 40.8 percent of Zambians live in extreme poverty<sup>1</sup>. Out of this, 60.8 percent are in rural areas.<sup>2</sup> The country experiences these high poverty levels despite the fact that for the past decade, the economy has been growing at an average of 6 percent.<sup>3</sup> It is a paradox that so many Zambians are poor, despite the fact that the country is endowed with natural resources like minerals, wild life, plenty arable land, rivers, lakes, swamps, trees and a favorable climate; and on top of that, the country has also been politically peaceful and stable since the end of colonialism in 1964.

Due to globalization,<sup>4</sup> the nation of Zambia has become pluralistic in nature, not only politically or economically, but religiously also. Previously the Catholic Church and the mainline Protestant Churches were dominant. Since the early 1990s the number of Christians in new churches and movements, popularly known as “Pentecostals” have strongly increased. The priests of the Missionaries of Africa, popularly known as White Fathers, conducted a research on the changing face of Christianity in Zambia. They chose one township in the city of Lusaka called Bauleni. What they discovered was astonishing: in 1970, there were 9 churches in Bauleni. Towards the

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<sup>1</sup> The notion of poverty is explained in detail in chapter 3 in the sections that deal with poverty.

<sup>2</sup> Central Statistical Office, 2015 Living Conditions Monitoring Survey (LCMS) Report, Lusaka 2016, iv.

<sup>3</sup> Cf. <https://www.uneca.org/sites/default/files/images/ORIA/CP/zambia.pdf>. Accessed on 11.08.2017.

<sup>4</sup> Globalization has led to greater religious plurality in all societies, Zambia included. It has increased individual liberty and religious freedom resulting into multi-ethnicity and religiosity.

end of 1980s there were 21 churches. These doubled to 45 by the end of 1990s. In 2010 the number of churches reached 82.<sup>5</sup> This shows how the religious landscape in Zambia has changed.

Confronted with the problem of poverty, the Catholic Church and the Pentecostal movements are finding ways of reducing it, but they are following different approaches. Whereas the Catholic Church, traditionally, has focused on distributive justice, in words of Catholic Social Thought, a preferential option for the poor and thus on the provision of services like education and health, the Pentecostal movements preach a “gospel of prosperity”, which stresses individual self-reliance and wealth creation. In addition, state actors are pursuing different secular approaches following mainstream economics. These also influence popular perceptions.

The two facts that characterize Zambian society – the fight against poverty on one side and plurality of concepts in this fight on another indicate that ethical issues (normative) are of considerable importance in Zambia. At the same time these various religious and ethical traditions offer very different remedies, not only, for what is helpful and what is unhelpful for people, but also what is right and what is wrong or what is good and what is evil.<sup>6</sup>

Because of the opposing perceptions in a pluralistic society, people, everywhere including in Zambia, look for moral guidance in a variety of religious, secular and cultural traditions. How do we deal with the issue of different ethical traditions in our fight against poverty? Therefore, the issue of poverty has become a social ethical question that is discussed in a variety of ways. To be understood, this calls for a careful and balanced study. There is a need to study the relationships among institutions. As such, it is important to make clear that the values that are at stake in society interact with one another and to identify where one stands with respect to

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<sup>5</sup> Cf. FENZA-DOC. N°9 April 2010. See also [www.fenza.org](http://www.fenza.org). Fenza-doc is published 4 times a year. At the moment, the number of Churches is not known because no new study has been done as update.

<sup>6</sup> Cf. William M. Sullivan and Will Kymlicka (ed.), *The Globalization of Ethics: Religious and Secular Perspectives*, New York 2007 ebook Kindle Edition, 238.

these values and to point out the moral consequences of pursuing them. What is needed is to identify the resources within each tradition for working toward consensus. Therefore, this dissertation analyses, in form of a comparative social ethical study, the strategies which the religious institutions (Catholic Church and the Pentecostal movements – the Gospel of Prosperity) and one economist, Jeffrey Sachs, use as they engage themselves in poverty reduction.

The purpose of this study is to explore this diversity of normative approaches, mainly of religious institutions in order to clarify areas of agreement (or consensus) and divergence among them. It is also to advance if possible, the prospects for agreement and to try to facilitate the accommodation of irreducible differences.

## **1.2 Research Questions**

The fact that the Zambian society is becoming pluralistic means that there are various religious and secular ethical traditions too. These traditions offer very different remedies for what is wrong or right; what is good or bad. They also have different lines of thoughts. The purpose of this work is to explore this diversity of normative approaches. Therefore, there is a need to understand what these agents stand for, to know how they complement or differ from one and to find out how they can be of use in alleviating poverty. As a result, this dissertation answers three research questions: (a) What is the core content of each of these approaches? (b) To what extent are their strategies complimentary or opposed to one another? (c) To what extent can these positions help in alleviating poverty?

## **1.3 Aim/Goal Of This Research**

The aim is not to take sides on issues but to remain neutral for the cooperative exploration of these views, which are diverse and sometimes opposing each other. Therefore, the goal is actually to bridge the divides between entrenched positions on either side (wealth creation or preferential option for the poor), and to provide a common ground where both sides can work together to alleviate poverty. In other words, it is to identify the resources within each tradition and find means of accommodating each other.

## 1.4 Significance

This study contributes to the wider discussion on poverty reduction in Zambia by examining the strategies of three important institutions from a social ethical point of view. This is the first time that such a comparative social ethical study has been undertaken for Zambia. The hope is that this work will help people to understand the similarities and differences that must be taken into account when dealing with poverty, and it will broaden areas of possible consensus as well as help people to consider means of how they can accommodate the enduring differences.

## 1.5 Literature Review

There are some relevant publications related to my dissertation concerning Zambia's religious, historical, economic or political situation. The most important are:

Joe Komakoma, a catholic priest and former secretary of the Zambia Episcopal Conference, has edited a book entitled, *The Social Teaching of the Catholic Bishops and Other Christian Leaders in Zambia: Major Pastoral Letters and Statements from 1953-2001*. In this book, he has listed all the pastoral letters and other publications from the Catholic bishops. Not only that, the book contains statements made by Catholic Bishops and other Christian leaders from the local mainline churches. There is a commentary on all statements that gives a background. Another missionary by the name of Michael O'Shea wrote *Missionaries and Miners in Zambia*. This book gives a background history of the church in Zambia and a good general overview. A pair of researchers from Europe analyzed the history of Zambia's political and economic situation in their book called *Promoting and Sustaining Economic Reform in Zambia*. The book gives a good background history of all the economic and political reforms and social changes in Zambia.

As far as Pentecostalism in Zambia is concerned, some good research has been done, which this dissertation can build upon. Jan-Bart Gewald, Marja Hinfelaar and Giacomo Macola are editors of a book entitled *One Zambia, Many Histories*. This book includes an article by Austin Chiyeka, which gives a history of Pentecostal churches in Zambia. Moreover, Bernard Udelhoven, a priest from the Congregation



of White Fathers and a member of FENZA, a local research institute, working on the cultural and religious change in Zambia, has written an article entitled *The changing faces of Christianity in Zambia*. In this article, he describes how Christianity has changed in the country with the advent of Pentecostalism. He also published another article on the gospel of prosperity in Pentecostal churches. There is also a book by Khulupiruka Banja Madalitso, entitled *Faith of Many Colors*. It is a reflection on Pentecostal and charismatic challenges in Zambia.

The republic of Zambia, through its agencies, produces publications of various natures. I will use selected publications in this research, e.g. the *Fifth National Development Plan*, which projects what the country intends to do, and the *Poverty Reduction Strategy Paper*, which gives a poverty profile of the country and indicates the way out of it.

My dissertation also includes the works of selected scholars on poverty reduction. I can mention *The End of Poverty: Economic Possibilities for Our Times* and *Common Wealth: Economics for a Crowded Planet* by Jeffrey Sachs. I have also read other literature and articles that Jeffrey Sachs continues to produce in order to expand my knowledge on him.

## **1.6 Presuppositions**

It is said that the biases of a researcher can have an influence on the ways in which the data are presented and interpreted. According to Norman K. Denzin, a researcher needs to take presuppositions into account if he/she is dealing with real people with real lives as well as true statements.<sup>7</sup> Having been raised as a Catholic and trained as a Catholic theologian, to some extent affects the way in which I interpret the data.

Being conscious of this tendency (to be prejudiced) has helped me to be aware of the temptation to write a biased research project. To avoid bias, I have employed a multidisciplinary approach and a philosophical worldview with the basic belief that there is more than one way to interpret a situation. I see that in Zambia, the

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<sup>7</sup> Norman K. Denzin, *Qualitative Research Methods Series*, Vol. 17, Newbury Park 1989, 17-23.

Pentecostal movements and the Catholic Church are interpreting the situation of poverty differently. As such, I am not focusing on who is right and who is wrong, but on the meaning that each group is giving to this reality. This is in line with my research question that tries to find out to what extent these approaches are complimentary or opposed to each other and in which way they may help to alleviate poverty.

Every research is led by some basic set of beliefs that guide action. This is referred to as a philosophical worldview; it is basically “a general philosophical orientation about the world and the nature of research that a researcher brings to study,”<sup>8</sup> and it is about understanding reality in terms of realism versus relativism. It is understood that in every research study, the researcher either looks at reality from a realist (which underpins positivism) or a relativist (which underpins constructivism) point of view.

The philosophical worldview proposed in this study is that of constructivism.<sup>9</sup> Constructivism is the basic belief that there is more than one way to interpret a situation. The focus for constructivism is on discovering the meaning in a situation, and that there can be multiple meanings; it is not about finding ‘Truth’; it is dealing with ‘meaning.’

This is the worldview adopted in this study, which is to look at how the Catholic Church and the Pentecostal movements are approaching the issue of poverty from different perspectives by way of answering the above stated research question.

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<sup>8</sup> John W. Creswell, *Research Design*, Thousand Oaks, California 2014, 6.

<sup>9</sup> Constructivist worldview – the basic belief is that there is more than one way to interpret a situation. Constructivism was the idea of Karl Mannheim (*Ideology And Utopia: An Introduction To The Sociology Of Knowledge*), Peter Berger and Thomas Luckmann (*The Social Construction of Reality: A Treatise in the Sociology of Knowledge*); Lincoln and Guba, ‘Naturalistic Inquiry’ in 1985 worked on the idea to develop it further.

## 1.7 Methodology

This dissertation has been an interdisciplinary<sup>10</sup> study in the sense that it has applied different research methods. The literature used included relevant works from the fields of history, religious studies, sociology, political science, and economics. In the process of this research, I did not only consult literature; I also took some courses about international development and economics.

### 1.7.1 Research Approach

In order to answer the research questions and to satisfy the objectives of this dissertation, I used a qualitative research methodology. This means, I had an insiders' view (emic); my goal was subjectivity; that is, discovering meaning in experiences, building theories, and describing phenomena. My methods were in-depth interactions, interviews and observation. The population sample was purposive and small, but representative of the Catholic and Pentecostal movements that I was researching about. My data analysis was inductive; that means, words (contents) and their meanings were examined.

### 1.7.2 Research Design

According to Creswell, “research designs are types of inquiry within qualitative, quantitative and mixed methods approaches that provide specific direction for procedures in a research design. Others have called them *strategies of inquiry* (Denzin & Lincoln, 2011).”<sup>11</sup> In qualitative research approach, the researcher chooses among these possibilities: phenomenology, ethnology, case study or grounded theory.<sup>12</sup>

This study has opted for the case study. It is said that “basically, a case study is an in-depth study of a particular situation rather than a sweeping statistical survey. It is

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<sup>10</sup> A multidisciplinary approach, also called interdisciplinary, is about drawing appropriately from multiple academic disciplines in order to redefine problems outside normal boundaries and to reach solutions based on a new understanding of complex situations.

<sup>11</sup> John W. Creswell, 12.

<sup>12</sup> Cf. Ibid. 187.

a method used to narrow down a very broad field of research into one easily researchable topic.”<sup>13</sup> In this case, the country chosen is Zambia.

### **1.7.3 Data Collection**

Data collection in terms of location where research took place, research population, sampling procedure and recruitment process are described in chapter 4 on the section concerning interview analysis.

#### ***1.7.3.1 Data Collection Methods Or Tools***

I used various methods or tools to collect two types of data sources: primary and secondary data. The primary data include: interviews, observation, documents and institution analysis. This is the data I obtained during my field research in Zambia from people that I interviewed. My secondary data includes material or knowledge I obtained from literature and Internet websites.

##### **1.7.3.1.1 Document Analysis**

Document analysis is the method I have used extensively in this research project. It is known that “Document analysis is a form of qualitative research in which documents are interpreted by the researcher to give voice and meaning around an assessment topic. Analyzing documents incorporates coding content into themes similar to how focus group or interview transcripts are analyzed. A rubric can also be used to grade or score a document.”<sup>14</sup> In this case, I analyzed the documents in form of pastoral letters that the Catholic Bishops of Zambia issued from 1990 to 2017; I also analyzed the sermons of the chief pastor and founder of the Bread of Life Church International. In addition to that, and as part of literature review, I scrutinized various documents in form of books, periodicals, newspapers and websites.

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<sup>13</sup> <https://explorable.com/case-study-research-design>. Accessed on 06.07.2015.

<sup>14</sup> <https://www.studentvoice.com/app/wiki/>. Accessed on 20.10.2015.

### **1.7.3.1.2 Institution Analysis**

The other instrument I used was the one called ‘Institution Analysis.’ I scrutinized Caritas Zambia and Jesuit Center for Theological Reflection institutions from the Catholic Church and Evangelical Fellowship of Zambia institution from the Pentecostal Movements.

### **1.7.3.1.3 Observation**

The other instrument that I used was observation. According to Schul and Upkraft, “The field observation is another method for collecting qualitative data. The objective of the observation is to collect data in a ‘natural setting.’ As with most qualitative data collection methods, the individual identified as the observer is the instrument for the data collection. The observer notes things such as what people say, do, their locations, etc.”<sup>15</sup> I did this from September to October 2014, during time of field research in Zambia.

### **1.7.4 Data Analysis**

To analyze the raw data, which was collected through in-depth interviews, observation, document, and institution analysis, I used a method referred to as “Content Analysis”. Margit Schreier, who calls this as Qualitative Content Analysis, describes it as “a method for systematically describing the meaning of qualitative material. This is done by classifying parts of your material as instances of the categories of a coding frame. The method is suitable for all material that requires some degree of interpretation. This can be verbal or visual, and it can be material that you generated for your research, or material that you sampled from other sources.”<sup>16</sup>

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<sup>15</sup> John H. Schuh and M. Lee Upcraft, *Assessment Practice in Student Affairs*. San Francisco 2001 from the following website [http://www.academia.edu/9264074/Assessment\\_Methods\\_Document\\_Analysis](http://www.academia.edu/9264074/Assessment_Methods_Document_Analysis). Accessed on 04.02.2014.

<sup>16</sup> Margrit, Schreier, *Qualitative Content Analysis in Practice*, London 2012, 3.

Not only does the method help one to classify parts of the material in order to come up with categories and a coding frame, it “requires that you focus your analysis on selected aspects of your material, as indicated by your research questions.”<sup>17</sup>

The advantages with this method are that it “can be applied to a wide range of materials: interview transcripts, transcripts of focus groups, text books, company brochures, contracts, diaries, websites, entries on social network sites, television programs, newspaper articles, magazine advertisements and many more.”<sup>18</sup>

Not only is it applied to a wide range of materials, this method is systematic, flexible, and it condenses data. Schreier describes the three characteristics of Content Analysis further in the following way:

*“The method is systematic in three ways: all relevant material is taken into account; a sequence of steps is followed during the analysis, regardless of your material; and you have to check your coding for consistency (reliability). It is flexible in that your coding frame must be adapted so as to fit your material, i.e. to be valid. It reduces your material by limiting your analysis to relevant aspects of the material. Also, through classifying specific information as an instance of a category, you subsume the specific information under a more general concept. At the same time, categorizing also produces new information about how your cases compare.”<sup>19</sup>*

Another of the advantages of Content Analysis is that it has a clear procedure to follow if one decides to use it. Schreier describes this procedure as follows: “first, it requires you to ‘translate’ all those meanings in your material that are of interest to you into categories of a coding frame; second, it has you classify successive parts of your material according to these categories.”<sup>20</sup> By using this method “the researcher systematically works through each transcript assigning codes, which may be

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<sup>17</sup> Ibid. 8.

<sup>18</sup> Ibid. 2-3.

<sup>19</sup> Ibid. 8-9.

<sup>20</sup> Ibid. 5.

numbers or words, to specific characteristics within the text. The researcher may already have a list of categories or she may read through each transcript and let the categories emerge from data.”<sup>21</sup>

To do the actual analysis for this study, I followed the following procedure:

**First step:** making use of the interview guide, I created an initial set of concept-based categories. I identified the main category, the upper categories as well as the subcategories.

**Second step:** I added upper categories and some further sub and sub-subcategories in a data driven procedure.

**Third step:** I used the same set of categories in analyzing the responses of all six interviewees as well as other data collected through observation, document and institution analysis. I then developed the coding frame by going through the responses of one stakeholder to another, adding more data driven categories whenever additional aspects were mentioned.

In my analysis, I had to arrange and sort my data so that it was easily manageable and I was showing connections and themes. I started by reducing my data and leaving out the least important and highlighting the aspects that were likely to be more significant and then through coding my data, I spotted patterns.<sup>22</sup>

### 1.7.5 Thesis Structure

This dissertation is divided into 5 chapters. The introductory chapter summarizes the paper and explains the methodology used to achieve the aim of the study. Chapter 2 deals with the context, that is, the country Zambia. It gives the background information concerning the physical and human geography. Then it gives a historical background, detailing the different times the country has gone through, from colonial era until 1964, the independence time and the socialist experience up to the present market economy experiment. Chapter 3 analyses the theoretical concepts in general.

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<sup>21</sup> Catherin, Dawson, Introduction to Research Methods, ebook Kindle edition 2009, loc. 2136.

<sup>22</sup> Carrie, Winstanley, Writing A Dissertation For Dummies, West Sussex 2009, 172.

It is divided into 4 sections. The first section deals with the concept of poverty, that is, what it is and how complex it is. The second section is about an economic approach to poverty. This is represented by the approach that Jeffrey Sachs, an American economist, proposed as a way of ending poverty. The third section is the Catholic Church and her approach to poverty through the Social Teaching she has developed through the years. The fourth section is about the Gospel of Prosperity movement, a Pentecostal approach to poverty reduction. All these four sections present a general theoretical concept to help understand what is going on. The fourth chapter deals with the practical aspect. It looks at poverty reduction approaches as they are in Zambia. The chapter is divided into 3 main sections. The first section is the analysis of the documents that the Catholic Church and the Pentecostal movement have produced. The second section is the analysis of the institutions that both Catholic Church and the Pentecostal movements have established and see how they address the issue of poverty. These institutions are Caritas Zambia and Jesuit Center for Theological Reflection, from the Catholic side, and the Bread of Life Church International, from the Pentecostal side. The third section is the analysis of the interviews that were conducted in Zambia concerning the same issue (of poverty reduction). The fifth chapter is about the findings. This chapter answers the research question posed in the introduction and gives the results. The chapter is divided into two main parts. The first part gives the outcomes of the research according to the first research question. The second part is the discussion. This is where the outcomes or results are interpreted in relation to the Zambian context and it discusses what should be done in the future.

The thesis, and this is what makes it interesting, combines therefore different subjects like Theology, Social Ethics and economical questions by referring to Jeffrey Sachs. Only this special attempt to deal with the problem of poverty from different angles gives the possibility not only to analyze how religions deal with the problem of poverty, but also to develop concrete solution approaches.



## 2. THE ZAMBIAN CONTEXT<sup>23</sup>

This chapter describes the Zambian context, and it is divided into two main parts: the first one is about the background information. This basically deals with the physical and human geography. The second one is the historical background. This concerns the history in relation to the formation of the nation (of Zambia), as it is today, and the various changes that have happened politically, economically and socially.

### 2.1 Zambia As A Nation: Background Information<sup>24</sup>

#### 2.1.1 Physical Geography

The republic of Zambia is a land locked country, located on the high plateau in south-central Africa between latitude 8 and 18 degrees south of the equator and between 22 and 34 degrees east of the Greenwich meridian. It has an area of 752,614 square kilometers, and shares borders with Angola on the west, Namibia on the south west, Botswana and Zimbabwe on the south, Mozambique on the south east, Malawi on the east, Tanzania on the north and a very long border with Congo-Kinshasa on the North West. The country's name comes from the river Zambezi, and before that, she was called Northern Rhodesia. The next section looks at the relief geography.

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<sup>23</sup> Context can be defined as: "The circumstances that form the setting for an event, statement, or idea, and in terms of which it can be fully understood." The word comes from the Latin 'con' and 'texere' (to form 'contextus'), which means 'weave together'. It is important because modern research is about weaving together different strands of information, thought, and data to achieve the results. See <http://blog.scienceopen.com/2016/05/why-context-is-important-for-research/>. Accessed on 19.01.2017.

<sup>24</sup> For further information on the background see: Richard, Hall: Zambia, London 1965, 2-45; Michael, O'Shea S.M.A: Missionaries and Miners, Ndola 1986, 127-226; L.H. Gann: A History of Northern Rhodesia, early days to 1953, London 1964; A.J. Hanna: The Story of the Rhodesias and Nyasaland, London 1965; I. Henderson: Social and Economic Development in Zambia in the Twentieth century, UNZA 1970. See also the article about Zambia in The New Encyclopaedia Britannica vol.27: Chicago 1997 and from the internet resources: Zambian National WWW Server. (Zamnet) <http://www.zamnet.zm>. Accessed on 04.12.2012.

### **2.1.1.1 Relief: Zambia's Terrain**<sup>25</sup>

Zambia's terrain forms part of the world's greatest plateau stretching for over 4800 kilometers and generally consisting of hills and mountains, the lowest point being the Zambezi River 329 meters below the sea level and the highest being a place in the Mafinga escarpment at 2301 meters above the sea level. In general, the slope is toward the south west. The western parts are overlain of sand deposits because of the proximity to the Kalahari desert, while the central and eastern parts are a plateau surface that forms swamps or lake-filled depressions, for example areas near lake Bangueulu and indeed the Lukanga swamps. In more elevated regions, there are ridges and isolated hills.

### **2.1.1.2 Drainage:**<sup>26</sup>

Zambia is drained by four main rivers namely: Zambezi, Luangwa, Kafue and Chambeshi- Luapula. Three of these (Zambezi, Luangwa, and Kafue) drain the south and east of the country, while Luapula drains the North West. These rivers have innumerable tributaries flowing through the valleys. Apart from these rivers, Zambia is blessed with lakes like Bangueulu, Mweru, Tanganyika and Kariba (man-made). There are also various small lakes in many parts of the country. Out of the total area of 740,724sq km, 11,890sq km is covered by water. In his book, Basic Facts about Zambia, Mwelwa Musambachime describes Zambia's drainage in the following way:

*“Zambia's rivers are concentrated in two systems covering distance of about 2,250 km: Zambezi and the Chambeshi-Luapula rivers... The Zambezi and its tributaries drain about 77 percent of the country, the largest being the Kafue and Luangwa, to the Indian Ocean. The remainder is drained by the Chambeshi and its tributaries into lake Bangueulu, from where the Luapula River issues to flow into Mweru... Where large rivers cross flat plateaus, extensive floodplains of Zambia are formed. The Zambezi River and several*

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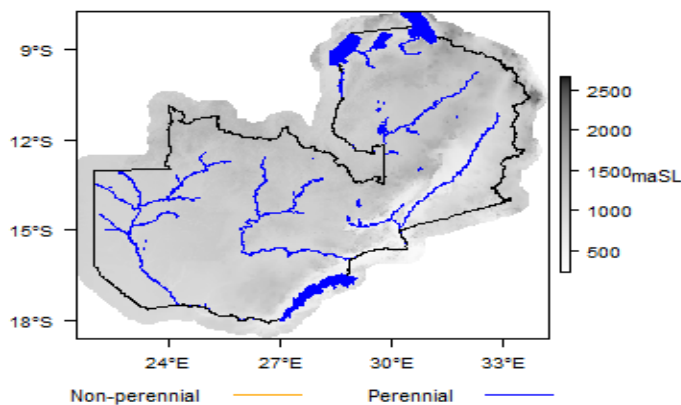
<sup>25</sup> Much of this information about the relief of the country is from the book by Richard Hall. See the footnote above.

<sup>26</sup> Cf. Richard, Hall: Zambia, London 1965, 2-10.

*tributaries form a very extensive system of plains in Western Province and the western part of North Western Province. The Kafue River has large floodplains on two of its tributaries... The Chambeshi has vast plains. So does the Luapula. These plains all have rich and distinctive floras of a variety of species... ”<sup>27</sup>*

The map below shows the main rivers and lakes that drain Zambia. There are also several small rivers and tributaries that are not captured in the map.

**Figure 1 Rivers and lakes.** This maps is provided by Zambia Wildlife Authority.<sup>28</sup>



### **2.1.1.3 Geology And Soils**

According to geology, the oldest rocks of Zambia are volcanic and granites of the so called Banguulu block in the north east of the country. These are very old rocks, probably 2.5 billion years and they have not been affected by ‘orogenic’<sup>29</sup> processes since ‘Precambrian’ times. The old structure is covered by ancient sedimentary rocks of the Katangan system, which are about 550-620 years old, and are extensive in the central area, particularly the copperbelt province which is the base of the country’s mining industry.

<sup>27</sup> Mwelwa, Musambachime, Basic Facts on Zambia, ebook Kindle edition 2005, loc. 1333-1341.

<sup>28</sup> Cf. <http://www.zambiatourism.com/destinations/national-parks>. Accessed on 14.12.2016.

<sup>29</sup> This is a geographical term that describing the type and time of rocks. This information is found in the book by Hall. See above.

There are also sedimentary rocks of the 'karoo' system in the south which form coal, for instance, in Maamba district.

Mostly, the soils in Zambia are powdery, light and red in colour. These soils are described as being of poor quality, with long continued weathering and erosion leaching many of its nutrients. Despite that there are also pockets of more fertile red clay soils in some places and these have attracted commercial farming. On the other hand, most of the plateau is covered by the so called 'sand veld' soils. Then the black clay soils are found in the flood plains and swamp areas, while soils of the Kalahari are predominant in the western part of the country.<sup>30</sup>

#### **2.1.1.4 Climate<sup>31</sup>**

Despite the fact that Zambia lies within the tropics, her climate is modified by her altitude and is generally favourable to human settlement and comfort. There are basically three seasons in Zambia.

From November to April, in the so called warm wet season, there is rainfall, and humidity is very high. The months of December and January are the wettest. Rainfall (concentrated in just five months) is highest over the Bangweulu basin (more than 60 inches [1,500 millimetres] per annum) and along the Congo-Zambezi watershed, declining southward to the middle Zambezi valley, which averages less than 28 inches. Average temperatures are between 18 and 25 degrees.

During the Cool Dry Season, from April to August, there is no rainfall. The temperatures are low, especially in the night with the occasion of frost in some areas. July is the coldest month. Average temperatures range between 7 and 15 degrees.

The Hot Dry Season, from August to November, is characterized by very high temperatures, with October being the hottest month. There is no rain, but it begins in November. Sometimes temperatures reach 30 degrees.

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<sup>30</sup> Cf. Mwelwa, Musambachime, loc. 645-662.

<sup>31</sup> Temperature is modified by altitude and mean daily maximum temperatures higher than 100° F (38° C) occur only in the Luangwa valley and the southwest. The coolest area is the high Nyika plateau on the border with Malawi. During the cold months (June and July), the area west of the Line of Rail is coolest, with mean minimum temperatures mostly under 45° F (7° C). Sesheke, in the southwest, has frost on an average of 10 days per year.

Temperature is modified by altitude, as mentioned above. During cold months, May to July, the coldest areas have minimum temperatures mostly less than 7°C<sup>32</sup>. For instance in Sesheke, a small town in the south west of the country, the temperatures are very low with frost for an average of 10 days per year. On the other hand, during the hot months, September to November, mean maximum temperatures can reach 38°C, in the south west, for instance in Luangwa. There is an average annual hours of sunshine ranging from more than 3000 in south west to less than 2,600 on the eastern border. Winds are predominantly easterly-south westerly and rarely strong enough to cause damage.

#### *2.1.1.5 Plant And Animal Life*<sup>33</sup>

Most parts of Zambia are covered by woodlands or deciduous Savannah small trees, grassy plains or marshlands, and these vary according to the altitude and rainfall. Mainly, the trees are tough, cross-grained with smallish leaves and long thin branches. These trees are scientifically known as the *Isobertinia* and *brachystegia* types. They renew foliage in September and October. It is said that “Zambia’s indigenous forests are highly diverse and include deciduous and leguminous fire-resistant trees including the hard teak.”<sup>34</sup> In the west of the country, there are forests of teak and mahogany; in the valleys palms, rough barked mopani trees and baobabs. Then in swamp areas, open grass lands are characteristic.

Zambia is endowed with animal life. There is a notable variety of mammals in national parks and other areas. According to Zambia National Parks, “About 30 % of Zambia’s 752,614 square kilometres is reserved for wildlife. There are 20 national parks and 34 game management areas in the country. South Luangwa, Kafue and Lower Zambezi rank among the finest game parks in the world.”<sup>35</sup>

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<sup>32</sup> Cf. Richard, Hall, 3. Richard reports that “in June and July the weather is sunny but distinctly sharp: ice has been known to form on a dish of water left in the open and frost can be hazard for crops in the valleys.” The article on Zambia from Encyclopedia Britannica says that “During the cold months...the area west of the Line of Rail is coolest with mean minimum temperatures mostly under 45°F (7°C)”. Mean maximum temperatures are sometimes more than 100°F(38°C).

<sup>33</sup> For more information on this, see Encyclopedia Britannica.

<sup>34</sup> Mwelwa, Musambachime, loc. 821-825.

<sup>35</sup> <http://www.zambiatourism.com/destinations/national-parks>. Accessed on 14.12.2016.

There are also many kinds of reptiles and varied and numerous bird life. Insects and other living things are also common. The following maps shows the various game parks in Zambia.

Figure 2. Game parks in Zambia. This maps is provided by Zambia Wildlife Authority.<sup>36</sup>



## 2.1.2 Human Geography

### 2.1.2.1 Population

The population of Zambia, according to the 2010 Census of Population and Housing, is 13,092,666. Out of this, 7,919,216 live in rural regions and 5,173,450 in the urban areas.<sup>37</sup> However, between 2010 and 2015, the population increased from 13.1 to 15.5 million.<sup>38</sup> This represents an increase of 18.3 percent. The 2016 Human Development Report says that the population of Zambia is 16.2 million.<sup>39</sup> The

<sup>36</sup> Ibid.

<sup>37</sup> Cf. <http://www.zamstats.gov.zm/census/cen.html>. Accessed on 22.10.2016.

<sup>38</sup> Census is held every ten years – but other surveys are made in between. I already mentioned the National Statistics 2015 Survey.

<sup>39</sup> Cf. <http://hdr.undp.org/en/countries/profiles/ZMB>. Accessed on 03.12.2017.

average population density in Zambia is 20.6 persons per square kilometer.<sup>40</sup> The total population is broken down in the following way: 49.3 percent (6,454,647) are males; 50.7 percent (6,638,019) are females; 60.5 percent (7,923,289) live in rural areas, while 39.5 percent (5,169,377) in urban areas. Lusaka Province, which hosts the capital city, has the biggest population of 2,191,225 representing 16.7 percent of the total population. In the second place is the Copperbelt province, which is the mining and industrial area, with 1,972,317, representing 15.1 percent. The rest are distributed in other eight provinces. The population density (Persons per Square Km) is 17.4; the average annual growth rate is 2.8. Zambia age structure is as follows: percentage of population under 15 years is 46; percentage of population between 15 and 64 years old is 58, while 2.5 is the percentage of population of people over 65 years of age.<sup>41</sup> 45.5 percent comprises a population below 15 years.<sup>42</sup>

#### ***2.1.2.2. Ethnic And Linguistic Composition***

Ethnically, most Zambians belong to the farming and metal-using Bantu speaking peoples who settled in the region 2000 years ago. Some are likely to be descendants of the hunters and gatherers who seem to have been pushed into the Bangueulu and Lukanga swamps. Yet some others belong to the immigrants from the south. One thing to reckon with is the fact that there has been a complex of immigrations and this has resulted into a wide linguistic and cultural variety. Hence there are about 72 different languages and dialects identified in Zambia today, comprising 14 groups with the Bemba group being the widest spread. Others are Nyanja and Tonga groups. There is also a significant number of non-African people from Europe and Asia. At the moment Zambia has 8 official languages namely: Kaonde, Lunda, Luvale, Bemba, Lozi, Nyanja, Tonga, and English as the official language.<sup>43</sup>

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<sup>40</sup> Cf. Central Statistical Office, 2015 Living Conditions Monitoring Survey (LCMS), Lusaka 2016, xv.

<sup>41</sup> Cf. Zambia, 2010 Census of Population and Housing: Population Summary Report, Lusaka 2012, 3-7. See also <http://countrymeters.info/en/Zambia>. Accessed on 09.10.2016.

<sup>42</sup> These statistics are according to Central Statistical Office, 2015 Living Conditions Monitoring Survey (LCMS). There are different versions of statistics. For more information, see <http://hdr.undp.org/en/countries/profiles/ZMB>. Accessed on 20.01.18.

<sup>43</sup> This information is based on the book by Mwelwa, Musambachime, Basic Facts on Zambia, ebook Kindle edition 2005. See also Zambia, 2010 Census of Population and Housing: Population Summary Report.

### 2.1.2.3. *Religion*

Before Christianity came the people of Zambia had their own African traditional religion. One thing is that they acknowledged the existence of God and they formulated their own ways of worship, and mainly, their worship was very concrete and existential, and singing and dancing and other various rituals characterized it. Today Zambia is a Christian nation by constitution. The country was declared a Christian nation after 1991. Other religions, though, are freely allowed, and the constitution says that the people declare that Zambia is a Christian nation while upholding a person's right to freedom of thought, belief and religion.<sup>44</sup>

Christianity came to this region around 1873 through David Livingstone. In 1880, the Jesuits attempted to establish a mission north of the Zambezi, but it failed. Then in 1882, F.S. Arnold, Plymouth Brethren, established a mission at Lealui in western province followed by F. Coillard of Paris Evangelical Missionary Society, who also established a mission at Sesheke in the same province in 1885. In the same year, the LMS (London Mission Society) established a mission at Niamukolo in the north. Then the Catholics, through the White Fathers, established a mission at Mambwe in 1891 and went on to establish many others in the Bembaland. The Jesuits established a mission in the southern province in 1905, and from there Christianity has spread throughout the country.

As of today, the predominant religion in Zambia is Christianity<sup>45</sup>. 87% of the people by way of religious affiliation are Christians, with 1% Muslim and Hindu, 7% have other religious affiliations and the 5% do not mention their religious affiliation.<sup>46</sup> Among Christian denominations, the Catholic Church is the largest single denomination, and this is how The World atlas website describes it: "Roman Catholic is the largest single denomination in Zambia with 20% of the population belonging to this religious group. The Roman Catholic Church of Zambia is part of the worldwide Catholic Church headed

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<sup>44</sup>Cf. [http://www.parliament.gov.zm/sites/default/files/documents/amendment\\_act/Constitution%20of%20Zambia%20%20%28Amendment%29%2C%202016-Act%20No.%202\\_0.pdf](http://www.parliament.gov.zm/sites/default/files/documents/amendment_act/Constitution%20of%20Zambia%20%20%28Amendment%29%2C%202016-Act%20No.%202_0.pdf). Accessed on 08.11.2017.

<sup>45</sup> Cf. Central Statistics Office, Zambia, 2000.

<sup>46</sup> Cf. Central Statistics Office, Zambia, 2010.



by the Pope in Rome. The Catholic Church is also the most influential denomination in Zambia.”<sup>47</sup> However, other denominations are well established. According to the Worldatlas website, “Protestantism is very much at the heart of Zambia since the exploration of Zambia in the 19th century”<sup>48</sup> and it goes on to say that “Today, Protestant Christians are the majority accounting for over 75% of the population.”<sup>49</sup> Of late, there has been a steady growth in fundamentalist or Pentecostal and independent African churches.

The Pew Forum on Religion and Public life conducted a survey on how Zambians take religion. The Christians were asked a number of questions on their religious life.<sup>50</sup> For example, to the questions about how important religion was for them and how often they attended religious services, 90 percent said it was very important and 84 percent said they attended religious services at least weekly. On the question of the Bible being the Word of God to be taken literally, 85 percent said it was the Word of God that should be taken literally. Asked if they ever participated in traditional African ceremonies to honor ancestors, 86 percent gave a NO answer to say, they do not. 77 percent said, they would favor making the Bible the Law of the land. And in terms of morality concerning marriage or abortion or homosexuality, 86 percent said polygamy was morally wrong; 95 percent judged abortion to be evil and wrong while 98 percent regarded homosexuality to be morally wrong and unacceptable.

#### ***2.1.2.4. Economy***

The economy of Zambia is very small, and it is dependent on copper mining. In 1975 copper accounted for 95% of all export earnings. However, the situation has changed a bit. According to the World Bank report of 2016, mining accounts now for 70 percent of total export value: “Zambia has a long history of mining and a large known resource base of copper, emeralds, and other deposits. It also has very good potential for further discoveries. Mining accounts for 12% of Zambia’s GDP and 70% of total export value. The sector is also a significant source of government revenue and formal employment,

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<sup>47</sup> <http://www.worldatlas.com/articles/religious-beliefs-in-zambia.html>. Accessed on 15.01.2018.

<sup>48</sup> Ibid.

<sup>49</sup> Ibid.

<sup>50</sup> Cf. <http://www.pewforum.org>. Accessed on 11.03.2014.

both directly and indirectly. Continuing to attract investment in the sector is crucial to the country's growth since it constitutes 62% of foreign direct investment.”<sup>51</sup> Index Mundi<sup>52</sup> described the situation as follows: “Zambia had one of the world’s fastest growing economies for the ten years up to 2014, with real GDP growth averaging roughly 6.7% per annum, though growth slowed in 2015 and 2016 to just under 3%, due to falling copper prices, reduced power generation, and depreciation of the kwacha.”<sup>53</sup> However, the country profile by the Central Intelligence Agency (CIA) describes this situation in the following way: “Zambia’s lack of economic diversification and dependency on copper as its sole major export makes it vulnerable to fluctuations in the world commodities market and prices turned downward in 2015 due to declining demand from China.”<sup>54</sup> This section will cover the four components of the economy namely resources, agriculture, industry and transportation. The specific information on the changes in the management of the economy is covered in the section on the socialist experiment below.

#### **2.1.2.4.1. Resources**

Generally, Zambia is endowed with plenty of resources. Apart from copper, the country is rich in other minerals such as cobalt, lead, zinc, gold, silver, iron ore, gemstones and other precious stones. Lime stone is also in abundance. There is also coal in the Zambezi valley, and in other various places.

Apart from its abundant wildlife, rivers, and lakes, Zambia holds 6% of the worlds copper reserves and is the fourth largest copper producing nation in the world. Zambia is internationally recognized as a major producer of emeralds, aquamarines, amethyst and tourmalines and the quality of the gems are highly competitive with world markets.

Zambia is known as the undiscovered gem of Africa, and a safari in this vast country, offers huge diversity: an exploration of a land filled with waterfalls, lakes, rivers and wetlands, and the discovery of a country proud of its’ culture and traditions, abundant

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<sup>51</sup> <http://www.worldbank.org/en/news/feature/2016/07/18/how-can-zambia-benefit-more-from-mining>. Accessed on 11.10.2017.

<sup>52</sup> Index Mundi is a data portal that gathers facts and statistics from multiple sources and turns them into easy to use visuals.

<sup>53</sup> [https://www.indexmundi.com/zambia/economy\\_overview.html](https://www.indexmundi.com/zambia/economy_overview.html). Accessed on 13.07.2017.

<sup>54</sup> <https://www.cia.gov/library/publications/the-world-factbook/fields/2116.html>. Accessed on 13.07.2017.

wildlife and exotic wilderness. Zambia boasts 19 national game parks, including the Kafue National Park, Africa's largest game reserve, and the South Luangwa, known as one of Africa's premier wildlife destinations. Zambia and Zimbabwe's borders meet at one of the natural wonders of the world, the Victoria Falls, and one of the largest man-made lakes, Lake Kariba.<sup>55</sup>

#### **2.1.2.4.2. Agriculture, Forestry And Fishing**

Agriculture, although neglected for a long time in preference for minerals, employs 70% of the economically active population. Musambacime describes it as follows:

*“The country lacks the technology for agricultural development and an efficient agricultural marketing system. The provision of inputs such as fertilizers, improved seeds and pesticides are important.”<sup>56</sup>*

Commercial agriculture is however very low while subsistence farming is wide spread. Agricultural products include maize, sorghum, millet, cotton, tobacco, sunflower sweet, potatoes, bananas, vegetables and livestock. Due to many lakes, rivers and swamps, the country has relatively rich fisheries, but not fully exploited commercially. Forestry is another resource that Zambia has, but again not fully tapped so that the country can earn income.

#### **2.1.2.4.3. Industry**

Zambian industry is mainly related to copper mining. Hence the copperbelt province is the country's industrial heart, with a little in Lusaka, Kabwe and Livingstone. This is how the Economy Watch described the contribution of the industries in Zambia:

*“Despite drawing the maximum GDP from the service sector, Zambia also hosts a well developed industrial sector. Employing just 6% of*

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<sup>55</sup> Cf. <http://www.zm.undp.org/content/zambia/en/home/countryinfo/>. Accessed on 08.04.2015.

<sup>56</sup> Mwelwa, Musambachime, loc. 6850-6855.

*the work force, Zambia's industry sectors contribute 31.3% of the GDP of the country.*<sup>57</sup>

The industries include manufacturing, construction, foodstuffs, beverages, chemicals, textiles, fertilizer, and horticulture.

#### **2.1.2.4.4. Transportation**

First of all, Zambia, being a land locked country, relies on neighbouring countries for access to the sea. This makes imports and exports very expensive because of the distances to cover and other expenses concerning the use of other countries' ports. This has been a very big blow to the nation's economy. When the relations with some neighbouring countries were sour or when there were civil wars, Zambia had to abandon some routes and ports even if they were cheaper and closer and more reliable. However, the country has first of all a railway network from the copperbelt through the midland and the southern province up to Zimbabwe and South Africa. There is another railway line from Kapiri Mposhi in Zambia through the Northern Province up to Dar-es-Salaam in Tanzania. After independence, the government invested heavily in roads, and there are roads throughout the country<sup>58</sup>. There is a petroleum pipe line again from Ndola to Dar es-Salaam. The Zambian Airways Corporation serves domestic and international routes in addition to many other foreign airlines operating in the country. Telecommunication is quite good and among the best in southern Africa.

#### **2.1.2.4.5. The Political Structure<sup>59</sup>**

There are two main structures of the government: the central government and the local government. Under the central government are three structures: the executive,

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<sup>57</sup> [http://www.economywatch.com/world\\_economy/zambia/industry-sector-industries.html](http://www.economywatch.com/world_economy/zambia/industry-sector-industries.html). Accessed on 12.10.17.

<sup>58</sup> After independence, the government of President Kaunda constructed and tarred many roads in the country. When the economy went bad, the roads could not be repaired, and most of them got destroyed. Due to lack of repair, most of the roads are in a bad state today. People are always complaining of this poor state of roads.

<sup>59</sup> In a limited paper like this one, it is not possible to describe everything about the political structure in Zambia. However, there is a good description in by Julius. O Ihnonvbere: *Economic Crisis, Civil Society and Democratisation: The Case of Zambia*, Trenton, NJ 1996. See more information from this other book: Gewald, Jan-Bart (ed.), *One Zambia, many histories: towards a history of post-colonial Zambia*, Leiden 2008.

comprising the president and the cabinet ministers; the legislative, comprising members of parliament or the national assembly and the judiciary, comprising the judges. The three organs named above are meant to be independent of each other. The president is the head of state and chief of the armed forces. He is elected to a five-year term of office. He appoints the vice president, the chief justice and members of the high court, although he cannot fire them (chief justice and members of the high court), and he appoints the cabinet from the elected members of parliament. The national assembly has 150 members, and they are also elected to a five-year term of office. The chief justice heads the judiciary.

The local government concerns the leadership at the city or town or district councils. At the local government level, a district administrator who is appointed by the president represents the central government. Then there are local governments held to elect mayors and other councilors to a term of three years. The day-to-day running of the councils is in the hand of the town clerk or district secretary for small towns together with his or her subordinates.

#### **2.1.2.4.6. Archaeology And Early History**

According to excavations done so far in Zambia and in the neighbouring countries, especially Tanzania, traces of early human life goes as far back as a million years ago. Stone tools attributed to early types of man have been found near the Victoria and Kalambo falls.<sup>60</sup> Clearest evidence of early man in Zambia is the “Broken Hill man”, known scientifically as “Homo Sapiens rhodesiensis”. He was excavated in 1921 in Kabwe, and he is said to have lived in about 25000 BC. About 10,000 years ago, people migrated into this place from the east and north. These people knew how to make weapons such as spears, and they lived in caves and they were hunters and gatherers of wild food. By the first century AD, people known as Bantu migrated from the north into this place. They cultivated crops and kept domestic animals and they used iron tools. It is known that

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<sup>60</sup> Cf. Richard, Hall, 5. Here this author describes the discoveries of the “Homo habilis” by Dr. Louis Leakey in Tanzania. Then he makes the following conclusion: “Since Zambia lies across the main route...up and down Africa, it is not unreasonable to assume that “Homo habilis”, the earliest human being known to the world, lived also in Zambia.”

by 6<sup>th</sup> century AD, these people already knew how to smelt copper, and copper ingots were discovered in Kansanshi. There were more migrations into Zambia in the period between 15<sup>th</sup> and early 19<sup>th</sup> century AD. These were more organised tribes and kingdoms. Hence, by early 19<sup>th</sup> century, there were at least four reasonably big kingdoms with a strong sense of tribal identity and a distinct social system: on the upper Zambezi among the Lozi; on the lower Luapula among the Lunda; in the east among the Chewa and in the north among the Bemba. There were also other tribes organised on a similar but smaller scale than these mentioned above. At this time, there was also a group of white migrants or Europeans. They came for trade, especially slave trade, or for exploring minerals and new lands for agriculture or for religious purposes. Eventually the Europeans started to rule over all other tribes.

## **2.2 Historical Background<sup>61</sup>**

This section will give the historical background of Zambia, starting with the colonial times up to 1964, the year of independence (The Socialist Experiment – First and Second Republics) 1974 to 1990 and the Third Republic (Free Market Economy) 1990 up to the present.

### **2.2.1 Colonization (Until 1964)**

In the first place it is important to realize that before colonialism,<sup>62</sup> there was no such a geographical unit or state called Zambia. There was a land occupied by people who, were already organized in their own social, political and economic system. Mwelwa Musambacime describes the organization of the indigenous people of this region as follows:

*“In the early 19<sup>th</sup> century, however, there were at least four areas in which the growth of kingdoms was strengthening the sense of tribal*

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<sup>61</sup> See Gewald, Jan-Bart (ed.), *One Zambia, many histories: towards a history of post-colonial Zambia*, Leiden 2008.

<sup>62</sup> Colonialism, according to New Oxford American Online Dictionary, is „the policy or practice of acquiring full or partial control over another country, occupying it with settlers, and exploiting it economically.“ Further definition says that colonization means to come to settle among and establish political control over the indigenous people of the area. In the case of Zambia, this means, it means the British Takeover and Imposition of their rule on the people found in this land.

*identity: in the east, among the Chewa; in the northeast, among the Bemba; on the lower Luapula, among the Lunda (who arrived in the area from west around 1740); and on the upper Zambezi, among the Luyana (later called Lozi). In the Lunda and Luyana kingdoms a prosperous valley environment encouraged dense settlement and prompted the development of relatively centralized government.*"<sup>63</sup>

At the end of 1895, Zambia came under British rule in a way that can be seen as the result of two distinct but converging processes: firstly, growing competition and rivalry among the mighty and influential states of Europe at the time when they were fully becoming industrial powers and, secondly, increasing demand for cheaper raw material from this part of the world.<sup>64</sup> At first, the industrial world was able to acquire raw materials from Africa and they never took the trouble of ruling it. Africans were also supplying such commodities.<sup>65</sup> It was a commercial relationship that existed. Later on, the British colonialists were no longer content with the scale and variety of commodities. As their industrial demand became bigger and bigger, they wanted things in larger quantities than before and to satisfy these demands, it became necessary for them to control the use of African labor and to build infrastructure like railways or roads. If Africans were to remain politically independent, these plans and objectives seemed incompatible and unattainable. On the other hand, there was a fear that if white business was not safe from African interference, capitalists, who were supposed to provide money to invest in Africa resources, would not be persuaded to invest. Africa seemed to be too small and too loosely organized and governed to provide adequate security for European property as well as lives.<sup>66</sup> The various rival governments were now taking more interest in protecting their citizens who were trading in different regions. As such, the various countries realized that the only way to do this was to control those areas where their own interests in terms of trade and industry were most involved.<sup>67</sup> What followed,

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<sup>63</sup> Mwelwa, Musambacime, loc. 1028 of 10528.

<sup>64</sup> Cf. Andrew, Roberts, History of Zambia, London 1976, 149.

<sup>65</sup> At this time, Africa was able to supply such commodities like ivory, gold, palm oil and manpower.

<sup>66</sup> Cf. Andrew, Roberts, 150.

<sup>67</sup> Cf. Ibid.

then, was the initiative to organize a conference in Berlin in 1884/5 where the partition of Africa was executed. In this meeting, France, Belgium, Germany and Portugal decided to invade, occupy, colonize and draw the borders of Africa. From this time on, a number of European countries sent emissaries to secure regions. They did this through treaties and direct annexation.<sup>68</sup>

This is how Zambia came to be under the British rule. The British government did not take up administration of this land immediately. Instead, (1889) it granted a charter to a company, founded by Cecil John Rhodes<sup>69</sup>, called British South Africa Company (BSAC), enabling it to stake claims to this territory at the expense of other European powers. In addition, the government bestowed the powers of administration on this company. In the 1890's, the British government, through the company, made boundary agreements with Germany, Portugal and Belgian King Leopold II, which resulted in the current shape of the country, Zambia. The figure below shows Northern Rhodesia and the boundaries with Portuguese ruled land on the west and east; German colonies on south-west and north-east and Belgian colony on the north-west.

Figure 3 Map of Northern Rhodesia (Now Zambia). This map is provided by Zambia Wildlife Authority.<sup>70</sup>



<sup>68</sup> Musambacime, loc. 2907.

<sup>69</sup> Cecil John Rhodes was a British financier. He made money from gold and diamond mining in South Africa.

<sup>70</sup> Cf. <http://www.zambiatourism.com/destinations/national-parks>. Accessed on 14.12.2016.



On the other side, the company made treaties with many African kings,<sup>71</sup> and Roberts made the following observation:

*“To most people in Northern Rhodesia the intrusion of the British South Africa Company did not, at the time, seem an event of great importance. The company’s first officials and soldiers had mostly gained entry by talking to a small number of chiefs. Often they had been welcomed as a potential source of protection against local, African enemies.”*<sup>72</sup>

He goes on to say,

*“The full significance of company rule did not become clear until it had set up a local administration and had begun collecting tax; it was this above all else which showed the ordinary villager that both he and his chief had a new master.”*<sup>73</sup>

It means that for the Africans, this came as a surprise; they were not aware of what was going on. The company divided this region in two parts and named them as North East Rhodesia and North West Rhodesia.<sup>74</sup> From this time onwards, the region was placed under company rule. However, the company wanted to focus more on economic interest than governing this massive region. As a result, it recruited colonial officials to be responsible for the implementation of a range of colonial executions. These included such things like collection of taxes, recruitment and organization of labour for the mining industry. The colonial administrators were struggling to govern the vast land. As a result, they turned to existing local elites like chiefs and headmen to help them in governing.<sup>75</sup> This approach was called “indirect

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<sup>71</sup> Cf. Musambacime, loc. 2924.

<sup>72</sup> Andrew, Roberts, 170.

<sup>73</sup> Ibid.

<sup>74</sup> The region is given the name of the founder of the company, Cecil John Rhodes. Zambia was completely occupied and subdued by the British, dividing her into two administrations: North eastern Rhodesia (named after Cecil Rhodes) administered by the commissioner of Nyasaland and North western Rhodesia administered by the British South Africa Company BSAC).

<sup>75</sup> David M. Gordon, *Invisible Agents: Spirits in a Central African History*, ebook Kindle edition 2012, loc. 589.

rule.”<sup>76</sup> The approach involved identifying the local power structure in form of kings, chiefs, or headmen. When identified, these local leaders would be invited or bribed and sometimes coerced, to become part of the colonial governmental structure. This allowed them to retain some political power over the people in their own areas.

This simply means that the main emphasis of the administration was the economy and profit making. As a result, there was intense search for minerals and copper was discovered. This led to more economic activities and to the building of the railway up to the Copper belt.<sup>77</sup> However, the company regarded this region mainly as a source of labour for gold and coalmines in Southern Rhodesia as well as copper mines in Kongo’s Katanga area.<sup>78</sup> In 1911, the company merged North Eastern and North Western Rhodesia to form what came to be known as the British Colony of Northern Rhodesia.<sup>79</sup> The annual colonial report of 1935 gave the following description:

*“Before 1899 the whole territory had been vaguely included in the Charter granted to the British South Africa Company, but in that year the Barotseland-North Western Rhodesia Order in Council placed the Company’s administration of the western portion of the country*

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<sup>76</sup> The British have always boasted that they went into Africa not to create black Britons, but rather to share their skills, their values, and their culture with a hope that someday African people would be able to run their own communities using the tools learned and acquired from the British. The British administrative style was more systematically formulated by an eminent colonial governor named Lord Frederick Lugard, who implemented it when he was governor-general of Nigeria at the turn of the century. Lugard called this style “indirect rule.” Succinctly put, the approach involved identifying the local power structure: the kings, chiefs, or headmen so identified would then be invited, coerced, or bribed to become part of the colonial administrative structure while retaining considerable political power over the people in their own areas. In areas where “tribes” and “tribal” chiefs did not exist, the British created them. In fact in Tanganyika, where the Germans preceded the British, entirely new “chiefs” and “tribes” were created where none existed before. This is how “warrant chiefs” came to exist among the Ibos of Nigeria. In exchange for becoming part of the colonial structure, a chief was often given protection, a salary, a house, and numerous gifts. The chief was expected to enforce local ordinances, to collect taxes, to provide cheap labor if required, and to be accountable directly to the white (British) district officer or commissioner. The colony was governed by a governor who was appointed by the British government and reported to the British Colonial Office (headed by the colonial secretary, a member of the British Cabinet)”

<sup>77</sup> For more information on how prospecting for mineral boomed at this time, see Michael O’Shea, *Missionaries and Miners*, Ndola 1986, 143-153.

<sup>78</sup>Cf. <http://www.britannica.com/EBchecked/topic/655568/Zambia/44139/Colonial-rule>. Accessed on 11.10.2013.

<sup>79</sup> Cf. Mwelwa, *Musambacime*, loc. 2929 of 10528. It became northern Rhodesia because there was already Southern Rhodesia to the south of River Zambezi.

*on a firm basis; it was closely followed by the North-Eastern Rhodesia Order in Council of 1900 which had a similar effect. The two territories were amalgamated in 1911 under the designation of Northern Rhodesia, and the administration of the Company (subject to the exercise of certain powers of control by the Crown) continued until 1924. In that year the administration of the territory was assumed by the Crown in terms of a settlement arrived at between the Crown and the Company, and the first Governor was appointed on 1st April, 1924.*"<sup>80</sup>

At this time, there were about 1,500 white people in the land. The majority of these people came from South Africa. They were mostly involved in mining and farming.<sup>81</sup>

Under the first governor, the government sought to encourage more European immigration. In order for the program to succeed it decided to set aside blocks of land. This land was to be exclusively available for European use and the land was mostly located along the line of rail, and that means, between Livingstone and Katanga region in Congo. In terms of market access and fertility, this was the most suitable area for agricultural purposes.<sup>82</sup> To make this happen, the government had to push away the Africans into what it called "African reserves"<sup>83</sup> and they were denied the right to settle in the territory's best land known as "crown land."<sup>84</sup> Apart from the line of rail, these crown lands were also found in areas around Fort Jameson (now Chipata) in the east and around Abercorn (now Mbala) in the far north.<sup>85</sup>

The British government made a policy of segregating the indigenous people and the British or people of European origin. Social institutions like schools, recreational

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<sup>80</sup> Annual Report on the Social and Economic Progress of the People of NORTHERN RHODESIA 1934, London 1935, 5.

<sup>81</sup>Cf. <http://www.britannica.com/EBchecked/topic/655568/Zambia/44139/Colonial-rule>. Accessed on 20.10.2011.

<sup>82</sup> Cf. Andrew, Roberts, 183.

<sup>83</sup> Much of the land in the reserves was unsuitable for cultivation and there was serious overcrowding. The Africans found themselves gravely handicapped if they tried to produce crops for sale and so they were only encouraged to seek cash through wage-labour, which was very low. However, this resulted in movement of young men from the villages to work for whites.

<sup>84</sup> Cf. Andrew, Roberts, 183.

<sup>85</sup> Cf. Ibid.

facilities, and hospitals were maintained for distinctive racial groups. There were separate facilities for each of them; the best facilities, of course, being reserved for Europeans. This is what Elena Berger observed in her book:

*“Northern Rhodesia was by custom and practice a ‘colour-bar’ country... The African’s home was considered to be in the isolated villages, and his presence in the towns along the line of rail was tolerated only out of fear of a labour shortage. The normal relation of white and black was that of master and servant, a circumstance which froze the position of the African in mixed society. The colonial system afforded him little protection, for the Government’s wary concern for employers’ rights often neutralized its duties of trusteeship. A Colonial Office spokesman admitted in 1935: ‘As far as private employers were concerned there was no coercion to prevent them from discriminating against natives.’ The roots of the Colour bar were embedded in the foundations of white colonial society. When the sums allocated for the education of the territory’s European and African children were £5 and 8d.per head respectively, there was little prospect of the emergence of an African élite familiar with European custom.”<sup>86</sup>*

While it is not possible to narrate all that happened, good and bad during the colonial times, it is important to point out that this was a period when the Africans were segregated against and treated as second or third class people. Their way of life and/or their culture was deemed to be primitive and uncivilized and that it had to be replaced. In a way, it was not only the land that was colonized, but also the minds of the people, a thing that one can take as one of the contributions to the poverty experienced today.<sup>87</sup> This situation of colonial times forced the Africans to organize

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<sup>86</sup> Elena L. Berger, *Labour, Race and Colonial Rule: The Copperbelt from 1924 to Independence*, Oxford 1974, 42.

<sup>87</sup> Cf. Richard, Hall, 54-245. In this section of the body, there is a concrete description of how the British ruled the territory, the industrial development and of course the unfair treatment of Africans, e.g. the policy of colour bar.

themselves, a thing that led to independence in 1964, under Kenneth Kaunda as the first president.

### **2.2.2 The Socialist Experiment**

This section explains the reforms that happened after Zambia became independent in 1964. It is an experiment with socialist thought.

#### **2.2.2.1 The First Ten Years: 1964-1974**

Zambia became independent in 1964, with Kenneth Kaunda as the first president.<sup>88</sup> Being new, the country faced many challenges, as described below:

*“African leaders faced two major challenges when they took over the reins of power... to create strong unified nation-states, where perhaps none existed, and to improve the material conditions of their people by establishing productive economic system that would help ordinary people realize their hopes and dreams of better lives in the future, after all the deprivation and neglect of the colonial era. These challenges meant that after all the psychological euphoria of having ‘won’ independence subsided, these leaders had to show concrete results.”<sup>89</sup>*

To start with, the economy was still dominated by foreign interests; the rural areas lacked basic services such as health facilities, roads, school and other amenities. Agriculture remained undeveloped and on a subsistence level. Being faced with such challenges, the need to reform became a priority for the independent Zambian government. Indeed, the government enacted fundamental reform measures. These reforms were based on the philosophy of African humanism,<sup>90</sup> and this is what this

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<sup>88</sup> Cf. Alex, Sekwat, “Beyond African Humanism: Economic Reform in Post-Independent Zambia“ in *International Journal of Organisational Theory & Behaviour*, 3 (3&4), (2000), 522.

<sup>89</sup> Vincent B. Khapoya, *The African Experience: An Introduction*, New Jersey 1998, 208.

<sup>90</sup> According to Wikipedia, “Humanism is a philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively, and affirms their ability to improve their lives through the use of reason and ingenuity as opposed to submitting blindly to tradition and authority or sinking into cruelty and brutality. The term was coined in 1808 by the early nineteenth century German educational reformer and theologian Friedrich Niethammer and

section refers to as the socialist experiment. Humanism was adopted as the basis and national philosophy for building a humanist society and it became the centerpiece of economic reform as well as development strategy.<sup>91</sup> In his own words, Kaunda described humanism as a “set of philosophical guidelines rooted in the Zambian cultural heritage, intended to unite the country in the common task of economic, social and political development.”<sup>92</sup> Alex Sekwat in his research describes the whole idea behind basing the reform on the philosophy of Humanism in the following way:

*“The UNIP government proclaimed humanism as the official national philosophy of Zambia in place of capitalism and communism. Zambian humanists repudiated both Capitalist and Marxist ideologies as modes of social and economic development on grounds that the latter dehumanized man while the former is money-centred, not man-centred, and too individualistic. Zambian humanists viewed capitalism and communism as inappropriate ideologies for attaining moral and socio-economic development in post-colonial Zambia. In their view, the philosophy of African Humanism was the alternative ideology which would reconcile the ‘powerful forces from the West, which have been aggressively shattering in their individualistic approach and have had serious grave consequences on the African society.’”<sup>93</sup>*

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gradually adopted into English. Niethammer had wished to introduce into German education the humane values of ancient Greece and Rome. Niethammer was a Lutheran theologian. Since the twentieth century, however, Anglophone humanist movements have usually been aligned with secularism, and today humanism typically refers to a non-theistic life stance centred on human agency and looking to science rather than revelation from a supernatural source to understand the world.”

<sup>91</sup> Cf. Alex, Sekwat, 522. According to Vincent Khapoya, the nationalists “coveted the materialistic way of life they had seen Europeans enjoying, either as settlers in Africa or in their own countries. However, in their desire to assert their autonomy and distance themselves from colonial policies as much as they could, new nationalist leaders attempted to combine elements of socialist theory and ‘traditional’ African values into different policies – what they called African socialism. The goal of these ideologies was to build nations in which there would be a high degree of social and economic equality, where lands that had been expropriated from Africans would either be restored to the original owners or given to those who were prepared to work them for the benefit of all.” See Vincent B. Khapoya, *The African Experience: An Introduction*, New Jersey 1998, 195.

<sup>92</sup> Venkat, Subramaniam, *Public Administration in the Third World*, New York 1990, 292. See also Kenneth, Kaunda, *Humanism in Zambia*, Lusaka 1967.

<sup>93</sup> Alex, Sekwat, 523.

In this sense, therefore, it means that:

*“Humanism was conceived as a means of reconstructing a new moral social order in Africa compatible with the African traditional way of life centered on communal and extended family system. In a nutshell, Zambian humanists sought to establish a ‘classless society conceived of as the natural state of Africa before the arrival of colonialism.’ Thus, the UNIP’s adoption of humanism was a rejection of capitalists and communists ideologies in favor of Zambian ideology centered around the traits and customs of traditional African society.”<sup>94</sup>*

Hence, this was to be a new moral social order based on Zambian traditional way of communal life. As mentioned above, this was supposed to be different from capitalism and communism, and it was regarded as the humanist ideology that would be an “effective means of eradicating previous evils of colonialism and capitalism.”<sup>95</sup>

Here are some objectives of Zambian Humanism:

1. to provide greater social security to all Zambians
2. to abolish exploitation and victimization of Zambians
3. to establish a fair principle of taxation and distribution of wealth
4. to increase Zambian participation in the control of the economy
5. to provide free education to every Zambian
6. to provide free medical services to all Zambians
7. to transform the armed forces so that they become instruments for the service of all Zambians
8. to expand infrastructure development
9. to increase agricultural production and rural development
10. to stem out abuse of power, corruption and all other form of injustices
11. to guarantee peaceful and just future for all Zambians and
12. to increase state control of the economy.<sup>96</sup>

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<sup>94</sup> Ibid.

<sup>95</sup> Ibid.

<sup>96</sup> Cf. Ihonybere O. Julius, *Economic Crisis, Civil Society, and Democratization: The Case of Zambia*, New Jersey 1996, 26.

These objectives were aimed, partly, at fulfilling the high expectations from the extravagant promises that the nationalist leaders made during the election campaigns leading to independence.<sup>97</sup> They were also aimed at improving the lives of the people because the colonial masters, according to the nationalists, did not care much about improving their (Zambians) lives. Khapoya described this in the following way:

*“At the time of independence, new African leadership sought to establish economic systems and institutions that would develop their national economies and transform people’s lives for the better. Because colonial capitalism had drained their resources and left their people destitute, many African leaders turned to newly formulated policies... The decolonization period had not provided enough time for African nationalists to think specifically about what kinds of economic systems they wanted to build or how they could best achieve economic growth; it was much easier to campaign against colonialism than to figure out the complexities of how to promote sustaining national economies in the modern world.”*<sup>98</sup>

The government of post-colonial Zambia led by Kenneth Kaunda, regarded Humanism as the way to development. Zambian humanism relied not only on the norms of social behavior according to the traditional African society; it incorporated also a Christian conception of human nature. The belief of the Zambian leaders at that time was that, since their Humanism concept adhered to both traditional African social values and those of Christianity, human evil inclinations would be eliminated and “replaced with genuine Christian love... the elimination of evil inclinations would lead to the destruction of the animal in man, which is the source of all evil inclinations, greed, envy and similar self-centered tendencies.”<sup>99</sup> At the same time, the “Zambian humanist regarded his religious conception of human nature as a secure basis for the political organization of human relations, political activities, economic structure, agricultural activities, and national development in general.”<sup>100</sup>

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<sup>97</sup> Cf. Vincent B. Khapoya, *The African Experience: An Introduction*, New Jersey 1998, 184

<sup>98</sup> *Ibid.* 195.

<sup>99</sup> Alex, Sekwat, 525.

<sup>100</sup> *Ibid.*



Hence Zambian Humanism embraced many tenets ranging from inclusiveness, communalism, kindness, respect for human dignity, hospitality, man-centeredness, cooperativeness, respect for authority, respect for elders, mutual aid, acceptance and egalitarianism.

Generally, the aim was to build a system that was consistent with African traditional societies. These societies cherished such values like inclusiveness, cooperation or communalism. Inclusiveness was consistent with the extended family system, where all were related to one another and all were accepted as family members. Hence, mutual aid was highly regarded. The traditional African community accepted and looked after the sick, the aged as well as the physically handicapped. It favored community cooperation and it strongly discouraged individualism.

African traditional society was also ‘man-centered.’ Just like the principle of human dignity in the Social Teaching of the Catholic Church, the traditional African society regarded a human being to be in the center of all activities. Inequality, exploitation and discrimination were not accepted.

Important in the traditional African society were communalism and cooperation. Here, materialism and selfishness were not encouraged. Instead, it encouraged the communal use of factors of production like land. Hence, private ownership was not even known. The Zambian government took up this communal approach in all development programs.<sup>101</sup>

After establishing Humanism as the guiding principle or philosophy, the Zambian government initiated major economic reforms between 1968 and 1969. The aim of these reforms was basically to remove the foreign domination of the Zambian economy. This would be done through allowing the state to acquire most of the major means of production as well as nationalize all services.<sup>102</sup> The major elements of reform were the following:

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<sup>101</sup> Cf. Paul A. Mwaipaya, *African Humanism and National Development: A Critical Analysis of the Fundamental Theoretical Principle of Zambian Humanism*, Washington, D.C. 1981, 4-7.

<sup>102</sup> Cf. Henry S. Meebelo, *Main Currents of Zambian Humanist Thought*, Lusaka 1977, 71.

### **2.2.2.1.1 Boosted State Control As Well As Ownership Of Key Sectors Of The Economy.<sup>103</sup>**

This means the acquisition of foreign businesses. By 1970, the government managed to acquire major shares in strategic companies in agricultural, retail, wholesaling, transportation, manufacturing, mining, banking and financial institutions sectors. After ten years (up to 1975), Zambia became one of the most state-controlled economies in Africa, with the government controlling about 80% of the economy.<sup>104</sup>

### **2.2.2.1.2 Replacing Foreign Personnel By Zambians**

The government of Zambia embarked on an indigenization program called ‘Zambianization,’ in order to increase local participation in the economy and civil service. As a result, the government tried to replace foreign personnel by Zambians. It was not an easy exercise because the country did not have enough experts in various fields. However, the government went on to increase the number of parastatals (companies owned wholly or partly by the state). Therefore, the parastatal segment became the most dominant in the economy and it accounted for about 60 percent of investment and 37 percent of formal public sector employment. Alex Sekwat made the following conclusion on indigenization program: “the dominance of the parastatal sector however, produced unintended negative results. Instead of enhancing national development goals... the parastatal sector contributed heavily to public debts, wasted investments, corruption, low levels of economic performance and efficiency, poor products and services, and heavy dependence on subsidies.”<sup>105</sup>

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<sup>103</sup> The reason given for more state control of the economy: “Zambians alone without government intervention could not acquire adequate economic instruments. They lacked the material means and organisation to bring under control vital areas of their economy; they cannot be effective participants and beneficiaries unless Government, as the custodian of their interests, steps in and paves the way for them.” See Ihonvbere, Julius O, *Economic Crisis, Civil Society, and Democratization: The Case of Zambia*, New Jersey 1996, 51. The other reason is that “foreign companies which controlled the entire economy not only failed to contribute to national development, but wanted to impoverish Zambia by siphoning profits and capital to their countries of origin.” See Henry S. Meebelo, *Main Currents of Zambian Humanist Thought*, Lusaka 1977, 71.

<sup>104</sup> Cf. Alex, Sekwat, 528-529.

<sup>105</sup> Ibid. 532.

### **2.2.2.1.3 Developing The Rural Sector**

The government of Zambia made many pledges to develop the rural areas. This was a way of establishing an egalitarian society. However, all remained rhetoric. Very little development actually took place because agriculture though a main stay of rural life only received a small fraction of investment. The research done by Michael Bratton revealed that in fact agriculture's share of the national budget declined from seven percent between 1966-1970 to three percent between 1975-1980.<sup>106</sup>

### **2.2.2.1.4 Restraining Domestic Exploitation Through A String Of Policy Procedures**

The young nation of Zambia just came out of colonial domination where the natives were discriminated and exploited by the white settlers. They were strangers in their own land. The post-colonial leaders did not want exploitation of Zambians by Zambians to surface. As a result, they introduced specific measures and policies aimed at curbing exploitation. Hence the following measures were initiated: abolition of school and hospital fees; abolition of the free land tenure system;<sup>107</sup> nationalization of nursing homes; introduction of price controls; introduction of the new tax system and the devising of the code of conduct for government leaders, parastatal sector employees, army and police officers.<sup>108</sup>

What happened with the socialist experiment? What are its successes and failures?

To start with, before and at independence, the economy was, in what can be described as, broad macro balance. That is, there were large foreign reserves that could provide close to one year's input coverage. It was a time when real per capita income was growing swiftly and real wages and employment were going up. On the other hand, the budget was in surplus. As a result, the expansion of money supply

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<sup>106</sup> Cf. Michael, Bratton, "Economic Crisis and Political Realignment in Zambia," in Jennifer A. Widner, *Economic and Political Liberalization in Sub-Saharan Africa*, Maryland 1994, 106.

<sup>107</sup> In colonial times, Land tenure was classified as in three categories: State land, reserves and trust land. The government of Zambia introduced radical land reform (in 1975), eliminating private property, closing down the estate agents and placing all land under the control of the President.

<sup>108</sup> Cf. William, Tordoff (ed.), *Administration in Zambia*, Manchester 1980, 24.

was consistent, not only with the growth of real income, but also with the progressive deepening of the financial system.<sup>109</sup> The country had very minimal levels of external debt and the rate of inflation was low. Two researchers (Catherine B. Hill and Malcolm F. McPherson) on economic reforms of Zambia stressed the vibrancy of the Zambian economy at that time:

*“To put the issue in context, from the end of World War II to 1974, savings and investment in Zambia exceeded 30 percent of GDP. Average per capita income grew at close to 4 percent per annum making Zambia one of the fastest growing economies in the world over that period.”<sup>110</sup>*

These positive conditions continued up to the early 1970’s “when a series of government decisions set in motion events that soon overwhelmed the country’s administrative and financial capabilities.”<sup>111</sup> Already by 1970, negative signs were evident as the budget deficit increased sharply. Fortunately, around this time, copper prices were high, and there were favorable agricultural conditions. So, overall economic activity remained buoyant.

However, things changed abruptly in 1974. Just within the space of several months, the country moved from having budget and balance of payments surpluses to enormous deficits on both accounts.<sup>112</sup> This was a great shock to the economy of the country, and it was as a result of a number of things such as sharp decline in the prices of copper, rising transport costs and defective government decisions.

The first ten years, 1964 to 1974 were so successful that in 1974, the government produced a booklet that documented the country’s decade of independent nationhood. The then president of Zambia, Kenneth Kaunda, wrote the preface to

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<sup>109</sup> Cf. Catherine B. Hill and Malcolm F. McPherson ed., *Promoting and sustaining Economic Reform in Zambia*, Cambridge 2004, 30.

<sup>110</sup> *Ibid.* 32.

<sup>111</sup> *Ibid.* 30.

<sup>112</sup> Cf. *Ibid.*

this booklet. With a lot of pride, he described the successes of his government's reform program:

*“In the space of ten years, Zambia’s government has generated the huge reform programme vital for the creation of a united, resilient society out of the countless, remote communities, withered and fractioned by colonial neglect.”<sup>113</sup>*

And he went on to describe how political self-determination helped them to pursue economic freedom and to institute systems that are not associated with exploitation of Africa's resources:

*“The attainment of our political freedom in 1964 equipped us for the aggressive pursuit of economic freedom, for to have the one without the other is to be a one-legged nation in a two-legged world. And this pursuit is the central theme of Zambia’s first decade. It shows how a people, fortified by principle and guided by collective planning, peacefully acquired their proper title to their country’s resources; and how they turned away from established patterns and values long associated with the foreign exploitation of Africa’s resources. Instead, our people jointly decided that wealth of the country should be directed to the betterment of all its citizens... education, health, housing and opportunity. We cherish these policies for their moral worth. And only fools are blind to their hard commonsense.”<sup>114</sup>*

Kaunda was convinced that the reforms resulted in so many good achievements that only the most important events could be chronicled in such a booklet. As a way of narrating the good results, he even tried to mock the colonial masters that, if they came back, they would never believe that so much had been achieved within the ten years of self-determination. He described this in the following way:

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<sup>113</sup> Zambia 1964 -1974, Lusaka 1974, 2

<sup>114</sup> Ibid.

*“Let us imagine the impression the country would make on a man who had left Northern Rhodesia on Friday 23<sup>rd</sup> October 1964 and returned exactly ten years later on Wednesday 23<sup>rd</sup> October 1974. He would land in one of the huge jets operated by Zambia’s international airline at Lusaka International Airport, possibly the most up to date airport in Africa and capable of handling the biggest jetliners in service. In the cockpit, in the flight cabin, customs and air traffic control he would meet Zambians in competent authority. Quite a change from 1964 when he lumbered aloft in an elderly machine from the airstrip set a stone’s throw the city center, with Africans participation limited to say, trimming the turf runway.”<sup>115</sup>*

He goes on to say:

*“He would be impressed at the variety of items now made in Zambia – cars, trucks, electrical equipment, television sets, clothing, miners boots, ladies’ footwear, wheel barrows, an ever increasing range of food stuffs, batteries, tyres and printers’ ink to name some. He would admire the government’s policy of siting factories in such a way as to give smaller towns a chance to benefit from industrialization.”<sup>116</sup>*

Looking at what has been tabulated, it is easy to believe that the reforms of post-colonial government brought good results. Zambia was on its way to prosperity. Kaunda was also trying to show that the reforms resulted in a better society where people did not feel discriminated, as he said:

*“Most important of all, he would see the change in Zambia’s people – proud and self-confident instead of a second class citizens. Those who before independence could aspire to jobs only within a narrow range of possibilities now know that the only limit to the opportunities available is their own ability. Alert, smiling people, throng the cities.*

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<sup>115</sup> Ibid.

<sup>116</sup> Ibid.

*The young generation, like their contemporaries elsewhere, are highly fashion conscious, keen to keep abreast of the latest trends, and add much to the liveliness of the scenes.*<sup>117</sup>

Taking this country's ten-year report (1964 -1974) after colonialism into consideration, the government managed to bring about a considerable amount of development and success. As a result, there was a lot of optimism.

### **2.2.2.2 The Second Seventeen Years: 1975-1991**

What happened in the next ten years after 1974? What went wrong because things all of a sudden went down?

From 1974 onward, the nation started to experience large external shocks. These shocks, in a way, resulted in rising transport costs due to a big increase in the import cost of petroleum. On the other hand, the prices of copper, the main foreign exchange earner for the country, declined sharply. Here, the government of Zambia was faced with one choice: either to finance the imbalance or to adjust. It was a difficult choice. To start with, the government expected the terms-of-trade shock to be temporary. As a result, it chose to finance the imbalance instead of adjusting. Unfortunately, that was the wrong choice, and that quickly proved to be a big mistake.<sup>118</sup>

As a consequence, from 1975 onwards the savings rate started to decline sharply and the rate of investment fell to less than 20 percent of the Gross Domestic Product (GDP) resulting in the average per capita income reducing by 2.5 percent per annum.<sup>119</sup> Instead of savings and investment going up, it was public and private consumption that became the fastest growing national activities.<sup>120</sup>

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<sup>117</sup> Ibid.

<sup>118</sup> Cf. Catherine B. Hill and Malcolm F. McPherson, 30

<sup>119</sup> Cf. Ibid. 32.

<sup>120</sup> Cf. Ibid. 33.

Starting in 1975 Zambia's development slowed down and there was a big increase in uncertainty. Some factors that could have contributed to this uncertainty are as follows:

1. The policy of nationalizing the productive assets by the government created a wide spread concern among the potential investors because they were not sure about the future role of the private sector. As a result, some entrepreneurs sold out or transferred their resources abroad.
2. Due to macroeconomic instability, uncertainty increased. The government began to sharply increase its external borrowing. This resulted into the soaring of the country's debt to the point where the government started having difficulties in servicing them. Hence, gaining access to foreign exchange became very costly, resulting into a rapid rising of the external arrears. As early as 1978, the external debt was equivalent to 50 percent of GDP.<sup>121</sup>
3. The wrong choices by the government added to uncertainty. Instead of dealing with the basic source of the problem, which is in this case, the over extension of government activity in a period of declining real resources, it responded by imposing harsher controls on foreign transactions, thereby increasing transaction costs throughout the economy and inducing individuals and businesses to explore more determinedly ways to insulate their activities from the government induced cost pressures.<sup>122</sup>

In general, Zambia experienced a drastic economic decline, where real per capita income tumbled to about 67 percent of the 1974 level in a decade.<sup>123</sup> Already by 1980, the economic problems reached the extent of a crisis. The critics cited the policy of state ownership, administrative control and mismanagement as main causes of the nation's economic decline. The government was slowly losing credibility with the international creditors as well as the Zambian people.

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<sup>121</sup> Cf. Ibid. 38.

<sup>122</sup> Cf. Ibid. 38.

<sup>123</sup> Cf. Alex, Sekwat, 532.



### 2.2.3 The Free Market Economy Experiment (1991 To Date)

In 1991, Zambia held elections that saw the opposition Movement for Multiparty Democracy (MMD), led by Fredrick Chiluba, win to end Kaunda's humanist agenda. The new government wanted to put Zambia on the path towards economic prosperity by initiating a free market-based reform program.

For reforms to work, the government had to go back to the International Monetary Fund (IMF) and the World Bank and accepted all the conditionality that Kaunda government reneged. In the actual sense, IMF and World Bank proposed a structural adjustment program centered on liberalizing the economy. In 1992, the new Zambian government reached an agreement on a structural adjustment and economic reform program with the World Bank and the IMF. This agreement meant that the Zambian government was to outline a comprehensive set of reforms. These reforms aimed at stabilizing and restructuring the economy as well as stimulating growth, and they focused on three sets of policies: (a) removal of subsidies, (b) economic liberalization and (c) stabilization and the privatization of state-owned enterprises. All this was meant to restore internal and external balances between income and expenditure; re-allocate resources from less productive to productive sectors and to awaken the private sector so that it could start to generate productive, competitive and sustainable economic growth. This was to be supported by an enabling environment through government policy.<sup>124</sup> Alex Sekwat describes what this was all about as follows:

*“Major elements of the MMD’s reform agenda included plans to resuscitate the economy through reduction of government control of the economy; privatization of state owned enterprises; rehabilitation of strategic infrastructure; diversification of the economy; reduction of government expenditure, reduction of debt, balance the budget and reduction of the size of the public sector. In addition, the MMD*

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<sup>124</sup> <http://unctad.org/en/Docs/aconf191cp9zam.en.pdf>. Accessed on 07.06.2015.

*pledged to promote greater accountability and transparency in government.*"<sup>125</sup>

From the above, it is clear that the new Zambian government was confident about the recovery of the economy that would bring back the prosperity to the people that was lost through during the socialist economic experiment of the previous government.

The new government started to fulfill some of these reform promises. It eliminated maize and fertilizer subsidies; it liberalized the investment laws; it reduced budget deficit and it de-controlled interest rates, prices and exchange rates.<sup>126</sup> At the same time, the government privatized many state owned enterprises.

The fulfillment of these promises did not go as well as expected. For example, the elimination of maize and fertilizer subsidies meant that the small farmers were to fend for themselves without government help. This resulted in a problem, where small farmers failed to produce enough food for them or for sale. Hunger increased even among the farmers who previously had enough to eat. The privatization of state enterprises resulted into job losses because the new owners were more interested in profit; they did not want more workers; instead, they brought in machinery to do the work, which had before been done using manpower. Because of job losses, many people started to experience misery and some mining areas became like ghost towns. Thus: the much talked about economic growth did not happen; instead, poverty was increasing.

In the 2001-2010 Country Report to the Third United Nations Conference for the Least Developed countries, the government reported the following:

*"In the last decade Zambians have suffered a drastic decline in living standards with per capita GDP of US\$300 in 1999 compared to US\$720 in 1981 (GRZ/UNICEF Mid-Term Review, 2000). The country is currently placed as one of the least developed nations in*

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<sup>125</sup> Alex, Sekwat, 537.

<sup>126</sup> Cf. Ibid.

*the world. Around 84% of the rural population is below the poverty datum line with 70% classified as poor (GRZ/UNICEF Mid-Term Review, 2000). ”<sup>127</sup>*

The report goes on to say:

*“The livelihood situation deteriorated with a larger percentage of households resorting to undesirable forms of coping strategies such as reducing food intake. The population living below the Kwacha poverty datum line in fact grew from 70% in 1996 to 73% in 1998. In other words, poverty in terms of both the headcount index and the poverty gap increased during the nineties. In terms of the international poverty datum line of \$1 a day, well over 80% of the Zambian population were below. ”<sup>128</sup>*

From the above two quotations, it is clear the reforms resulted into human misery for the country of Zambia. The first decade of reforms was a disaster. However, not all was lost. After a number of years of implementing the economic programs, Zambia actually achieved macroeconomic stability.<sup>129</sup>

Over the past decade, the Zambian economy regained and grew at an average of 6 per cent, becoming one of the fastest growing economies in Africa.<sup>130</sup> Shortages of commodities disappeared and inflation rates came down.

The Economy Watch describes Zambian economy in the following way: “Zambian economy is mixed in nature with liberal policies towards private and foreign investments. It is one of the most urbanized economies of Africa.”<sup>131</sup> This means that Zambia is still interested in a private oriented economy.<sup>132</sup> Although there are

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<sup>127</sup> <http://unctad.org/en/Docs/aconf191cp9zam.en.pdf>. Accessed on 07.06.2015.

<sup>128</sup> Ibid.

<sup>129</sup> Cf. Ibid.

<sup>130</sup> Cf. Ibid.

<sup>131</sup> [http://www.economywatch.com/world\\_economy/zambia](http://www.economywatch.com/world_economy/zambia). Accessed on 23.12.2016.

<sup>132</sup> This is what is contained in part II of the Constitution of Zambia about the basis of economic policies: “10. (1) the government shall create an economic environment which encourages individual initiative and self-reliance among the people, so as to promote investment, employment and wealth. (2) The Government shall promote the economic empowerment of citizens so that they contribute to

some positive results, the overall conclusion of the United Nations Industrial Development Plan 2016 Report says that the economy of Zambia is not yet in a situation where it can significantly result in poverty reduction:

*“Although the economy has improved in the last few years, nevertheless, the high growth recorded has been the result of the country's copper production and high copper prices and not from progress in industrialization or structural change. Therefore, the growth has not translated into substantial poverty reduction; hence progress in human development has been slow. The economy simply does not have a dynamic, fast-growing manufacturing sector to create the jobs required for a substantive and faster reduction in poverty and inequality levels.”<sup>133</sup>*

From the above, it shows that there has been improvement in the economic development although industrialization progress is still minimal.

Zambia as a nation has gone through some phases of economic development. In the first place, the country at the time of independence had a very healthy economy and it was once classified as a middle-income country. However, three decades of economic decline and neglect of infrastructure and services have turned it into one of the extremely poor countries. As for poor rural citizens, ensuring food security is a constant preoccupation,<sup>134</sup> while the incidence of rural poverty is highest in areas that are far from the rail line.<sup>135</sup> Rural areas have limited access to markets, technical

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sustainable economic growth and social development. (3) The Government shall promote local and foreign investment and protect and guarantee such investment through agreements with investors and other countries. (4) The government shall not compulsorily acquire an investment, except under customary international law and subject to Article 16 (1). (5) Where the investment compulsorily acquired under clause (4) was made from the proceeds of crime no compensation shall be paid by the Government.” See [http://www.parliament.gov.zm/sites/default/files/documents/amendment\\_act/Constitution%20of%20Zambia%20%20%28Amendment%29%2C%202016-Act%20No.%202\\_0.pdf](http://www.parliament.gov.zm/sites/default/files/documents/amendment_act/Constitution%20of%20Zambia%20%20%28Amendment%29%2C%202016-Act%20No.%202_0.pdf). Accessed on 09.11.2017.

<sup>133</sup> [http://www.zm.undp.org/content/zambia/en/home/library/human\\_development/zambia-human-development-report-2016/](http://www.zm.undp.org/content/zambia/en/home/library/human_development/zambia-human-development-report-2016/). Accessed on 12.07.2017.

<sup>134</sup> Cf. <http://www.ruralpovertyportal.org/web/rural-poverty-portal/country/home/tags/zambia>. Accessed on 08.10.2017.

<sup>135</sup> Cf. Ibid.

knowledge, services and productive assets. They basically suffer from geographical isolation.

Currently, the country is undergoing a transition period from a state-managed to a market based economy by engaging in a reorienting process of improving public institutions and delivery of public services.<sup>136</sup> This process is helped by the coming of Chinese companies which are making a big contributions towards the development of rural areas through constructing health posts, schools, roads, hydro-power stations and other infrastructure.<sup>137</sup>

After the experiment of socialist Humanism and neoliberalism, there is now a need to include the rural sector, where majority Zambians live. That is how the country can manage to reduce poverty.

The next chapter deals with theoretical concepts of poverty reduction, the approach of the worldwide renowned economist Jeffrey Sachs, who has a strong influence on State actors, the Catholic Social Teaching, and the Pentecostal movement called Gospel of Prosperity. These are being analyzed so as to provide possible answers to the problems of Zambian economic development that have become evident in this chapter.

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<sup>136</sup> Cf. Ibid.

<sup>137</sup>Cf. <http://www.rural21.com/english/news/detail/article/infrastructure-for-zambias-rural-areas-00001930/>. Accessed on 06.11.2017.

### **3. POVERTY REDUCTION AND WEALTH CREATION: SOME SOCIAL ETHICAL CONCEPTS**

The purpose of this chapter is to provide an overview over some important social ethical concepts that inform the understanding of poverty reduction and wealth creation and that therefore also guide practical actions. I will explain the concepts of poverty reduction of the following three agents: the writings of the renowned economist Jeffrey Sachs, of the Catholic Church and her Social Teaching, and of the Pentecostal movements which proclaim what has been termed Prosperity Gospel. I will do this in the four following steps. First I will explain the meaning of poverty, its forms, complexity and causes. Second, I will describe the economic thinking of Jeffrey Sachs on poverty reduction as a secular approach to the problem. Third, I will give an overview of Catholic Social Teaching concerning poverty and wealth, which constitutes the foundation for the Zambian Catholic Church's approach to poverty reduction. Fourth, I will deal with the Prosperity Gospel of the Pentecostal movement. This forms the foundation of the approach that Pentecostals bring to poverty reduction in Zambia.

#### **3.1 Some Notes On The Concept Of Poverty**

It should be acknowledged that poverty is a very wide topic. It is not possible to cover every aspect about it in this thesis. So this section looks at poverty in general in the following way: some definition and forms, as well as the complexity of the issue and the Christian views of it.

##### **3.1.1 What Is Poverty?**

There is not one definition or meaning of poverty. This is obviously so because it is not easy to define poverty, and no description can cover all its various aspects. Because of this, people have suggested different definitions and descriptions. In their book, "Poverty, Welfare and Disciplinary State", Jones and Novak pointed out clearly that although people

can have some general idea of what poverty is, it is very difficult, if not impossible to define it in clear terms.<sup>138</sup>

According to the The New Encyclopedia Britannica, poverty is “the state of one who lacks a usual or socially acceptable amount of money or material possessions.”<sup>139</sup> In other words, poverty exists where people lack the means to satisfy their basic needs. In more precise terms, poverty is defined as “a lack of, or an insufficient amount of, the three primary physical needs: food, clothing, and shelter”.<sup>140</sup>

The definition given above only concerns the basic needs aspect, but poverty means more than that. Howard White and Tony Killick describe this in the following words:

*“Material deprivation is at the core of poverty: low income and consumption levels, resulting in poor nutrition, inadequate clothing, and low quality housing. But poverty is not just about income and consumption. It also includes deficient command over productivity assets and access to key public service. Vulnerability and its resulting insecurity are further characteristics, aggravated by inability to make provisions for emergencies: vulnerability to droughts, floods, and other natural disasters such as death or illness of a bread winner, as well as war and civil disturbance; and to economic phenomena such as inflation or market collapses.”*<sup>141</sup>

From the above quotation it is clear, that poverty is not just material deprivation; it is also about vulnerability, where one has no power to put things under control. It means, poverty can be physical, social, economic or, indeed, spiritual. All these show how complex it is.

The United Nations Development Plan Human Report (UNDP) of 2003 on Zambia, defined poverty as “a denial of opportunity and choices most basic to human development. It is a condition that reflects physical, social and political deprivation, as well as lack of

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<sup>138</sup> Cf. C. Jones and T. Novak: Poverty, Welfare and Disciplinary State, New York 1999, 10.

<sup>139</sup> The New Encyclopaedia Britannica, Vol. 9, Chicago 1994, 652.

<sup>140</sup> Encyclopaedia Britannica 2003, Student Edition CD.

<sup>141</sup> Howard White and Tony Killick: African Poverty At The Millennium, Washington 2001, 10.

assets and income”.<sup>142</sup> The report goes on to acknowledge the complexity and multidimensional nature of poverty in the following words: “The concept and multidimensional nature of poverty leads to differences in the conceptualisation of poverty. Poverty is dynamic and its perception changes from one scenario to another. It is caused by various forms of disadvantage, such as social inferiority, physical weakness, isolation and vulnerability.”<sup>143</sup> The report points out that “it is a state of deprivation of basic human needs and expectations and manifests itself as: low income, lack of access to basic social services and infrastructure, inability to exercise human rights, absence of dignity, confidence and self-respect and environmental deprivation”.<sup>144</sup> Poverty in general is about people who are poor and destitute especially in places like Africa. The following quotation speaks about various aspects involved in poverty and calls them by name:

*“Unmistakably, the poor and destitute are ubiquitous...They comprise children; orphans; widows; the sick, disabled, diseased, and destitute; street children; and countless others who are abused in every conceivable way - including such customary practices as child marriages; the degradation of women by traditional practices such as clitorectomies, domestic violence, rape, and prostitution; unequal educational opportunities for boys and girls; the wanton exploitation of natural resources; and the stark prospects for refugees and the victims of the HIV/ AIDS epidemic, to mention only a few.”*<sup>145</sup>

As the quotation says above, poverty concerns people, as living beings in their concrete situation.

One reason why there are many definitions of poverty, is because of the many existing forms of poverty. The paragraphs that follow, describe their complexity and various forms.

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<sup>142</sup> United Nations Human Development Plan Report 2003 on Zambia.

<sup>143</sup> Ibid.

<sup>144</sup> Ibid. The UNDP prepares a report about development on all nations. This is done in collaboration with the local experts of the individual countries.

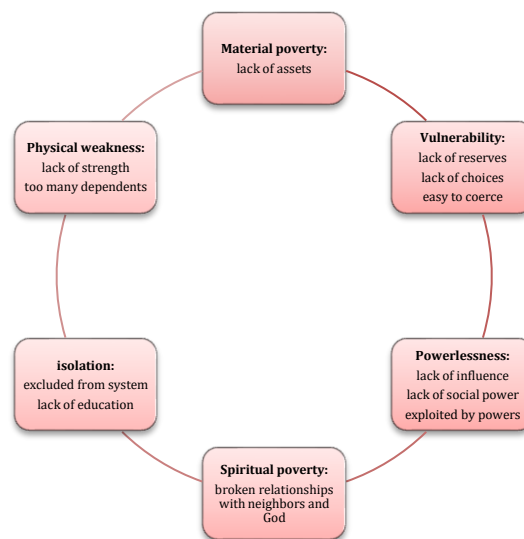
<sup>145</sup> Peter J. Paris (ed.), Religion and Poverty: Pan-African Perspectives, ebook Kindle Edition, Loc 6867-6871.



### 3.1.2 Complexity And Various Forms Of Poverty

As mentioned above poverty is a very complex phenomenon or social issue that involves all areas of life. Its complexity is that the poor are entangled in a number of disadvantages like lacking assets or they are physically weak due to poor nutrition or they are isolated and lack access to important things like markets, capital, credit or information; or they have no insurance in terms of disaster or emergency or they are totally powerless because they have no political and social influence lacking the ability and the knowledge to have an impact on the life around them. The diagram below shows the entanglement in which the poor find themselves.

**Figure 4: Entanglement Poverty: Based on the book, *Walking With the Poor: Principles and Practices of Transformational Development*, ebook Kindle edition 2011.<sup>146</sup>**



What makes it even more complex is the fact that the identity of the poor is actually distorted in the sense that there are a number of things that entrap them (the poor) in ways that are far stronger and insidious than material limitations. These entrapments can be as a result of the inadequacies in their worldview, which often entails different forms of fatalism.<sup>147</sup>

<sup>146</sup> Cf. Bryant L. Myers, *Walking With The Poor: Principles and Practices of Transformational Development*, ebook Kindle edition 2011. Loc. 2966.

<sup>147</sup> Cf. *Ibid.*

There is also an internal nature of poverty, created and sustained by the social systems. All these are inner sets of limitations that drive poverty deep inside, making it difficult to confront and change the situation of the poor. Their identity is thus marred to a point that they believe they are actually not worthy of inclusion or not worthy of participation – they think, they have nothing to contribute. The inadequacies in their worldview make them think that their place in the social order was actually fixed, as one says: ‘our poverty is ordained’.<sup>148</sup> Hence, “when the poor accept their marred identity and their distorted sense of vocation as normative and immutable, their poverty is complete.”<sup>149</sup>

Poverty is complicated in the sense that it is a multifaceted phenomenon, where the lack of one thing leads to the lack of another. Bryant L. Myers speaks of this complexity in the following words:

*“For example, if we are only concerned with needs, we will only see lack of water. Without further thought, lack of water is the cause of poverty and providing water is the answer. However, behind needs are issues, such as ownership of the water. If this is the cause of the lack of water, then the response is to work on ownership or access. Yet behind issues there are structures, such as caste, which influence who gets access to water, and which often create insurmountable barriers to access. Behind structures are groups, people who inhabit and enforce the structures by insisting that ‘it is our water and our right to control its use.’ Behind these groups are the ideologies and values that inform the group and shape the social structure, the unspoken assumptions that ‘we are to be served and they are subhuman and aren't supposed to drink where we drink.’ This is the level at which cultural values are at work.”<sup>150</sup>*

Since poverty is complex there are also no simple answers to reduce or overcome it. This shows, that it is important that we tackle it in a multidisciplinary way using

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<sup>148</sup> Ibid.

<sup>149</sup> Ibid. Loc. 2990.

<sup>150</sup> Ibid. 3037-3043.

academic tools like those of sociology, psychology, spiritual discernment as well as social ethics and theology.

In addition to being complex, poverty has many forms too. To start with, there is *absolute poverty* which is a kind of acute want. People in this situation often starve and they usually have no proper shelter. They exist below subsistence level.<sup>151</sup> Characteristic among absolute poverty is malnutrition, sickness, illiteracy and a very low standard of living. Another form is *cyclical poverty* which can occur during a period of drought or any other catastrophe like earthquake or indeed periods of economic crisis which can result in mass unemployment. This kind of poverty may affect a large number of people in a country, but its occurrence is of limited duration. It can be a shortage of food in a country due to flood or drought or any natural phenomenon or indeed poor agricultural planning. On the other hand, it can occur because of mass unemployment in both rich and poor countries. Then there is *case poverty*. This refers, on one hand, to individuals who have no ability to secure basic needs and it comprises people who are particularly vulnerable like, the helpless aged and the physically or mentally disabled or the chronically ill. On the other hand it includes “those people who have handicaps in social adaptability having long been associated with improvidence, a label covering such behaviour as laziness, the inability to manage money, drunkenness, and producing too many children”<sup>152</sup>. Apart from all this, there is *concentrated poverty*. It refers to groups of people who are vulnerable to long term poverty and it can include people who live in city ghettos or slums or regions abandoned by industry. When compared to other, affluent segments of society, there is higher mortality, poor health and low educational standards among these people. The common characteristics here are: unemployment, underdevelopment, unskilled occupations and general job insecurity.<sup>153</sup>

Then, there are forms of poverty that are connected to places or regions. For example, rural areas can be poor or the entire region or nation. Hence, there are types like *urban poverty*. Although urban areas are relatively more developed than rural ones,

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<sup>151</sup> Geoffrey M. Aguigwo, *The Problem of Poverty in Nigeria and the Role of the Church*, Aachen 2002, 11. The opposite would be relative poverty that, however, occurs mainly in richer industrialized countries.

<sup>152</sup> Encyclopedia Britannica 2002 Deluxe Edition (CD) article on poverty.

<sup>153</sup> Cf. Jones, M.: *Poverty and Anti-poverty Strategies in Rural Development*, Oxford 1985, 60.

there are still people living there who live in absolute poverty. These are individuals who cannot find employment to enable them live a decent life or those who earn too little and they cannot manage to support themselves, despite the fact that they are employed. On the other side, there is also *rural poverty*. In some places, rural areas are so much neglected that people live a subsistence life; the standard of living is very low; there is lack of almost all amenities and infrastructures. The World Bank report of 1997 described the life of rural poverty in the following words: “The rural poor have very little cash income, less education, lower health status, low life expectancy, and generally lower entitlements compared to many people in the cities. Most of them live in squalor and have very few material possessions.”<sup>154</sup> In these areas, life is unbearable. There are also cases where the entire nation can be referred to as poor. This is called *national poverty*. It is a case where the income of a nation in form of the gross national product (GNP) and the gross domestic product (GDP) is so low that it can not offer a good standard of living to the citizens. Countries with this kind of poverty fail to provide citizens with such things like skills or capacity or freedom or self-discipline. They also fail in creativity, responsibility as well as material wellbeing. What then follows is that citizens in those states lack material basic needs. They, then, lack self-esteem, and that robs them of freedom from misery.

Indeed poverty manifests itself in various ways. In order to fight it effectively, there is a need to take into consideration all these forms. The policies and strategies depend entirely on the knowledge of the way in which poverty reveals itself: “Being clear about the meaning and nature of poverty is important because the definitions used and the measurements applied shape how the problem is viewed and the choices of policies to combat it,”<sup>155</sup> said Howard. And then the United Nations Development Plan (UNDP) in its 2003 Human Report on Zambia said: “Poverty is dynamic and its perception changes from scenario to scenario.”<sup>156</sup> For Howard, the situation of poverty, and especially that of Africa, is a complex one where no hierarchy of causes can be easily established: “There is no accepted theory of poverty that establishes a hierarchy of causes, nor is there any widely adopted empirical model that might serve the same purpose. Indeed, it is doubtful whether

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<sup>154</sup> Aguiwo, 18.

<sup>155</sup> Howard, 13.

<sup>156</sup> United Nations Development Plan (UNDP) Human Report 2003 on Zambia.

any single theory or model could adequately cover the complexities of the African situation.”<sup>157</sup> To understand poverty it is also necessary to take its different causes into account.

### **3.1.3 Christian Approaches To Poverty**

Various religious groups seem to attribute different meanings to poverty. To give just one example, some branches of the Pentecostal movement teach that personal experience of poverty is a sign that there are spiritual blockages or demons in one’s life or that God’s covenant is not yet fully effective in one’s life or that one has a general lack of faith. The Catholic Church says that personal experience of poverty does not alienate one from the kingdom of God, because the meaning of life does not actually depend on one’s resources. Neither does it depend on the standards of this world: “Life can be mine also in poverty... even when the gifts are withdrawn, God’s full glory can shine through suffering and weakness.”<sup>158</sup> From this, it is clear that the Christians view poverty differently.

Furthermore, poverty is connected to suffering and it can also involve sickness. The Catholic Church believes that to the believer belongs a life lived with God. This life is received in earthen vessels, which means that it is subjected to, not only suffering but sickness, loss and, even, decay. All these point toward the hope for eternal life.<sup>159</sup> This is in opposition to some Pentecostal movements, which say that Jesus redeemed believers from the curse of the law. According to this teaching, the curse of the law includes poverty, sickness and death. Therefore, to the believer belong wealth and health. The belief of these Pentecostals is that there is no suffering or sickness with God; it comes from Satan. In this same sense, they say that God cannot use suffering or sickness or poverty for something good. Suffering is a deception of Satan; he wants to keep people in the trap of poverty: “God has met all the needs of human beings in the suffering and death of Jesus Christ and every Christian should now

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<sup>157</sup> Howard, 27.

<sup>158</sup> [http://www.fenza.org/docs/ben/overrun\\_by\\_the\\_gospel\\_of\\_prosperity.pdf](http://www.fenza.org/docs/ben/overrun_by_the_gospel_of_prosperity.pdf). Accessed on 10.03.2016.

<sup>159</sup> Cf. [http://www.fenza.org/docs/ben/overrun\\_by\\_the\\_gospel\\_of\\_prosperity.pdf](http://www.fenza.org/docs/ben/overrun_by_the_gospel_of_prosperity.pdf). Accessed on 10.03.2016.

share the victory of Christ over sin, sickness and poverty.”<sup>160</sup> Poverty, according to this teaching, is a curse that can be broken by faith. This is in opposition to the position of the Catholic Church which says that although suffering, be it poverty or sickness, is not sought per se; when it happens to come in the lives of believers, it can make them open for the values of the kingdom. Encounter with suffering can help believers to be united with Christ (in his suffering). Therefore, suffering is part of a mystery.<sup>161</sup> For the Catholic belief, poverty is not a curse; it does not alienate one from the kingdom of God; instead, it can actually make one open for the values of the kingdom. The Pontifical Council for Justice and Peace made a clear point:

*“Those who recognize their own poverty before God, regardless of their situation in life, receive particular attention from him: when the poor man seeks, the Lord answers; when he cries out, the Lord listens. The divine promises are addressed to the poor: they will be heirs to the Covenant between God and his people. God's saving intervention will come about through a new David (cf. Ezek 34:22-31), who like King David — only more so — will be defender of the poor and promoter of justice; he will establish a new covenant and will write a new law in the hearts of believers (cf. Jer 31:31-34).”<sup>162</sup>*

The Pontifical Council for Justice and Peace actually means this:

*“When sought or accepted with a religious attitude, poverty opens one to recognizing and accepting the order of creation. In this perspective, the ‘rich man’ is the one who places his trust in his possessions rather than in God, he is the man who makes himself strong by the works of his own hands and trusts only in his own strength. Poverty takes on the status of a moral value when it becomes an attitude of humble availability and openness to God, of trust in him. This attitude makes it possible for people to recognize the relativity of economic goods and to treat them as divine gifts to be*

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<sup>160</sup> Ibid.

<sup>161</sup> Ibid.

<sup>162</sup> Pontifical Council For Justice and Peace, para. 324.

*administered and shared, because God is the first owner of all goods.*"<sup>163</sup>

The Catholic Church has a well-defined theological teaching on poverty that to some extent is different from that of the Pentecostals. This difference in views also contributes to the complexity.

The understanding of poverty is connected to the Christian view of the poor. Understanding poverty includes knowing who the poor are. The Catholic Church emphasizes the fact that the poor are made in the image of God, which means that they have the same human dignity like all other people. This interpretation tends toward a romantic view of the poor and it draws on the creation narrative.<sup>164</sup>

Again, the Catholic Church sees the poor as God's favorites. Basing on the prophetic literature and the exodus account, the Church seems to claim that the poor are blessed and that the kingdom will be theirs. This teaching tends to emphasize that the poor are in that state because the social systems and structures have worked to their disadvantage. It means that the poor are victims. That is why they (the poor) need to find their voice and place in the economic and political system through justice. The Catholic Church has strongly advocated for the preferential option for the poor: "The preferential option for the poor calls people to look after the vulnerable and the marginalized with even greater care in light of their more pressing needs."<sup>165</sup>

Furthermore, the Catholic Church asserts that economic poverty is a priority in the Bible, and that helping the poor deserves preference over other social concerns, and that the poor should be aided in a non-judgemental way.<sup>166</sup> The poor must be cared for and protected because when they are exploited; God hears their cries; therefore, a community should be measured by the way it treats the powerless. The standard is

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<sup>163</sup> Pontifical Council For Justice and Peace, para. 324.

<sup>164</sup> Bryant L. Myers, *Walking With The Poor*, op.cit. Loc. 2611.

<sup>165</sup> Finn, Daniel K. (ed.), *The True Wealth of Nations: Catholic Social Thought and Economic Life*, Oxford 2010, 74.

<sup>166</sup> Mary Jo. Bane and Lawrence M. Mead, *Lifting Up the Poor*, ebook kindle edition, loc. 964-967.

the one Jesus sets for the last judgment: “it is only those who have helped the destitute who will go to heaven.”<sup>167</sup>

At same time, the Catholic Church puts emphasis on the poor as Christ incarnate: “Christ in the distressing guise of the poor.”<sup>168</sup> The poor are neglected and Christ suffers in them: they do not belong; they lack love and relationship; they actually need accompaniment. Like Mother Teresa, the world should relieve this suffering as much as it can, just as Jesus said in the Gospel according to Matthew: ‘whatever you do to the least of my brothers that you did unto me’ (Matthew 25).

Unlike the Catholic Church the Pentecostals say that the poor are not God’s favorites; these are people in rebellion. According to this teaching, the poor make bad choices and they are usually lazy. These are people who have not discovered the blessings that God pours on those who revere him. What the poor need is to accept the Gospel, make better choices, and accept that responsibility is the key. This is contrary to the principle of the preferential option for the poor that is fully promoted by the Catholic Church. The Pentecostals articulate this in the following way:

*“There is no preference for the poor, only a lively concern for them as well as other people in trouble. Jesus does help the needy and commands his followers to do so, but he has other concerns, which are not economic, and he is not undemanding toward those he helps.”<sup>169</sup>*

That means: “If there is a ‘preferential option’ in the gospels, it is for the distressed rather than the poor. People come to Jesus because they are troubled in various ways. Most of them ask for healing, not for alms.”<sup>170</sup> At the same time, in Jesus’ world, “the poor were considered to be those who through misfortune, could not maintain their accustomed places in society, not those who were low-income in today’s

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<sup>167</sup> Ibid. loc. 967-970.

<sup>168</sup> Bryant L. Myers, *Walking With The Poor*, op. cit. Loc. 2631.

<sup>169</sup> Mary Jo Bane and Lawrence M. Mead, *Uplifting The Poor*, op.cit. loc. 970-973.

<sup>170</sup> Ibid. loc. 984.



sense.”<sup>171</sup> From this, one can see that the Catholic Church and the Pentecostals have a different understanding of who the poor are.

The fact that poverty is complex and that it has many forms, also means that it has many causes too. The religious entity like the Catholic Church and the Pentecostals attribute the cause of poverty to many things such as individual attitude and failing or bad public policies. These will also be discussed more in details in sections dealing with Jeffrey Sachs, the Catholic Church, the Gospel of Prosperity and the report from the interviews that were conducted in Zambia.

Poverty can also be inherited and be passed on from the ancestors or from one generation to another. For example, poor parents will fail to educate their children or to bring them up properly. These children will therefore become poor adults who will pass on the same poverty to their off springs. This poverty thus breeds further poverty. It becomes a vicious cycle. One Pentecostal pastor by the name of Otabil Mensah described the African situation of inherited poverty vividly as follows:

*“We are conceived in dilapidated rooms, born in filthy, unhygienic hospitals, covered in dirty rags, feed on contaminated milk, roam practically naked in smelly neighborhood back alleys, strive with countless siblings, mice and cockroaches for sleeping place on the cold floor, go to school to learn ignorance from poverty – flogged teachers, share our lunch of unripe mangoes with other infant comrades in suffering, wait for Christmas to eat a piece of chicken leg and sample a bottle of Fanta, argue and fight with a drunken father, drop out of school, sleep in the junkyard while learning a trade in vulcanizing, make the ground nut seller pregnant and reincarnate your suffering all over again in the life of your child. On and on this cycle of misery turns.”<sup>172</sup>*

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<sup>171</sup> Ibid. loc. 987.

<sup>172</sup> Paul, Gifford, Ghana’s New Christianity: Pentecostalism in a Globalizing African Economy, Indiana 2004, 119-120.

The director of the Evangelical Fellowship of Zambia (EFZ), when discussing the cause of too much poverty in Zambia, said: “But there is also poverty that can be caused by individuals themselves such as laziness...Also poverty that can be caused by spiritual dimensions because if a person is perhaps not living rightly, and is judgment from God, obviously we may view that for such people living a life of repentance may help them to restore their lost opportunities and so on.”<sup>173</sup> He even quoted from the Bible: “And again we see this in scripture from the book of Deuteronomy and the book of Malachi where it is important for people to live right if their poverty is as a result of sin. To get out of that, repentance and seeking forgiveness from God is the essential thing, but not all poverty is spiritual.”<sup>174</sup> In this situation, poverty is as a result of a person not living morally. The causes of poverty are fundamentally spiritual. For the Head of Administration – Pastoral Department at the Bread of Life International Church, the belief system of people plays a role in poverty: “some challenges are spiritual; people are bound.”<sup>175</sup> For him, “If people do not see the blessing of God, it is difficult to have a poverty free life.”<sup>176</sup> Here, poverty is a result of people failing to see the blessings of God or indeed to acknowledge that through Jesus, people access God’s blessing.

Both Pentecostals and the Catholics seem to agree upon spiritual and religious causes of poverty. The Secretary General of the Zambian Conference of Catholic Bishops (ZCCB) elaborated more on the fact that early missionary preaching endorsed the need for people to suffer now and enjoy later in heaven. This teaching implied that “if you become rich, you are seen not to be for God but for this world and you are not preparing yourself for the coming life.”<sup>177</sup> Then, there was also an approach of sanctifying or blessing of poverty. This would be legitimized by the beatitudes, where it says, ‘Blessed are the poor.’ He contended that, “wrongly, some people took it like that, like, ‘if I am poor, I am better off; I am blessed, rather than being rich’ after all, the bible, taken literally, says, it is more difficult for a rich man

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<sup>173</sup> Director of the Evangelical Fellowship of Zambia (EFZ), unpublished interview, October 2014.

<sup>174</sup> Ibid.

<sup>175</sup> Head of Administration – Pastoral Department, Bread of Life International Church, unpublished interviews, October 2014.

<sup>176</sup> Ibid.

<sup>177</sup> Secretary General of the Zambian Conference Catholic Bishops, unpublished interview, October 2014.

to enter heaven than passing through the eye of a needle. In other words, these connotations, these beliefs, have been weighing quite heavily on our conscience and the conscience of our people.”<sup>178</sup> To borrow the words of Lohfink to describe this situation, some people think “almost as if the church ought to be essentially some sort of zone for wretchedness, simplicity, narrowness of life, restriction of the world’s reality, a kind of place in the world where no one hopes to rise higher and each is content with little in all areas of life.”<sup>179</sup> If people have this mentality, they cannot put effort in coming out of poverty. Likewise, it is believed that “during the missionary period, Africans have been introduced to a type of Christianity ‘which glorifies poverty to the point that African converts loathe profit.’”<sup>180</sup> The justification that the teaching was partly a cause of poverty went like this:

*“Indeed, though Christianity has ‘the ability to liberate, empower, and restore people’s dignity, it also has been used as a tool to exploit, oppress, alienate and discriminate... It can immobilize people and act as a palliative which tranquilizes people’s aspirations.’ ... This latter aspect appears to have been the case in many African churches, where believers have been exhorted to shun wealth in order to deserve heaven.”*<sup>181</sup>

Again, it was established that although the missionaries also engaged in civilizing the African, it seems like they never encouraged commercial efforts among Africans. Instead, they discouraged Africans from money making; they presented profit to be similar to serving mammon instead of God: “The business of the African converts, according to the missionary teaching, was to serve God. African Christians’ attitude toward wealth and the means to acquire it thus remained strongly influenced by this received missionary tradition on the matter.”<sup>182</sup> In short, the missionaries

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<sup>178</sup> The Secretary General of the Zambian Conference Catholic Bishops explained extensively the teaching of the early missionaries and he tried to say how this (teaching) could have been misinterpreted by the Christians.

<sup>179</sup> This comes from Norbert J. Lohfink SJ in his book ‘Option for the Poor’ quoted from the following website: <http://www.ts.mu.edu/readers/content/pdf/52/52.1/52.1.2.pdf>. Accessed on 07.06.2015.

<sup>180</sup> Peter J. Paris, ed., Religion and Poverty, op. cit. loc. 4083.

<sup>181</sup> Ibid. loc. 4076.

<sup>182</sup> Ibid. loc. 4119.

“encouraged faithful African Christians ‘to shun business and commerce, and be content with peasant economies.’”<sup>183</sup> Without engaging in business and commerce, people cannot get out of poverty.

On the other hand, the Catholic Church says that the cause of poverty is not necessarily as a result of individual attitude; she alludes to the fact that the poor are impoverished due to bad political and economic systems. It is not simply a problem of attitude... “there are structures- economic, political, religious, and only then psychological- that oppress people and resist all attempts to end their oppression.”<sup>184</sup> That simply means that poverty is as a result of unjust social structures. The position of the Catholic Church is maybe explained well by borrowing Andrew Sung Park’s explanation of the idea of *han*. Andrew Sung Park pointed out that poverty is not necessarily a matter of individual failing; it is more than that. It is:

*“the result of being sinned against by systematic and systemic disempowerment, violence and deception. The result ... is deep wounding of the heart – a ‘wound to feelings and self-dignity.’ The result of this wounding is serious and debilitating: ‘Self-denigration, low self-esteem, self-withdrawal, resignation and self-hatred are conspicuous marks of passive han (1993, 20,33). Furthermore, han is not just a personal or individual phenomena; it often finds communal expression.”*<sup>185</sup>

It is “internalized collective memory of victims generated by patriarchal tyranny, racial discrimination, economic exploitation, ethnic cleansing, massacre, foreign occupation, state-sponsored terrorism and unjust war.”<sup>186</sup> In a way, this is also the situation of Zambia – coming from being dominated and discriminated under colonialism.

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<sup>183</sup> Ibid. loc. 4171.

<sup>184</sup> Bryant L. Myers, *Walking With The Poor*. op. cit. Loc. 3157.

<sup>185</sup> Ibid. Loc. 4137.

<sup>186</sup> Ibid. Loc. 3147.

According to some Pentecostal Movements, demons or evil spirits are behind poverty. They believe that all the poverty we suffer from in Zambia or Africa as a whole is as a result of the wish of the devil. What the devil and demons want are poverty, suffering and underdevelopment (section on prosperity gospel). The idea is that problems can naturally be caused, but demons are able to set in quickly; they exploit the situation to disadvantage the victim (section on prosperity gospel). The demons take advantage of people; therefore people remain poor. All the corruption, dictatorships, hunger, discrimination, suppressions, inequalities and other negatives are the work of the devil. People under the influence of the devil become timid and powerless, and they fail to do anything. That has perpetuated poverty.

In the following section, I will present the economic approach of Jeffrey Sachs, who is one of the most important economists worldwide at present. In his analysis he combines liberal mainstream economics with an “option for the poor”, that is, a strong emphasis on poverty reduction through state programs, why his approach is particularly suited to tackle the problems in developing countries like Zambia to achieve poverty reduction.

## **3.2 Jeffrey Sachs: An Economic Approach**

This part describes the secular approach that Jeffrey Sachs proposes. It begins with a first section discussing his biography, fundamental opinions on economic development, poverty reduction, definition and global picture of poverty today; it proceeds to explaining his idea of combining prosperity (wealth creation) and support for the poor (preferential option for the poor) as a means of reducing poverty in sections two and three, and concludes with a general assessment of his approach. Lastly it discusses his latest ideas about sustainable development.

### **3.2.1 Some Background Information On The Author**

#### ***3.2.1.1 Biography***

Jeffrey D. Sachs was born in 1954 in Detroit, Michigan, United States of America. He studied economics at Harvard University and obtained his Ph.D. in 1980. Shortly afterwards, in the same year, he joined Harvard University as an assistant professor. In 1982 he was promoted Associate Professor and became Full Professor in 1983. He was 28 years old when he became a Full Professor.

Today, Jeffrey Sachs is a worldwide known professor of economics, bestseller author and a leader in the Sustainable Development Movement. Jeffrey Sachs came to be known as an economic advisor by working with countries that were struggling economically like Bolivia, Russia, Poland and many African States. He is a senior United Nations advisor, co-founder and chief strategist of Millennium Promise Alliance and director of Millennium Village Project. Currently, he serves as Director of the Earth Institute at Columbia University as well as as Special advisor to the United Nations Secretary General on the Sustainable Development Goals.<sup>187</sup> As part of the group of economists invited to confer with the Pontifical Council on Justice and Peace, he advised Pope John Paul II on the encyclical *Centesimus Annus* and on

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<sup>187</sup> The Millenium Development Goals (2000) have been replaced by Sustainable Development Goals (2015), see <http://www.un.org/sustainabledevelopment/sustainable-development-goals/>. Accessed on 15.01.2018.

the Jubilee 2000. He has continued with the Vatican through the Pontifical Academy of Sciences.<sup>188</sup>

Time Magazine named him twice as being among the 100 most influential intellectual leaders. New York Times and Time Magazine described him as “probably the most important economist in the world”<sup>189</sup> and “the world’s best-known economist”<sup>190</sup> respectively, while The Economist Magazine ranked him among the “world’s three most influential living economist of the past decade.”<sup>191</sup>

Because of his engagement in world economic issues, Sachs has received many awards and honors, including membership in various organizations like the Institute of Medicine, The American Academy of Art and Science, the Harvard Society of Fellows and the Fellows of the World Econometric Society. He has also received more than 20 honorary degrees. Sachs has authored many books and scholarly articles, including the three bestsellers: *The End of Poverty* (2005), *Common Wealth: Economics for a Crowded Planet* (2008), and *The Price of Civilization* (2011).<sup>192</sup>

### ***3.2.1.2 Jeffrey D. Sachs: An Introduction To His Theory***

Jeffrey Sachs has become known worldwide because of, among other things, his fight against poverty. What makes him unique is that he challenges the conventional thinking about poverty and economic development in general. At the center of his reflections are the following ideas: firstly, he firmly believes that this generation can put an end to poverty. To emphasize that this is actually possible he tells a story of how the economist John Maynard Keynes predicted the end of poverty in today’s rich regions:

*“Eighty-five years ago the great British economist John Maynard Keynes pondered the dire circumstances of the Great Depreciation.*

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<sup>188</sup> Cf. <http://www.thetablet.co.uk/texts-speeches-homilies/4/407/vatican-brings-together-mark-carney-mohammad-yunus-jeffrey-sachs-to-call-for-more-person-centred-economy>. 31.01.2018.

<sup>189</sup> <http://www.nytimes.com/1993/06/27/magazine/dr-jeffrey-sachs-shock-therapist.html?pagewanted=all->. Accessed on 15.01.2018.

<sup>190</sup> TIME Magazine, March 14, 2005, Vol. 165 No. 11.

<sup>191</sup> <http://www.jeffsachs.org/about/short-bio>. Accessed on 12.10.2012.

<sup>192</sup> Cf. Ibid. Accessed on 21.01.2018.

*From the depths of despair around him, he wrote in 1930 of the Economic Possibilities for Our Grandchildren. At a time of duress and suffering, he envisioned the end of poverty in Great Britain and other industrial countries in his grand children's day, toward the end of the twentieth century. Keynes emphasized the dramatic march of science and technology and the technology and the ability of advances in technology to underpin continued economic growth at compound interest, enough growth indeed to end the age-old 'economic problem' of having enough to eat and enough income to meet other basic needs. Keynes got it right, of course: extreme poverty no longer exists in today's rich countries, and is disappearing in most of the world's middle income countries.*"<sup>193</sup>

He then goes on to say:

*"Today we can invoke the same logic to declare that extreme poverty can be ended not on our grandchildren, but in our time. The wealth of the rich world, the power of today's vast storehouses of knowledge, and the declining fraction of the world that needs help to escape from poverty all make the end of poverty a realistic possibility by the year 2025."*<sup>194</sup>

Like Keynes, he believes that it is just a matter of time before extreme poverty disappears from the face of the world. Actually, he is convinced that poverty has been declining in regions where there is economic growth.<sup>195</sup>

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<sup>193</sup> Jeffrey D. Sachs, *The End of Poverty: Economic Possibilities for our Time*, New York 2005, 3.

<sup>194</sup> *Ibid.*, 3.

<sup>195</sup> According to studies and statistics, so far the picture is that poverty is going down; it has gone down in rich countries; it is going down in countries like China or Bangladesh. See his quotation: "Of the world's population of 6.3 billion, roughly 5 billion people have reached at least the first rung of economic development. Five sixths of the population is at least one step above extreme poverty. Moreover, approximately 4.9 billion people live in countries where average income – measured by GDP per person – increased between 1820 and 2000. An even larger number, roughly 5.7 billion people live in countries where life expectancy increased. Economic development is real and wide spread. The extent of extreme poverty is shrinking, both in absolute numbers and as a proportion of the world's population. The fact is we can realistically envision a world without extreme poverty as soon as 2025." Cf. Jeffrey D. Sachs, *The End of Poverty*, 51.



Secondly, he identifies, as the main problem, the inability of the *very* poor to reach the ‘bottom rung of the ladder of economic development.’<sup>196</sup> He, thus, connects the problem of poverty to economic development in the sense that those suffering from extreme poverty live in regions where real development has not taken place. He compares development to a ladder when he says:

*“If economic development is a ladder with higher rungs representing steps up the path to economic well-being, there are roughly one billion people around the world, one sixth of humanity, who [are]: too ill, hungry, or destitute even to get a foot on the first rung of the development ladder. These people are the ‘poorest of the poor,’ or the ‘extreme poor’ of the planet. They all live in developing countries (poverty does exist in rich countries, but it is not extreme poverty).”*<sup>197</sup>

Thirdly, he lays out a clear conceptual map to explain why, over the past two hundred years, wealth has diverged across regions of the planet and why the poorest nations have so far failed to improve their situation.<sup>198</sup> According to him, prosperity is the result of economic growth that leads to higher standard of living and general wellbeing in regions where growth has been consistent for longer periods of time. He explains this in the following way:

*“What has this era of economic growth brought the world? Higher living standards than were imaginable two centuries ago, a spread of modern technology to most parts of the world, and a scientific and technological revolution that still gains strength. Living standards are higher in almost all places than were at the start of the process, the major exception being the disease-ravaged parts of Africa.”*<sup>199</sup>

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<sup>196</sup> Cf. Jeffrey D. Sachs, *The End of Poverty*, 18. Economic development is like a ladder with many rungs from bottom to top and these rungs represent steps up the path to economic wellbeing.

<sup>197</sup> *Ibid.*, 18.

<sup>198</sup> Cf. <http://www.ac4link.ei.colombia.edu/sitefiles/file/facultyCV/JeffreyDSachs.pdf>. Accessed on 23.03.2013.

<sup>199</sup> Jeffrey, Sachs, *End of Poverty*, 49.

He goes on to say:

*“This led to a twenty-fold increase in living standards, with per capita incomes rising from around \$1,200 per person in 1820 to around \$30,000 today (in 1990 dollars)... The key was consistency, the fact that the United States maintained that income growth rate for almost two centuries.”<sup>200</sup>*

To him, poverty reduction happens in a context of dynamic market economy, where wealth or prosperity plays an important role. His conclusion is:

*“Precisely because economic development can and does work in so many parts of the world, it is all the more important to understand and solve the problems of the places where economic development is not working, where people are still off the ladder of development, or are stuck on its lowest rungs.”<sup>201</sup>*

Fourthly, he combines the idea of economic growth with direct support for the poor as a way to economic development. This is how he describes it:

*“The main objective of economic development for the poorest countries is to help these countries to gain a foothold on the ladder. The rich countries do not have to invest enough in the poorest countries to get them rich; they need to invest enough so that these countries can get their foot on the ladder. After that, the tremendous dynamism of self-sustaining economic growth can take hold.”<sup>202</sup>*

Therefore, for Sachs, support of the poor countries in form of foreign aid as a first step is the primary solution to extreme poverty. He is of the opinion that this support has never been enough and it is usually misapplied.

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<sup>200</sup> Ibid. 30.

<sup>201</sup> Ibid. 51.

<sup>202</sup> Ibid. 73.

On the basis of this theory, Sachs severely criticized the International Monetary Fund (and the World Bank) for not addressing the issue in the right way so that the poor because of a bad or false diagnosis are not lifted out of poverty. This is what he says:

*“The IMF, by contrast, has focused on a very narrow range of issues, such as corruption, barriers to private enterprise, budget deficits, and state ownership of production. It has also presumed that each episode of fever is just like the others, and has trotted out standardized advice to cut budgets, liberalize trade, and privatize state-owned enterprises, almost without regard to the specific context. The IMF has overlooked urgent problems involving poverty traps, agronomy, climate, disease, transport, gender, and a host of other pathologies that undermine economic development.”*<sup>203</sup>

While there is a common perception that corruption and bad governance are the main issues obstructing poverty reduction, Sachs regards the fight against disease as well as the increase of agricultural productivity, the creation of a proper infrastructure as well as the help for those who are not able to help themselves, individuals and countries, as more urgent. . In his thinking the “world’s remaining challenge is not mainly to overcome laziness and corruption, but rather to take on geographic isolation, disease, vulnerability to climate shocks... with new systems of political responsibility that can get the job done.”<sup>204</sup>

Confronting the problem of diagnosis, Sachs thinks that the profession of development economics does not go deep enough in the analysis of the problems. He has come to compare economics to medicine. As a result, he has come up with a term called “Clinical Economics” where he proposes that economics should be applied on a case by case basis (with regard to countries) as does clinical medicine.<sup>205</sup> He calls this a “differential diagnosis” for poverty reduction. In this differential diagnosis, a number of questions must be asked in each of the following categories:

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<sup>203</sup> Ibid. 79.

<sup>204</sup> Ibid. 226.

<sup>205</sup> Sachs got inspired to come up with this term by his wife, who is a medical doctor. For the list of questions and more detailed information, see pages 74 to 89 of his book, *The End of Poverty*.

Poverty trap, economic policy framework, fiscal framework and fiscal traps, physical geography, governance patterns and failures, cultural barriers and geopolitics. He proposes that “clinical economics should train the development practitioner to hone in much more effectively on the key underlying causes of economic distress, and to prescribe appropriate remedies that are well tailored to each country’s specific conditions.”<sup>206</sup>

Not only does Sachs criticize the International Monetary Fund and the World Bank, he also questions the commonly held beliefs concerning causes of and solutions for problems of poverty. He calls these misconceptions “myths.” He has refuted the thinking that Africa, for example, has received a lot of money. Looking at the figures, he says, that it is not true. The truth is that they (Africans) receive \$30 per person per year but only \$12 of that amount has gone into development. \$5 goes to consultants of donor countries. \$3 goes to emergency and food relief. For example, in 2002, only six cents per person went into development projects.<sup>207</sup> He refutes the claim that corruption is the main problem that leads to poor governance by providing data that Africa’s corruption is low by any standard of measure. This is how he explains it:

*“The claim that Africa’s corruption is the basic source of the problem does not withstand practical experience or serious scrutiny. During the past decade I witnessed close at hand how relatively well-governed countries in Africa, such as Ghana, Malawi, Mali, and Senegal, failed to prosper, whereas societies in Asia perceived to have extensive corruption, such as Bangladesh, India, Indonesia, and Pakistan, enjoyed rapid economic growth.”<sup>208</sup>*

He goes on to say: “We see that African countries lag behind in economic growth even when they are perceived to be less corrupt than their Asian counterparts.”<sup>209</sup>

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<sup>206</sup> Jeffrey, Sachs, *The End of Poverty*, 79.

<sup>207</sup> *Ibid.* 310.

<sup>208</sup> *Ibid.* 190-191.

<sup>209</sup> *Ibid.* 191.

Jeffrey Sachs also believes that governance improves as people become more affluent and literate. Here is how he explains it:

*“As a country’s income rises, governance improves for two major reasons. First, a more literate and affluent society is better able to keep the government honest by playing a watchdog role over government processes. Newspapers, television, books, telephones, transport, and now the Internet, all of which are vastly more available in rich countries, enhance this watchdog function and empower civil society. Second, a more affluent society can afford to invest in high-quality governance. When governments are backed by ample tax receipts, the civil service is better educated, extensive computerization improves information flows, and the public administration is professionally managed.”<sup>210</sup>*

As for the perception that the poor are lazy he says the following:

*“If the poor are poor because they are lazy... how could global cooperation help? Fortunately, these common beliefs are misconceptions, only a small part of the explanation, if at all, of why the poor are poor. I have noted repeatedly that in all corners of the world, the poor face structural challenges that keep them from getting even their first foot on the ladder of development. Most societies with good harbors, close contacts with the rich world, favorable climates, adequate energy sources, and freedom from epidemic disease have escaped from poverty.”<sup>211</sup>*

The approach by Sachs demands that a correct perception of poverty is required in order to fight it effectively.

### **3.2.1.3 Sachs Definition Of Poverty**

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<sup>210</sup> Ibid. 312.

<sup>211</sup> Ibid. 226.

Sachs does not go straight into defining poverty. He starts by acknowledging that there are many definitions as well as debates about the exact meaning of poverty.<sup>212</sup>

He then distinguishes three levels of poverty. These are: extreme, moderate and relative poverty.<sup>213</sup> *Extreme poverty* is, according to him, where households fail to meet basic needs for survival. The poor in this category lack food and they are chronically hungry; they lack such amenities like safe drinking water and sanitation; they cannot afford “education for some or all of the children and perhaps lack rudimentary shelter – a roof to keep the rain out of the hut, ...”<sup>214</sup> In other words, these are the people who literally fight for survival every day. *Moderate poverty* generally implies the conditions of life where the basic needs are met, but just to a minimum. These people live, slightly, above the subsistence level but still have to struggle very hard to not fall back into extreme poverty.

*Relative poverty* describes a situation “generally construed as a household income level below a given proportion of average national income.”<sup>215</sup> The relatively poor live mainly in high-income countries.

Additional to this general description of poverty in terms of categories, Sachs gives a global picture of poverty, with regard to how it is distributed and how it is increasing or decreasing. Relying on the statistical standard developed by the World Bank the number of people in extreme poverty is estimated to be roughly 700 million.<sup>216</sup> The extreme poor live in such regions like East Asia, South Asia, Eastern Europe, Central Asia, Latin America, Middle East and North Africa as well as Sub-Saharan Africa.

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<sup>212</sup> Cf. Ibid. 20.

<sup>213</sup> According to Sachs, there are intense debates on poverty, but there are also certain things that have been agreed upon like the three levels of poverty, the measurement of poverty according to income of one dollar per person per day. See his book ‘End of Poverty’, 20.

<sup>214</sup> Jeffrey, Sachs, *The End of Poverty*, 20.

<sup>215</sup> Ibid. 20.

<sup>216</sup> This is according to *The Global Monitoring Report of the World Bank for 2015/16*. For recent data on monitoring poverty, see <http://documents.worldbank.org/curated/en/353781479304286720/pdf/110040-REVISED-PUBLIC.pdf>. Accessed on 23.01.2018. Also <http://documents.worldbank.org/en/publication/global-monitoring-report.pdf>. Accessed on 23.01.2018.

In his reasoning, poverty is directly connected to economic progress and his argument is, as mentioned before, that the problem is an inability of very poor countries to reach the "bottom rung" of the ladder of economic improvement.

### **3.2.2 Poverty Reduction In A Dynamic Market Economy**

Sachs in his approach has attempted to combine wealth creation and poverty reduction in relation to support for the poor. At the center of his thinking is the fact that prosperity or wealth is a very important factor in poverty reduction. He argues that prosperity spread in regions that are rich today is the reason why extreme poverty does not exist there anymore and that it is the same thing (prosperity spread) that should be done in regions lagging behind. The paragraphs below clarify this assertion and point out the reason why some regions fail to thrive.

#### **3.2.2.1 Same Starting Point**

Firstly, Sachs begins by pointing out that all regions in the world started at the same level, meaning that before 1800 they were all poor by current standards. He bases this on the research done by one of the most famous economists Angus Maddison. Life expectancy was low and life in general was very difficult in much of Europe, just as it was in other parts of the world like Asia or Africa, and Sachs describes this situation in the following words:

*“The move from universal poverty to varying degrees of prosperity has happened rapidly in the span of human history... just about everybody was poor, with the exception of a very few minority of rulers and large land owners. Life was as difficult in much of Europe as it was in India or China... One leading economic historian, Angus Maddison, put the average income per person in Western Europe in 1820 at around 90 of the average income of Africa today. Life expectancy in Western Europe... as of 1800 was about forty years.”<sup>217</sup>*

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<sup>217</sup> Jeffrey, Sachs, End of Poverty, 26.

Vast divides in wealth and poverty, as seen in the world today, thus did not exist. Before 1820, per capita income in Western Europe was less than \$ 1000 a year, just as it was in Eastern Europe, Latin America or Africa. The gap between the rich and the poor, for example between England and Africa, was just a ratio of four to one in per capita income.<sup>218</sup> It is also known that the earlier discoverers like Marco Polo and the Portuguese were surprised with the riches and well-ordered towns they found in China and West Africa instead of poverty.<sup>219</sup> According to Sachs, therefore, all regions were relatively poor, with a per capita income of below \$ 1000 a year (with the exception of the United States of America) until the era of economic growth was ushered in.<sup>220</sup>

### ***3.2.2.2 The Period Of Modern Economic Growth***

Secondly, all regions remained equal and the gap between the rich and the poor was not big until the coming of the era of economic growth. Sachs calls this situation “the novelty of modern economic growth.”<sup>221</sup> The term “period of modern economic growth”<sup>222</sup> comes from the great economic historian Simon Kuznets. Kuznets discovered that for thousands of years, there was no sustained economic growth in the world. As a result of that, there was also no discernible rise in standards of living on a global scale during the first millennium, and perhaps a 50 percent increase in per capita income in the eight-hundred-year period from A.D. 1000 to A.D. 1800.<sup>223</sup> According to the collected data, the period of modern economic growth came in after 1800. During this period, per capita income began to rise together with living standards. Sachs describes this in the following way:

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<sup>218</sup> Ibid. 28.

<sup>219</sup> It is surprising that the Portuguese were very impressed with the well-ordered towns of West Africa. The Conquistadores were astonished at the riches of the capital of Aztecs. In China, what touched Marco Polo was not poverty, but the wonders and wealth of China.

<sup>220</sup> Jeffrey, Sachs, *End of Poverty*, 28.

<sup>221</sup> <http://www.nytimes.com/2005/04/24/books/chapters/the-end-of-poverty.html>. Accessed on 15.01.2018.

<sup>222</sup> Ibid.

<sup>223</sup> Cf. Jeffrey, Sachs, *End of Poverty*, 27. Maddison also collected all the data to compare the economic growth for different regions.



*“In the period of modern economic growth...per capita income came unstuck, soaring at rates never before seen or even imagined.”<sup>224</sup>*

He goes on to say: “average per capita income rose even faster... increasing by around nine times between 1820 and 2000.”<sup>225</sup> According to Sachs, the coming in of the period of economic growth has helped the spread of prosperity, which has resulted in poverty reduction and even eradication.

### ***3.2.2.3 Economic Growth Experienced In All Regions, But At Different Rates***

Thirdly, with the coming of the period of modern economic growth, all regions experienced some growth, but at different rates. For example, statistics show that between 1820 and 1998 Western Europe grew at an average rate of 1.5 percent; Eastern Europe 1.2 percent; USA (Canada,/Oceania) at 1.7 percent; the former USSR 1.0 percent; Latin America 1.2 percent; Japan 1.9 percent; Asia minus Japan 0.9 percent and Africa 0.7 percent.<sup>226</sup> All regions thus experienced some growth, including the poorest region, Africa.

At the same time, statistics show that between 1820 and 1998 per capita income in Western Europe rose from below \$1000 to \$15,000; in Eastern Europe from below \$1000 to slightly above \$5000; in the former USSR from below \$1000 to slightly below \$5000; in the USA (Canada/Oceania) from slightly above \$1000 to above \$25,000; in Latin America from below \$1000 to slightly above \$5000; in Japan from below \$1000 to above \$20,000; in Asia minus Japan from below \$1000 to \$3000 and in Africa from below \$1000 to slightly above \$1000. Although all regions experienced some growth in economy and per capita income, the rates differed greatly. The United States of America maintained a growth rate of about 1.7 percent consistently for almost two centuries. That led to a twentyfold increase in living standards. At the same time per capita income rose from around \$1,200 per person in 1820 to around \$30,000 in 1990. On the other hand, the economies of Africa grew consistently at an average low rate of 0.7 percent. With this rate of growth, Africa’s

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<sup>224</sup> Ibid. 27.

<sup>225</sup> Ibid. 28.

<sup>226</sup> Ibid. 29.

initial income of less than \$1000 (roughly \$400 per capita) grew to roughly \$1,300 per capita per year in 1998.<sup>227</sup> Therefore, poverty decreases where there is consistent economic growth and prosperity spreads:

*“The gulf between today’s rich and poor countries is therefore a new phenomenon, a yawning gap that opened during the period of modern economic growth. As of 1820, the biggest gap between the rich and poor – especially, between the world’s leading economy of the day, the United Kingdom, and the world’s poorest region, Africa – was a ratio of four to one in per capita income... By 1998, the gap between the richest economy, the United States, and the poorest region, Africa, had widened to twenty to one.”*<sup>228</sup>

And he goes on to say: “to understand why economic growth succeeds or fails, we first need a conceptual framework that can account for changes over time in GDP per person....”<sup>229</sup> Jeffrey Sachs believes that poverty in the world has reduced in regions where there is consistent and health economic growth. This simply means that prosperity is important as far as poverty reduction is concerned.

### **3.2.3 Support For The Poor As A Way Toward Economic Development**

Support for the poor of the poorest is one of the most important factors for Jeffrey Sachs. To start with, he is of the opinion that the poor have not been given a voice and that there are many misconceptions concerning their plight. The introduction of his book, “The End of Poverty”, begins like this:

*“Every morning our newspapers could report, ‘More than 20,000 people perished yesterday of extreme poverty.’ The stories would put stark numbers in context – up to 8,000 children dead of malaria, 5,000 mothers and fathers dead of tuberculosis... The poor die in hospital wards that lack drugs, in villages that lack antimalarial bed*

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<sup>227</sup> Ibid. 30.

<sup>228</sup> Ibid. 28.

<sup>229</sup> Ibid. 51.

*nets, in houses that lack safe drinking water. They die namelessly, without public comment. Sadly, such stories rarely get written.*"<sup>230</sup>

In response to what is done or said about the poor, he stresses the following:

*"It is not good to lecture the dying that they should have done better with their lot in life. Rather, it is our task to help them on to the ladder of development, at least to gain a foot on the bottom rung, from which they can then proceed to climb on their own."*<sup>231</sup>

Concern for the poor has a big place in his approach. Sachs believes that support for the poor of the poorest is a way toward economic development. This support should be in a form that let them start experiencing economic growth.

Sachs identifies the areas of lack in the following manner: "The extreme poor lack six major kinds of capital:

- Human capital: health, nutrition, and skills needed for each person to be economically productive
- Business capital: the machinery, facilities, motorized transport used in agriculture, industry, and services
- Infrastructure: roads, power, water and sanitation, airport and seaports, and telecommunications systems, that are critical inputs into business productivity
- Natural capital: arable land, health soils, biodiversity, and well functioning ecosystems that provide the environmental services needed by human society
- Public institutional capital: the commercial law, judicial systems, government services and policing that underpin the peaceful and prosperous division of labor
- Knowledge capital: the scientific and technological know-how that raises productivity in business output and promotion of physical and natural capital."<sup>232</sup>

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<sup>230</sup> Ibid. 1.

<sup>231</sup> Ibid. 2.

<sup>232</sup> Ibid. 244 -245.

He proposes that this help should be in form of foreign assistance for such regions like Africa. He writes:

*“We propose to increase the capital stock in one step, as it were, through a large, well-targeted infusion of foreign assistance. In other words, we are arguing not for endless flows of increased aid, and not for aid as simple charity, but rather for increased aid as an exit strategy from the poverty trap. For those who fear that aid increases dependency, our response is that aid that is ambitious enough would actually end Africa’s dependency. Moreover, we see no other likely successful strategy for ending Africa’s poverty trap.”<sup>233</sup>*

The poor cannot meet their basic needs (food, safe water, health care) and they cannot afford to save and invest for the future. For this reason, foreign assistance is required and it should be a temporary boost over the course of several years. This aid, if properly put to good use can lead to a permanent rise in productivity, which can, in turn, lead to self-sustaining economic growth.<sup>234</sup> Sachs proposes the following as a logical chain:



In the same way of thinking, Sachs proposes four basic type of investment where this support should go. The first is to increase productivity in agriculture, which is the core of livelihood for most people in Africa. Agriculture can lift small farmers out of extreme poverty. He calls agriculture a *deus ex machina* which means “god from the machine” and it is a “plot device whereby a seemingly unresolvable problem is suddenly and abruptly resolved, with the contrived and unexpected

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<sup>233</sup> Jeffrey D. Sachs, John W. McArthur, Guido Schmidt-Traub, Margaret Kruk, Chandrika Bahadur, Michael Faye, and Gordon, McCord, "Ending Africa's Poverty Trap." *Brookings Papers on Economic Activity*, 2004:1. 144.

<sup>234</sup> Jeffrey D. Sachs, *The Commonwealth*, New York 2009, 229.

intervention of some new event, character, ability, or object.”<sup>235</sup> The second is basic health services, which includes preventive and curative measures. The third is basic education for all. Education ensures that individuals and households develop the “requisite skills to navigate the local global economy.”<sup>236</sup> The fourth is a good infrastructure, which is essential for the productivity in every sphere. Infrastructure includes power supply, roads also to remote areas, safe water for drinking and sanitation, access to phone and internet connectivity, as well as port services. Sachs argues that in urban areas manufacturing and service provision should take center stage. All in all, he writes:

*“Whatever the particular investment, the concept is the same: raise productivity above subsistence in order to trigger a self-sustaining process of economic growth.”*<sup>237</sup>

He goes on:

*“If the outside world funds these start-up investments in agriculture, health, education, and infrastructure, the situation can change rapidly and decisively. Consider first the benefit of investing in agriculture.”*<sup>238</sup>

For Jeffrey Sachs, in order to reduce poverty there should be support for the poorest in the society as well as the poorest countries. This will be a sure way to economic development. In this context he also stresses, that even though there are backlashes there are many progresses in different fields, like on public health, on education, on renewable energy, all of them being main factors for ending poverty worldwide in many countries.<sup>239</sup>

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<sup>235</sup> [www.wikipedia.org/wiki/deus\\_ex\\_machina](http://www.wikipedia.org/wiki/deus_ex_machina). Accessed on 10.03.2013.

<sup>236</sup> Jeffrey D. Sachs, *The Commonwealth*, 230-231.

<sup>237</sup> *Ibid.* 231.

<sup>238</sup> *Ibid.*

<sup>239</sup> <https://www.theguardian.com/global-development-professionals-network/2017/sep/28/jeffrey-sachs-the-us-doesnt-lead-the-world-any-more>. Accessed on 15.01.2018.

### 3.2.4 Sustainability As A Way Toward Real Development.

In the above two sections, Jeffrey Sachs deals with two important aspects: the first one is that poverty reduction happens in a dynamic market economy; the second one that supporting the poor is the way to economic development. A third element he dealt with extensively during the past decade is sustainability as a way to guarantee development for both the poor and the rich. The paragraphs that follow elaborate on the ecological dimension of economic activities, the problems that come with it and how the world can solve them.

To start with, Jeffrey Sachs is a well-known supporter of the poor and at the same time, an enthusiastic free market economist. Together with his support for free market, he tries to suggest ways of reforming it so that it becomes responsive to the plight of the poor.

Jeffrey Sachs believes that economic growth is needed for both rich and poor countries, and that it is essential for poverty reduction, for example, in improving productivity and enhancing income per capita. Sachs has also made a remarkable research and highlighted the scale of how human economic activity has risen tremendously during the past half of a century – rising eight times since 1950 and it is possibly rising another six times by 2050.<sup>240</sup> This rise in human economic activity has resulted in better living conditions, which is expressed in population growth, especially for the well to do countries, and in some way, it has helped to reduce extreme poverty worldwide. However, this is not all positive as far as the environment and the ecology are concerned. Addressing the environmental issues, he has produced two books: “Common Wealth”<sup>241</sup> and “The Age of Sustainable Development”<sup>242</sup>. Sachs has also travelled worldwide giving talks on sustainability. More importantly, he has been instrumental for the formulation of the Sustainable

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<sup>240</sup> Sachs expressed these sentiments in the introduction of his book called Common Wealth. See Jeffrey, Common Wealth: Economics for a crowded Planet, London 2008.

<sup>241</sup> Jeffrey Sachs: Common Wealth. Economics for a Crowded Planet, London 2008.

<sup>242</sup> Jeffrey Sachs, The Age of Sustainable Development, New York 2015.

Development Goals (SDG's) that followed the Millennium Development Goals (MDG's) in 2015.<sup>243</sup>

### 3.2.4.1 *The Problem Of Sustainability*

The persistent growth of the world economy together with the world's population is causing massive environmental destruction. In his book entitled, "Common Wealth: Economics for a crowded Planet", he describes the damage to the ecosystem as follows: "virtually every major ecosystem is now under threat from human activities."<sup>244</sup> He gives examples; fish and corals in the oceans are depleted and there is an increasing scarcity of fresh water for drinking. He goes on to say that because of climate change large parts of the world will be rendered unfit for agriculture. He describes this as follows:

*"Human destruction of the habitat of other species is leading to a massive extinction of plants and animals. We are causing this in the face of evidence that a decline in biological diversity may render many parts of the world less habitable, less resilient, and less productive for human beings as well."*<sup>245</sup>

The above quotation shows that human activity has caused damage to the ecosystems that supports life on earth. Environmental degradation and global warming have, thereby, proceeded to dangerous levels beyond which irreversible damage to the biosphere will occur.<sup>246</sup> As a result humanity faces a severe crisis and he describes it as follows:

*"Humanity faces not only one but many overlapping crises of environmental sustainability, including: climate change as the result of human-caused emissions of greenhouse gases; massive environmental pollution (e.g., the poisoning of estuaries and other ecosystems as a result of heavy runoff of nitrogen-based and*

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<sup>243</sup> Cf. <http://jeffsachs.org/about/>. Accessed on 12.06.2017.

<sup>244</sup> Jeffrey, Sachs, Common Wealth: Economics for a crowded Planet, London 2008, 29.

<sup>245</sup> Ibid.

<sup>246</sup> Cf. Ibid. 309.

*phosphorus-based fertilizers); the acidification of the oceans, caused mainly by the increased concentration of atmospheric carbon dioxide, which is the most important human-produced greenhouse gas; the massive loss of biodiversity caused by unsustainable demands on forests (e.g., logging for timber or wood fuel) and the continuing conversion of forests and remaining wilderness into farms and pastures; and the depletion of key fossil resources, including energy (oil, gas, coal) and groundwater.)’’<sup>247</sup>*

From the above, it is clear, that there is an environmental crisis, that needs to be tackled and that will lead to even more poverty when ignored. What is the solution?

#### **3.2.4.2 What Is The Way Out Of Ecological Crisis?**

Looking at the dire and unprecedented challenges posed by the environmental damage, there is an urgent need to act since the earth is our “common wealth” and it needs to be sustained so that a good and prosperous life for many becomes possible. For this new approaches to environmental sustainability are needed. According to Sachs, environmental sustainability can be reached within one or two generations, if there is sufficient political will and the implementation of new means of global cooperation.<sup>248</sup> In his book, “The Age of Sustainable Development” he describes the key challenges and the pathways for all regions in the world to be involved in problem solving, brainstorming as well as determining new and creative ways to ensure inclusive and sustainable growth.

Sachs also examines the complex interactions of economy, society, and the physical environment. He then indicates how a holistic strategy can help societies to achieve the combination of not only economic prosperity, but also social inclusion, and environmental sustainability.<sup>249</sup>

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<sup>247</sup> [http://www.grips.ac.jp/forum/IzumiOhno/lectures/2015\\_Lecture\\_texts/S16\\_From-MDGs-to-SDGs-Lancet-June-2012.pdf](http://www.grips.ac.jp/forum/IzumiOhno/lectures/2015_Lecture_texts/S16_From-MDGs-to-SDGs-Lancet-June-2012.pdf). Accessed on 12.05.2017.

<sup>248</sup> Cf. Jeffrey, Sachs, *Common Wealth: Economics for a crowded Planet*, London 2008, 13, 339.

<sup>249</sup> Cf. Jeffrey, Sachs, *The Age of Sustainable Development*, New York 2015, 339.



### 3.2.4.3 Sustainable Development Goals As A Probable Solution

To save the environment, the world needs to engage in sustainable development. It can be defined as follows:

*“Sustainable development is the organizing principle for meeting human development goals while at the same time sustaining the ability of natural systems to provide the natural resources and ecosystem services upon which the economy and society depends. The desirable end result is a state of society where living conditions and resource use continue to meet human needs without undermining the integrity and stability of the natural systems.”<sup>250</sup>*

According to Sachs, sustainable development is actually about prosperity that not only is globally shared, but also is environmentally sustainable. It requires three fundamental changes: firstly, there is a need to develop and adopt globally sustainable technologies that allow people to combine high levels of prosperity with lower environmental effects. Secondly, there is a need to stabilize the world population in order to conglomerate economic prosperity with environmental sustainability. Thirdly, there is a need to help those who are poor to escape poverty.<sup>251</sup>

What is needed is to devise an effective method of global mobilization in order to achieve a set of important priorities worldwide. These priorities should be packaged into an easily understandable set of goals with measurable and time bound objectives.

Jeffrey Sachs has contributed a lot to the debate on sustainable development. He is currently Director of both the Center for Sustainable Development, and the United Nations Sustainable Development Solutions Network.<sup>252</sup> As a result, in 2015, the United Nations Organization issued a list of 17 Sustainable Development Goals. The

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<sup>250</sup> [https://en.wikipedia.org/wiki/Sustainable\\_development](https://en.wikipedia.org/wiki/Sustainable_development). Accessed on 09.05.2017.

<sup>251</sup> Cf. Jeffrey, Sachs, *Common Wealth: Economics for a crowded Planet*, London 2008, 31-32.

<sup>252</sup> Cf. <http://jeffsachs.org/about/>. Accessed on 12.06.2017.

list includes the aim to end poverty, hunger, to strengthen good health and well-being, to promote and support high quality education, to fight for gender equality. Beyond that clean water and sanitation, affordable and clean energy, decent work and economic growth, responsible production and consumption, sustainable cities and communities, better industry (that is more innovation and infrastructure), reducing inequality, climate action, peace, justice and strong institutions are major aims. Life below water as well as life on land are in focus and it was agreed on that it is necessary to have a partnership for the goals (= goal nr.17).

The Sustainable Development Goals have been formulated to guide the world on how to conduct development work. Even if it is not possible to go into detail here, it is to be stressed, that The Sustainable Development Goals are extremely important for the question how to end poverty in Zambia, that already has made significant progress on the Millennium Development Goals (e.g. reducing child and maternal deaths), too.<sup>253</sup>

#### ***3.2.4.4 Conclusion: Individual And Community As Starting Points***

Jeffrey Sachs approaches poverty from the market economy point of view. Market economy takes the individual as the starting point and promotes the free agency of autonomous individuals within a state that is to support him/her in their endeavors. The liberal understanding of human nature is that self-interested motives are the primary drives that inform human activity. When he/she comes to the market place, these self-interest motives are understood as desires for more of any good or service. That means people should be free to participate in the market exchange and maximize their consumption. Jeffrey Sachs main interest as an economist is that individuals become more productive. Although Jeffrey Sachs is a free market economist, he is very much interested in seeing that poverty is reduced and he has developed an economic approach that combines both prosperity (wealth creation) and support for the poor (option for the poor) as a way toward economic development. In his book, *The Price of Civilization*, he criticizes the libertarian

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<sup>253</sup> For further information see <https://sustainabledevelopment.un.org/memberstates/zambia>; <http://www.zm.undp.org/content/zambia/en/home/sustainable-development-goals.html>. Accessed on 15.01.2018.

philosophy's starting point that individuals can truly find happiness by overlooking ethics and by being left alone. For him, it is only by accepting social responsibilities that an individual can find fulfillment, as he writes:

*“There are many errors in libertarian philosophy but the biggest of all is its starting point: that individuals can truly find happiness by being left alone, unburdened by ethical or political responsibilities to others. Buddha and Aristotle knew better. Without accepting social and political responsibilities, the individual cannot actually find fulfillment. Happiness arises not only through the individual's relationship with his wealth, as some economists simplistically assume, but through his relations with others. A society of compassion, mutual help, and collective decision making is not good just for the poor, who may receive help, but also for the rich, who may give it.”<sup>254</sup>*

That may be one reason why Sachs also emphasizes the necessity to develop and engage in different fields that would lead to more equality and justice in the long term (see The Sustainable Development Goals). In this context Sachs stresses that it is only possible to reach those goals when all countries (especially those well-developed) work together to find and implement effective solutions.

Because of Sachs' comprehensive approach, there is a variety of starting-points that other approaches, like the Catholic one that is to be described in the following, can take up and combine with their own ideas.

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<sup>254</sup> Jeffrey, Sachs, *The Price of Civilization*, London 2011, eBook Kindle edition, loc. 2463-2467.

### 3.3 Catholic Social Teaching And Its Approach To Poverty Reduction

#### 3.3.1 Understanding Catholic Social Teaching

##### 3.3.1.1 Definition: What Is Catholic Social Teaching

Catholic Social Teaching is basically the “moral reflection of the Roman Catholic Church on human relations in society,”<sup>255</sup> and it is therefore, a tradition of thought about the nature and purpose of human life, society, politics and the economy. Catholic Social Teaching is part of the *magisterium pastorale* and its aim “is to provide ethical guidelines to Catholics and those interested (‘people of good will’) in order to motivate and stimulate ethical discernment in political and social matters and to provide stimulus for praxis in society and within the Church.”<sup>256</sup> In other words, it encourages Christians, especially Catholics, in their role of fulfilling their social responsibilities of fostering values such as truth, justice, love as well as freedom in the political, economic and social life.<sup>257</sup> The Catholic Church has been developing this Social Teaching since the nineteenth century and her official texts include documents of the universal Church. These are papal encyclicals, conciliar documents, apostolic exhortations of the popes and statements such as radio messages. The other official documents include those of the World Synods of bishops, regional Bishops Conferences as well as those of the institutions of the universal Church such as the Pontifical Council for Justice and Peace. Also included among the official texts of Catholic Social Teaching are the ecumenical social documents that are signed by the Catholic Church.<sup>258</sup>

The Pontifical Council for Justice and Peace in the Compendium of the Social Doctrine of the Church describes it as:

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<sup>255</sup> Michael J. Schuck, „Modern Catholic Social Thought“ in Dwyer, J. A., The New Dictionary of Catholic Social Thought, Collegeville, MN 1994. In other words, it is a body of teaching on matters of poverty and wealth, and also economics and social organization.

<sup>256</sup> Ingeborg G. Gabriel, Ulrich H. J. Körtner, Alexandros K. Papaderos, Trilogy on Social Ethics: Orthodox-Catholic-Protestant, Philadelphia 2012, 136.

<sup>257</sup> Cf. Ibid.

<sup>258</sup> Cf. Ibid. 136-147. See also Francis P. McHugh, Catholic Social Thought: Renovating the Tradition: A key Guide to Resources, Leuven 2008, 12f.

*“The accurate formulation of the results of a careful reflection on the complex realities of human existence, in society and in the international order, in the light of faith and of the Church's tradition. Its main aim is to interpret these realities, determining their conformity with or divergence from the lines of the Gospel teaching on man and his vocation, a vocation which is at once earthly and transcendent; its aim is thus to guide Christian behavior.”<sup>259</sup>*

The Catholic Church believes that she has authority, right and duty to guide society in a moral way and to interpret the realities of social life. The Catholic Church proclaims this in the following way:

*“To the Church belongs the right always and everywhere to announce moral principles, including those pertaining to the social order, and make judgments on any human affairs to the extent that they are required by the fundamental rights of the human person or the salvation of souls.”<sup>260</sup>*

In the same line of thought, the Church's Social Teaching “belongs to the field, not of ideology, but of theology and particularly of moral theology.”<sup>261</sup> This simply means that Catholic Social Teaching is not an alternative economic or political theory. Not only because of the fact that Catholic Social Teaching reflects on much more than economical questions, but also because even within its economical considerations it is not limited to an explanation of how societies provide for their material production or how a specific or theoretical economy or society solves the

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<sup>259</sup> Pontifical Council for Justice and Peace: Compendium of the Social Doctrine of the Church, Città del Vaticano 2004, para. 72, See also Sollicitudo Rei Socialis, 41. The purpose of the Catholic Social Teaching, according to Benedict XVI is “simply to help purify reason and contribute, here and now, to the acknowledgement and attainment of what is just...the Church has to play her part through rational argument and she has to reawaken the spiritual energy without which justice... cannot prevail and prosper.” This is found in his encyclical, Deus Caritas Est, 28.

<sup>260</sup> Ibid. 71. The Catholic Church makes it clear that its „doctrine is not a privilege for her, nor a digression, a convenience or interference: it is her right to proclaim the Gospel resound in the complex worlds of production, labour, business, finance, trade, politics, law, culture, social communication, where men and women live.“ Ibid. 70.

<sup>261</sup> Ibid. 72.

universal economic problems.<sup>262</sup> The Catholic social tradition provides the “normative” foundation found in all economic and social theories in that it gives a “vision” of a just economy as well as the basic guidelines of how economic justice can be obtained.<sup>263</sup>

Catholic Social Teaching is ‘knowledge illuminated by faith’. It was formed over the course of time, with changes taking place with regard to its method and epistemological structure.<sup>264</sup> At the same time, it is a teaching that is under the sign of continuity and renewal but it “remains identical in its fundamental inspiration, in its principles of reflection, in its ‘criteria of judgment’, and in its ‘directive for action’, and above all in its vital link with the Gospel of the Lord.”<sup>265</sup> Pope John Paul II described it as a teaching that is “subject to the necessary and opportune adaptations suggested by the changes in historical conditions and by the unceasing flow of the events which are the setting of the life of people and society,”<sup>266</sup> and it is the teaching that “develops through reflection applied to the changing situations of this world, under the driving force of the Gospel as the source of renewal.”<sup>267</sup> Therefore, Catholic Social Teaching is a tradition where “perennial truth penetrates and permeates new circumstances, indicating paths of justice and peace.”<sup>268</sup>

At the same time, Catholic Social Teaching avails itself of contributions from social ethics, which “reflects systematically on praxis and contributes to the preparation of official statements.”<sup>269</sup> Catholic social ethics, then, acts as a bridge to other theological disciplines, philosophy and social sciences.<sup>270</sup>

Most essential, above all, is the contribution of philosophy because it (philosophy) is a suitable and indispensable instrument for the Church to arrive at a correct understanding of basic concepts such as person, society, conscience, freedom, ethics,

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<sup>262</sup> Cf. Paul D. Sullins and Antony J. Blasi (ed.), *Catholic Social Thought: American Reflections on the Compendium*, Lanham MD 2009, 77.

<sup>263</sup> Cf. *Ibid.*

<sup>264</sup> Cf. Pontifical Council For Justice and Peace, para. 72.

<sup>265</sup> Pope John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, para. 3.

<sup>266</sup> *Ibid.*

<sup>267</sup> Pope Paul VI, Apostolic Letter *Octogesima Adveniens*, para. 42.

<sup>268</sup> Pontifical Council For Justice and Peace, para. 85.

<sup>269</sup> Ingeborg G. Gabriel, et. al. 138.

<sup>270</sup> *Ibid.*

law, solidarity, and the common good, the state, justice or subsidiarity. The Pontifical Council for Justice and Peace describes the importance of philosophy in this way:

*“It is philosophy once more that shows the reasonableness and acceptability of shining the light of the Gospel on society, and that inspires in every mind and conscience openness and assent to the truth.”<sup>271</sup>*

Therefore, philosophy and ethics as part of it are very important in this teaching, as we shall see later in this paper.

Catholic Social Teaching has as its aim a society reconciled in justice and love, so that human life may flourish. Therefore, it “indicates the path to follow for a society and in harmony through justice and love, a society that anticipates in history, in a preparatory and pre-figurative manner, the ‘new heavens and a new earth in which righteousness dwells’ (2 Pet. 3:13).”<sup>272</sup> As a result, Catholic Social Teaching implies the responsibility concerning “the building, organization and functioning of society, that is to say, political, economic and administrative obligations – obligations of secular nature”<sup>273</sup>, which means that the teaching is a message for humanity, and, therefore, a message explicitly addressed to all people of good will. Michael J. Schuck summarizes it in the following manner when he writes:

*“Over time, these several parts have provided modern Catholic social thought with many sources and methods. Theology, philosophy, and Scripture have been the major wellsprings. Yet Catholic social thought has also drawn upon the lessons of history and the resources of the social sciences. Similarly, while this thought has often been associated with a deductive method, its growing attention to history and social science has increased the importance of inductive and dialectical methods...Modern Catholic social thought is, then, a broad enterprise. Beginning in the 18th century, it*

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<sup>271</sup> Pontifical Council for Justice and Peace, para. 77.

<sup>272</sup> Ibid. para. 82.

<sup>273</sup> Ibid. para. 83.

*has included the work of professional authors and academics, the church hierarchy, and popular leaders. It has addressed moral issues not only in economic life but also in religious, political, family, and cultural life. And it has pursued these issues with a variety of sources and methods.*"<sup>274</sup>

In a similar manner, Michael P. Hornsby-Smith says:

*“One of the first things to note about Catholic social thought is that it is not static but dynamic in response to changing circumstances and needs. Indeed, on certain matters, such as democracy, co-ownership, human rights and conscientious objection, earlier positions have been reversed. Secondly, Catholic social thought for the past century and a half has sought to articulate a path between statist socialism and liberal capitalism and has insisted that the economy is to serve the needs of people. Thirdly, two different approaches have been used in the development of Catholic social thought: scripture (and the appeal to revelation) and natural law theory (in principle accessible to all people of good will). The relative emphasis between these two approaches has changed over the years. Fourthly, it is important to understand that Catholic social thinking flows from numerous sources. It is generally regarded as part of standard moral theology and as such has been discussed since the time of the evangelists.*"<sup>275</sup>

Indeed that is the nature of Catholic Social Teaching. There is a background to all this formation as will be seen below.

However, the development into a pragmatic form of moral response to socio-political challenges and indeed as a set of Christian social ideas started in the medieval period,

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<sup>274</sup> Michael J. Schuck, „Modern Catholic Social Thought“ in Dwyer, J. A., *The New Dictionary of Catholic Social Thought*, Collegeville, MN 1994.

<sup>275</sup> Michael P. Hornsby-Smith, *An Introduction to Catholic Social Thought*, Cambridge 2006, 85-86.



but it became a form of an ethical political economy after Pope Leo XIII published the historic social Encyclical *Rerum novarum* in 1891. Since then, it has undergone what one would call, further codification and theorizing. This codification and theorizing, especially the content, has been shaped by the magisterium.<sup>276</sup>

### ***3.3.1.2 What Are The Principles Of Catholic Social Teaching***

The Catholic Church has developed basic social principles as starting points for thought. Therefore, “all thinking and action should be guided by these principles, which provide ethical benchmarks for the evaluation of social and state institutions...”<sup>277</sup> Social principles provide guidelines for social and political structures and they also impose obligations on the actions of individuals.<sup>278</sup>

The first among all principles is that of the person, seen as “the foundation, creator and end”<sup>279</sup> of social institutions – political and social activity.<sup>280</sup> The person is also the supreme measure, not only of the action of individuals, but also that of institutions as well as laws. He is unique and unrepeatable and he exists as “*an ‘I’ capable of self-understanding, self-possession and self-determination.*”<sup>281</sup> Therefore, every person has human dignity because he is made in the image and likeness of God, and he has such qualities like reason and self-determination. Connected to the person are anthropological qualities like equality and freedom. To start with, by being created in the image of God, all human beings are equal and from the philosophical point of view, by virtue of being human as an *animal rationale* there is a basis for equal dignity for all that should be respected. Then there is also freedom, which is “the foundation of personal responsibility for one’s actions and moral agency.”<sup>282</sup> This means that the human person possesses an inviolable uniqueness. The Pastoral Constitution *Gaudium et Spes* points out clearly that “the social order and its development must invariably work to the benefit of the human

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<sup>276</sup> Pontifical Council for Justice and Peace, para. 87-104.

<sup>277</sup> Ingeborg G. Gabriel, et. al, 196.

<sup>278</sup> Cf. Ibid.

<sup>279</sup> Ibid. 197.

<sup>280</sup> Cf. Ibid.

<sup>281</sup> Pontifical Council for Justice and Peace, para. 131.

<sup>282</sup> Ingeborg G. Gabriel, et. al. 198.

person, since the order of things is to be subordinate to the order of persons, and not the other way around”<sup>283</sup> Therefore, the human dignity must be respected in all undertakings.

After the person, follows the principle of common good, which is “the entirety of those conditions of social life under which (persons) enjoy the possibility of achieving their own perfection in a certain fullness of measure and also with some relative ease. It chiefly consists in the protection of the rights, and in the performance of duties, of the human person. (DH 6; MM65).”<sup>284</sup> It is a shared vision of the good, which is actually the promotion of harmony within the community. Vatican II Council refers to it as “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily”.<sup>285</sup> The Pontifical Council of Justice and Peace actually describes it as the “social and community dimension of the moral good”<sup>286</sup> because just “as the moral actions of an individual are accomplished in doing what is good, so too the actions of a society attain their full stature when they bring about the common good.”<sup>287</sup> The Catholic Church is committed to the notion that human flourishing must be worked out in community.<sup>288</sup>

Third, are solidarity and the option for the poor. Solidarity comes from the Latin term *solidum*, which is a sign of an obligation to render mutual assistance and its anthropological foundation rests in the nature of the person as “an *animal sociale* – a being dependent on social cooperation.”<sup>289</sup> The Bishops’ Conferences of the European Community defined solidarity as “providing assistance out of an awareness of being united with others.” The Catholic Church also teaches that people are gifts of each other. As such they should actively and genuinely be concerned for the welfare of others because they should see them as brothers and sisters. Solidarity

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<sup>283</sup> Second Vatican Ecumenical Council, The Pastoral Constitution *Gaudium et Spes*, para. 26.

<sup>284</sup> Ingeborg G. Gabriel, et. al. 201.

<sup>285</sup> Ibid. See also Catechism of the Catholic Church, para. 1905-1912; John XXIII, Encyclical Letter *Mater et Magistra*, para. 417-421; John XXIII, Encyclical Letter *Pacem in Terris*, para. 272-273; Paul VI, Apostolic Letter *Octogesima Adveniens*, para. 46.

<sup>286</sup> Pontifical Council for Justice and Peace, para. 164.

<sup>287</sup> Ibid.

<sup>288</sup> Cf. Mary Jo. Bane and Lawrence M. Mead, *Lifting up the Poor*, ebook kindle edition, loc. 260.

<sup>289</sup> Ingeborg G. Gabriel, et. al. 201.

leads to further concrete expressions: people should always be ready to provide assistance to those who cannot function not only for their good but for that of the community too.<sup>290</sup> This is like the call in the Old Testament to help the widow, the orphans or those fallen on hard times, and this is where the preferential option for the poor comes in. The Church clearly states that, “the preferential option for the poor should be reaffirmed in all its force.”<sup>291</sup> Treating the poor in a manner that renders dignity to them has a special form of primacy in the exercise of Christianity. Society should look at the world from the perspective of those who are marginalized and poor. Christians should stand with the poor because God stands with the poor. Actually, to make an option for the poor is basically to take up the obligation to resist injustice, marginalization as well as exploitation of people. It is to commit oneself to transforming society so that it becomes a place where human rights and the dignity of all are respected.<sup>292</sup>

Fourth is the principle of subsidiarity. The term subsidiarity comes from Latin *subsidium* which means assistance or more literally, to sit behind, which is, to lend help and support in case of need.<sup>293</sup> It is the basic principle concerning the limitation of power as well as decentralization. The encyclical *Quadragesimo anno* formulated it in the following way:

*"Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them."*<sup>294</sup>

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<sup>290</sup> Cf. Finn, Daniel K. (ed.), *The True Wealth of Nations*, op. cit. 24.

<sup>291</sup> Pontifical Council for Justice and Peace, para. 182.

<sup>292</sup> Cf. Dorr, Donal, *Poor, Preferential Option for*, in Dwyer J (ed.), op. cit. 755.

<sup>293</sup> Cf. Gregory R. Beabout, “Challenges to Using the Principle of Subsidiarity for Environmental Policy,” *William and Mary Environmental Policy Review* 28 (2004), 226.

<sup>294</sup> Pope Pius XI, *Quadragesimo anno*, para. 79.

The state activity is subsidiary in nature in the sense that it (the state) has a duty to support the individual or the family or institutions like civil society whenever it is necessary, but to “sit behind” the lower ones and to lend help in case of need,<sup>295</sup> and not to usurp their competences. The Catholic Church, through this principle, holds that those institutions and groups that are smallest in scale and closest to the individual should meet those human needs.

Fifth is sustainability, as a principle and guiding value. The fact is that technological and economic development as well as intensive consumer lifestyle can have negative consequences on human life. The Catholic Church encourages sustainability, which is about using the natural resources so that “the basic stock of natural capital of a community or country is not diminished over time”<sup>296</sup> for the sake of the future generations to be able to fulfill their material with ease. That is why the principle of sustainability is defined as “working for fair living conditions and treating nature carefully with thought for the future.”<sup>297</sup> This is basically caring for the environment, as it is the common heritage for all human beings. That is why Pope Francis recently made the appeal to all to see the protection of the environment, which he refers to as “our common home”<sup>298</sup> as an urgent challenge by seeking a sustainable and integral development.

Other principles are basic commitments: for example, basic human rights; concern for participation in governance; the right to private property; and limited support for a market economy. This is conditioned on the need for government intervention in the market in order to protect the interest of the vulnerable.<sup>299</sup>

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<sup>295</sup> Cf. Gregory R. Beabout, “Challenges to Using the Principle of Subsidiarity for Environmental Policy,” *op. cit.* 226.

<sup>296</sup> Ingeborg G. Gabriel, *et. al.* 205.

<sup>297</sup> *Ibid.*

<sup>298</sup> Pope Francis, Encyclical Letter *Laudato Si*, para. 13.

<sup>299</sup> Mary Jo. Bane and Lawrence M. Mead, *Lifting up the Poor*, ebook kindle edition 3003, loc. 260. For further information on those principles see Ingeborg G. Gabriel, Ulrich H. J. Körtner, Alexandros K. Papaderos, *Trilogy on Social Ethics: Orthodox-Catholic-Protestant*, Philadelphia 2012.

### 3.3.2 Basic Theological Reflections On Wealth And Poverty

José Mujica was the president of Uruguay. The Economist Magazine on 21<sup>st</sup> December 2013 said the following things about him: "...the man at the top President José Mujica, is admirably self-effacing... He lives in a humble cottage, drives himself to work in a Volkswagen Beetle and flies economy class."<sup>300</sup> Some media houses, among them BBC, referred to him as 'the poorest president'. President Mujica was clearly disgruntled with those who tagged him as the world's poorest president. His response to such a tag was that those who considered him to be poor failed to understand the meaning of wealth, and he described it in the following way:

*"I am not the poorest president. The poorest is the one who needs a lot to live... my lifestyle is a consequence of my wounds. I am the son of my history. There have been years when I would have been happy just to have a mattress."*<sup>301</sup>

In a similar scenario concerning wealth and poverty, Kossi A. Ayedze<sup>302</sup> wrote an article called 'Poverty among African People and the Ambiguous Role of Christian Thought.' In this article, Ayedze points out that the attitudes of Africans toward wealth and poverty are strongly influenced by the biblical and theological tradition of Christian thought which they have received. In other words, he implies that "the Christian teachings Africans have received with regard to wealth and poverty have

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<sup>300</sup> This information is from The Economist, 21st December 2013. Actually, the country was nominated as the Country of the Year 2013. The Magazine used the following phrases to nominate this country: "To redress the balance from the individual to the collective, and from gloom to cheer, The Economist has decided for the first time, to nominate a country of the year. But how to choose it? Readers might expect our materialistic outlook to point us to simple measures of economic performance, but they can be misleading... when other publications conduct this sort of exercise, but for individuals, they generally reward impact rather than virtue."

<sup>301</sup> [www.theguardian.com/world/2013/dec/13/uruguay-president-jose-mujica](http://www.theguardian.com/world/2013/dec/13/uruguay-president-jose-mujica). Accessed on 20.01.2014.

<sup>302</sup> Kossi A. Ayedze is the principal of the Presbyterian Theological Training School in Togo; he is at the same time church history professor at the Protestant University of West Africa in Benin. In 2009, a number of scholars published a book called 'Religion and Poverty: Pan-African Perspective.' The fourth chapter of this book is entitled 'The Ambiguous Relation of Religion and Poverty.' Under this very chapter and title are many articles. Kossi A. Ayedze contributed this article.

powerful bearings on their lives today.”<sup>303</sup> He goes on to make the following argument. He says:

*“In this essay, I aim at inquiring into Christianity’s equivocal understanding of wealth and poverty and how it transmitted that understanding over the generations. I hope to argue that the way Christian missions in Africa understood and taught wealth and poverty continues to impact the lives of African people. If in the West the teachings of the Church have helped people, strengthened them, and advanced the quality of their lives, in Africa, on the contrary, Christian teachings on wealth and poverty seem to have hurt people, weakened them and failed to advance the quality of their lives.”*<sup>304</sup>

He goes on to say that during the missionary period, Africans were introduced to a type of Christianity “which glorifies poverty to the point that African converts loathe profit.”<sup>305</sup> Ayedze went on to give examples that Africans were “discouraged from engaging in secular activities where they could make money or profits.”<sup>306</sup> The Christian message was also presented in such a manner that made making money to look like serving Mammon. The Africans were mainly encouraged to become converts. To make money and serve Mammon was the business of the traders or colonial settlers, not the new converts. This received missionary teaching or tradition of not serving mammon strongly influenced African Christians’ attitudes toward wealth and the means to acquire it.<sup>307</sup>

President José Mujica’s quote above, and, indeed, his description of people who refer to him as poorest president are those who fail to understand wealth, is philosophical in nature. On the other hand, Ayedze’s description of the ambiguity in the missionaries teaching on the same (wealth and poverty) raises questions as to what the church really teaches. Therefore, the two quotations above direct us to

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<sup>303</sup> Peter J. Paris (ed.), *Religion and Poverty: Pan African Perspectives*, ebook Kindle edition 2009, loc. 4023.

<sup>304</sup> *Ibid.* loc. 4023-4033.

<sup>305</sup> *Ibid.* loc. 4080-4089.

<sup>306</sup> *Ibid.* loc. 4116-4119.

<sup>307</sup> Cf. *Ibid.*

philosophical and biblical roots of the catholic teaching on wealth and poverty in form of theological reflections.

The basic theological reflections<sup>308</sup> of the Catholic Church are based on philosophical and biblical roots. This basically means that it is intrinsically bound on dual foundations: revelation and reason. This is a long-reflected tradition of Greek and Roman inspired moral philosophy as well as systematic politico-ethical thought and law.<sup>309</sup> These theological reflections include:

*“a visionary apprehension of the telos of human life, formulated, at one level, in terms of the common good and human dignity, including ideas of the person-cum-social virtues needed for achieving this; and, at another level, in terms of the ‘kingdom’, as eschatological end and present reality extending the telos to include eternal destiny and religious hope;”<sup>310</sup>*

At the same time, theological reflections incorporate a set of broad values or principles responsible for social reconstruction. These include solidarity, subsidiarity, preferential option for the poor and justice.<sup>311</sup>

The philosophy of Thomas Aquinas comes in play here. For half a dozen centuries and especially in monasteries, the ideas of Augustine (with many echoes from Plato) dominated understandings and interpretations of social and ethical issues (from the biblical point of view). Things like city life, trade and indeed cultural vitality changed in nature, and it is at this time that Aristotle’s naturalistic and empirical

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<sup>308</sup> What is meant by theological reflection is that the church has actually been involved in a structured way of processing thoughts in order to deal with a problem. It is involved in a deeper thinking aimed at having a better understanding of the situation and the hope of finding the meaning in it. This is done in a repetitive way over periods of years in order to get a broader view so that nothing is missed. At the center of it all, is the involvement of deeper honesty, that is, ‘striving after truth’, with the aim of having a balanced judgment and greater clarity seeking. At the end of it all, theological reflection involves an element of drawing conclusions in order to develop an approach or strategy and to move on.

<sup>309</sup> Cf. Francis P. McHugh, 13 -14.

<sup>310</sup> Ibid. 15.

<sup>311</sup> Ibid.

methods came to the fore. Max L. Stackhouse describes the argument of Aristotle in the following words:

*“Every human potential and every activity had a natural end built into it. Thus there is a direct connection between the subjective intentions and the objective goals. The former could be stabilized by good habits that would lead more surely to the goal. Life was only truly happy when these, together, were ordered toward the highest good, and only this highest good could order the ‘common good’ of the city.”*<sup>312</sup>

It is from this that Thomas Aquinas came up with a synthesis of biblical and philosophical thoughts. What Thomas did was to integrate natural as well as rational themes from Aristotle and also the biblical and theological themes from Augustine and many others. Here is how Stackhouse describes Thomas Aquinas:

*“Thomas methodically takes up a vast array of issues, poses possible objections, interrogates a series of witnesses from over the ages, and renders a judgment about what is right (lawful). He is convinced that moral issues are not a matter of opinion but rather a matter of correct argument, seen from an integrated and comprehensive point of view that finds its final focus in the ultimate vision of God.”*<sup>313</sup>

Thomas understood that the end of this worldly, that is, earthly human flourishing, is in relationship to our final end and this final end lies in the beatific vision. He structured his thought around God and that is why he also argued that theology was

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<sup>312</sup> Max L. Stackhouse, Dennis P. McCann, Shirley J. Roels and Preston N. Williams, eds., *On Moral Business: Classical and Contemporary Resources For Ethics In Business Life*, Grand Rapids, Michigan 1995, 25.

<sup>313</sup> *Ibid.* 25.



the noblest science, to which all other forms of science were ordered.<sup>314</sup> The tradition that undergirds Catholic Social Teaching is based on this philosophy.<sup>315</sup>

### ***3.3.2.1 Wealth: Philosophical And Ethical Underpinnings***

The theological reflections with philosophical underpinnings begin with questions concerning the nature of wealth and how it is to be understood, distributed and used.

There are a few questions to consider here: What is it that the Catholic Church teaching understands by wealth/poverty to be? What is the nature of wealth? Can wealth be the legitimate object of deliberate pursuit? Does the social tradition of the Catholic Church firmly discourage Catholics from intentionally pursuing wealth? Or is it neutral toward such a pursuit? Or does it encourage Catholics to become wealthy if they can?

To start with, examining the question of wealth and poverty is – as mentioned above - a complex and multifaceted undertaking. There are various dimensions and levels connected to this undertaking. At the same time, the two terms, wealth and poverty are relational in the sense that they are connected; they go together – with each other and especially in reference to some other factors. It is typically understood that wealth is actually an abundance of some factor. In the same way, instead of being abundance, poverty is scarcity, if not, shortage of that factor. From the economic point of view, money, and the things that it commands (such as goods and services, security or power over the economic process) are factors by which wealth and poverty are defined.

First of all, it is better to understand from the beginning that the Catholic Church views wealth as well as poverty in a social light. Therefore, it also treats the creation, distribution and use of wealth from a community point of view. Poverty is also seen from that point of view. At the same time, the social tradition of the Catholic Church

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<sup>314</sup> Cf. Finn, Daniel K. (ed.), *The True Wealth of Nations: Catholic Social Thought and Economic Life*, Oxford 2010, 169.

<sup>315</sup> For more information on this connection between Catholic social tradition and philosophy see Mary E. Hobgood, *Catholic Social Teaching and Economic Theory: Paradigms in Conflict*, Philadelphia 1991, 5f.

puts emphasis on wealth as a means to an end. As a result, it also evaluates the success of wealth creation, distribution and use by seeing how it promotes the final human ends.

### **3.3.2.1.1 Nature Of Wealth: What Is It?**

Philosophical reflection looks first at the nature of wealth, that is, its understanding, its definition and its etymology. A handbook produced by the Pontifical Council for Justice and Peace as a vade-mecum for business people, and indeed for professors in schools and universities, explains the nature of wealth by giving the origin of the very word, as follows:

*“The very etymology of the word ‘wealth’ reveals the broader notion of ‘well-being’: the physical, mental, psychological, moral, and spiritual well-being of others. The economic value of wealth is inextricably linked to this wider notion of well-being.”<sup>316</sup>*

The term wealth, as described above, is connected to well-being of people. This is a positive aspect that is well appreciated.

In general, material wealth is understood, typically, to be money or land or indeed any other thing. On the other side, there is also spiritual wealth. There are some other terms with slightly different connotations. These are “abundance” or “prosperity.” In the Catholic Social Thought, abundance and prosperity are seen as good conditions.<sup>317</sup> In his article entitled “Wealth Creation within the Catholic Social Tradition”, Robert G. Kennedy tries to show the difference between the implications or connotations of the terms wealth or abundance in the Catholic Social Teaching. This is what he says:

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<sup>316</sup> Pontifical Council for Justice and Peace, *Vocation of the Business Leader: A Reflection*, Vatican 2011, 19. This handbook is a product out of the seminar that Vatican held from 24th to 26th February entitled, “Caritas in Veritate: The Logic of Gift and the Meaning of Business.”

<sup>317</sup> Cf. Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, para. 323. Here the Pontifical Council speaks of wealth as abundance, not luxury. It says that, if it is abundance, it is actually a blessing from God; it is an attitude of appreciation. Here, the availability of material goods is seen to be necessary for life.

*“The person who possesses wealth is ordinarily portrayed as unjust and impious in the tradition. The common assumption is that his wealth is obtained and held in opposition to the needs of the poor, and perhaps directly at their expense. Abundance and prosperity, however, are more commonly seen as gifts of God and as characteristics of God’s unlimited love for His creatures.”<sup>318</sup>*

Kennedy, then, explains the understanding of being blessed, when he says:

*“The man who possesses wealth is not usually regarded as blessed, but the person or community who enjoys abundance or prosperity does so as a blessing from the Lord. Abundance and prosperity, then, are good conditions just as surely as poverty is a condition that requires a remedy.”<sup>319</sup>*

The nature of wealth, therefore, is supposed to be abundance or prosperity.

### **3.3.2.1.2 Wealth As A Deliberate Object Of Pursuit**

The question is: Should wealth be a deliberate object of pursuit? The tradition of the Church says that wealth should not be a legitimate object of pursuit if it is understood as superfluous of material goods.<sup>320</sup> What can be legitimate is when the accumulation of wealth has an explicit purpose to concentrate the resources on supporting the common good. Kennedy concluded this as follows:

*“Implied in this goal is a level of abundance, bounded as it is by a clear focus on authentic human development and fulfillment, is certainly an ambition to be pursued by Christians. It is a blessing and an integral element of the common good of a political community.*

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<sup>318</sup> Robert G. Kennedy, “Wealth Creation within the Catholic Social Tradition” in Hellen, Alford, OP., Charles M.A. Clark, S.A. Cortright and Michael J. Naughton, (eds.), *Rediscovering Abundance: Interdisciplinary Essays on Wealth, Income, and their Distribution in the Catholic Social Tradition*, Notre Dame, Indiana 2006, 77.

<sup>319</sup> *Ibid.*

<sup>320</sup> Cf. Hellen, Alford, OP., et al. 77. Wealth is just a tool, and not an end. Great philosophers like Plato and Aristotle never encouraged people to pursue such material things as life ambition.

*The Christian virtue of solidarity aims precisely at establishing such abundance and prosperity in every human community.*<sup>321</sup>

On the other hand, is wealth bounded or boundless? The next section explains.

### **3.3.2.1.3 Is Wealth Bounded Or Boundless?**

Is wealth boundless or is it bounded? The teaching of the tradition for much of the history, as far as Christianity is concerned, tended to regard material goods as bounded, which means, that the “the quantity of wealth in the world was more or less fixed.”<sup>322</sup> In this case, “the problem of how to create prosperity in the community was essentially viewed as a problem of distribution. Prosperity meant devising means to distribute more evenly the limited resources available rather than finding ways to expand the quantity of resources.”<sup>323</sup> In today’s world, it is no longer the point that wealth is bounded. The capacity to create wealth is practically boundless. Pope John Paul II added his voice to this when he wrote in his Encyclical, *Centesimus annus* that:

*“In our time, in particular, there exists another form of ownership which is becoming no less important than land: the possession of know-how, technology and skill. The wealth of the industrialized nations is based much more on this kind of ownership than on natural resources.”*<sup>324</sup>

He goes on to say:

*“Organizing such a productive effort, planning its duration in time, making sure that it corresponds in a positive way to the demands which it must satisfy, and taking the necessary risks - all this too is a source of wealth in today's society. In this way, the role of disciplined and creative human work and, as an essential part of that work,*

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<sup>321</sup> Ibid. 78.

<sup>322</sup> Ibid.

<sup>323</sup> Ibid.

<sup>324</sup> Pope John Paul II, Encyclical Letter *Centesimus Annus*, para. 32.

*initiative and entrepreneurial ability becomes increasingly evident and decisive.*"<sup>325</sup>

Here Pope John Paul II is implying that there is wealth that comes, not from land or any other finite resources as such, but from knowledge and application of human intelligence and organization. This wealth can be boundless. In this case, creating wealth, as described by Kennedy, means the following:

*"Bringing greater order to the world and employing human intelligence and ingenuity to unlock nature's secrets and devise new ways to satisfy human needs. It means using new tools to make the earth productive, from growing more and better crops, to employing new forms of energy, to squeezing greater efficiencies from all sorts of activities. It means sharing technologies and techniques – among individuals and among nations – so that more and more people can participate in bringing about their prosperity and that of their communities. It means above all, using intelligence and knowledge to address real human needs, as understood within the context of an authentic anthropology and vision of human development. The possibilities for this activity, released as it is from simple bondage to land or any other finite resource, are truly boundless."*<sup>326</sup>

This means that wealth today can really be boundless because it can be created not only from land or any other finite resources, but also from using intelligence through technology.<sup>327</sup>

Looking at this, it is therefore a "solemn Christian obligation, where possible, to seek not merely to distribute abundance but also to create it."<sup>328</sup> The next section will, therefore deal with the understanding of wealth in the Old Testament.

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<sup>325</sup> Ibid.

<sup>326</sup> Helen, Alford, OP., et al. 78-79.

<sup>327</sup> Pope John Paul II in his Encyclical Centesimus Annus talked a lot about the role of intelligence and organisation in creation of wealth and how the rich countries have taken advantage of it.

<sup>328</sup> Hellen, Alford, OP., et al. 79.

### ***3.3.2.2 Wealth: Biblical And Historical Underpinnings***

#### **3.3.2.2.1 Understanding Of Wealth In The Old Testament**

As a theological reflection, the first thing to be considered is the fact that in the Old Testament, wealth is not understood or conceived as an abstract concept; it is not the way a philosopher or a modern economist would conceive it. The Old Testament would rather speak about prosperity of a people or the fruitfulness of the land or about the rich man. Wealth in the Old Testament is understood generally “to be an abundance of the material things appropriate to human life. Absolutely considered, wealth is a good thing, but in a particular context or in the hands of the wicked it can be corrupting and the cause of great evil.”<sup>329</sup> From this understanding, wealth is both good and bad. There are four points to consider when dealing with wealth in the Old Testament.

##### ***3.3.2.2.1.1 The Garden Of Eden: A Place Of Abundance***

Understanding wealth in the Old Testament begins with the story of the Garden of Eden. To start with, the Garden of Eden is referred to as ‘paradise.’ The term ‘paradise’ denotes earthly abundance and wellbeing, which means that God intended it to be pleasant and delightful. And indeed the garden was a place of abundance, and the opposite of scarcity; it provided for the inhabitants all they needed materially. When wealth is simply understood as abundance, it can never be ‘malum in se’ or evil in itself. This is because it is part and parcel of the plan of God for creation.<sup>330</sup>

##### ***3.3.2.2.1.2 The Covenant Of God With Israel***

Another way to look at wealth in the Old Testament is by considering the Covenant that God made with the people of Israel. The covenant God had with the people of Israel was his initiative to restore friendship with humanity. Here Yahweh promised to lead his people to the ‘land flowing with milk and honey.’<sup>331</sup> This simply means

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<sup>329</sup> Ibid. 59.

<sup>330</sup> Cf. Ibid.

<sup>331</sup> Exodus 3:8.

leading them to a land of abundance, thereby restoring them to a position of prosperity.<sup>332</sup> This restoration goes back to the condition of abundance that people enjoyed in the Garden of Eden. Kennedy made the following conclusion:

*“Wealth (understood here as an abundance of the things required for a physically comfortable life) is held to be a good thing. The most obvious manifestation of divine favor is wealth, and one of the more obvious manifestations of divine power is that Yahweh is able to guarantee that wealth for His chosen people.”*<sup>333</sup>

Because of the covenant, there were conditions attached to the possession of wealth. Kennedy further explains this as follows:

*“The principle condition, under which a variety of others are subsumed, is fidelity to the covenant. This fidelity entails worship as well as upright personal and social conduct. As long as Israel remains faithful, the people possess the land, even against overwhelming powerful opponents. When Israel fails in fidelity, despite fidelity’s rewards, Yahweh eventually withdraws his support and protection. On such occasions, Israel is exposed to the harshness of the world and lapses into poverty, famine, and slavery.”*<sup>334</sup>

He goes on to say:

*“The message is unmistakable: fidelity to the covenant results in prosperity; infidelity results in the withdrawal of Yahweh’s favor and inevitable disaster. Neither poverty nor any other form of material scarcity is counted as good in the Old Testament. Prosperity, however, is good, but only relative so.”*<sup>335</sup>

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<sup>332</sup> Hellen, Alford, OP., et al. 59.

<sup>333</sup> Ibid. 60.

<sup>334</sup> Ibid.

<sup>335</sup> Ibid.

Wealth in the Old Testament was connected to the keeping of the laws of the covenant as fidelity to God.

### ***3.3.2.2.1.3 Pursuing Wealth For The Sake Of Security Is A Form Of Infidelity To Yahweh***

In the Old Testament, it is clear that the only security for both individuals and nation was fidelity to the covenant. It was only Yahweh who was capable of ensuring them prosperity and happiness. Seeking security in something else, be it in their prosperity as such or other gods, was tantamount to infidelity or idolatry.<sup>336</sup> For example, the prophet Hosea wrote about how Israel was moving away from God because of pursuing wealth: “Israel was a spreading vine; he brought forth fruit for himself. As his fruit increased, he built more altars; as his land prospered, he adorned his sacred stones. Their heart is deceitful, and now they must bear their guilt. The Lord will demolish their altars and destroy their sacred stones. Then they will say, ‘We have no king because we did not revere the Lord. But even if we had a king, what could he do for us?’ They make many promises, take false oaths and make agreements; therefore lawsuits spring up like poisonous weeds in a plowed field.”<sup>337</sup> Kennedy describes this situation as follows:

*“Their wealth in such cases, and there were many, corrupts them. Many who are thus corrupted turn to idolatry so as to be more like their pagan neighbors and trading partners. Others powerful in their lust for even greater wealth oppress and abuse the weak. Wealth, then, is a mixed blessing. For those who remain faithful to the covenant, it brings life and joy. For those not grounded in fidelity, it is likely to corrupt and to kill, and so we see in the later Wisdom literature a certain anxiety or apprehension about the possession of wealth. In such cases, wealth is not merely abundance, but also an excess of material good.”<sup>338</sup>*

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<sup>336</sup> See Prov 18:11; Sir 5:1-10; Hos 10:1-4.

<sup>337</sup> Hosea 10: 1-4.

<sup>338</sup> Hellen, Alford, OP., et al. 60.



Therefore, the people of Israel were asked to be careful with their wealth so that it could not lead to infidelity as idolatry and suppression of the weak.

#### ***3.3.2.2.1.4 Diligence And Industry Bring Prosperity To The Just***

On one hand it is emphasized that Yahweh is generous to those who are faithful, on the other hand it seems to suggest that Yahweh makes the works of his people fruitful. The book of Proverbs points out clearly that diligence leads to prosperity: “The lazy hand brings poverty; the diligent hand brings wealth.”<sup>339</sup> Again, the Proverbs say: “He who tends his land will have an abundance of bread, while he who chases illusions will have his fill of misery.”<sup>340</sup>

Therefore, in the Old Testament, diligence and industry were seen as sources of wealth. Kennedy makes this conclusion:

*“The concept of wealth in the Old Testament is a complicated one, and it undergoes some development from the earlier, historical books, through the prophets, to wisdom literature. In the historical books the wealth of the patriarchs and the kings is presented as a sign of divine favor and reward. Their fidelity, and the fidelity of the nation, is tested, found solid and strong, and rewarded with abundance and stable prosperity. The prophets still see Yahweh as the ultimate source of wealth; they call attention with great bitterness to the abusers, who accumulate the abundance of the nation in their hands. Rather than lead their people to general prosperity, they create poverty and misery in the midst of Yahweh’s abundance. The luxury they enjoy is an affront to Yahweh’s justice, an affront that will certainly be remedied in time. In contrast, the Wisdom literature focuses less on the condition of the nation and more on the situation of individuals.”<sup>341</sup>*

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<sup>339</sup> Prov. 10: 4. See also Prov. 14:23; 20: 13; 21: 5.

<sup>340</sup> Prov. 28: 19.

<sup>341</sup> Helen, Alford, OP., et al. 61.

Wealth was conceived as something that could promote wellbeing. It was also looked at as a gift to those who remained in fidelity to God. How was wealth understood in the New Testament?

### **3.3.2.2.2 Understanding Of Wealth In The New Testament**

In the New Testament, the natural and legitimate concern for material welfare that runs through out the Old Testament is largely set aside “in favor of an intensive focus on the orientation and behaviors that suit the Christian for the kingdom.”<sup>342</sup> In terms of recurring themes, three can be singled out.

#### ***3.3.2.2.2.1 God’s Providential Care***

The concern is first of all that Christians must seek their security in nothing else but in the providence that only God provides. This is made clear from the sermon on the mountain. We see here that Christians are advised to concentrate on heavenly treasure and not the earthly ones.<sup>343</sup>

Jesus clearly points out that no man can serve two masters – money and God, and he advises to seek first the kingdom of God.<sup>344</sup> There are other parables that expose the folly of putting security in wealth,<sup>345</sup> and this is what is said about the man in the parable who built for himself the new silo:

*“The gifted man should grow rich in the sight of God by being generous with, and attentive to, his neighbor. The new grain silo, to be built to contain the overabundance, symbolizes a man who rejects both his gifts as gifts and their giver as giver. This parable was introduced by Jesus with the moral: ‘Avoid greed (pleonexia) in all its forms. A man may be wealthy, but his possessions do not guarantee him life.’”<sup>346</sup>*

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<sup>342</sup> Ibid. 62.

<sup>343</sup> Cf. Mt. 6:19-20.

<sup>344</sup> Cf. Mt. 6:24.

<sup>345</sup> Cf. Lk. 12: 13 – 21.

<sup>346</sup> Helen, Alford, OP., et al. 91.

Kennedy describes pleonexia in the following way:

*“Pleonexia is a greek word indicating a passion for more of what one has. It connotes goods moving to the extreme of excess and thus needing to be curbed to the mean of industrious self-provision but with a view to others’ needs. The tragedy here is confusion: having more of what the wealth-generating gift can produce is confounded with the deeper meaning of one’s wealth.”<sup>347</sup>*

There are more other parables. For example, Jesus in Luke 12: 22-31 exhorts his listeners to trust in providence. Then the story of Lazarus and the rich man shows that Lazarus is rewarded (Lk. 16:19-31), although in the thereafter he was a poor man.

#### **3.3.2.2.2 Possessions Must Not Be Allowed To Become A Distraction**

The New Testament puts more emphasis on the kingdom of God. In the teaching of Jesus, this kingdom of heaven is actually more valuable than all wealth that one can have or find in this world. One clear example is the story of the rich man whom Jesus told to sell all his possessions in order to follow him: “Go and sell all that you possess and give the money to the poor and you will become the owner of a treasure in heaven.”<sup>348</sup> Hearing this suggestion from Jesus, the rich man was very distressed and disappointed. The text says that the man went away sad. And Jesus said the following as a way of teaching and making people aware of how riches could be a distraction: “Truly I say to you: it will be hard for one who is rich to enter this kingdom of heaven... it is easier for a camel to go through the eye of the needle than for the one who is rich to enter the kingdom of heaven.” The reaction of the rich man shows that wealth can become a distraction. To add more emphasis, Jesus even reminded all those listening to him that they could not be his disciples unless they set aside all they possessed.

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<sup>347</sup> Ibid. 60.

<sup>348</sup> Lk. 12: 13-21.

The lesson is that Christians must not permit possessions to be a distraction in any way. The Christians should not at any time be preoccupied with possessions; they should be ready to abandon wealth that distracts them from this dedication to the kingdom. Wealth is not condemned as such, but it is seen, as something that can be a danger to salvation.

### ***3.3.2.2.3 Wealth Must Be Used Well***

In the New Testament there is an understanding that wealth must be used well. The parable of the talents is one such example. The story in this parable is actually about the wise use of talents or money. When one looks closely at this story, there is no condemnation or criticism of the master for his wealth. On the contrary, there is praise for those servants who multiplied the talents or money at their disposal. They are commended because of their fruitful use of the money. The one who did not make use of the talent is condemned. And then Kennedy concluded it in this way:

*“From the passage such as these we may legitimately conclude that the goods of the earth maybe properly owned and enjoyed by followers of Christ, provided that such ownership and use is consistent with pursuit of the kingdom.”<sup>349</sup>*

What is consistent with pursuit of the kingdom is when wealth and private possessions are not used for one’s own aggrandizement, but for the benefit of the community. From the above statement, wealth in the New Testament was appreciated as follows:

*“Wealth can be one of the gifts, and there is no reason to believe that the authors of the New Testament thought that creating prosperity in the community would be a bad thing. On the contrary, we have reason to believe that the creation of value and prosperity was good for the community and to be commended among Christians, as long as it was*

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<sup>349</sup> Hellen, Alford, OP., et al. 63.

*properly used (to which end and proper use might include relieving the suffering of the poor). ”<sup>350</sup>*

Good use of wealth was one thing that was appreciated.

In the New Testament, people were advocated to trust in the providence of God and indeed not to let wealth be a distraction in their pursuit for the kingdom of God. At the same time, there was a call for people to make good use of wealth. The next section deals with wealth in the Patristic time.

### **3.3.2.2.3 Understanding Wealth In The Patristic Thinking**

The patristic period has enormous literature that is still to some extent extant. This spans several centuries of political, social, cultural and economic settings. In this period, there are many prominent church leaders whose convictions and teachings about wealth and its creation contributed a lot to the Social Teaching of the church up to today. Some of these prominent figures are: Clement of Alexandria (late 2<sup>nd</sup> century), Basil (330 AD – 379 AD), Ambrose (339 AD - 397), John Chrysostom (347 – 407), Jerome (342 – 420) and Augustine (354 – 430). The following are some of the broad common themes of this period.

#### ***3.3.2.2.3.1 Possessions And Talents Are Gifts From God***

When it comes to economic matters, one thing that comes out clearly is that all good things are actually gifts from God. That was the conviction and the foundation of common understanding of economic matters. From this thinking came the idea that God alone is the full owner of things and he alone may dispose of what he owns in any way he wishes. Human beings are not owners in the fullest sense; they can only own things contingently and temporarily. That means that they actually have a duty to dispose of them as God wishes, and not as they personally wish.

Connected to this thinking is the idea that God’s will is that all should share his gifts. As such no one should lack physical and material needs required for a decent human

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<sup>350</sup> Ibid.

living. Therefore, all those who possessed goods in abundance while others lacked the same goods were objectively sinful, and living in luxury at the expense of the poor was a scandal. John Chrysostom was very forceful on this issue.<sup>351</sup>

The early Church fathers acknowledged the legitimacy of private ownership. However, they insisted upon how limited that right was.

### ***3.3.2.2.3.2 The Pursuit Of Wealth Maybe A Danger To Salvation***

As noted already, salvation in the New Testament was considered to be more valuable than any material thing. This attitude continued in the patristic era. All Christians were admonished not to endanger the acquirement of this valuable thing known as salvation. A fundamental conviction at that time was that those who pursued wealth actually endangered their salvation. Hence those who were wealthy were advised to distance themselves from the possessions. They could do that by simply being prudent by way of using the possessions to alleviate the suffering of the poor.

Clement from Alexandria in his teaching on wealth actually admonished the wealthy to rejoice in their possessions for the reasons that they owned what they owned for the sake of those who were in need. In his elaboration, Clement contrasted two rich people: that one who was rich, but he used his wealth according to the will of God, and he never made himself a slave of his wealth. Then, the other one could not think of salvation, and he was so focused on wealth that salvation to him was nothing.

However, Clement acknowledged the necessity and importance of wealth for a decent human life. From this, one can say that for the church fathers like Clement, it was possible for a Christian to fulfill his vocation by acquiring material goods provided he made them available to others as well.

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<sup>351</sup> There is more information on John Chrysostom teaching on wealth and sharing in the following book: Justo L. González, *Faith and Wealth: A History of Early Christian Ideas on Origin, Significance, and Use of Money*, San Francisco 1990, 202ff.

The fathers taught that it was possible that wealth could create a false sense of security for some people. It could also lead to injustices due to its illusory power. In this line of thinking, John Chrysostom insisted that having great wealth was founded upon robbery and it consisted in robbery if the rich did not share with the poor.<sup>352</sup>

The main concern of the Church fathers about wealth, its use and distribution was to see to it that it was within the moral obligation as the passage below says:

*“The teaching of the fathers on private property and its use is therefore overwhelmingly concerned with the moral obligation to ensure that distribution of wealth was just, and that those who were wealthy accepted and fulfilled their social obligations. They did not concern themselves much with the ethical problems of production in industry or through trade and commerce, which is not surprising since the vast majority of people were engaged in agricultural pursuits. Where they did pay such attention, it was usually to warn of the moral dangers that such occupations presented for those engaged in them.”<sup>353</sup>*

The fathers warned of moral dangers, especially with trade. Rodger Charles had this to say:

*“Tertullian can be quoted as equip rating trade and avarice, and John Chrysostom as judging that the merchant wanted to be rich irrespective of the means used to that end. Jerome expressed the opinion that trade and fraud were one, while Augustine saw it as diverting man’s mind from true rest. Pope Leo I concluded that it was difficult for buyers and sellers not to fall into sin.”<sup>354</sup>*

It was always a fear that wealth, with regard to trade, would be a danger to salvation. However, although there was this negative attitude, the Christians saw “the ordinary

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<sup>352</sup> Cf. Charles, Avila, *Ownership: Early Christian Teaching*, Maryknoll, N.Y. 1983, 132.

<sup>353</sup> Rodger, Charles S.J., *Christian Social Witness and Teaching*, Vol. I., Leominster, Herfordshire 1998, 94.

<sup>354</sup> *Ibid.* 94-95.

forms of honest trade and industry...not only legitimate but necessary.”<sup>355</sup> For example, St. Clement of Alexandria said that it was not easy to do good to one’s neighbor if one did not possess anything.<sup>356</sup> This shows how necessary wealth was. Then for St. John Chrysostom, some people were supposed to own riches so that they could gain merit by nothing else, but by sharing with others. Wealth then was a good thing in the sense that it came from God in order for the needy to enjoy it also. In this sense, evil was seen in the immoderate attachment to possessions and also in the desire to hoard.<sup>357</sup> Seeing wealth as a positive thing, St. Basil the Great said it (wealth) was “like water that issues forth from the fountain: the greater the frequency with which it is drawn, the purer it is, while it becomes foul if the fountain remains unused.”<sup>358</sup> Later, Saint Gregory the Great, is reported to have said that the rich man “is only an administrator of what he possesses; giving what is required to the needy is a task that is to be performed with humility because the goods do not belong to the one who distributes them. He who retains riches only for himself is not innocent; giving to those in need means paying a debt.”<sup>359</sup>

The fathers, indeed, when they talked about wealth, they connected it to the plight of the poor and to salvation. Their attitude did not just end at condemning wealth; it went up to finding ways of redeeming it. Antony G. Percy, who wrote a book entitled “Entrepreneurship in the Catholic Tradition”, gave the summary of how the fathers of the Church dealt with the theme of wealth as follows:

*“References to entrepreneurial work are sparse but significant in the writings of the fathers. The fathers emphasize that all Christians are called to holiness, which is essentially identification with Jesus Christ. This takes place in and through one’s own occupation or profession (Cassian). No occupation is incompatible with this calling except those that are immoral (Augustine). Entrepreneurial work is*

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<sup>355</sup> Ibid. 95.

<sup>356</sup> Cf. Clement of Alexandria, Homily What Rich Man Will Be Saved? 13: PG 9, 618.

<sup>357</sup> Cf. Saint John Chrysostom, Homiliae XXI de Statuis ad Populum Antiochenum Habitaе, 2, 6-8: PG 49, 41-46.

<sup>358</sup> Pontifical Council for Justice and Peace, para. 329.

<sup>359</sup> Pontifical Council for Justice and Peace, para. 329. See also Saint Gregory the Great, Regula Pastoralis, 3, 21: PL 77, 87. Title of § 21.



*also viewed as sharing in the 'subduing of the earth.' Thus it is primarily understood within a theology of creation. The entrepreneur is thus called, like all Christians, to transform the world. He is called to perfect the work begun by God. In addition, all the natural resources of the earth and wealth that is subsequently generated (Basil) are a gift from God. With the gift of faith they should be directed to God as an offering (Damascus). With the incarnation, Christians now see that they are called to focus all their desires on the person of Jesus Christ. The fathers use the metaphor of the merchant and exchange to highlight the intensity and importance of this desire. The entrepreneur's work receives implicit affirmation. The work of the merchant intimates to Christians how they should pursue Christ. The entrepreneur is seen as a key figure in alleviating poverty and contributing to the common good (Basil and Chrysostom).''<sup>360</sup>*

The next section is about the understanding of wealth in the medieval and early Middle Ages.

#### **3.3.2.2.4 Understanding Of Wealth In The Medieval And Early Modern Age**

The era following the patristic period saw the development of monasteries. These monasteries were the basis for further development in future industrialization and commerce. The population was also growing, and this saw the need for establishment of not only centers of pilgrimage and piety, but also the establishment of markets and the encouragement of traffic and trade.<sup>361</sup> It is noticed here that due to market establishment and promotion of trade and commerce, wealth and its creation were becoming more and more prominent.

The reign of Charlemagne marks a high point in the history of this early middle ages. Charlemagne put a lot of effort in consolidating his kingdom, and because of this

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<sup>360</sup> Antony G. Percy, *Entrepreneurship in the Catholic Tradition*, Lanham 2010, 65.

<sup>361</sup> Cf. Rodger, Charles S.J., *Christian Social Witness and Teaching*, Vol. I., 108.

zeal, he extended Christendom. This is how Charles describes him: “His person and reign reveal the growing benefits of a new intelligent leadership born of the union between the classical, Christian and Germanic elements in Europe, which gave a sense of direction and purpose.”<sup>362</sup> Because of his sense of direction and purpose, a number of developments took place. There are a few of them to mention here: establishment of schools, systematization of a code of law: here the elements of the Roman law and that of the Frankish legal system were combined, introduction of new technologies and especially agricultural technologies. These significantly increased agricultural production.

More important to all this, is the provision of governance that Charlemagne brought in his reign. The church was geographically divided into archdioceses and dioceses. This helped to provide a degree of governance. It is understood that by this division in to archdioceses and dioceses, the church gained new appreciation. Kennedy describes it as follows:

*“In so doing it gained a new appreciation for the importance of material resources and activities of wealth creation and management. Increasingly during this period, the Church stimulated economic activities.”*<sup>363</sup>

Here the church appreciated material resources. Not only that, it supported wealth creation as well as wealth management. All this was done through the monasteries, which, actually, provided organization and leadership in commercial affairs. James Eugene Madden, C.S.J wrote an article about the Cistercians in the thirteenth century. In this article, he revealed that in some regions, the monks acted like bankers.<sup>364</sup>

In other very remote areas, the church provided warehouses for trade goods and it also ministered to travelling merchants. And then because the church grew and it

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<sup>362</sup> Ibid. 109.

<sup>363</sup> Hellen, Alford, OP., et al. 69.

<sup>364</sup> Cf. Sr. James Eugene Madden, C.S.J., “Business Monks, Banker Monks: The English Cistercians in the Thirteenth Century,” in *Catholic Historical Review* 49 (1963), 341 -364.

assumed international responsibilities, there was need for more or a larger income. Hence, the church introduced a variety of taxes, for example, on dioceses, monasteries, persons and other institutions.

Use of rent was also used as a way of raising income. Around this very time, and due to the need for revenues from agricultural operations, a number of towns started to arise and they eventually became centers of trade for the local and long distance traders. Hence, trade increased tremendously; this resulted also in increase in travel. The horizon expanded a lot – intellectual, scientific and commercial. Commerce, therefore, became the key to the growth of major cities, but more important to the increase in prosperity.

Consequently, theologians started taking interest in business activities and they came up with ethics of trade. For instance, Thomas Aquinas argued that it was legitimate for merchants to make profit.<sup>365</sup> Leo X argued also that if merchants did their work well and honestly, they could provide a legitimate service to the community.<sup>366</sup>

Around the lifetime of Thomas Aquinas (1224 – 1274), great positive change took place: founding of universities, growth of cities and building of cathedrals. Together with these developments, Catholicism was turning into a vibrant civilization. This vibrancy meant that the simple agriculture alone could not sustain the society. There was a need to have supply of goods to sustain this civilization. Therefore, commerce was a critical necessity in this situation, and it became more prominent than agriculture as an economic foundation of society. This simply means that a goal for a community was no longer self-sufficiency, but production for trade. At this time when commerce was booming, the church as an institution, was also gaining more prominence. Therefore, the Church was very much involved in the new society.

Back in the 15<sup>th</sup> century theologians already started to speculate about the moral legitimacy of commerce and trade. Already at that time, prominent theologians such

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<sup>365</sup> Cf. Thomas Aquinas, *Summa theologiae*, IIa - IIae, q. 77. It is important to clarify this: Aquinas “had reservations about the genuine value of commerce. He regarded it as necessary to repair defects in community rather than as a primary means to improve if end create wealth.”

<sup>366</sup> Cf. Hellen, Alford, OP., et al. 70.

as of St. Antonius (Bishop of Florence, 1389-1459) and St. Bernard of Siena (1380-1444) were convinced that it was possible to make commerce a redeemed and noble vocation and they showed in some detail the way Christian businessmen ought to conduct their business undertakings.<sup>367</sup>

Around this time, the church, through theologians produced an extensive doctrine on moral issues concerning business and political economy due to the fact that moral questions concerning business affairs always arose. The theologians gave responses to such questions, and these were usually in the context of treatises on justice because “the requirements of morality for business were understood to be the requirement of the virtue of justice.”<sup>368</sup>

In the central Middle Ages, self-sustaining economic growth began to happen. With it came a range of moral problems to the point where canonists and moral theologians had to guide the consciences of those facing moral problems) Moral theology and canon law being practical sciences, positioned themselves to respond to the questions asked by Christians who were facing new real-life situations. Because of the insights into the consciences of the people in these matters, the priests concerned learned to see the good in the market place, but also the bad. In that way moral theology developed accordingly.<sup>369</sup>

As mentioned already before, Thomas Aquinas, apart from being cautious about this matter, was also positive. He emphasized that profit “from trade was justifiable if it was for a good purpose. Trading for profit ‘has about it a certain debasement’ but a man ‘may intend a moderate gain which he seeks to acquire by trading, for advantage... lest his country lack the necessities of life’ – a gain which is a payment for his labor.”<sup>370</sup> Following the same, Rodger Charles describes the position of Thomas Aquinas in the following way:

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<sup>367</sup> Robert Kennedy quoted this from the following book: Raymond de Roover, *San Bernardino of Sienna and Saint Antonio of Florence*, Boston 1967.

<sup>368</sup> Robert G. Kennedy in Hellen, Alford, OP., Charles M.A. Clark, S.A. Cortright and Michael J. Naughton, eds., *Rediscovering Abundance: Interdisciplinary Essays on Wealth, Income, and their Distribution in the Catholic Social Tradition*, Notre Dame, Indiana 2006, 71.

<sup>369</sup> Cf. Rodger, Charles S.J., *Christian Social Witness and Teaching*, Vol. I., 195-196.

<sup>370</sup> *Ibid.* 198.

*“Thomas, quoting Augustine, had pointed out that the evil practices of some traders could not be made the basis of a condemnation of their craft. Good men with the right values could play it honestly, and since there was need for their services, they, with the help of the authorities, could set the tone.”<sup>371</sup>*

At the time of Thomas, the Church was actually at home with the developing economy. This was taken to be good in the sense that it was fulfilling God’s instruction to use the world for man’s purpose. As is expected, economic life was anticipated to be morally responsible.<sup>372</sup>

In a general way, the following can be said as important effects that transpired in this period:

Not only was the legitimacy of commerce as well as its role in increasing wealth in the nation and providing goods for the community recognized, but it was also acknowledged that commerce was actually an instrument of justice and a means of promoting the fellowship of human beings. Terms like business, trade or businessman or merchant were still synonymous.

As described, commerce improved a lot in this period of time and it moved to a new level of business, which meant large-scale manufacturing and enterprises as well as retailing.

This improvement in commerce resulted into the concentration of control of productive resources in the hands of very few people. As a result of this, the moral theologians had the view that having control of all these things meant having more responsibility too.

### **3.3.3 Papal Teaching On Wealth And Poverty Reduction**

Papal teaching here refers to views of the modern popes on wealth and wealth creation. Reflected theologically, these views can be expressed in three critical

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<sup>371</sup> Ibid.

<sup>372</sup> Cf. Ibid.

concepts: nature and purpose of human work, role and legitimacy of private property and nature of true human development.<sup>373</sup> The teaching on the free market and redistribution of wealth will be covered in its own section later in this paper.

### **3.3.3.1 The Nature and Purpose of Human work**

When talking of wealth and wealth creation, the popes start from the nature and purpose of human work. Work is seen as dignified and ordained by God. Through work, human beings collaborate with God as the Catechism of the Catholic Church says: “The sign of man's familiarity with God is that God places him in the garden. There he lives ‘to till it and keep it’. Work is not yet a burden, but rather the collaboration of man and woman with God in perfecting the visible creation.”<sup>374</sup> Here, it means that human beings do not only attempt to satisfy their own needs and desires; through work, they also endeavor to fulfill a command of God himself. The Compendium of the Social Doctrine of the Church regards work to have a place of honor, and that it is a source of riches in the following manner:

*“Work has a place of honor because it is a source of riches, or at least of the conditions for a decent life, and is, in principle, an effective instrument against poverty (cf. Pr 10:4).”<sup>375</sup>*

As a source of riches, work is, therefore, an instrument to use in fighting poverty.

In *Rerum Novarum*, Pope Leo XIII, who marks the beginning of modern papal social teaching, begins by looking at the reason and motive for work. He mentions two things: to obtain property and to hold it as a private possession. Here is the way he described it:

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<sup>373</sup> These ideas are based on articles written by Robert G. Kennedy. He is a professor of Catholic studies at St. Thomas University in Minnesota. His focus are Catholic studies, general management, business ethics, theology and philosophy. He contributed an article entitled „Wealth Creation within the Catholic Social Tradition“ in the book called *Recovering Abundance*. This book has been extensively cited in this work.

<sup>374</sup> Catechism of the Catholic Church, para. 378.

<sup>375</sup> Pontifical Council for Justice and Peace, para. 257.

*“When a man engages in remunerative labor, the very reason and motive of his work is to obtain property, and to hold it as his possession.”<sup>376</sup>*

In this teaching, there is a clear urge to possess property. According to this reasoning, possessing property and or obtaining property is a natural inclination of all human beings, and it is actually a natural right. The popes have been consistent and emphatic in defending this right.<sup>377</sup> In summarizing the teaching of John Paul II on the importance of work, Robert G. Kennedy put it in this way:

*“But work is more than simply a means to acquire property. Work is as natural to human kind as breathing and is an integral element of human dignity. As an image of the creator, the human person collaborates with him in developing the created order through his work.”<sup>378</sup>*

The modern popes teach that through human labor, progress can be made. This progress can lead to increment of general level of prosperity in the community as well as unfolding the rich resources that are embedded in the created order. And these are resources for addressing human needs.

Robert G. Kennedy furthers says: “Human work, then, is not merely directed to manipulating static and finite resources, but rather to expanding the potential of the material world to sustain human life more fully”<sup>379</sup> and quoting from Pope Paul VI: “by wresting nature’s secrets from her and finding a better application for her riches.”<sup>380</sup> By saying this, Pope Paul VI was referring to the fact that previously human work was mainly considered to be a matter of ‘harvesting resources from the earth.’ By ‘harvesting’, he means that it is not simply farming work, but there are other works too, like mining, which do aim at productivity through extracting

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<sup>376</sup> Pope Leo XIII, Encyclical Letter, *Rerum Novarum*, para. 4.

<sup>377</sup> Cf. QA 45; MA 43, 100ff; PT 21, GS 71, LE 13; CA 30.

<sup>378</sup> Robert G. Kennedy, „Wealth Creation within the Catholic Social Tradition“ in the book *Rediscovering Abundance*. See also *Laborem Exercens* 25.

<sup>379</sup> Robert G. Kennedy in Hellen, Alford, OP., et al. 73.

<sup>380</sup> Pope Paul VI, Encyclical Letter, *Populorum Progressio*, para. 25.

something of value from the natural world. Pope Paul VI and John Paul II see new possibilities.<sup>381</sup> However, by the twentieth century, the thinking changed. The Popes see in a clear manner that when properly applied, human intelligence greatly expands the possibilities for human fulfillment:

*“These possibilities for creating something new – possibilities both created by and constituted in technology and industrialization – bring new horizons to human work. They also create new roles and responsibilities, such as those of managers and entrepreneurs. The work of these people makes a positive contribution to the common good by increasing the prosperity of the community.”*<sup>382</sup>

Here it is seen that wealth and wealth creation are part of human work. There is a need to apply human intelligence to work in order to create wealth. All human work should aim at prosperity increase of the community. Hence, there is approval of wealth and wealth creation.

### **3.3.3.2 The Role and Legitimacy of Private Property**

The teaching or views of the popes on wealth and wealth creation is connected also to understanding the role and legitimacy of private property. It begins with the idea that individuals have a right to possess private property. This private property includes capital resources and productive equipment. That means, it is legitimate to possess property and to create wealth.

Pope Leo XIII set the pace for advocating for private property, and he went further in advocating for the law to favor ownership. He said:

*“The Law... should favor ownership, and its policy should be to induce as many as possible of the people to become owners.”*<sup>383</sup>

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<sup>381</sup> Cf. *Populorum Progressio*, para. 25; *Laborem exercens* para. 25; *Centesimus annus* para. 32.

<sup>382</sup> Hellen, Alford, OP., et al. 73.

<sup>383</sup> Quoted from James P. Bailey, *Rethinking Poverty*, Notre Dame, Indiana 2010, 27.



He gave the following reasons:

- a) There will be equal division of property and in his own words, he justified this by saying: “If working people can be encouraged to look forward to obtaining a share in the land, the result will be that the gulf between vast wealth and deep poverty will be bridged over, and the two orders will be brought nearer together.”<sup>384</sup>
- b) Private property will result in greater wealth: “Men always work harder and more readily when they work on that which is their own; may they learn to love the very soil which yields in response to the labor of their lands, not only food to eat, but an abundance of the good things for themselves and those that are dear to them.”<sup>385</sup>
- c) Private property leads to stability of a nation and increased patriotism,<sup>386</sup> and it also gives people hope for the future and that of the offspring.<sup>387</sup>

However, the popes note that endorsement to excessive wealth is not equivalent to endorsement of the right to private property, and they have a view that those who have significant amount of property or wealth “could not legitimately use or consume this property solely for their private benefit.”<sup>388</sup> In the mind of the popes, all property, regardless of what it is, is intended for the benefit of all – that is, for the benefit of the possessor and for the benefit of others. Therefore, this right to private property is not an absolute one. The role of wealth is to benefit all.

Pope Paul VI for example, stresses: “private property does not constitute for anyone an absolute and unconditioned right”<sup>389</sup> and the “right to private property must never be exercised to the detriment of the common good.”<sup>390</sup>

Paul VI also railed against extreme individualism and egoism coming from industrialization, despite the fact that he recognized the positive role it (industrialization) has played. He talked against that spirit in industrialization that asserts “profit as the key motive for economic progress, competition as the supreme

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<sup>384</sup> Pope Leo XIII, Encyclical Letter, *Rerum Novarum*, para. 47.

<sup>385</sup> *Ibid.*

<sup>386</sup> *Cf. Ibid.*

<sup>387</sup> *Cf. James P. Bailey, Rethinking Poverty, Notre Dame, Indiana 2010, 29.*

<sup>388</sup> Hellen, Alford, *OP.*, et al. 74.

<sup>389</sup> James P. Bailey, 23.

<sup>390</sup> *Ibid.* 35. The phrase is again from the Encyclical, *Populorum progressio*, para.23.

law of economics, and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social obligation.”<sup>391</sup> Paul VI, instead, emphasized that persons were not free to accumulate wealth far in excess of their needs. For him, and indeed other popes, the primary purpose of the institution of private property was to make possible an adequate level of resources for all persons. He insisted that the right of property was limited precisely because God intended the goods of the created order for everyone.<sup>392</sup>

John Paul II’s approach to private property as well as ownership is very innovative but at the same time, consistent with the earlier social teaching. He affirms and redefines ownership in the information age. First of all, like other popes before, he affirms “the natural character of the right to private property” by saying that private property has a “social mortgage.”<sup>393</sup> Therefore, private property should be oriented toward the common good.

In principle, the popes teach that any one may reasonably accumulate (or seek to accumulate) the resources required primarily to live out a properly discerned vocation. This could include financial resources as well as education, experiences, or whatever else is legitimately indispensable. However, when all of these vocational needs are satisfied, the popes insist that the Christians should use excess means to help in meeting the unmet needs of other people, especially, the less privileged.<sup>394</sup> This duty in charity concerns not only individuals, but nations as well.

For this reason, Paul VI and John Paul II have been particularly forceful in urging wealth nations to help the poor ones by forgoing unnecessary consumption.<sup>395</sup> On the personal level, the popes emphasize the virtue of solidarity. This entails a determination to resist the accumulation of resources beyond what is needed to fulfill

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<sup>391</sup> Ibid. Bailey quoted *Populorum progressio*, para. 26.

<sup>392</sup> Cf. Ibid.

<sup>393</sup> Ibid. 37.

<sup>394</sup> Cf. Pope Leo XIII, Encyclical Letter, *Rerum Novarum*, para. 88.

<sup>395</sup> Cf. *Populorum progressio*, para. 49, *Sollicitudo Rei Socialis* para. 7, *Centesimus annus*, para. 34.

one's vocational commitment. In this case, any excess should be used to meet the real needs of others, near or far.<sup>396</sup>

Rodger Charles S.J. described the role and legitimacy of private property in the modern teaching of the popes in following way:

*“Regarding the economy and the ethics of its functioning, the market economy is morally acceptable and Christians are free to invest money, own property, engage in trade and commerce, make loans and contracts, in the service of the needs of individuals and the community. The immoral business practices of entrepreneurs, exorbitant profits, fraud, Sunday labor and usury are condemned, as is the socialist attack on private property. On the relation between rich and poor, the alleviation of the suffering of the latter is on occasion said to be left to the charity of the well-to-do, and on occasion the need for justice is stressed. The church has a special duty to the poor, and the state is to be guided by the church’s teaching on its duty in this manner, especially through the support of intermediate institutions.”<sup>397</sup>*

The popes connect their teaching on wealth to private property. They also remind Christians of the just limits of ownership and they try to give guidance in the following way:

*“A more modern, and better way to think about the just limits to ownership is to consider the vocations of the person as well as the context of the society in which he lives. Parents for example, have a presumptive vocation and duty to care for their children and so they have a right to accumulate sufficient property to enable them to do so according to the reasonable standards of their society. This includes sufficient income to meet their children’s basic physical needs as well*

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<sup>396</sup> Cf. Hellen, Alford, OP., et al. 75.

<sup>397</sup> Roger, Charles S.J., Christian Social Witness and Teaching, Vol. I. 373.

*as to provide for their education, their participation in the culture and their entry into the world of work and adult responsibilities. The parents have a right to sufficient assets to enable them to provide for their own retirement and for other reasonable contingencies.*<sup>398</sup>

### **3.3.3.3 The Nature of True Human Development**

The views of the modern popes on wealth and wealth creation are connected to human development and it is a fundamental issue as far as Christian anthropology is concerned. For the popes, Christian anthropology ultimate human fulfillment is not to be seen or to be rooted in possession or experiences. This is what modern economics promote: ultimate human fulfillment is to be rooted in possession.

In the encyclicals, *Gaudium et Spes* and *Sollicitudo Rei Socialis* the popes put it clearly: “A man is more precious for what he is than for what he has.”<sup>399</sup> They put more emphasis on ‘being’ than on ‘having’. However, they say clearly again that ‘having’ is still important for a good human life: “having is indeed important but that it is subordinate to *being* must be properly understood.”<sup>400</sup>

Too often in society, the milestone against which development is measured is wealth generation or economic progress. Pope Paul VI in his encyclical *Populorum Progressio* reminded the world that although wealth creation was important, development was about people as human beings. He wanted to say that authentic development allowed all individuals to grow into the persons God intended them to be: “There is more to progress than economic growth. Genuine progress must be complete. No one can be left out. No part of any one can be left out.”<sup>401</sup>

The popes emphasize that human development should aim at holiness. Capturing the mind of the popes, Kennedy described it in this way:

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<sup>398</sup> Hellen, Alford, OP., et al. 69.

<sup>399</sup> *Gaudium et Spes*, para. 35 and *Sollicitudo Rei Socialis*, para. 28.

<sup>400</sup> Hellen, Alford, OP., et al. 75.

<sup>401</sup> Pope Paul VI, *Populorum Progressio*, para. 14.

*“Genuine human development, then, can only be understood by reference to its endpoint: holiness. Development, whether personal or civil, is not merely an accumulation of resources. Nations are not authentically developed when they have become wealthy, nor are materially poor people necessarily undeveloped. In the most fully sense, development has taken place when persons have become more truly human, which is to say more saintly. In the Christian tradition, development that increases material prosperity without enhancing personal holiness is false and defective.”<sup>402</sup>*

According to *Gaudium et Spes*, the will of God is to see that all men and women are saved. Not only are they saved; they are brought to share in the abundance of the love of God. This abundance is both spiritual and bodily.<sup>403</sup> Therefore, the teaching of the modern popes is in such a way that it encourages policies and indeed behaviors that aim at ensuring a complete sharing of bodily goods among the human family as much as possible,<sup>404</sup> although this must not be the salvation of souls.

So, the modern teaching of the popes connects wealth and wealth creation to their teaching on labor, private property and human development. The next section is about preferential option for the poor.

#### ***3.3.3.4 The Preferential Option For The Poor***

In the teaching on poverty and wealth, the Catholic Church emphasizes the option for the poor as a guiding principle. What is meant by option for the poor and where does it come from?

##### **3.3.3.4.1 What Is Meant By Preferential Option For The Poor?**

The preferential option for the poor is a principle in the Catholic Church, which says that God stands with the poor; therefore, the Church should also stand with the poor:

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<sup>402</sup> Hellen, Alford, OP., et al. 76.

<sup>403</sup> Cf. *Gaudium et spes*, para. 24.

<sup>404</sup> Cf. *Populorum progressio*, para. 43.

*“The ‘option for the poor’ means that Christians are called to look at the world from the perspective of those who are marginalized and to work in solidarity with them for justice. Standing with the poor, being present to the poor, seeing the world from the perspective of the poor, working with the poor, advocating for the poor, this is essential to being a follower of Christ. Christians stand with the poor because God stands with the poor.”<sup>405</sup>*

In the quotation above, option for the poor is actually seeing the world from the perspective of the marginalized. Donald Dorr, describes it further in the following way:

*“To make an option for the poor is to commit oneself to resisting the injustice, oppression, exploitation, and marginalization of people that permeate almost every aspect of public life. It is a commitment to transforming society into a place where human rights and the dignity of all are respected. This option, or choice, can be made by individuals or by communities or even by a whole church.”<sup>406</sup>*

From the above, this simply means that the needs of the poor should take priority over the wants of the rich; their participation as marginalized groups should also take priority over, what one can call, order preservation in a society which excludes them. Not only that, also freedom of those who are dominated should take priority over the liberty of the powerful.<sup>407</sup> William Byron, a Jesuit priest from the United States of America made the following comparison: “Any parent knows what preferential love means... the vulnerable three-year old child get preference over a more self-sufficient older sibling under certain circumstances. Let the toddler run out into the path of an oncoming automobile, and you will see the older child left to fend for himself or herself on the side walk, as the parent of both runs out to extend

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<sup>405</sup> <http://www.ts.mu.edu/readers/content/pdf/52/52.1/52.1.2.pdf>. Accessed on 07.06.2015.

<sup>406</sup> Dorr, Donal, Poor, Preferential Option for, in Dwyer J (ed.), *New Dictionary of Catholic Social Thought*, 755.

<sup>407</sup> This comes from Norbert J. Lohfink SJ in his book ,Option for the Poor’ quoted from the following website: <http://www.ts.mu.edu/readers/content/pdf/52/52.1/52.1.2.pdf>. Accessed on 07.06.2015.

preferential protection to the vulnerable child. So the modern Church is asking nothing unusual, unfair, or extraordinary when it call for preferential love of the poor and vulnerable.”<sup>408</sup>

### 3.3.3.4.2 Scriptural Basis

To start with, the concept of a preferential option for the poor is firmly rooted in the Bible. Its foundation is mainly based on the historical event of Exodus when God called to lead his people out of slavery and take them to a land of their own. God said: “I have heard the cry of my people and I see how they are being oppressed”<sup>409</sup> and he gave this command: “Go to Pharaoh and tell him that Yahweh says, ‘Let my people go.’”<sup>410</sup>

The Exodus was a stage for the people of Israel in which they shaped their social ethic. This also involved making a Covenant with God. This God’s Covenant with Israel depended on the way and the manner the society treated the widows, the orphans or the strangers.<sup>411</sup> It happened that after the people of Israel settled in their Promised Land, injustice and oppression became widespread, just like in Egypt. This time, the oppressor is not the Egyptian emperor, but those who became rich and powerful among the Israelites. As a result of this, God demanded for the laws of the land that would not only protect, but give redress to the poor, the indebted, the widows, the foreigners, the wild as well as domesticated animals, and even the earth itself.<sup>412</sup> God also, through the prophets protested against these injustices as well as the arrogance of those who became rich.<sup>413</sup> For instance, Isaiah called on the people of Israel to do good and to seek justice: “Wash yourselves; make yourselves clean; remove the evil of your doings before my eyes; cease to do evil, learn to do good; seek justice, rescue the oppressed; defend the orphan, plead for the widow.”<sup>414</sup>

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<sup>408</sup> John L. Allen Jr., *The Future Church*, New York 2009, 264.

<sup>409</sup> Exod 3:9.

<sup>410</sup> Exod 8:1.

<sup>411</sup> See Deut 16:11,12; Exodus 22:21-27; Isaiah 1:16,17; Jeremiah 7:5,6.

<sup>412</sup> See Lev 19:33; 25:10–16; Exod 15:12–15; 22:21; 23:11; Deut 23:12; 25:4.

<sup>413</sup> See Amos 2:6; 4:1; 5:12; Isa 3:14–15; 10:1–2; Jer 22:3.

<sup>414</sup> Isaiah 1: 16-17.

As far as the teaching about the poor is concerned, the New Testament builds on the Old Testament. Jesus presented himself as a bearer of the good news to the poor, and he said that he specifically came “to bring good news to the poor, to proclaim liberty to captives.”<sup>415</sup> One of the things Jesus said was that, the poor and the hungry were blessed by God.<sup>416</sup> Jesus had great concern for the outcasts of society, which included the lepers, the crippled, the sick and the public sinners like prostitutes and tax collectors. He reacted strongly against those who were imposing a heavy religious oppression on the poor people of Israel.<sup>417</sup>

In the Gospel according to Matthew, the last judgment has only one criterion for being saved: it is how one treated the most vulnerable and marginalized brothers and sisters in society.<sup>418</sup> All this shows the central place of the preferential option for the poor in the Bible.

#### **3.3.3.4.3 Historical Basis**

The Catholic Church has always showed concern for the poor throughout her history. However, the concept of option for the poor was popularized in the 1960s following the emergence of the liberation theology in Latin America. During the Medellin Bishops Conference in 1968, the bishops committed themselves to giving preference to the poorest by being in solidarity with them and helping them to become agents of their own development. At the 1979 Bishops Conference in Puebla, the expression “Preferential Option for the Poor” was introduced. Later on the Vatican accepted this phrase (Preferential Option for the Poor). Pope John Paul II clarified that it was not a ‘class option’ and “no one must be excluded,” in the sense that “the preferential option for the poor... is not an ideological option; neither is it a matter of letting oneself be trapped by a false theory of class struggle.”<sup>419</sup> It means that, this concept of preferential option should not be taken in the Marxist sense of struggle. As such, Donal Dorr explained what the term ‘the poor’ refers to. It refers first of all to “those

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<sup>415</sup> Luke 4:18–21.

<sup>416</sup> See Luke 6:20–21.

<sup>417</sup> Cf. Mt 15:1–5, 16; 23:16–24; Mark 2:23–3:6.

<sup>418</sup> Cf. Mt. 25: 30 – 46.

<sup>419</sup> Address to priests, religious, and laity, Mexico City, May 12, 1990, in *Osservatore Romano*, English ed., May 14, 1990, 3.



who are economically deprived, but it is by no means confined to them. It extends also to those who are deprived of fundamental political or cultural or religious rights. It applies to women as a whole, since they are victims of a long history of being treated as second-class humans, and even yet they suffer discrimination as women. The term... also applies to those who are the victims of racist attitudes or systems.”<sup>420</sup> Therefore, to make a preferential option is to work for the interest of the victims of injustice. Now it has become part of the principles of the Catholic Social Teaching. The Pontifical Council for Justice and Peace summarizes it as follows: “The Church's love for the poor is inspired by the Gospel of the Beatitudes, by the poverty of Jesus and by his attention to the poor. This love concerns material poverty and also the numerous forms of cultural and religious poverty.”<sup>421</sup> This commitment to the poor has become part of the Church’s life. Pope Benedict XVI described it as follows: “The preferential option for the poor is implicit in the Christological faith in the God who became poor for us, so as to enrich us with his poverty.”<sup>422</sup> Therefore, taking option for the poor is following what Jesus did.

### ***3.3.3.5 Free Market And Redistribution Of Wealth***

This section is about free market and redistribution of wealth according to the teaching of the Church. What does the church think of free market and what is her position on redistribution of wealth? The section will be divided into two parts: one part will deal with free market; the second part will be about redistribution of wealth.

#### **3.3.3.5.1 Free Market And Catholic Social Teaching**

To start with, let see what is meant by free market. Mary E. Hobgood wrote a book called, “Catholic Social Teaching and Economic Theory”<sup>423</sup>. In this book, she described what free market is. She said that it is, what some will refer to as, liberal or neoliberal economic theory. Free market is an economic theory that promotes the

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<sup>420</sup> Dorr, Donal, Poor, Preferential Option for, in Dwyer J (ed.), New Dictionary of Catholic Social Thought, Libronix Digital Library System.

<sup>421</sup> Pontifical Council for Justice and Peace, para. 184.

<sup>422</sup> Pope Benedict XVI, Address to the Bishops of Latin America, May 13, 2007.

<sup>423</sup> Hobgood, Mary E., Catholic Social Teaching and Economic Theory. Paradigm in Conflict, Philadelphia 1991, 15.

free agency of autonomous individuals. These individuals, autonomous as they are, seek their financial self-interest in the world. This world is presumed to function in a rational and harmonious way, if it is left to its own devices. The other assumption is that such structures like social, economic and political, function autonomously and they cannot discipline economic power. These assumptions support their definition of socioeconomic reality, and they concern human nature, as well as the nature of economic activity. The liberal understanding of human nature is that self-interested motives are the primary drives that inform human activity. When it comes to market place, these self-interest motives are understood as desires for more rather than less of any good or service. In other words, it means desire to maximize pleasure. People should be free of economic restrictions by the state in order to participate in market exchange and maximize consumption. Maximum consumption will significantly enhance human happiness, because creating and consuming wealth is what is most in harmony with basic human nature.<sup>424</sup> How does the Church look at free market?

In terms of free market and redistribution of wealth, the Catholic Church believes and teaches that economic society has a purpose. This purpose is to supply material needs of human beings in such a way that their spiritual, cultural, intellectual or indeed, moral life are not only strengthened but supported too. In a way, the economic society is firstly concerned with the material things. However, the manner and ways in which this is done should at all cost be in harmony with non-material needs of human beings.<sup>425</sup>

Looking at the fact that the purpose of the economy is to supply material needs of human beings, the Catholic Church upholds private enterprise. Rodger Charles summarizes this teaching in the following way:

*“The economic system must be based on private enterprise and be innovative, improving the economic agencies through which it works and which engine progress, meeting human needs through the market*

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<sup>424</sup> Ibid.

<sup>425</sup> Cf. Gaudium et Spes, para. 64.

*in accordance with its own methods and laws but also according to the moral law (RN 13, QA 41, PP 25, CA 31-32).<sup>426</sup>*

Just as it is stated above, one can say that the Catholic Church acknowledges free market, as a system that can meet human material needs. In comparing socialism or collectivism to capitalism (capitalism as equivalent to market economy), Pope John Paul II said the following: “... the historical experience of socialist countries has sadly demonstrated that collectivism does not do away with alienation but rather increases it, adding to it a lack of basic necessities and economic inefficiency.”<sup>427</sup>

With this, it is argued that socialism will not only allow alienation to persist, it will lead to economic inefficiency and it will not deliver basic necessities. Following the same argument, Pope Leo XIII had actually warned that socialism was going to deplete basic necessities and through it, the economy was not going to supply material needs. He argued in the following way:

*“The sources of wealth themselves would run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality about which they entertain pleasant dreams would be in reality the leveling down of all to a like condition of misery and degradation. Hence, it is clear that the main tenet of socialism, community of goods, must be utterly rejected, since it only injures those whom it would seem meant to benefit, is directly contrary to the natural rights of mankind, and would introduce confusion and disorder into the commonweal. The first and most fundamental principle, therefore, if one would undertake to alleviate the condition of the masses, must be the inviolability of private property. This being established, we proceed to show where the remedy sought for must be found.”<sup>428</sup>*

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<sup>426</sup> Rodger, Charles S.J., *Christian Social Witness and Teaching*, Vol.2, Hereforeshire 1998, 416.

<sup>427</sup> *Centesimus Annus*, para. 41.

<sup>428</sup> *Rerum Novarum*, para. 15.

From the above argument, Pope Leo XIII rejected socialism because he believed that the main tenet of it posed a danger to the inviolability of private property. Private property, according to this pope, was the most fundamental principle in alleviating the condition of masses. The Pontifical Council for Justice and Peace goes a step further by describing private property, as:

*“An essential element of an authentically social and democratic economic policy, and it is the guarantee of a correct social order. The Church's social doctrine requires that ownership of goods be equally accessible to all, so that all may become, at least in some measure, owners, and it excludes recourse to forms of “common and promiscuous dominion”.*<sup>429</sup>

Therefore, it is free market or indeed, capitalism that supports this principle fully.

And then on the question of the legitimacy of capitalism, if it recognizes the positive role of the market, Pope John Paul II argued in this way:

*“If by ‘capitalism’ is meant an economic system which recognizes the fundamental and positive role of business, the market, private property and the resulting responsibility for the means of production, as well as free human creativity in the economic sector, then the answer is certainly in the affirmative, even though it would perhaps be more appropriate to speak of a ‘business economy,’ ‘market economy’ or simply ‘free economy.’”*<sup>430</sup>

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<sup>429</sup> Pontifical Council for Justice and Peace, para. 176.

<sup>430</sup> Centesimus Annus, para. 42. It should be noted that the popes do not endorse everything about capitalism or free market. They say that this can only be legitimate if it is within moral law. That is why Pope John Paul even added the following: “But if by ‘capitalism’ is meant a system in which freedom in the economic sector is not circumscribed within a strong juridical framework which places it at the service of human freedom in its totality, and which sees it as a particular aspect of that freedom, the core of which is ethical and religious, then the reply is certainly negative.” See Centesimus Annus, para. 42.

Pope John Paul II is not endorsing capitalism as such; he even prefers to call it market economy or free economy or business economy instead of capitalism.<sup>431</sup> He recognizes the positive aspects of the modern business economy in this way: “The modern *business economy* has positive aspects. Its basis is human freedom exercised in the economic field, just as it is exercised in many other fields.”<sup>432</sup>

The pope is saying that the free market can only be legitimate if it is done according to the moral law. In the actual sense, the Catholic Church does not endorse capitalism or free market. To explain why, Roger Charles said:

*“Liberal capitalism was judged by the magisterium to have been defective in its understanding of the right of ownership of productive goods, and of the workings of exchange, market, price and profit, because it failed to accept that all these must work within the framework of objective moral law, embodied in just law by the State which has care of the common good.”*<sup>433</sup>

The position of the church actually rejects both capitalism and socialism because both miss an essential point concerning the moral good, as Roger Charles explains again:

*“Both liberal capitalism and Marxist socialism have been rejected by the church, not in the search for a soggy ‘middle way’ but because both had ignored the first way, the right way which she has always taught, namely, that the moral good of private ownership of productive goods depends on its personal and social aspects being rightly balanced.”*<sup>434</sup>

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<sup>431</sup> Cf. Anthony G. Percy, *Entrepreneurship in the Catholic Tradition*, Lanham 2010, 166. Percy gives more information concerning what John Paul II thought of business economy.

<sup>432</sup> Pope John Paul II, *Centesimus Annus*, para. 32.

<sup>433</sup> Rodger, Charles S.J., *Christian Social Witness and Teaching*, Vol.2, 424.

<sup>434</sup> *Ibid.*

In his encyclical *Caritas in Veritate*, Pope Benedict XVI makes it clear that believing in the autonomy of the economy to the point of shielding it from, what he calls, influences of a moral character, is destructive in nature, as he said:

*“The conviction that the economy must be autonomous, that it must be shielded from ‘influences of moral character has led man to abuse the economic process in a thoroughly destructive way.’”<sup>435</sup>*

In the same line of thought, Pope Francis, in the encyclical *Evangelii Gaudium*, said:

*“This imbalance (between the very rich minority and the rest) is the result of ideologies which defend the absolute autonomy of the market place and financial speculation... behind this attitude lurks a rejection of ethics and a rejection of God.”<sup>436</sup>*

According to Pope Francis, the belief in the autonomy of the market has led to the rejection of God and ethics.

Having said this, the magisterium supposes that the market economy is essential for human life. It believes that since a human being is a social animal, the social relationship in form of (economic) exchange is the foundation of economic activity, and that it is through this give-and-take that material and cultural needs of any society are met. The free market “serves to establish and maintain economic equilibrium in society. It is the agency by which the priority of human needs is established through fair competition, that is, competition in a market in which none of the parties concerned can exploit or be exploited by others.”<sup>437</sup> This free traffic in goods by exchange, as far as the teaching magisterium is concerned, is a fundamental human right and need.<sup>438</sup> Following this line of thinking, the teaching can be summarized in the following way:

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<sup>435</sup> Pope Benedict XVI, *Encyclical Caritas in Veritate*, para. 34.

<sup>436</sup> Pope Francis, *Encyclical Evangelii Gaudium*, para. 56 and 57.

<sup>437</sup> Rodger, Charles S.J., *Christian Social Witness and Teaching*, Vol. 2. 425.

<sup>438</sup> This though is mainly expressed in the teachings of John Paul II, especially in his encyclical *Centesimus Annus*. Rodger, Charles S.J., summarized it in this way: “Exchange of goods is part of society’s natural structure, and the whole pattern of exchanges constitute, ‘the market’, the central

*“The market, working in accord with the moral law, is then the most efficient instrument for utilizing economic resources and responding to human need for those who have money, but through out the world the majority, perhaps, do not have the opportunity to earn through meaningful and profitable work the purchasing power which gives them access to the market place (CA 33 -34). They must be helped to develop their skills so that they can enter it; there are also needs which are prior to it – adequate wages, social security and protection for wages and conditions; while profit has a legitimate and necessary role to play it must not be earned at the price of denying workers their dignity (CA 35).”<sup>439</sup>*

The call as seen above is that the market should always work in accordance with the moral law. On top of that, the market should embrace solidarity so that all those whom the market disadvantages, can have a fair share. At the same time, the magisterium shows confidence that if there are some good people in the market economy, evils associated with it can be corrected. Rodger Charles, in summarizing the catholic approach to free market economics, had this to say:

*“But since these institutions, working in accord with sound moral principles and good law, are essential if the economy is to provide properly for material and cultural needs of the people, the system could not be condemned out rightly; the magisterium therefore had confidence that men of good will could correct the evils of liberal capitalism.”<sup>440</sup>*

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institution of that economy of goods move to the place where demand and supply dictate.” See his book, *Christian Social Witness and Teaching*, Vol.2, Hereforeshire 1998, 425.

<sup>439</sup> Rodger, Charles S.J., *Christian Social Witness and Teaching*, Vol. 2. 426.

<sup>440</sup> Ibid. 424. Rodger Charles tries to explain that the market is not bad as such; it is a better way to satisfying the needs of society, as he says: “The market is a powerful society-forming force in directing the economy towards its end of meeting material and cultural requirements of the people. Through demand it conveys the order of the consumer to the producer, and tells him what goods he will be able to sell at what prices.” He goes on to say: “The market as a whole then is a unity, whether it is territorial (local, regional, national) or organized by branches (retail supplies for the consumer or commodities for the wholesaler, e.g. cotton, copper, coffee, timber, etc.)” See the same book on pages 425 -426.

He goes on to say:

*“The system is not to be condemned in itself; it is not of its own nature vicious, but it violates right order when it scorns the human dignity of the workers, the social character of economic activity, social justice itself and the common good (QA 101) and it needs adjusting according to the norms of right order.”<sup>441</sup>*

The message is that free market should not in itself be condemned because it is not vicious in terms of its own nature, but it violates right order in many instances, especially when it scorns the common good. In this kind of thinking, Pope John Paul II went on to describe the free market as “the most efficient instrument for utilizing resources and effectively responding to needs”.<sup>442</sup> The Catholic Church does not only view the free market as the most efficient and irreplaceable instrument for regulating the inner workings of the economic system in as far as effective utilization and responding to needs are concerned, she also sees it as an institution of social importance that has shown historically that it is capable of initiating and sustaining economic development for a long period of time. As a result of this, the Church social doctrine appreciates the secure advantages that the free market mechanisms offer.<sup>443</sup> Therefore, the position of the Church is as follows:

*“The market takes on a significant social function in contemporary society, therefore it is important to identify its most positive potentials and to create the conditions that allow them to be put concretely into effect.”<sup>444</sup>*

To add on that:

*“The Church's social doctrine, while recognizing the market as an irreplaceable instrument for regulating the inner workings of the economic system, points out the need for it to be firmly rooted in its*

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<sup>441</sup> Ibid. 425.

<sup>442</sup> Pontifical Commission for Justice and Peace, para. 347.

<sup>443</sup> Cf. Ibid.

<sup>444</sup> Ibid. para. 350.



*ethical objectives, which ensure and at the same time suitably circumscribe the space within which it can operate autonomously.*<sup>445</sup>

However, Angus Sibley gives the position of the Catholic Social Teaching in his book entitled, *Catholic Economics*. He points out that the Catholic Church:

*“radically challenges orthodox economic thought and practice. It explains what is wrong with the exaggerated individualism of our times; how this leads to economic behavior based narrowly on self-interest and heedless of the common good. It condemns one of the worst errors of standard economic thought: the tendency to treat labor as just another commodity to be bought and sold in the market. It shows up the amoral character of modern economics: the view that we must blindly pursue economic efficiency, whether or not this means doing what is morally acceptable. It takes issue with the conventional view that we have to pursue endless economic growth, even though our consumption of the earth resources is already running at unsustainable levels. And it proposes a higher understanding of human freedom than the ‘negative freedom’ promoted by orthodox economists.”*<sup>446</sup>

In the same line of thought, Rodger Charles gives the church position on the legitimate end of economic activity as well as free market as follows:

*“Satisfying material needs and wants, by using means which degrade or dehumanize human beings, can never be a legitimate end of economic activity. What constitute a legitimate material end or means varies according to cultural factors and the stage of development of*

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<sup>445</sup> Ibid. para. 349.

<sup>446</sup> Angus, Sibley, *Catholic Economics: Alternatives to the Jungle*, 2015, ebook Kindle edition 2015, loc. 54-58.

*a people, but what is good for a truly human existence must be the norm in all cultures and circumstances.*"<sup>447</sup>

He goes on to say:

*"Excessive dependence on goods of any kind; consumerism, which means they become an end in themselves; having, for the sake of having instead of having for reasonable use generously interpreted, demeans human nature. Needs and wants must also be satisfied in a manner which is socially responsible; to want to satisfy my own requirements while ignoring the legitimate needs of others, for example by paying those who supply me less than is just, is disordered."*<sup>448</sup>

There is a call that the free market economy cannot be conducted in a vacuum. Therefore, there is a need for some intervention, and it is the state that can do that job. The Catechism of the Catholic Church says: "The activity of a market economy cannot be conducted in an institutional, juridical or political vacuum. On the contrary, it presupposes sure guarantees of individual freedom and private property, as well as a stable currency and efficient public services. Hence the principal task of the state is to guarantee this security, so that those who work and produce can enjoy the fruits of their labors and thus feel encouraged to work efficiently and honestly..."<sup>449</sup> Pope John Paul II came out forcefully on the role of the state in the free market. He said the following:

*"The State, however, has the task of determining the juridical framework within which economic affairs are to be conducted, and thus of safeguarding the prerequisites of a free economy, which presumes a certain equality between the parties, such that one party*

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<sup>447</sup> Rodger, Charles S.J., *Christian Social Witness and Teaching*, Vol.2, 416.

<sup>448</sup> *Ibid.*

<sup>449</sup> Catechism of the Catholic Church, para. 2431.

would not be so powerful as practically to reduce the other to subservience.”<sup>450</sup>

He went further to say:

*“The State must contribute to the achievement of ... [unemployment support, adequate wage levels, human working conditions] both directly and indirectly. Indirectly and according to the principle of subsidiarity, by creating favorable conditions for the free exercise of economic activity.... Directly and according to the principle of solidarity, by defending the weakest, by placing certain limits on the autonomy of the parties who determine working conditions, and by ensuring in every case the necessary minimum support for the unemployed worker.”*<sup>451</sup>

The position of the Magisterium is that there should be limits on the free market. It is the state that can play that role of limiting the excesses of the free market. In his book, Philip Booth gave a description of the Catholic Church teaching on moral matter, including that of business. He said:

*“The Catholic social tradition is an integral element of the Church’s teaching on moral matters. Its concern with the societies in which people live and work and pursue holiness is a legitimate part of its mission to continue the work of Christ. One major thrust of this tradition is a project to describe the nature of a good society and help people in particular places and particular times to bring that good society into being. Within this tradition the practice of business has a place. Good businesses address genuine human needs directly and form communities of work in which investors and employees can use their resources, their talents and their energies to support human beings. Good businesses also make vital contributions to the common*

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<sup>450</sup> Pope John Paul II, *Centesimus Annus*, para.15.

<sup>451</sup> *Ibid.*

*good of the societies in which they operate by creating wealth, by providing opportunities for good work and by making efficient use of the resources of the community.*"<sup>452</sup>

This means that the Church has an important role to carry forward her own mission and to make societies better by helping people to understand how business, not only contributes to individual wellbeing, but to the common good too. To do this more effectively, in practice, the Church also needs to learn from economics about the obstacles and the practical means for supporting healthy businesses.<sup>453</sup>

In conclusion, the Catholic Social teaching appreciates the role the free market plays in society. However, it places the free market in the moral order.

### **3.3.3.5.2 Redistribution Of Wealth And Catholic Social Teaching**

This section will discuss the topic of redistribution of wealth in the social doctrine of the Catholic Church, but in relation to a free market economy. To help us discuss this point, let us start from the following: in the free market economic theory, there is what one refers to as *'Equity-efficiency trade off'*. It is a concept that originated from a man called Arthur Okun. It says: "any deliberate public policy aimed at redistributing income in the interest of equality must result in further inefficiency, that is, every dollar transferred from someone richer to someone poorer will increase the recipient's income by less than a dollar."<sup>454</sup> The meaning is that, there is no way the poor will receive all the money that will be taken from the rich because of inefficiency and other things like corruption. To explain this point, Okun used the following metaphor: "The money must be carried from the rich to the poor in a leaky bucket. Some of it will disappear in transit, so the poor will not receive all the money that is taken from the rich."<sup>455</sup> He said that there would always be spillage on way: "Spillage, that is, inefficiency is inevitable and results in reduced levels of total income as well as in inefficient use of resources."<sup>456</sup> This kind of thinking is based

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<sup>452</sup> Philip, Booth, Catholic Social Teaching and the Market Economy, London 2007, 189.

<sup>453</sup> Cf. Ibid.

<sup>454</sup> Hellen, Alford, OP., et al. 178.

<sup>455</sup> Arthur, Okun, Equity and Efficiency, the Big Tradeoff, Washington, D.C. 1975, 91.

<sup>456</sup> Hellen, Alford, OP., et al. 178.

on the premise that, kind of, justifies inequality for the sake of efficiency; it actually claims that large-scale inequality is necessary because it supplies a fund of capital wealth. Charles M.A. Clark describes this as follows:

*“It rests on the premise that wealth inequality is necessary to promote larger accumulation of capital. Only those who need not consume all their economic resources here and now are able to devote some portion to future production. The rich are, of course, those who have resources for discretionary use: the richer they are, the greater their resources and the wider their discretion. Thus, a large-scale inequality supplies a fund of capital wealth, concentrated in the hands of a few, and so available for capital-intensive or large-scale uses.”*<sup>457</sup>

He goes on to state that the proponents of this idea of shunning redistribution of wealth believe that dividing wealth will hinder larger production in industries:

*“relative evenly divided wealth, realized as many small surpluses, will typically support only small-scale production, not the larger production units characteristic of industrial capitalism.”*<sup>458</sup>

Therefore, the proponent of this idea say this: “If market economies are to operate efficiently, they must generate a certain level of income inequality, since markets must offer higher incomes to secure rare skills, elaborate education, or a high-risk investors or entrepreneurs, and so on.”<sup>459</sup>

Counteracting this kind of thinking raises this question: How far should we prefer efficiency to equality? Therefore, the Catholic social doctrine here is unequivocal:

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<sup>457</sup> Ibid.

<sup>458</sup> Ibid.

<sup>459</sup> Ibid.

*“one can not prefer efficiency to equality where prevailing inequalities are a barrier to participation – economic, social, political – on the part of everyone, especially the poor.”<sup>460</sup>*

That means:

*“economies must be regulated by distributive justice – that is, they must make the means of human sustenance and development...available to all.”<sup>461</sup>*

Therefore,

*“where the right to participation is in question, appeal to efficiency can not trump the imperative to pursue equality to the point of distributive equity, for preferring efficiency would amount to inverting means and ends.”<sup>462</sup>*

Pope Francis refers to such an economy as, one, which kills:

*“Just as the commandment ‘Thou shalt not kill’ sets a clear limit in order to safeguard the value of human life, today we also have to say ‘thou shalt not’ to an economy of exclusion and inequality. Such an economy kills.”<sup>463</sup>*

The Catholic Church stands for the redistribution of wealth, despite the calls for efficiency in the free market economic theory.

### **3.3.3.5.2.1 A Body Of Thought On Wealth Distribution**

A body of thought on wealth distribution is wide spread in fundamental texts of Christian faith. It is actually a central theme in Catholic social doctrine.

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<sup>460</sup> Ibid. 179.

<sup>461</sup> Ibid.

<sup>462</sup> Ibid.

<sup>463</sup> Pope Francis, Encyclical Letter Evangelii Gaudium, para. 53.

From the biblical point of view, sharing the goods of the earth with those in need forms or is the central focus. The idea is that since all good things come from God, they also ultimately belong to him. To start with, the Old Testament emphasizes the fundamental point that all the bounty of the earth is not anything else, but a gift from God, and it is for all human beings. In this line of thinking those who are rich have a duty to share with the poor simply because all human beings come from God; they all have a share in the abundance that comes from God; in short, they have a right to share in the abundance. At the center of all this is the fact that “the overall thrust of the biblical texts on wealth distribution is to ensure that the poor and the needy have enough to live on and can therefore share in God’s abundance.”<sup>464</sup>

The prophets often stood up to condemn the wealthy when they did not share with the poor. Jesus is known to have told a parable of the rich man and Lazarus where the rich man, because of his lack of concern for the poor Lazarus, ended up in the fiery torment of hell.<sup>465</sup> Apart from the biblical texts, there is a demonstration of a deep concern for the importance of a just distribution of wealth in the teaching of the Church fathers, the medieval scholastics as well as the renaissance theologians.

The nineteenth century social reformers as well as the twentieth century social teaching, including the works of the liberation theologians, like Leonardo Boff, added a strong voice to this theme.

### **3.3.3.5.2.2 Papal Teaching On Wealth Redistribution**

The social doctrine of the Church, through the Pontifical Council for Justice and Peace clearly states: “*Wealth exists to be shared.*”<sup>466</sup> And the Council goes on to describe what the principle of the universal destination of goods is supposed to be in concrete practice to avoid misgivings:

*“Putting the principal of the universal destination of goods into concrete practice, according to the different cultural and social*

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<sup>464</sup> Helen, Alford, OP., et al. 157.

<sup>465</sup> Cf. Lk. 16:19-31.

<sup>466</sup> Pontifical Council for Justice and Peace, para. 328.

*contexts, means that methods, limits and objects must be precisely defined.*"<sup>467</sup>

It goes on to clarify what universal destination and utilization of goods means, what it does not mean and what is required so that order prevails:

*"Universal destination and utilization of goods do not mean that everything is at the disposal of each person or of all people, or that the same object may be useful or belong to each person or all people. If it is true that everyone is born with the right to use the goods of the earth, it is likewise true that, in order to ensure that this right is exercised in an equitable and orderly fashion, regulated interventions are necessary, interventions that are the result of national and international agreements, and a juridical order that adjudicates and specifies the exercise of this right."*<sup>468</sup>

And when Pope Francis met the United Nations Secretary General in Rome, he said the following things concerning wealth distribution: "A more equal form of economic progress can be achieved through 'the legitimate redistribution of economic benefits by the state, as well as indispensable cooperation between the private sector and civil society.'"<sup>469</sup> In the same line of thought, the Pontifical Council for Justice and Peace had this to say:

*"The principle of the universal destination of goods is an invitation to develop an economic vision inspired by moral values that permit people not to lose sight of the origin or purpose of these goods, so as to bring about a world of fairness and solidarity, in which the creation of wealth can take on a positive function. Wealth, in effect, presents this possibility in the many different forms in which it can find expression as the result of a process of production that works*

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<sup>467</sup> Ibid. para. 173.

<sup>468</sup> Ibid.

<sup>469</sup> <http://ijr.com/2014/05/136935-pope-francis-calls-legitimate-redistribution-wealth-state/>. Accessed on 29.09.2016.



*with the available technological and economic resources, both natural and derived. This result is guided by resourcefulness, planning and labour, and used as a means for promoting the well-being of all men and all peoples and for preventing their exclusion and exploitation.*<sup>470</sup>

The Magisterium of the Catholic Church believes that all persons have the universal right to use the goods of the earth. It bases this teaching on the principle of the universal destination of goods. This means that each person must have access to the means that makes it possible for him/her to attain full development. All should have the right to the common use of goods because this very right is the “first principle of the whole ethical and social order.”<sup>471</sup> The Church says that this right is a natural right in the sense that it is inscribed in human nature; it is not merely a positive right that is connected with changing historical circumstances, but it is an inherent right that is innate in every individual person. Since it is innate in every person, it has priority with regard to, not only any human intervention concerning goods or to any legal system concerning the same, but to any economic or social system or method too.<sup>472</sup> Pope Paul VI said that this principle, the universal destination of goods, is so important that rights of property or free trade are to be subordinated to it. He said:

*“All other rights, whatever they may be, including the rights of property and free trade, are to be subordinated to this principle. They should in no way hinder it; in fact, they should actively facilitate its implementation. Redirecting these rights back to their original purpose must be regarded as an important and urgent social duty.”*<sup>473</sup>

It is clear from the Church’s point of view that the principle of Universal Destination of Goods supports redistribution of wealth and it gives guides on how that distribution should be.

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<sup>470</sup> Pontifical Council for Justice and Peace, para. 174.

<sup>471</sup> John Paul II, Encyclical Letter *Laborem Exercens*, para. 19.

<sup>472</sup> Cf. Pontifical Council for Justice and Peace, para. 172.

<sup>473</sup> Paul VI, Encyclical Letter *Populorum Progressio*, para. 22.

*“Goods, even when legitimately owned, always have a universal destination; any type of improper accumulation is immoral, because it openly contradicts the universal destination assigned to all goods by the Creator. Christian salvation is an integral liberation of man, which means being freed not only from need but also in respect to possessions. “For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith” (1 Tim 6:10). The Fathers of the Church insist more on the need for the conversion and transformation of the consciences of believers than on the need to change the social and political structures of their day. They call on those who work in the economic sphere and who possess goods to consider themselves administrators of the goods that God has entrusted to them.”<sup>474</sup>*

Finally the position is: “Riches fulfill their function of service to man when they are destined to produce benefits for others and for society.”<sup>475</sup> That means:

*“The universal destination of goods requires a common effort to obtain for every person and for all peoples the conditions necessary for integral development, so that everyone can contribute to making a more humane world, ‘in which each individual can give and receive, and in which the progress of some will no longer be an obstacle to the development of others, nor a pretext for their enslavement’ [367]. This principle corresponds to the call made unceasingly by the Gospel to people and societies of all times, tempted as they always are by the desire to possess, temptations which the Lord Jesus chose to undergo (cf. Mk 1:12-13; Mt 4:1-11; Lk 4:1-13) in order to teach us how to overcome them with his grace.”*

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<sup>474</sup> Pontifical Council for Justice and Peace, para.328.

<sup>475</sup> Ibid. para. 329.

Therefore, the Catholic Church believes that redistribution of wealth is an act of solidarity that should be encouraged, but in a proper and orderly fashion.

### **3.3.4 The Approach Of The Catholic Church: Point Of Departure And Strategies**

In search for ways of reducing poverty, the Catholic Church emphasizes the communitarian aspect – following the notion that “human flourishing must be worked out in community.”<sup>476</sup> Mary Jo Bane described it as follows: “the Catholic sensibility, a stance toward the world that at its best is hopeful rather than despairing, trusting rather than suspicious, more generous than prudent, more communitarian than individualistic.”<sup>477</sup> The fact that the Catholic Church is more communitarian than individualistic means that she discusses human fulfillment in terms of what is good for all human beings in a community: “complete social world-view: ‘the whole person’, ‘the true Good of humanity’.”<sup>478</sup> As a result, the Catholic Church emphasizes the common good tradition.

Instead of focusing on transforming the individual, the Catholic Church emphasizes social transformation, and through her social teaching, offers a value framework for characterizing the good society<sup>479</sup>. That is a society that facilitates the growth and fulfillment of human life as well as the rest of creation.<sup>480</sup> However, this does not at all mean that the Catholic Church does not demand individual transformation, but she focuses more on community transformation, and all that is for the good of the human person.

The Catholic Church says that what has disturbed everything is sin: “sin with its attendant alienation of the person from self, from God and from others, makes the achievement of prosperity arduous and necessitates a set of contingent goods –

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<sup>476</sup> Mary Jo Bane and Lawrence M. Mead, *op. cit.* loc. 258.

<sup>477</sup> *Ibid.* 236-237.

<sup>478</sup> Finn, Daniel K. (ed.), *The True Wealth of Nations*, *op. cit.* 38.

<sup>479</sup> This does not mean that the Catholic Church does not demand individual transformation, but it says that much focus is on community.

<sup>480</sup> Cf. Daniel, McDonald SJ (ed.), *Catholic Social Teaching in Global Perspective*, New York 2010, 63.

certain institutions and the virtues – which must be present for human fulfillment.”<sup>481</sup> She teaches that, “because of sin, descriptions of prosperity in a fallen world cannot be identical to descriptions of prosperity in the world to come.”<sup>482</sup> Sin has disturbed everything. This sin has to be conquered.

Therefore, the Catholic Church has delineated basic principles that provide a framework for thinking about real poverty reduction. These principles are benchmarks for the evaluation of institutions, both social and state, and all thinking and actions should, actually, be guided by these values as described before.<sup>483</sup>

Coming out of poverty in today’s economy to some extent depends on a thriving private sector. Private sector is as a result of a necessary condition when it comes to satisfying the principle of subsidiarity, “which holds that human needs should be met by those institutions and groups that are smallest in scale and closest to the individual that can meet those needs effectively.”<sup>484</sup> Therefore, the Church teaches that people should in the first place take responsibility for their own development by attending to social ills themselves and having the necessary resources to the extent that they do not have to neither rely nor wait for the government action.<sup>485</sup> That is why, the Church is very much in support of the right to private property. It does not end there. The Catholic Church goes further to say that every person should partake in the social, political and economic life of the community. This means that every person should be given the opportunity and means to participate. In the Old Testament, it meant having or being given a piece of land to be the principal source of livelihood to help households maintain their independence. Apart from participation, the Church calls for respect for the dignity and obligation of work – people need to have work ethics (embracing work as a divine gift and not toil) as St. Paul recommended <sup>486</sup>. She also calls on the community to provide meaningful employment, living wages as well as humane working conditions. However, she does not take this as the most important thing, in the following way: “Institutions

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<sup>481</sup> Finn, Daniel K. (ed.), *The True Wealth of Nations*, op. cit. 39-40.

<sup>482</sup> *Ibid.* 40.

<sup>483</sup> Cf. Ingeborg G. Gabriel, et. al. 196. See also 3.3.1.2. in this chapter.

<sup>484</sup> Mary Jo Bane and Lawrence M. Mead, op. cit. loc. 260.

<sup>485</sup> Cf. Pope Pius XI, *Quadragesimo Anno*, para 79.

<sup>486</sup> See St. Paul’s second letter to the Thessalonians 3:6-16.

such as private property and virtues such as fortitude are crucial to development in this world but will not be needed in the eschaton.”<sup>487</sup> Therefore, one should not lose the ultimate goal: eternal life.

The Catholic Church promotes a limited support for a market economy, with the condition that the government should intervene in the market basically to protect the interests of the poor. Support for the market economy is the acknowledgment of the importance of wealth and wealth creation, if poverty is to be reduced. The basic position of the Catholic Church on wealth is that material wealth is not really a negative one. But the wealth of the earth is God’s gift to all people; therefore, it must be seen as a means to sustain not only one’s personal and familial needs but also the needs of society. What the Catholic Church does not encourage is “accumulation of wealth as an end in itself or to make it an absolute purpose in life, depriving others the right to have legitimate access to economic goods and services.”<sup>488</sup>

What this means is that for whatever reason, if this accumulation of wealth pushes people to poverty and if it jeopardizes the common good, it ceases to be legitimate and it becomes morally unacceptable. It is in this sense that the Catholic Church is against any rigid capitalism or any economic system “which lacks the intervention of state authority that controls to some extent private ownership of big businesses and multinational companies which tend to control the country’s natural resources.”<sup>489</sup> In all this, the Catholic Church calls for responsibility.

Similar to what has been said above already, the Catholic Church encourages what she calls “safeguarding the environment.”<sup>490</sup> This is basically caring for the environment, as it is the common heritage for all human beings. She calls upon all to be aware of the ecological challenges, and indeed to take development in an integral manner. That is why Pope Francis recently made the appeal to all to see the protection of the environment, which he refers to as “our common home”<sup>491</sup> as an

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<sup>487</sup> Finn, Daniel K. (ed.), *The True Wealth of Nations*, op. cit. 40.

<sup>488</sup> Ballano, Vivencio. *The Catholic Social Teaching on the Purpose of Private Ownership and Business Enterprise: A Sociological Approach*, ebook Kindle edition 2016, Loc. 133-138.

<sup>489</sup> *Ibid.* Loc. 166-168.

<sup>490</sup> Pontifical Council for Justice and Peace, para. 451.

<sup>491</sup> Pope Francis, Encyclical Letter *Laudato Si*, para. 13.

urgent challenge by seeking a sustainable and integral development. Pope Francis has also a firm belief that humanity had the ability “to work together in building our common home.”<sup>492</sup>

This appeal shows the importance of working together and not the individualistic one, where each one does things for him/her self alone. For the Catholic Church, reducing poverty in a genuine way can only happen if all work together and in respect for the environment.

In order to guide people in society, the Catholic Church has developed a Social Teaching, which is a tradition peculiar to her. This tradition argues both for the well being of each individual as well as for a comprehensive understanding of social life. Comprehensive understanding of social life refers to the fact that all individuals are intimately related even in large social, economic and political institutions.<sup>493</sup>

There are four things to look at when considering prosperity or indeed poverty reduction from the catholic point of view.<sup>494</sup> The first thing is that people need material sufficiency. In simple terms, everyone should be able to satisfy his or her basic needs in a relatively easy way, without too much struggle and one should enjoy peace of mind knowing that he or she has ready access to material requirement necessary for continued existence.<sup>495</sup>

The second thing is that moral agency plays a pivotal role in a bid to bring about prosperity or poverty reduction in general. However, it is also true that human agency can debase human life and inflict harm; it can as well enhance life and be instrumental in unfolding God’s providence. In contrast to the claims that economic life is determined by laws of nature that are immutable and mechanical, the Catholic

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<sup>492</sup> Ibid.

<sup>493</sup> See section 3.3.1 of this work on the Catholic Social Tradition. Cf. Finn, Daniel K. (ed.), *The True Wealth of Nations: Catholic Social Thought and Economic Life*, Oxford 2010, 3.

<sup>494</sup> Cf. Finn, Daniel K. (ed.), *The True Wealth of Nations*, op. cit. 19-20.

<sup>495</sup> Cf. Ibid.

Church teaches that it is absolutely essential that in seeking prosperity, virtues and morally upright life should be upheld.<sup>496</sup>

The third thing is that material sufficiency, although it is very necessary, is not and can not be the ultimate end, but simply a means to the more important goal. This more important goal is resting in the Lord.

The fourth thing is that prosperity must include everyone. This is only possible if a community is imbued with such human values like truth, love, freedom and justice. Not only that, it should be a community where there is caring, compassion and sharing.

This ideal of a caring, compassionate and sharing community is something we will also find in the Prosperity Gospel of the Pentecostal Churches that is going to be described in the following section.

### **3.4 The Prosperity Gospel Of The Pentecostal Churches**

Mary Jo Bane and Lawrence M. Mead are two distinguished social scientists in the United States. Both are recognized for their expertise on poverty and the best ways to lift and empower the poor. Bane and Mead are committed and practicing Christians: While Bane as a Roman Catholic identifies herself with the Catholic Church's teaching on social justice and the economy,<sup>497</sup> Mead, a practicing protestant-evangelical Christian, is very much influenced by "that view of scripture that is personal rather than rooted in a church tradition."<sup>498</sup>

The Pew Forum<sup>499</sup> invited these two experts to a dialogue on the approach to poverty from the religious point of view, and it resulted into a book entitled "Lifting Up the

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<sup>496</sup> The Catholic bishops of Zambia emphasized this point in their pastoral letter entitled "Economics, Politics and Justice." This letter was issued on 23 July 1990. Chapter 4 of this paper has a long analysis of this pastoral letter.

<sup>497</sup> Cf. Mary Jo Bane, Lawrence M. Mead, loc. 128.

<sup>498</sup> Ibid. 167.

<sup>499</sup> Cf. "The Pew Research Center's Forum on Religion & Public Life, launched in 2001, seeks to promote a deeper understanding of issues at the intersection of religion and public affairs... The Pew Forum conducts surveys, demographic analyses and other social science research on important aspects of religion and public life in the U.S. and around the world. It also provides a neutral venue

Poor: A Dialogue on Religion, Poverty and Welfare Reform”. This book was built on the idea that “religion always has played and always will play an important role in American public life.”<sup>500</sup> The introduction in this book started with the following questions followed by an answer: “Do prophets have useful things to say to politicians about appropriate policies toward the poor? Do social scientists reveal truths about the causes of poverty? Can religious sensibilities clarify our thinking about poverty?”<sup>501</sup> It goes on to give the answer as follows. “To all these questions, the contributors of this volume answer Yes...The prophets have much to teach us about poverty... and they can even be informed by their religious sensibilities”<sup>502</sup> and the book goes on to mention that the two specialists make it clear that “engagement with religious traditions is indispensable to a searching debate about poverty”<sup>503</sup>, because “all of us agree that debates on public policy...are inevitably shaped by moral and religious commitments of individuals and communities.”<sup>504</sup>

The above description reminds us of one of the concerns of this paper that within the religious approach to poverty, there are differences between the points of view of the Catholics<sup>505</sup> and Protestants, especially the Pentecostals. In the first place, in both traditions poverty is considered as something to be avoided; economic improvement of one’s material condition is a legitimate goal that any person has in life. Nevertheless, Pentecostals and Catholics propose different approaches to the

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for discussions of timely issues through roundtables and briefings.” [www.pewforum.org](http://www.pewforum.org). Accessed on 12.11.2012.

<sup>500</sup> Mary Jo Bane, Lawrence M. Mead, loc. 86.

<sup>501</sup> Ibid. loc. 79.

<sup>502</sup> Ibid. loc. 79-81.

<sup>503</sup> Ibid. loc. 81.

<sup>504</sup> Ibid. loc. 86.

<sup>505</sup> The Catholic point of view is summarized by Mary Jo Bane as follows: „Catholic social teachings, like some secular philosophies, begin with a basic commitment to the equal dignity of all men and women as creatures of God; to the notion that human flourishing must be worked out in community; and to the proposition that all God’s gifts are to be used for the good of all humanity. They also articulate a special concern and love for the poor and the oppressed and a commitment to the promotion of justice. Other principles derive from the basic commitments; for example, basic human rights; the right to private property; concern for participation in governance; and limited support for a market economy, conditioned on the need for government intervention in the market to protect the interest of the poor and vulnerable. Catholic social teachings also articulate the concept of subsidiarity, which holds that human needs should be met by those institutions and groups that are smallest in scale and closest to the individual that can meet these needs effectively. To the great extent, these commitments can be and are articulated in secular language, reflecting the Catholic belief that God works through human reason.“ See Bane, Mead, loc. 260.



struggle for material improvement; they attribute a different meaning to it (struggle for material improvement) because they hold different normative and cognitive assumptions about poverty.<sup>506</sup> Therefore, this section will deal with the religious approach to poverty reduction from the Pentecostal movement called ‘Gospel of Prosperity’ point of view. Generally, this part of the paper will look on the approach of the Gospel of Prosperity to poverty reduction and wealth of creation. The section is divided into two main parts: The first is called understanding the Gospel of Prosperity. This section will cover such topics as the definition of Gospel of Prosperity, theology, history or origin and Gospel of Prosperity in the African context. The second is called the approach of the Gospel of Prosperity to poverty reduction and wealth creation. This subdivision will basically describe the practicality of this message as an alternative approach to poverty reduction from a religious point of view.

### **3.4.1 Understanding The Gospel Of Prosperity**

#### ***3.4.1.1 Definition: What Is The Gospel Of Prosperity?***

Arriving at a definite and precise definition of the Gospel of Prosperity is not easy because of its complexity, in the sense that although it is distinguishable as a religious and Pentecostal phenomenon, it is far from being monolithic. Firstly, it falls under the Protestant-evangelical movement, being a subdivision called Pentecostalism.<sup>507</sup> But Pentecostalism is in itself very diverse; it has branches with different theological orientations, different ecclesial traditions and indeed, different political sensibilities. Not every direction of Pentecostalism supports the teachings of the Gospel of Prosperity.

Because of this, what can help to understand this teaching is to identify the category of Pentecostalism in which it falls. In that case, then, there are three representative categories:

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<sup>506</sup> Cf. Cecilia Loreto, Mariz, *Coping With Poverty*, Philadelphia 1994, 69.

<sup>507</sup> Definitions, categorization and descriptions of Pentecostalism are found in: Stanley M. Burgess, Edward M. Van der Maas, *The New International Dictionary of Pentecostal and Charismatic Movements* (ed), Grand Rapids 2002, XIX.

- a. Classical Pentecostal, which is a tradition, composed of religious denominations, organizations and fellowships that sprung up in the post-Reconstruction era.<sup>508</sup> It can be traced back to Holiness fellowships organized in the 19<sup>th</sup> and 20<sup>th</sup> centuries and it includes the revivalist activities of Charles Parham and William Seymour.<sup>509</sup>
- b. Charismatic: This can be traced from World War II and it is characterized by an increased interest in spiritual gifts like glossolalia, healing and second baptism.<sup>510</sup>
- c. Neo-charismatic: This is a classification of independent congregations and fellowships that can be traced down to the final quarter of the 20<sup>th</sup> century. The Neo-Charismatic movement has a sub-section called Word of Faith, and Gospel of Prosperity falls under this Word of Faith category.<sup>511</sup>

It is important to remember that the classification into three groups does not mean that all fit neatly in one of these respective perspectives. There may be exceptions and these categories are far from being absolute or exhaustive. Actually, the teachings of the prosperity are found also in other groups that have been categorized. Having classified it, it is now possible to attempt to give some definitions that various people have tried to come up with.

According to Jonathan L. Walton, an assistant professor of Religious Studies at the University of California, Gospel of Prosperity, also known as Word of Faith, is a neo-charismatic movement of independent fellowships and congregations, or rather loosely organized fellowship of churches that have a teaching which places a lot of emphasis on positive confession and divinely ordained health and wealth. It is also known by other names such as: Word-Faith, Faith Formula Theology, Positive Confession Theology or simply Prosperity Theology.<sup>512</sup>

A statement on the prosperity gospel from Lausanne Theology Working Group, drafted by Rev. Dr. Chris Wright (chair, Lausanne Theology Working Group), edited

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<sup>508</sup> The term “Reconstruction Era” refers to the context of the history of the United States - 1861 to 1877. Post-Reconstruction is time after – that is 19<sup>th</sup> and 20<sup>th</sup> century.

<sup>509</sup> Cf. Stanley M. Burgess, Edward M. Van der Maas, *The New International Dictionary of Pentecostal and Charismatic Movements* (ed), Grand Rapids 2002, XIX.

<sup>510</sup> Cf. *Ibid.*

<sup>511</sup> Cf. *Ibid.*

<sup>512</sup> Cf. Jonathan L. Walton, *WATCH THIS! The Ethics and Aesthetics of Black Televangelism*, ebook Kindle edition, loc. 439 and 1746.

by Rev. Dr. John Azumah (member, Lausanne theology working group), in collaboration with Rev. Prof. Kwabena Asamoah-Gyadu (chair of the Akropong consultations) defined the gospel of prosperity in the following way:

*“We define prosperity gospel as the teaching that believers have a right to the blessings of health and wealth and that they can obtain these blessings through positive confessions of faith and the "sowing of seeds" through the faithful payments of tithes and offerings.”*<sup>513</sup>

Acknowledging how wide spread the teaching is the statement then says:

*“We recognize that prosperity teaching is a phenomenon that cuts across denominational barriers. Prosperity teaching can be found in varying degrees in mainstream Protestant, Pentecostal as well as Charismatic Churches.”*<sup>514</sup>

Paul Gifford, professor of the University of London, Department of the Study of Religion, who has done a lot of research on Pentecostalism in Africa, aptly summarizes the doctrine of prosperity gospel as follows: “According to the faith gospel, God has met all the needs of human beings in the suffering and death of Jesus Christ and every Christian should now share the victory of Christ over sin, sickness and poverty. A believer has a right to the blessings of health and wealth won by Christ and he/she can obtain these blessings by a positive confession of faith.”<sup>515</sup>

In Pentecostal theology, the reconciliation with God, also known as atonement, is extended to mean alleviation of all forms of sickness and poverty for the believers, sickness and poverty being seen as curses that are inflicted on people by all kinds of powers. These curses can be overcome by faith through positive confessions moral behavior and donations. This doctrine has certain important aspects:

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<sup>513</sup> <http://www.lausanne.org/en/documents/all/twg/1099-a-statement-on-the-prosperity-gospel.html>. Accessed on 22.04.2013.

<sup>514</sup> <http://www.lausanne.org/en/documents/all/twg/1099-a-statement-on-the-prosperity-gospel.html>. Accessed on 22.04.2013.

<sup>515</sup> Paul, Gifford, *African Christianity: Its Public Role*, Bloomington and Indianapolis 1998, 62.

a) it stresses a specific interpretation of the Bible. . It also emphasizes the importance of certain books in the Bible like the Book of Malachi,

b) the Bible is understood as a contract between God and human beings, whereby it is believed that God will fulfill his promises of prosperity (to people) if they (people) will have enough faith in him,

c) it is up to an act of faith of human beings to confess that these promises are true for God to honor them.<sup>516</sup>

In summary<sup>517</sup>, the Gospel of Prosperity is a Word of Faith Movement, which is actually a sub-culture within the larger world of Neo-charismatic Christianity. It is not a jurisdictional or hierarchical body to which member churches must be accountable. Based on a voluntary association style of organization, they join together in a relational community and this can be across the country and even internationally. They have interactions but purely on the basis of shared understanding and acceptance of the basic tenets of the faith message which is that “born-again Christians have direct access to the mind of God through scripture and that as long as they will apply the corresponding principles found in scripture, they

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<sup>516</sup> Ibid.

<sup>517</sup> Cf. Silvanus, Oluoch, *Concerning Prosperity Gospel: A Glimpse into one of the Popular Gospels of Today*, ebook Kindle edition, loc. 750. Silanus Oluoch in this book is very critical of the Gospel of Prosperity, but at one point he described it as follows: “As a subject already in existence the Christians who embraced it began coming to it slowly and realized it seemed to be working, revolutionizing the lives of those who subscribed to it. They then began reading their Bibles with that new mindset looking for every chapter and verse that could support those New Thought Theories. Those theories were not sinful in themselves and that encouraged more people to embrace them even though such formulations did not originate from the Bible per se; they were not central within the biblical doctrines then. But it did not take long before there appeared experts in that kind of gospel – an admixture of New Thought philosophies and Christian scriptures. Gradually people became fascinated with the health and wealth that this gospel seemed to portray as belonging to them. The new teaching then began to take form and shape becoming fixed and conventional. And as it continued to develop, it began to have tremendous positive effects on the thoughts and life outlooks of its adherents. Life itself was changing tremendously and people seemingly needed a spirituality that could meet their changing circumstances. This gospel therefore, made people feel deeply exhorted and significant, considering their old approach to Christianity dull and unsatisfactory. The new teaching brought excitement as Christians experienced a change in their notions towards wealth and for that reason, it gained popularity and pinnacled by the advent of Televangelism.”

can have divine health and material wealth in the present world in addition to heaven in the next.”<sup>518</sup> The next sub-division deals with the theology of this teaching.

#### ***3.4.1.2 Theology Of The Gospel Of Prosperity***<sup>519</sup>

The section on the definition of Prosperity Gospel gives already an insight into the theology of this teaching. This section goes further by stating what some scholars say are the orientations and origins of this theology. It will therefore look at the three core beliefs and practices of this doctrine. The Word of Faith proponents, according to Jonathan L. Walton, go back to the writings of St. Paul on visible and intelligible worlds, and basing on his teaching (St. Paul), they transform the conception of Plato of the two realms (visible and intelligible) into two levels of existence. The two levels are called lower and higher life.<sup>520</sup> The lower level is the earthly realm and the higher level is the heavenly one. The lower level is a realm where Satan has dominion; it is a realm of carnality or flesh. God dominates in the higher level. Creflo Dollar puts it in this way:

*“Humanity is born into the carnal world because of the sin of Adam, but relief in Jesus and appropriation of Scripture affords a way for persons to ascend to a higher level of existence. Here they are no longer bound to the laws of the carnal world, since the laws of nature no longer apply to the believer.”*<sup>521</sup>

Dollar here means that through faith in Jesus Christ, human beings are capable of reaching a higher level of existence where the laws of nature do not apply to them because they are believers. This justifies the occurrence of miracles in the lives of believers. This condition is referred to as a state of *metaphysical physicality*, and it says that being in sync with the Bible, which is the Word of God, affords persons a metaphysical existence in the physical realm. Dollar even goes further to claim that: “we are super human beings, possessing supernatural, creative power. We were

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<sup>518</sup> Milmon F. Harrison, *Righteous Riches, The Word of Faith Movement in Contemporary African American Religion*, New York 2005, 147.

<sup>519</sup> The descriptions given in the definition also form part of the theology of this gospel.

<sup>520</sup> Cf. Jonathan L. Walton, loc. 3120.

<sup>521</sup> Ibid. loc 3120-3128.

supernaturally created and are God-natured in spirit, soul and body.”<sup>522</sup> From this thinking that we become super human and God-natured in spirit, soul and body, come the three core beliefs and practices of the Prosperity Gospel as seen below.

#### **3.4.1.2.1 Knowing Who One Is In Christ: Christian Identity**

The first thing is for one to know who he or she is in Christ, and to claim this Christian identity. According to this teaching, a believer is supposed to live the higher Christian life. In order to do that, one must know who he or she is in Christ. That means, the true Christian life is based or depends on the “professed laws of the Scripture.”<sup>523</sup> In this sense, the adherents view the Bible as a contract between human beings and God. In this contract, God is already understood to be just and faithful. It is only up to the believer to open up his or her heart to this covenantal relationship if he or she wants to receive the promises from God.<sup>524</sup> Once one has ‘signed’ this contract with God, he or she will have a kind of faith that will allow him or her to practice spiritual and mystical authority and walk in divine favor. The result is that this person will have the “capacity to ‘name’ whatever one wants and ‘claim’ possession of it by faith.”<sup>525</sup> The idea here is that faith in Jesus helps one to walk in divine favor, hence having a possibility of prospering in life.

#### **3.4.1.2.2 Exercise Of Positive Confession**

The second core belief and practice is an act of positive confession. This is whereby one is required to be saying only positive things and avoid the negative ones.<sup>526</sup> It is like to “speak the same words about themselves that God has spoken about them in the Bible.”<sup>527</sup> In his own words, Jonathan L. Walton describes this situation as follows:

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<sup>522</sup> Ibid. loc 3128ff.

<sup>523</sup> Ibid. loc. 2053.

<sup>524</sup> This is a teaching according to Copeland and it is found in many of his books. See Kenneth Copeland, *The Laws of Prosperity*, Tulsa 1974.

<sup>525</sup> Jonathan L. Walton, loc. 2061.

<sup>526</sup> See Joel, Osteen, *Daily Reading From Your Best Life Now: 90 Devotions For Living At Your Full Potential*, London 2004.

<sup>527</sup> Milmon F. Harrison, 10. Jonathan L. Walton tries to explain this issue by quoting Milmon Harrison. See Walton loc. 2061.

*“The ‘Word of Faith’ name refers literally to the act of positive confession. The aim of such a pragmatic theological orientation is to bring into existence that which is believed by faith through the spoken word. Faith is a confession, and the power of faith is made manifest by the tongue. For this reason, believers are encouraged to speak only positively concerning their situation in life, regardless of what their circumstances maybe.”<sup>528</sup>*

For the believers, negative speech is actually lack of faith, and it is “resignation to one’s condition.”<sup>529</sup>

#### **3.4.1.2.3 Unlocking Prosperity**

The believer has to unlock prosperity, that is, to know who they are in Christ and then confess what God desires for them: divine health and wealth. This is the most recognizable trait of the Word of Faith movement. Walton describes it in the following way:

*“The Gospel of Prosperity affirms that God desires everyone to live a life of health and wealth. Faith teachings reject traditional notions of Jesus as poor. The Prosperity Gospel teaches that Jesus was financially prosperous and that he desires the same for all believers.”<sup>530</sup>*

Here, the idea is that anyone connected to God through Jesus should not and can not be poor. To justify this, this teaching does not want to depict Jesus as a poor person, and it goes on to claim that he was actually financially prosperous. The Gospel of Prosperity has two more characteristics that are worthy of note:

#### **3.4.1.2.4 The Capacity for Everyone to be Wealthy and Healthy**

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<sup>528</sup> Jonathan L. Walton, loc. 2061.

<sup>529</sup> Ibid. loc. 2070.

<sup>530</sup> Ibid. loc. 2070.

The teaching of the Gospel of Prosperity is very clear, first of all, that every individual has the capacity to be a millionaire and never at all to get sick. A Christian is to live a higher life, divine health as well as wealth being its fruits. Not only are these (health and wealth) fruits, they are actually synonymous with higher life. If that is the case, then, one's faith can be measured by prosperity for the reason that faith and prosperity are directly proportional.<sup>531</sup>

The follow-up to this is that to be poor or sick is, conversely, an indictment against one's faith in the Lord Jesus Christ: "People are locked in the world's system of poverty and illness because they are not clear on who they are in Christ."<sup>532</sup> This means that poverty or sickness is some sort of a curse, as Walton puts it clearly:

*"Poverty and illness are not social realities for individuals in Christ but a mind-set, a spiritual curse... Developing a poverty mentality is the negative consequence for Christians who fail to uphold their contractual agreement to God as set forth in Scripture."*<sup>533</sup>

According to this doctrine, the poor fail to uphold their contractual agreement to God. They do not know who they are in Christ. Kenneth Copeland is the one who popularized this kind of teaching. Therefore, he referred a lot to the scriptures, both Old and New Testaments.<sup>534</sup>

#### **3.4.1.2.5 The Capacity to Transcend the World's Systems**

Just like the capacity to be rich and healthy, the Gospel of Prosperity also teaches that through faith, the believers have the capacity to transcend the world's systems. "Through faith and positive confession" says Walton, "believers are able to reach a state of what I call *metaphysical physicality*. In other words, being properly in tune with the Word of God allows people to live a metaphysical existence in a physical

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<sup>531</sup> Cf. Ibid. loc. 2070-79.

<sup>532</sup> Ibid. loc. 2079.

<sup>533</sup> Ibid. loc. 2079.

<sup>534</sup> Cf. Kenneth, Copeland, *Managing God's Mutual Funds – Yours and His: Understanding True Prosperity*, Fort Worth 1996, 7.



world.”<sup>535</sup> But whereas Plato’s philosophical construction shows human beings as trapped in the allegorical cave of existence,”<sup>536</sup> Jesus extends a means of exiting the lower level of life and entering a higher life.<sup>537</sup> The conclusion to this way of thinking is as follows:

*“In this higher life people are no longer bound to the Laws of the carnal realm...Because through faith believers are able to reach a state of metaphysical physicality, Word of Faith congregations are not particularly concerned with social activism or community programs... Since Faith teachers interpret literally the biblical text that ‘as a man thinketh so is he’, social programs and resources cannot help people who are not ‘walking in their anointing.’”<sup>538</sup>*

In summary, the content of the Gospel of Prosperity is that Scripture does promise salvation of the soul; it promises also divine healing and material prosperity. The rationale behind this is Christ’s holistic ministry and other biblical stories of blessings, for example, Abraham or Joseph. The proponents of the Gospel of Prosperity are convinced that this kind of theologizing has economic consequences. It engenders hope in impoverished situations; it may motivate actions that could gradually overcome poverty.<sup>539</sup> The following section describes the history of this gospel.

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<sup>535</sup> Jonathan L. Walton, loc. 2079.

<sup>536</sup> Ibid. loc. 2088.

<sup>537</sup> Cf. Creflo A. Dollar, *The Color of Love: Understanding God’s Answer to Racism, Separation, and Division*, Tulsa 1997, 187-90.

<sup>538</sup> Jonathan L. Walton, loc. 2088.

<sup>539</sup> See Katherine, Attanasi, Amos, Jong (eds), *Pentecostalism and Prosperity: The Socio-Economics of the Global Charismatic Movement*, New York 2012, 17. Jong gives the following description of how the proponent of this Gospel appeal to Old Testament and also New Testament for support to their position: „Going back to the Old Testament, Prosperity advocates suggest that God not only called Abraham the ‚Father’ of God’s chosen and elect people but also blessed him abundantly in every way: socially, economically, and materially. Joseph’s many coloured robe foreshadowed his prosperity as second in command over the whole Egypt later in life. Job’s faithfulness was also rewarded not only with the full restoration of his health but also with double the prosperity that he had before his calamity... the Bible portrays God’s desire to bless his people with spiritual, physical, and material abundance.“ He goes on to say that “Jesus insisted that he came in order that others might enjoy abundant life (John 10:10), and he accepted the ministry of the more well-to-do. For example, many of his women disciples appear to have been materially and financially well endowed (Luke 8:3), and Jesus reception of their ministries indicates his endorsement of their affluence. Similarly, the earliest followers of Christ included home owners and relatively wealthy people such

### 3.4.1.3 Origin Of The Gospel Of Prosperity

The origin of this Word of Faith movement (later known as Gospel of Prosperity) is traced back to the turn of the 20<sup>th</sup> Century, and from the writings of Essek William Kenyon, popularly known as E.W. Kenyon. Kenyon, born in 1867; started to write books and through his literature he helped to construct the Word of Faith movement. Actually, what happened is that during that time, the industrial revolution was expanding, and the cultural atmosphere was not all that conducive. Although there was optimism, it was also a time of anxiety, greed and despair. This is the time cities were rising; there was rapid shift from an agrarian-based economy to that of industry. This shift shook the secure ground on which the middle-class people were standing. Industries brought a lot of frustrations in the day-to-day lives of the people. Therefore, this period is referred to as the “nervous Age.”<sup>540</sup> It was a situation of hope and anxiety at the same time. As a result, it was also a time to search for solutions, as a way of understanding the changing life. Walton describes what this situation was like:

*“A plethora of nervous ailments arose... In this context an abundance of metaphysical ideas concerning healing and cures were offered from both ‘cultic’ and more traditionally orthodox faith communities.”<sup>541</sup>*

Since it was a difficult period, metaphysical ideas became abundant. People were able to listen to what was being said as they looked for healing and cure.

Kenyon went to college of Oratory and it was there where he came into contact with things like Transcendentalism, Mind Science and generally, the philosophy of New Thought. These mind science philosophies provided “power to those feeling powerless amid social upheaval and security to those who confronted uncertainty.”<sup>542</sup> It is in this situation that Kenyon started to spread his ideas and he

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as Joseph (called Barnabas), Tabitha (also known as Dorcas), and Lydia, among others.” See *ibid*, 19.

<sup>540</sup> Jonathan L. Walton, loc 2123.

<sup>541</sup> *Ibid*.

<sup>542</sup> *Ibid*. loc. 2132.

provided the faith community “with the very thing the Good Witch Glenda afforded Dorothy in the Land of Oz, *simplicity*.”<sup>543</sup> According to his teaching, believers did not “need to follow the yellow brick road of doctrinal rigor and ecclesiastical catechism to a God of Wonder; instead, they already possessed within themselves the power to heal and prosper ... but by verbally professing the truth of that power.”<sup>544</sup> His aim was to make the teaching simple. As a result, he wanted to move away from ecclesiastical catechism and other doctrines and just to make people dwell on professing God’s power to heal.

Following the same line of thought, Kenyon wrote a book entitled “Two Kinds of Faith”. In one of the chapters called *Things that belong to us*, he encourages people to enjoy the rights of being in Christ. These rights include salvation, success and healing.<sup>545</sup> For example, when discussing the physical healing, he said:

*“The believer does not need to ask the Father to heal him when he is sick, because ‘surely he hath borne our sickness and carried our diseases; yet we did esteem him stricken, smitten of God and afflicted.’ God laid our disease on Jesus. Isaiah 53:10 states that it pleased Jehovah to make him sick with our sicknesses so that by his stripes we are healed. If we are healed then we do not need to pray for our healing. All we need to do is rebuke the enemy in Jesus’ name, order him to leave our bodies, and thank the father for perfect healing. It is so simple.”*<sup>546</sup>

Kenyon was spreading the idea that through Christ, the Christians have been healed. This Word of Faith started growing; others came in and some of them became more prominent, for example, the late Kenneth E. Hagin, who is today referred to as ‘Dad’ by many Word of Faith followers. Following after Kenyon, he produced many books and sound recordings that contained the teaching of this movement. These materials

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<sup>543</sup> Ibid.

<sup>544</sup> Ibid.

<sup>545</sup> Ibid.

<sup>546</sup> Essek William, Kenyon, *The Two Kinds of Faith: Faith’s Secret Revealed*, 10th ed., Seattle 1969, 60. See also Jonathan L. Walton, loc. 2132-41.

were found and sold everywhere. In 1960, Hagin started a ministry called Kenneth E. Hagin Ministry in Tulsa in the United States. Working together and in connection with Oral Roberts Television Networks, he started broadcasting his teachings on radio and Television. Later on, in the 1970's, he established Rhema Bible Training College Center that trained and guided many Word of Faith pastors to prominence. Well known among them are: Kenneth Copeland, Frederick K. Price, and Late John Osteen, the father of Joel Osteen.

### **3.4.2 The Gospel Of Prosperity In The African Context**

The Gospel of Prosperity is not a strange thing in Africa; it is sweeping the continent. However, this section will not dwell on the historical development of this phenomenon as such, but it will deal with the reasons for this rapid growth. And because the growth of Pentecostalism in Africa is part of a broad process of religious and social change, its understanding requires not only an analysis of the gospel of prosperity as a whole, but also a comparison of Pentecostals' life experience with those of people from other churches or African traditional spiritual conception of life. And in order to understand this teaching, it is better to situate it within the socioeconomic and political structure of the various societies in Africa and to examine it against the backdrop of African Pentecostal spirituality in general.<sup>547</sup>

This section will deal with two main themes: firstly, the rapid expansion of the Prosperity Gospel in Africa. The idea is to show how this gospel is expanding rapidly and how it is being accepted. Secondly, it is to give the reasons for why it is growing so fast. These reasons are put in three categories: socio-economic, failures of main line churches and African traditional worldview.

#### ***3.4.2.1 Rapid Expansion And General Acceptance Among The People***

It is well known that prosperity-tinged Pentecostalism is growing faster in Sub-Saharan Africa than any other strand of Christianity, despite the contexts of poverty

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<sup>547</sup> See J. Ayodeji Adewuya in Vinson, Synan (ed), *Spirit-Empowered Christianity in the 21st Century*, Florida 2011, 401f.

in this region. Lovemore Togarasei in his article about the situation of Pentecostalism in sub-Saharan Africa wrote:

*“In these contexts of poverty, Pentecostalism has found fertile ground in African communities. All indications show that it is the fastest growing brand of Christianity in Africa.”*<sup>548</sup>

In line with this conclusion, the Pew Forum on Religion and Public Life Study conducted a survey in 2006. In this survey they asked individuals whether “God would ‘grant material prosperity to all believers who have enough faith’ and whether religious faith was ‘very important to economic success.’”<sup>549</sup> The results were astounding because roughly nine out of ten respondents from countries like South Africa, Kenya and Nigeria gave a YES answer.<sup>550</sup> At that time, the magazine *Christianity Today* estimated that more than 147 million out of Africa's 890 million people were Pentecostals or charismatics who believe in the Gospel of Prosperity.<sup>551</sup>

In the latest available Pew Research survey of 2011, it is stated that:

*“Sub-Saharan Africa has both the greatest concentration of evangelical Christians (13% of sub-Saharan Africa is evangelical) and the largest share of the world’s evangelicals (38%).”*<sup>552</sup>

The rapid expansion of Pentecostalism in Africa means that this teaching is well accepted among the people in Africa. In estimating the reasons for this growth and acceptance among the people, sociologists made the following conclusion: “the message of money, cars, houses and the good life is almost irresistible to poor and

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<sup>548</sup> Lovemre, Togarasei, „The Pentecostal Gospel of Prosperity in African Context of Poverty: An Appraisal, in *Exchange* 40 (2011), 336-337.

<sup>549</sup> <http://www.christianitytoday.co/ct/2007/july/12.22.html>. Accessed on 17.11.2012.

<sup>550</sup> See <http://www.christianitytoday.co/ct/2007/july/12.22.html>. Accessed on 17.11.2012.

<sup>551</sup> <http://christianity.about.com/od/Word-Of-Faith/a/Word-Of-Faith-Movement.htm>. Accessed on 10.04.2012.

<sup>552</sup> <http://www.pewforum.org/2011/12/19/global-christianity-exec>. Accessed on 31.01.2018.

oppressed audiences.”<sup>553</sup> Stephen Prothero, chairman of the religion department at Boston University, made the following comment:

*"Poor people like Prosperity. They hear it as aspirant. They hear, 'You can make it too - buy a car, get a job, get wealthy.' It can function as a form of liberation."*<sup>554</sup>

From the above, it is clear that Prosperity Gospel is very attractive, especially for poor Africans. As a result, it is wide spread in Africa. Let us now look at the reasons for growing faster than other forms of Christianity.

### **3.4.2.2 Reasons For Rapid Growth**

There are several reasons to explain the popularity of Pentecostalism in comparison to traditional Protestantism and Catholicism. We have come up with two categories: the manner of responding to the socio-economic crisis and the manner of responding to traditional African worldview or religion.

#### **3.4.2.2.1 Response To Socio-Economic Crisis**

André Drooger has argued that the rapid expansion of Pentecostalism seems to have attracted more attention. According to him, the interpretation of this expansion differs according to the paradigmatic preferences of the authors or scholars.<sup>555</sup>

As a result, it is argued that the Prosperity Gospel started expanding during the socio-economic difficulties of most African countries, especially in Sub-Saharan Africa. Dena Freeman gives a description of what happened around this time. She describes it as follows:

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<sup>553</sup> <http://christianity.about.com/od/Word-Of-Faith/a/Word-Of-Faith-Movement.htm>. Accessed on 10.04.2012.

<sup>554</sup> <http://www.time.com/time/magazine/article/0,9171,1533448,00.html#ixzz2UVKB6XQu>. Accessed on 10.02.2013. This is from an article in Time Magazine of Sunday, Sept. 10, 2006. It was written by David Van Biema and Jeff Chu.

<sup>555</sup> Cf. André, Drooger, Globalization and Pentecostal Success, in André, Corten, Ruth, Marschall-Fratani (ed.), *Between Babel and Pentecost*, Blooming and Indianapolis 2001, 41.

*“In the 1980s Africa started a transition into a new era. After the initial enthusiasm following independence in the 1960s and the modest successes achieved by predominantly socialist governments in the first decade of post-colonial reality, most African countries took loans in the 1970s to fund large infrastructural projects in the quest to develop their countries. By the 1980s, with high oil prices, rising inflation and collapsing commodity prices, these loans had spiraled into huge debts, which jeopardized many African economies. The response was a policy of structural adjustment, instigated by the World Bank and the International Monetary Fund (IMF) and implemented by governments through out Africa...As is well known, structural adjustment programs (SAPs) forced countries to liberalize and integrate their economies into the global economy... An emphasis was placed on private sector development, by lowering corporate taxes, reducing business regulation, devaluing the currency and encouraging the privatization of state-owned enterprises. At the same time, social spending was massively cut, with welfare programs drastically reduced, subsidies and services cut to a minimum and the number of government workers slashed... The state was effectively ‘rolled back’ and reduced, while it was hoped that the market would expand and lead to the generation of wealth through business and enterprise.”<sup>556</sup>*

The high expectation of wealth creation through business and enterprise due to free market forces was not fulfilled. Freeman went on to conclude that instead, the opposite happened: “The ‘social cost’ of adjustment was huge... Most people in most countries in Africa suffered a drastic fall in their material standard of living in the post-1980s era and poverty increased across the continent... In sub-Saharan Africa as a whole, per capita incomes dropped by 21% in real terms between 1981 and 1989... Prices of essential goods skyrocketed, incomes dwindled, jobs disappeared,

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<sup>556</sup> Dena, Freeman (ed.), *Pentecostalism and Development: Churches, NGO’s and Social Change in Africa*, London 2012, 3-4.

services were cut and many people struggled to make ends meet.”<sup>557</sup> There was great suffering. It was also observed that at around that time of suffering, many Pentecostal movements sprang up. Looking at all this, Freeman makes this conclusion: “It was at this time and in this context that the phenomenal growth of both NGOs and Pentecostal churches came about.”<sup>558</sup> If the expansion happened at this time, then it means that the message was making sense for the people. This coincides with the saying of Amos Yong that, the Gospel of Prosperity has the messaging that proves convincing in times of economic success; not only that, it proves convincing in stressful periods. With this movement, what happens is that when it is time of plenty, its principles explain exactly why life is good and why there is economic success. In those periods of distress, the principles of the Gospel of Prosperity alleviate anxiety brought by uncertainty.<sup>559</sup>

J. Ayodeji Adewuya also came to the conclusion that Prosperity Gospel expanded during the time of economic crisis in most African countries. For him, scarcity and impoverishment call for a response and usually people resort to religion as he said:

*“It is a fact of life that deprivation of basic necessities not only requires but also leads to the desire for the means to acquire them. When there appears to be limited choices to overcome deprivation, people easily gravitate toward the religious beliefs where their needs can be met.”*<sup>560</sup>

One of the explanations, stemming from materialist Marxist inspiration is, that in times of deprivation, people tend to embrace religious beliefs. This is what happened during the economic crisis of the 1980s and 1990s. In the same line of thinking, Cédric Mayrargue made a research and came up with the following conclusion:

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<sup>557</sup> Ibid.

<sup>558</sup> Ibid. 4.

<sup>559</sup> Cf. Katherine, Attanasi, Amos, Jong (eds), *Pentecostalism and Prosperity: The Socio-Economics of the Global Charismatic Movement*, New York 2012, 8.

<sup>560</sup> J. Ayodeji Adewuya in Vinson, Synan (ed), *Spirit-Empowered Christianity in the 21st Century*, Florida 2011, 401.



*“This context of uncertainty and of search for well-being and social success is of central importance. Individuals plunged into a situation of crisis and insecurity feel the need to be secured. Having accumulated religious experiences without the results hoped for or at least without durable solutions, they continue their search. It is in this context of destabilization and uncertainty that Pentecostalism appears. With the solution it claims to provide, its mode of expression and expansion and dynamism, it is well adapted to this current context, in so far as it provides concrete solutions while making visible social changes.”<sup>561</sup>*

The above quotation claims that the dynamism and mode of expression of the Pentecostal movements make it easier to adapt to contexts of deprivation. Not only that, Pentecostalism provides concrete solutions in this situation.

Päivi Hasu made the following conclusion on Pentecostalism in Tanzania where she carried out a research. This is common for most African countries in Sub-Sahara:

*“In Tanzania, Pentecostalism and charismatic Christianity have been flourishing since the economic reforms of the mid-1980. Pentecostalism in general is becoming ever more attractive to both the rising urban middle class and the rural and urban poor. For many people, religious ideas are integral to their moral values and understanding of the world. These new churches are growing rapidly and their theological discourses, with development-related ideologies and impacts, are becoming ever more influential in many societies. Religion is a model of and a model for lived reality.”<sup>562</sup>*

She goes on to say:

*“And the consequences of economic structuring and the failings of the state in service provisioning have, in their way, shaped the form*

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<sup>561</sup> Ibid. 404.

<sup>562</sup> Dena, Freeman, 83.

*and content of religious ethos. Pentecostal Christianity, with its prosperity gospel and deliverance practices, offers means to come to terms with changing social and economic circumstances. Conversion, salvation and creation of new attitudes and personal morality transform the person, enabling them to make the best of the rapid social and economic change. Religious ideas inform the ways that contemporary economic circumstances are interpreted and acted upon in the neo-liberal setting.”<sup>563</sup>*

This shows that the way Pentecostalism has responded to socio-economic crisis has helped it to expand faster. At the same time, the theological discourse of the Word of Faith Movement has broad development-related implications for not only individuals, but in the society and communities in which they operate.<sup>564</sup> Looking at what many scholars have concluded, Dena Freeman says:

*“Many scholars have interpreted Pentecostal doctrines as a means of enabling adherents to make the best of rapid social change. Pentecostal Christianity embeds neoliberalism particularly well as there is a certain degrees of congruence between Pentecostalism and the requirements of neo-liberalism.”<sup>565</sup>*

David Maxwell made a conclusion that for some adherents, this doctrine brings about social mobility based on merit, that is, when they are well educated and hard working. The Faith Movement doctrine just helps them to achieve social mobility easily. For some other adherents this doctrine provides codes of conduct. These codes prevent them from falling into extreme poverty and destitution. In this way, the Gospel of Prosperity provides a way in which people can come to terms and benefits of modern capitalist values and institutions, thereby the adherents may have

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<sup>563</sup> Ibid.

<sup>564</sup> Cf. Ibid. 70.

<sup>565</sup> Ibid. 70.

the chance to change their responses to the limiting conditions that structures of neoliberalism create.<sup>566</sup>

Moreover, it must be added, Pentecostal communities because of their informality and easy access do provide most useful social networks for those who engage with them, for example, rural folk who come from the countryside into the city and do not know people there. This community aspect is most important, since it serves for mutual encouragement and help in situations of need.

In the same line of thinking, Hansjörg Dilger concluded that:

*“Pentecostal churches not only offer moral and spiritual explanations about how modernity, the global market economy and the structural adjustment programs have affected the lives of individuals and groups, they also provide new ways for followers to act in situations where they increasingly feel powerless and frustrated.”*<sup>567</sup>

Pentecostalism gets along with the logic of neo-liberal capitalism also in other ways. It is said that Pentecostalism has become “experts at ‘advertising Jesus’, marketing him to the masses and thus growing their churches.”<sup>568</sup> It has:

*“harnessed new media and technologies and combined them with the logic of consumer and advertising to spread the word far and wide, through music, films and teleserials, by tape cassettes, DVDs, online chat forums and facebook.”*<sup>569</sup>

#### **3.4.2.2.2 Response To African Traditional Religions And Worldviews**

The way Pentecostalism responds to the African worldview of the spiritual universe has helped it to expand rapidly. In the first place, the African worldview is different

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<sup>566</sup> Ibid.

<sup>567</sup> Hansjörg, Dilger, *Healing The Wounds of Modernity: Salvation, community and Care in Neo-Pentecostal Churches in Dar Es Salaam*, *Journal of Religions in Africa*, 37 (1), 59 – 83.

<sup>568</sup> Dena, Freeman, 23.

<sup>569</sup> Ibid.

from that brought by Christian missionaries from the West. The African universe, writes the Adewuya, “is a spiritual universe, one in which super-natural beings play significant roles in the thought and action of the people.”<sup>570</sup> Adewuya goes on to describe this worldview in the following way:

*“The belief in the existence of other spiritual beings besides God is wide spread. In traditional African belief, spirits are ubiquitous: every area of the earth not only has a spirit of its own but is also capable of being inhabited by a spirit.”*<sup>571</sup>

He goes further to say:

*“The traditional African lives in an intentional world in which things do not happen by chance. Even when the problems are naturally caused, evil spirits are able to set in quickly and exploit the situation to the disadvantage of the victim. The general belief is that events have causes.”*<sup>572</sup>

As observed above, for most Africans, there exist supernatural beings beside God. These are spirits, and they can be benevolent or evil. For Africans because of these spirits, things do not just happen by chance; the supernatural beings are being involved. For example, whereas the Western approach will generally be that a problem has been caused naturally like in the case of a car accident. Africans will often believe that an evil spirit set in and exploited the situation to the disadvantage of the victim. In the Western mentality, this will be taken to be primitive thinking. The missionaries, mainly from Western world, discouraged Christians from focusing on this African worldview.

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<sup>570</sup> J. Ayodeji Adewuya in Vinson, Synan (ed), *Spirit-Empowered Christianity in the 21st Century*, Florida 2011, 406.

<sup>571</sup> Ibid. See also E. Bolaji, Idowu, *African Traditional Religion*, New York 1973, 175.

<sup>572</sup> Ibid.

The Pentecostals have built on this African worldview, and they have found a way of dealing with it. Their strategy is to acknowledge the existence of such forces and their influence on the lives of people, and then fiercely oppose them.

Pentecostalism actually incorporates a “holistic ontology” that goes well with the lived experience of many people in Africa. Not only that, it corresponds well with most traditional ontologies (of Africa). Dena Freedman put it this way:

*“What pentecostal protestantism offers is a form of protestantism that fits with key African sensibilities. But at the same time as acknowledging the existence and power of spirits and demons, it simultaneously provide a route for believers to distance themselves from them – to make a break – and it is in this that it finds its particular appeal, as well as its fundamental differences from other forms of Christianity.”<sup>573</sup>*

The Gospel of Prosperity responds well to this African worldview, so that it becomes easy for people to follow its argument. It emphasizes the role of spirits to bring in the aspect of victory and success. It is acknowledged what evil spirits can do but that they can be overcome by faith. Because many people struggle with these spirits, through the Pentecostal teaching, they easily find a way of dealing with them (evil spirits). This makes this teaching attractive.

There are certain things that the main line churches have not given much attention to, which have helped the popularity of Pentecostal oriented movements, in particular Prosperity Gospel. Paul Gifford conducted a research on this subject and he came up with the following: mainline churches and Pentecostal movements are identified with two main different characteristics. The mainline churches are associated with service provision or Western aid and African or culture theology. The Pentecostal movements are well known for their stress on spiritual forces and an emphasis on success or victory over them.<sup>574</sup> This emphasis on spiritual forces

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<sup>573</sup> Dena, Freeman, 23.

<sup>574</sup> See Paul, Gifford, Trajectories in African Christianity, International Journal for the Study of the Christian Church, Vol.8, No.4, November 2008, 275-289.

and success or victory over evil spirits helps the Prosperity Gospel to flourish in Africa.

Moreover, the Gospel of Prosperity has been capable of giving a meaning to salvation in a way that is near to the African tradition where it means relief in times of trouble as Adewuya puts it:

*“In the traditional African spirituality, salvation is understood in terms of relief or help in times of trouble. This salvation is expressed in acts such as healing, deliverance from evil spirits, empowerment of the individual self, and success in life.”<sup>575</sup>*

In this perception, salvation is not only life after death; it is the deliverance from evil spirits here on earth. It is also an empowerment and success of the individual while he or she is alive. This Pentecostal teaching has captured this much more effectively and convincingly than mainline churches.

Indeed, it is observed that Pentecostalism acknowledges the existence of demons, but it tries to fight them and to claim victory over them. This is in contrast from other Christian groups, who may take the existence of demon and evil spirits for primitivism, hence spending less time fighting against them. At the same time, Pentecostalism promotes charisma and ecstasy more than other forms of Christianity in Africa. In this way, it is very effective in its exuberant rituals, gifts of the spirit and exorcism and this plays a fundamental role in “transforming embodied subjectivities and in creating the felt experience of newness.”<sup>576</sup> According to Freeman, “such charismatic experiences make possible a fundamental rupture in the social order and then lead to the possibility of the establishment of a new order.”<sup>577</sup>

The coming section looks at the actual approach of Prosperity Gospel to poverty reduction and wealth creation.

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<sup>575</sup> J. Ayodeji, Adewuya, 406.

<sup>576</sup> Dena, Freeman, 23.

<sup>577</sup> Ibid.

### 3.4.3 The Approach Of The Gospel Of Prosperity To Poverty Reduction And Wealth Creation

The Gospel of Prosperity approaches poverty reduction and wealth creation from a religious point of view that differs from that of the Catholic Church. Instead of a ‘Preferential Option for the Poor,’ the Gospel of Prosperity glorifies wealth and demonizes poverty. Like that, it has its own different way of approaching the issue.

To start with, the Gospel of Prosperity has developed itself “as a *practical* and *instrumental* form of religion that purports to take complex points of theological debates and reduce them to elements that can and will work for any person with enough faith to appropriate them – to name and claim them – for themselves.”<sup>578</sup> With this as a background, it embraces the notion that poverty is a ‘curse’ with a spiritual origin and it affirms that prosperity is attainable and accessible to anyone. All that one needs to do is only to apply certain immutable laws or the formula. By such a teaching, this message challenges the limitations imposed by socioeconomic location and at the same time, it sanctifies the attainment of wealth, especially by those who have done so. Therefore, it resonates for people who aspire to be wealthy or to be successful and have a life “in which their wealth and general well-being are assured and protected by God,”<sup>579</sup> and this teaching says that “these things are all within the power of even the poorest, least-educated person to do, and success, material wealth, and self-fulfillment become much more accessible.”<sup>580</sup>

The Gospel of Prosperity claims that it is a religious doctrine that symbolically and supernaturally levels the playing field, so that all can have access to the resources of the society. Milmon Harrison describes this situation as follows:

*“Since humans have constructed systematic barriers to opportunity and upward mobility, the faith message offers a way round these barriers by giving the believer access to societal rewards through a higher authority and a supernatural source of power. They see*

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<sup>578</sup>Milmon F. Harrison, 147.

<sup>579</sup> Ibid. 148.

<sup>580</sup> Ibid.

*themselves as favored by God, who has promised them every good thing that their social class position might preclude, including money, health and success, as part and parcel of their 'rights and privileges' as believers...There is a tacit acknowledgement of the socially constructed nature of systematic inequality and social structure, but the doctrine teaches that faith in God renders these structures powerless to hinder the divinely appointed upward mobility of the believer... The curse of poverty (as a result of wrong thinking, sin, or confessing negative outcomes) has weakened those who do not rise, rendering those individuals themselves powerless over their own circumstances.”<sup>581</sup>*

Therefore, from this background, the Gospel of Prosperity encourages “individuals to be successful *within* the existing economic and social system rather than seeking to overthrow it or necessarily to reform it to any degree.”<sup>582</sup> Whereas the Catholics may assume that the poor isolated individuals cannot do much to improve their economic life, in the sense that it is connected to social structures which may require community or public participation and intervention, Pentecostalism, the Gospel of Prosperity included, see “economics as an individual problem and do not normally consider community organization as a solution.”<sup>583</sup>

Consequently, the Prosperity Gospel tries to be a message of personal and individual fulfillment. In that case, those churches that follow this kind of teaching try to offer a wide variety of programs in form of a practical, result-driven theology. This teaching operates as an ideology of socioeconomic transition.<sup>584</sup> It gives ultimate significance to movement and change in the lives of people by providing a religious

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<sup>581</sup> Ibid. 148-149.

<sup>582</sup> Ibid.

<sup>583</sup> Cecília Loreto, Mariz, 70-71.

<sup>584</sup> Ogbu U. Kalu, in an article in the book from Vinson Synan, entitled, “Spirit-Empowered Christianity in the 21st Century“, said that Pentecostal-charismatics use “the resources of the Gospel to weave a multifaceted and holistic response to the human predicament.“ In the same book, Pentecostalism is described to be „growing into what is arguably the largest self-organized movement of urban poor people. It organizes self-help networks for poor women; offering faith healing as para-medicine; providing recovery from alcoholism and addiction; insulating children from the temptations of the street; and so on.“ See Vinson, Synan (ed.), Spirit-Empowered Christianity in the 21st Century, Florida 2011, 342-343.



and spiritual framework by which Christians make sense of the changes that either have occurred in their lives, those they desire and those toward which they are striving.<sup>585</sup>

In the African context, it is said that Pentecostalism, especially Gospel of Prosperity, has come in with an effective approach to poverty reduction. Dena Freeman as editor of the book entitled “Pentecostalism and Development” and in her introductory article to the book, went on to describe this as follows:

*“There has been a massive ‘Pentecostal explosion’ that has radically altered the religious landscape in much of the developing world. Millions of people in Africa have joined Pentecostal churches in the past 30 years. This movement does not separate religion from development, and for the most part does not set up development wings or FBOs. It does, however, bring with it a radically new conception of development and broadcasts it to its followers with tremendous energy and efficiency. African Pentecostals see development in terms of ‘What God wants for Africa’ and most recently in terms of the gospel of prosperity. What God wants for Africa, they claim, is a continent blessed with health, wealth and abundance, where people work hard, pray hard and live upright moral lives. What the devil wants for Africa, however, is underdevelopment, poverty and suffering. And thus, along with hard work, development requires a ‘war against the demons’, a notion that captures hearts and minds much more energetically than the NGOs’ rhetoric of the ‘war against poverty’. This religious view of development is made explicit in sermons, preaching and religious literature, and it is broadcast to followers, and indeed many others across the continent, through films and teleserials made by Pentecostals.”<sup>586</sup>*

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<sup>585</sup> Cf. Milmon F., Harrison, 156.

<sup>586</sup> Dena, Freeman, 2.

Convinced of what has been happening, Freeman went on to state the following:

*“Pentecostal churches are often rather more effective change agents than are development NGOs. This is because they focus on some key aspects of change that secular NGOs continue to ignore – they are exceptionally effective at bringing about personal transformation and empowerment, they provide the moral legitimacy for a set of behaviour changes that would otherwise clash with local values, and they radically reconstruct families and communities to support these new values and new behaviours. Without these types of social change, I argue, it is difficult for economic change and development to take place.”<sup>587</sup>*

How then is the practicality of this teaching as far as poverty reduction and wealth creation are concerned? How does it envisage poverty reduction? These are the questions the following paragraphs will address. The Gospel of Prosperity seems to have strategies in place. Let us look at a few of them:

#### ***3.4.3.1 Providing Experiences Which Transform The Individual***

The Gospel of Prosperity begins with changing the individual.<sup>588</sup> This is done by making the individual experience ‘the spirit of God’, in short, by being born-again. To be born-again is a phenomenon of gaining faith in Jesus Christ; a “spiritual rebirth” (regeneration) of the human soul or spirit. This experience is described as a moment when what one has been taught as a Christian becomes real; one feels that he or she has developed a personal and direct relationship with God and Jesus Christ.<sup>589</sup> It is a kind of rebirth, which “is expressed in a new alignment of the will, in the liberation of new capabilities and powers that were hitherto undeveloped in the person concerned. With the intellectual type, it leads to an activation of the capabilities for understanding, to the breakthrough of a ‘vision’. With others it leads

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<sup>587</sup> Ibid. 3.

<sup>588</sup> Dena Freeman describes this situation of personal transformation being a key theme in evangelical and ‘born again’ churches. See Dena, Freeman, ed., *Pentecostalism and Development: Churches, NGOs and Social Change in Africa*, London 2012, 12.

<sup>589</sup> See [https://en.wikipedia.org/wiki/Born\\_again\\_Christianity](https://en.wikipedia.org/wiki/Born_again_Christianity). Accessed on 10.10.12.

to the discovery of an unexpected beauty in the order of nature or to the discovery of the mysterious meaning of history. With still others it leads to a new vision of the moral life and its orders, to a selfless realization of love of neighbor. ...each person affected perceives his life in Christ at any given time as ‘newness of life.’”<sup>590</sup>

After being introduced to the ‘born-again phenomenon’ the believer is made to join a so-called ‘community of the saved’. Following the description of David Maxwell, when one is in this community, he or she strives to maintain “a state of inner purity necessary to receive empowerment from the Holy Spirit.”<sup>591</sup> Maxwell describes this situation very well in the following way:

*“The... believer is captured and remade in two ways: first, through continuous involvement in religious, social and welfare activities centered upon the Church; secondly, through abstinence from what are popularly described as traditional rituals and practices and by means of participation in Christian alternatives.”*<sup>592</sup>

Then he makes the following conclusion:

*“This re-socialization makes the born-again believers more industrious and socially mobile than many of their ‘unsaved’ neighbours in various ways. The first is through literacy. A good Pentecostal knows his or her bible well and can discourse on key Pentecostal teachings such as prayer, healing and spiritual warfare. The new believer is immediately initiated into a fellowship cell and progresses from a diet of scripture to Christian magazines and commentaries to night school bible courses and often also professional and academic public examinations.”*<sup>593</sup>

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<sup>590</sup> Matt, Stefon, CHRISTIANITY: History, Belief and Practice, New York 2012, 114.

<sup>591</sup> David, Maxwell, “Delivered from the Spirit Of Poverty”, Journal of Religion in Africa, 1998 Vol.28, No. 3, 353.

<sup>592</sup> Ibid.

<sup>593</sup> Ibid.

The result from this “newness of life” is:

*“violence, domestic or extra-familial is scorned. Marital fidelity is taken as fundamental. The consumption of tobacco and alcohol is viewed as sinful. Wife beaters, drunkards, smokers, fornicators and adulterers are subject to church discipline... The new Pentecostal male becomes less predatory, more able to care for the children of his marriage. He is more temperate and sober, more family oriented. Money previously spent on alcohol, tobacco and other women is re-channeled for purchase of consumer goods, education, and savings.”<sup>594</sup>*

This experience helps individuals to reduce poverty in their lives as Maxwell says:

*“For those living on the margins of poverty, Pentecostalism’s emphasis on renewing the family and protecting it from alcohol, drugs, and sexual promiscuity at least stops them from slipping over the edge. While liberation theology promises to pull down into violent struggles... Pentecostal practice at least offers them some realizable advance in their livelihoods.”<sup>595</sup>*

On the other hand, this gospel recognizes the negative things that are connected to poverty. It says that extreme material deprivation and indeed its consequent problems create a sense of low esteem, powerlessness, exclusion, insecurity, fear, and fatalism in people. When people experience these and other problems, their sense of personal dignity is impoverished. When that happens, other consequent problems like alcoholism, unemployment, or the abandonment of women, set in and these reinforce self-hate.

It is at this point that the Gospel of Prosperity comes in to try to help the poor to regain their dignity in different ways through enhancing their self-esteem. This is done through emphasizing the spiritual gifts, speaking of the direct experience of the

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<sup>594</sup> Ibid.

<sup>595</sup> Ibid. 368-69.

sacred, and transmitting the belief in direct contact with God. All this opposes the feeling of impotence in the believer and it increases the self-esteem of those who feel weak. At the same time, the gospel tries to help the poor by offering them a mutual support network, which can be an alternative to family or other neighborhood ties.<sup>596</sup> Because people who lack economic resources have fewest possibilities and fewer options to change their destinies, they are easily overwhelmed by misfortune and they are easily caught by social structures. The Gospel of Prosperity, in its theology, tries to offer a supernatural power that compensates for lack of power. Through its intense religious teaching, it believes, individuals can stop feeling that it is impossible to change their destiny. The Gospel of Prosperity emphasizes faith in divine providence. The idea that God has a specific plan to reward those who believe, encourages people to obey a superior logic in which Good will always win.

The Gospel of Prosperity transforms individuals through experiences that actually help them to better adapt to modern society, that is, they are exposed to “modernizing” experiences. What happens is that, the adherents of this teaching are required to take an individual option for faith. Not only that the individual is helped to adopt a new ethic in daily life. This is done through emphasizing such things like “use of the word, reading and studying the Bible, and the intellectual systemization of the faith.”<sup>597</sup> As a result, this new ethic instills in the believer abilities and attitudes that are very useful to poor people in modern capitalist societies. The believer disconnects himself/herself from dominant traditions,<sup>598</sup> that means, change in his/her way of living and seeing the world. This way of life, according to this teaching, is not fatalistic; it encourages the individual to be different or to act differently from the norms.<sup>599</sup>

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<sup>596</sup> Cf. Freeman, *Pentecostalism and Development*, 23.

<sup>597</sup> <http://www.religion-online.org/showchapter.asp?title=374&C=11>. Accessed on 12.03.2013.

<sup>598</sup> Gospel of Prosperity as a form of Pentecostalism „breaks with traditional religiosity by emphasizing ‚rebirth’ and conversion as an individual option. In traditional religiosity, there is no conversion. Religion is innate, not the result of personal choice.“ See <http://www.religion-online.org/showchapter.asp?title=374&C=11>. Accessed on 12.03.2013.

<sup>599</sup> Cf. <http://www.religion-online.org/showchapter.asp?title=374&C=11>. Accessed on 12.03.2013.

### 3.4.3.2 *Inculcating A Spirit Of Entrepreneurship In The Individual*

It is believed and observed that Pentecostalism, and indeed Gospel of Prosperity, encourages entrepreneurship,<sup>600</sup> equated to free market, and help men and women with ideas for running families and businesses. Lovemore Togarasei in his article in the Journal *Exchange* said that Pentecostals:

*“reassert the value of individual initiative in the production of wealth, founding on the letter of the Bible the necessity of work and entrepreneurial spirit. In this spirit the creation of business is no longer a last resort imposed by the crisis, but a true behavioral ethic founded on an ethic of belief.”*<sup>601</sup>

In other words, they teach the need for entrepreneurship, financial management and discipline, and investment. They also encourage doing business and their leaders are actually business people; they try to help people to discover “the operative for wealth creation and financial intelligence.”<sup>602</sup> They organize networks among themselves with such names like ‘Christian Business Fellowship’, ‘Project and Investment Desk’, and ‘Business Forum’. More importantly, they organize workshops and seminars for their members on matters of finance. For example, Bread of Life Pentecostal Church in Lusaka, Zambia, posted the following advertisement on its website:

*“LifeFinanciers: The vision partners and financiers. The Bible has over 2300 verses on money and possessions. God’s Word includes*

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<sup>600</sup> Dan Lioy, in his article, ‘The heart of Prosperity Gospel: Self or the Saviour’ says the following about the Prosperity Gospel encouraging entrepreneurship: „In some cases, an “enterprise culture” (Hunt 2000:79) is fostered, one characterized by “dynamism” and “entrepreneurship” (Gifford 2007) and that results in the gradual transformation of economically blighted communities. In other cases, the promise of success that is preached “embraces all areas of life”, especially when the stress is “on divine, not human, agency”. To the marginalized of society, a renewed sense of hope emerges. The disenfranchised begin to see that God cares about their lives so much (Beckford 2001:13; Folarin 2007:89)—including their “education, finances, health care”, and so on (Walsh 2007)—that He will pull them out of poverty (Hunt 2000:76).” See <http://www.satsonline.org/userfiles/Lioy.Theheartoftheprosperityspel.pdf>. Accessed on 30.03.2013.

<sup>601</sup> Lovemre, Togarasei, „The Pentecostal Gospel of Prosperity in African Context of Poverty: An Appraisal, *Exchange* 40 (2011), 344.

<sup>602</sup> *Ibid.* 345.

*principles on tithing, giving, work, planning, trusting, saving, investing, debt, borrowing, celebrating, and much more. The Bread of Life Church International Financial Ministry provides teaching classes and workshops. The LifeFinancials Ministry class series “Making Wealth The Blessing’s way – 4 week series presents spiritual teachings and application tools that are life changing, spiritually fulfilling, fun, and financially relevant to empower you eliminate debt, build wealth, discover the joy of giving, and follow biblical financial principles. No fees are required but registration is required.”<sup>603</sup>*

This quotation above shows the attitude that the Gospel of Prosperity has towards wealth. It has a positive appreciation of wealth. When describing the entrepreneurial spirit of the Gospel of Prosperity churches run by the black people in the United States, Milmon Harrison said:

*“In short, many Black churches are no longer just eking out a meager existence – not just selling ‘chicken dinner’ – but owners and operators of restaurants and other nonreligious businesses that provide jobs in the communities where churches are located and where their members live and work.”<sup>604</sup>*

Through such initiatives, the Gospel of Prosperity inculcates the spirit of entrepreneurship in the followers.

#### **3.4.3.2.1 Encouraging A Positive Mindset And Giving Of Tithe**

The Gospel of Prosperity is able to encourage a positive mind set in their members. Lovemore Togarasei believes because of the negative things (slavery and colonialism) Africa has gone through, the positive mind is indispensable as he says:

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<sup>603</sup> <http://www.breadoflifechurch.co.za/aboutus.html>. Accessed on 23.04.2013.

<sup>604</sup> Milmon F. Harrison, 153.

*“If Africa has to conquer poverty, we need such a positive mindset. With a history of slavery and colonialism behind us, we need a message that underlines our humanity and our equality with all other races and colors. We need to be made to believe in ourselves and graduate from donor mentality.”<sup>605</sup>*

This offers a sense of personal, individual empowerment to the people who have been left out of the main stream of economic and social life; it does that by its ability to synthesize elements of local traditions. It gives meaning to social economic mobility, by supplying explanations to those not yet upwardly mobile, by being a belief system and an important conceptual vehicle that support efforts of those who have become prosperous and those in the process.

According to Kwabena Asamoah-Gyadu, a Ghanaian theologian, Prosperity Gospel fosters “an indomitable spirit in the face of life’s odd.”<sup>606</sup>

Katharine Wiegele did research on El Shaddai, a catholic charismatic movement in the Philippines that promotes prosperity. Her argument is that recasting poverty as something personal gives a mindset that allows one to attack it. This is how she puts it:

*“The prosperity gospel allows members to recast their poverty as something personal and temporary, as opposed to left wing readings of poverty as structural and enduring. If it is personal...an individual can do something about it, which generates both hope and effort.”<sup>607</sup>*

Aylward Shorter describes it similarly:

*“The psychological factor is an important element in the background of these new religious movements... they are ‘problem solving.’ They*

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<sup>605</sup> Lovemre, Togarasei, 347.

<sup>606</sup> Quoted from John L. Allen Jr., *The Future Church*, New York 2009, 383.

<sup>607</sup> John L. Allen Jr., *The Future Church*, New York 2009, 383.



*address a whole catalogue of personal and social issues of the very kind that traditional healers and astrologers address.”<sup>608</sup>*

Proponents of the Gospel of Prosperity have a system called “sowing the seed.” Members are encouraged to give to the church; they are convinced that it is by giving that they will prosper. In this way also, they create employment in a way for the public. What happens sometimes is that the rich give a lot of money to the point that their churches have become rich, as a result the churches engage in various projects thereby creating employment. They have projects like schools, Television, Studios, bookshops, sermon and song recording studios, restaurants, and transport business.

#### **3.4.3.2.2. Example Of Gospel Of Prosperity In Practical Terms In The African Context**

To show that in Africa, there are attempts to put the Gospel of Prosperity in practice, let us just take one example of a Pentecostal movement in Tanzania. This movement has also branches in Zambia, Malawi and Kenya.

The movement is called Efatha Church. The founder is Joseph Elias Mwingira. The man started his church in 1997 with just a few people; by 2007, he had 300,000 members<sup>609</sup> with branches in the countries named above.<sup>610</sup> To ensure success, the church follows the vision of the founder, who surrounds himself with spiritual and financial advisors to him.

Mwingira has a nine-point program in his vision:

- a) Bible School: the school is established to educate the leaders.
- b) Deliverance: to arrange services that will help to deliver people from the powers of darkness. These include: witches, witch doctors, ancestral sacrifices and other harmful traditional sacrifices.
- c) Holistic healing services: to treat personal illness, social problems, even

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<sup>608</sup> Aylward, Shorter and Joseph N. Njiru, *New Religious Movements in Africa*, Nairobi 2001, 36.

<sup>609</sup> The figure refers to 1997; today the number of members maybe more.

<sup>610</sup> From the vehicles outside the church worship, one can tell that the members are from well-to-do economic backgrounds. Many of them are small-scale entrepreneurs. See Freeman, 73-74.

those affecting the entire country, marriage, family and income.

- d) Word of God: to teach the Word of God.
- e) Music: to prepare choirs, singers and other people for various functions.
- f) Schools: to educate “new generations of saved leaders.” The vision is to have schools from nursery to university.
- g) New churches and places of worship: to establish as many as possible.
- h) Seminars and meetings.
- i) New services: to start new services like radio and tv stations as well as hospitals.<sup>611</sup>

Following the vision, the church has a registered company called Efatha Foundation, which is there to administer investments. The church has also its own TV station, a bank and other future plans to establish universities, hospitals, phone companies as well as airport.

They do not rely on foreign aid; they do their own fundraising through weekly collections, tithes, and other donations. They have shares in certain companies; the adherents have shares in Efatha Foundation.

The church has one main principle: give in order to receive. This is complimented by encouraging members to work hard and be successful so that they can be able to donate. At one time, they organized a seminar/workshop with the following theme: “Empowerment of Tanzanian Christians and their path from poverty to prosperity.” Other subtopics were: “Receive the anointing to do business and raise your capital”; “Receive the power to rule and to control beyond your own boundaries”; “Live your life according to plan, not a life from one problem to another.” Apart from other teachings, the focus of this church is: Prosperity and Empowerment.

In general the Gospel of Prosperity has its own approach to poverty reduction and wealth creation. Its teaching is becoming popular, especially in developing countries,

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<sup>611</sup> Cf. Dena, Freeman, 73-74.

and it is becoming a force to live with. The White Fathers researchers in Zambia made the following conclusion on this teaching:

*“The Gospel of Prosperity answers to the needs and hopes of a young, emerging urban middle class, in a country plagued by the scourges of poverty. As such one cannot ignore the need to engage with this “gospel” in a more systematic way. The Prosperity Gospel comes in many shades – not all forms are extreme. It is possible, for example, to integrate its positive appreciation of our human needs and desires into a holistic faith, where neither the cross nor the life to come are removed from their central place, and where the values of the Kingdom are not compromised with the values of this world.”<sup>612</sup>*

This is the approach of the Gospel of prosperity to poverty and wealth.

#### **3.4.4 The Approach Of The Gospel Of Prosperity: The Point Of Departure And Strategies**

The Gospel of prosperity in the search for ways of reducing poverty begins with the individual and her / his transformation so that he/she becomes an agent who is able to change the conditions in which he/she finds herself. This transformation is first of all brought about by the grace of God. It leads to a change in outlook and, which, however, also lies in the responsibility of the person. Virtues like faithfulness, hopefulness, responsibility, trustworthiness, creativity or generosity are as much key as are fidelity to one’s spouse and children, abstinence from substances like alcohol and drugs, and thriftiness. Although this is not all unique to the Gospel of Prosperity preached by many Pentecostal movements throughout Africa, this together with the affirmation of God’s grace for those who struggle to better themselves, is “a focus on encouraging individual autonomy, empowerment and self-affirmation, a breaking with or overcoming of traditional collective ties.”<sup>613</sup>

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<sup>612</sup> <http://www.fenza.org/documents>. Accessed on 08.11.2012.

<sup>613</sup> Rachel, Riedl and Gwyneth H. McClendon, Individualism and Empowerment in Pentecostal Sermons: New Evidence from Nairobi, Kenya, in EDGS Working Paper, November 6, 2014 No. 23, 1-2.

According to Dena Freeman by focusing on the individual, the Gospel of Prosperity movements are “exceptionally effective at bringing about personal transformation and empowerment, they provide the moral legitimacy for a set of behavior changes that would otherwise clash with local values, and they radically reconstruct families and communities to support these new values and new behaviors.”<sup>614</sup> The first thing in this transformation is to bring about some dramatic changes in the subject. Therefore, their focus is on ‘revision of consciousness’, a ‘remaking of the individual’, and a ‘reorientation of persons’.<sup>615</sup>

To transform persons and to create the felt experience of newness, the Gospel of Prosperity promotes charisma and ecstasy through the exuberant rituals, gifts of the spirit as well as exorcism.<sup>616</sup> One of the most important key elements of this transformation of the person is to cause one to make a shift where he or she thinks that he or she is a victor instead of a victim and out of faith to move beyond passive fatalism.<sup>617</sup>

The section in this paper, dealing with the Gospel of Prosperity, says that when the ‘newness of life’ happens, an individual becomes morally responsible: no violence, no adultery or fornication, no alcohol consumption or smoking.

This transformation or re-socialization also makes a believer to be more industrious and socially mobile. The spirit of community in Pentecostal groups also enhances this social mobility. The Gospel of Prosperity gives ultimate significance to movement and change in the lives of people by providing a religious and spiritual framework by which individuals make sense of the changes that either have occurred in their lives, those they desire and those toward which they are striving.

To reach the goal of poverty reduction, the Gospel of Prosperity uses a number of strategies. To start with, it has a very simple theological teaching: God rewards those who have faith in him with wealth (riches) and health. Milmon Harrison says that

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<sup>614</sup> Dena, Freeman (ed.), *Pentecostalism and Development* op. cit. 2.

<sup>615</sup> Cf. *Ibid.* 3.

<sup>616</sup> Cf. *Ibid.* 23.

<sup>617</sup> Cf. *Ibid.* 2.

the Gospel of Prosperity has developed itself “as a practical and instrumental form of religion that purports to take complex points of theological debates and reduce them to elements that can and will work for any person with enough faith to appropriate them – to name and claim them – for themselves.”<sup>618</sup> This simple theology says that faith goes beyond the mere spiritual; it breaks barriers to societal rewards and it results in ‘rights and privileges’ like money and success for the believers. This results into believers thinking that God favors them and he promises them every good thing that their social class position might preclude, includes money, health and success, “as part and parcel of their ‘rights and privileges’ as believers.”<sup>619</sup>

It goes on to teach that faith in God renders socially constructed nature of systematic inequality and social structure powerless to hinder those Christians who truly believe in God from upward mobility. It teaches that the curse of poverty is attributed to wrong thinking and sin, which weaken those who do not rise and render them powerless over their own circumstances.”<sup>620</sup> In this way the Gospel of Prosperity explains that true faith has tangible benefits for the believer, and that those who believe will prosper. All that a believer has to do is have enough faith; to show his faith in a positive confession (or positive thinking) and give tithe.

In the like manner, to weave a multifaceted and holistic response to the human predicament, it uses the resources of the Holy Scriptures. The White Fathers in Zambia, through their study of the Gospel of Prosperity, concluded as follows: “Its success maybe shows that it connects spiritually and emotionally with deep layers of African spiritualities: God intends people to prosper, be healthy and leave a better life to their children and offspring (blessings). But evil spiritual powers bring destruction, misfortune, confusion and sickness. God is more powerful than destructive powers. If you follow on the path laid out by God, and do the right thing, then the destructive powers in your life will be overcome. You will prosper, because

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<sup>618</sup>Milmon F. Harrison, *Righteous Riches*, op. cit. 147.

<sup>619</sup> *Ibid.* 148-149.

<sup>620</sup> *Ibid.*

God's plan can not fail.”<sup>621</sup> In this quotation, the Catholic White Fathers acknowledge the positive aspect of faith, and that it can lead to prosperity, and that there is a need to take it seriously.

Second, this dissertation reveals that the Gospel of Prosperity focuses more on inculcating a spirit of entrepreneurship in the individual, and that it does not criticize the capitalist economy, but goes along with it, as Lovemore Togarasei described it, that Pentecostals: “reassert the value of individual initiative in the production of wealth, founding in the letter of the Bible the necessity of work and entrepreneurial spirit. In this spirit the creation of business is no longer a last resort imposed by the crisis, but a true behavioral ethic founded on an ethic of belief.”<sup>622</sup> As a result, the recurring themes among these believers are finances, success or winning. All these are connected to the spirit of entrepreneurship. It is not unusual to hear something like this: “When you enter a covenant with the Lord, then war, hardship will cease around you and you will see rest. ‘Rest’ means financially, socially, health-wise, in the family, elsewhere.”<sup>623</sup> Or financial “hardship is an insult to your identity, your location, your position and your kingdom, and arises only because people have broken covenants.”<sup>624</sup> The leaders in the Gospel of Prosperity movements actually teach the need for entrepreneurship, financial management, discipline and investment. They also encourage doing business and their leaders are actually business people; they try to help people to discover “the operative for wealth creation and financial intelligence.”<sup>625</sup> As chapter three of this paper on the section dealing with the Prosperity Gospel pointed out, the pastors organize things like ‘Christian Business Fellowship’, ‘Project and Investment Desk’, and ‘Business Forum’. More importantly, they organize workshops and seminars for their members on matters of finance. Some of their emphases are: “How to turn your austerity to prosperity, understanding financial prosperity, the art of working hard. If your faith says yes,

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<sup>621</sup> [http://www.fenza.org/docs/ben/overrun\\_by\\_the\\_gospel\\_of\\_prosperity.pdf](http://www.fenza.org/docs/ben/overrun_by_the_gospel_of_prosperity.pdf). Accessed on 10.03.2016.

<sup>622</sup> Lovemore, Togarasei, “The Pentecostal Gospel of Prosperity in African Context of Poverty...” op. cit. 344.

<sup>623</sup> Paul, Gifford, *Ghana's New Christianity: Pentecostalism in a Globalizing African Economy*, Bloomington & Indianapolis 2004, 57.

<sup>624</sup> Ibid.

<sup>625</sup> Lovemore, Togarasei, “The Pentecostal Gospel of Prosperity in African Context of Poverty...” op. cit. 345.

God will not say No, the use of time, facing life problems, success buttons...”<sup>626</sup> All these things point to the aspect of focusing on the individual, as the first place to start with, in the war against poverty.

Another notable thing is that the Gospel of Prosperity normally avoids criticizing the market economy; it goes along with it, and it finds a way of making the current economic systems work in its favor. This does not mean “self-serving embrace of an unjust capitalism but, rather, a confidence that God can empower people to enable them to succeed here and now.”<sup>627</sup>

As mentioned above the Gospel of Prosperity encourages “individuals to be successful within the existing economic and social system rather than seeking to overthrow it or necessarily to reform it to any degree.”<sup>628</sup> Instead of criticizing or pursuing alternative economic systems, these pastors set about encouraging the poor and the rich alike to trust God. Although pursuit of alternative economic systems maybe an invaluable exercise, the Gospel of Prosperity pastors think that such a venture is not only long term, but it is also potentially idealistic and naïve. For them, it is better to have a trust that arises from the experience of the spirit, whose creativity stimulates confidence and entrepreneurship; in church and in all of life.<sup>629</sup> The studies done on the effects of Pentecostalism on the economy say that “Pentecostal spirituality establishes a confidence in people that enables them to believe that they do not have to be victims but, instead, that they can succeed and prosper, and do so in and through contemporary systems of trade and wealth creation.”<sup>630</sup> It is not only this; the Gospel of Prosperity also encourages self-improvement through education, discipline, and hard work.

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<sup>626</sup> Paul, Oslington (ed.), *Christianity and Economics*, op. cit. 272.

<sup>627</sup> *Ibid.* 274.

<sup>628</sup> Milmon F. Harrison, *Righteous Riches*, op. cit. 149.

<sup>629</sup> Cf. Paul, Oslington (ed.), *Christianity and Economics*, op. cit. 274.

<sup>630</sup> *Ibid.*

The other thing is that the Gospel of Prosperity promotes the individual positive mindset or thinking and giving. This positive mindset is for the people to have a sense of personal, individual empowerment.<sup>631</sup>

For the Gospel of Prosperity, if poverty is to reduce, individuals need to feel that they are not victims but victors. In most of the preaching, this factor as motivation always comes out. Even its teaching about the cross is different, compared to that of the Catholic Church. It says: “In the cross of Jesus there is victory as redeemed people are given power to break through personal weaknesses and social oppression.”<sup>632</sup> Being positive gives one a chance to overcome barriers.

On the other hand, the Gospel of Prosperity emphasizes giving in form of tithe to their congregations as a visible expression of faith and blessing. Their members are told that by giving they will receive more. The aim of giving is not simply to ‘give to God to get rich’; it is actually to be generous to receive blessings for the sake of further generosity, “not for its own sake, but as a means of sharing, of facilitating human flourishing.”<sup>633</sup> Like that, the poor are not simply recipients of charity from the rich but themselves ‘givers’ and able to prosper.”<sup>634</sup>

Therefore, the Gospel of Prosperity theology promotes generosity through giving.

### **3.5 Resume**

This chapter has discussed the concepts of poverty as well as the three approaches to poverty reduction, namely: the economic approach of Jeffrey Sachs; Catholic Social Teaching and the Gospel of Prosperity of the Pentecostal movement.

Within these approaches, there are similarities and differences. In terms of similarities, all the approaches are fighting to reduce poverty and they all see it mainly as lack of material need necessary for survival, although they also consider

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<sup>631</sup> Lovemre, Togarasei, „The Pentecostal Gospel of Prosperity in African Context of Poverty, op.cit. 347.

<sup>632</sup> Paul, Oslington (ed.), Christianity and Economics, op. cit. 275.

<sup>633</sup> Ibid. 276.

<sup>634</sup> Ibid.



it to be beyond material things. All of them speak of prosperity in positive terms and they see it as the opposite of poverty. To a great extent, all agents take individual ethics as basis of poverty alleviation, but differently emphasized and formulated. The Gospel of Prosperity and Jeffrey Sachs are very strong on the point, while the Catholic Church seems to focus more on helping the other be it through education or through change of structures. Their differences are, however, mainly in the emphasis. For example, as regards the role of state and community structures in poverty reduction the Catholic Church and Sachs are very strong. The Gospel of Prosperity does not see this as a priority. The Pentecostals are very strong on stressing faith or help from God in the fight against poverty. This obviously is not part of the economic approach of Sachs and the Catholic Church rather stresses love of the neighbor and justice in society as inherent Christian duties.

The next part, which deals with the different responses of the churches in Zambia, will give a deeper insight in those differences and similarities.

#### **4. POVERTY REDUCTION AND WEALTH CREATION: RESPONSES OF THE CHURCHES IN ZAMBIA**

This chapter tests the aforementioned analysis with regard to the responses of the Catholic Church as well as the Pentecostal movements on wealth creation and poverty reduction in Zambia by analyzing documents such as pastoral statements and sermons from both the Catholic Church and Pentecostal Movements. In a next step church institutions are analyzed and interviews were conducted with representatives of both the Catholic Church and Pentecostal movements.

##### **4.1 An Analysis Of The Topic Of Poverty And Wealth In The Magisterial Documents Of The Catholic Church Of Zambia From 1990-2017**

In general, the bishops' response to poverty reduction and wealth creation is clad in a form of a moral reflection on human nature and the purpose of society, politics and the economy. It is part of the Catholic Social Thought. Father Joe Komakoma, who compiled all the pastoral letters of the Zambian bishops from 1953 to 2001, describes this response as being "born out of the application of gospel values as made clear by the universal teaching of the Church to the Zambian situation at different times and in varying circumstances."<sup>635</sup> This means that the bishops' response is a careful reflection on the realities of human existence in Zambian society, in the light of faith and of Catholic Social Teaching. The bishops' aim is to interpret these realities by determining how they conform or diverge from the teachings of Jesus. Thereby the bishops assert the fact that the Church has the right to announce moral principles pertaining to the social order and indeed to make judgments on humans and that means also on political and economic affairs.<sup>636</sup>

Just like the universal Church, the Zambian bishops in their writings stress the normative side of all economic and social theories and give a "vision" of what a just economy and political order are to look like as well as basic guidelines of how

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<sup>635</sup> Joe, Komakoma (ed.), *The Social Teaching of The Catholic Bishops and other Christian Leaders in Zambia: Major Pastoral Letters and Statements*, Ndola 2003, 26.

<sup>636</sup> Pontifical Council for Justice and Peace, para. 71.

economic and social justice could be obtained. The teaching of the Zambian bishops thereby emphasize that the value of human life is supreme, which means that human beings have an inherent right to live a dignified life, right from the conception up to natural death. This thinking leads them to a ‘pro-poor’ attitude in their writings, since those whose dignity is most endangered are the poor and those who are marginalized in society. As already explained this principle, called the preferential option for the poor includes an obligation to see society as well as social and political measures from the angle of the poor and views the needs of the poor as being especially important.<sup>637</sup> To them, therefore, the society has a particular responsibility. Thereby the notion of human flourishing must be worked out for each particular community.<sup>638</sup> The need of advocacy and special concern for the poor as well as the oppressed however remains the same for each of them.

For this very reason, the bishops take special interest in the subject of politics, which includes elections, the constitution, governance and the way to deal with economics. In this line of thinking, Father Joe Komakoma described this role as follows:

*“However, the Church has a role to play in politics, if ‘politics’ are understood as simply a way of life, or the social organization, of a given society, in relation to exercising power and distribution of wealth.”*<sup>639</sup>

Here, the bishops try to show the importance of politics in social organizations to ensure equal dignity of all, particularly the poor, and a just distribution of wealth.

Thereby the Catholic Church’s response to poverty and wealth creation is putting great emphasis on the fact that the causes of poverty are primarily social rather than individual, and that the way to reduce poverty therefore is more by promoting morality and justice in social, political and economic spheres rather than mere wealth

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<sup>637</sup> Cf. Mary Jo Bane / Lawrence M. Mead, loc. 133.

<sup>638</sup> Cf. Ibid. loc. 257.

<sup>639</sup> Joe, Komakoma, 3.

creation by the individual.<sup>640</sup> This indeed is a central point to be stressed since it marks the most important difference in comparison with the Pentecostal churches. Therefore, the Catholic Church sees it as her first and foremost duty to protect the poor and the weak and to be the voice of the voiceless and an advocate for them.

The Zambian Episcopal Conference has been very active in issuing documents on social issues. These documents are of various types. The most important ones are called pastoral letters. A pastoral letter is an open letter addressed by bishops to the Catholic Christians and all people of good will, i. e. who are ready to take the moral arguments serious. This piece of communication contains general admonitions, instructions and directions for behavior in the particular circumstances of the time.<sup>641</sup> The other documents are referred to as communiqués, press releases or simply letters or pastoral statements. Some documents are written in cooperation with other Christian leaders from the Christian Council of Zambia and the Evangelical Fellowship of Zambia. These are usually called joint pastoral letters. The unique characteristic of these documents is that they are signed, either by all bishops or by the Episcopal Conference's President or Secretary General or by leaders representing the various Christian bodies.

The following analysis of the magisterial documents covers the period from 1990 to 2017. In this time, the bishops issued a total of 51 documents. This period is divided here into five epochs. Each epoch describes the social and economic context of Zambia in this period as well as the documents the bishops issued in that particular time followed by an analysis.

#### **4.1.1 First Epoch: 1990 – 1995**

The period 1990 to 1995 was a crucial time for Zambian society. To start with, the whole world witnessed the fall of the communist regimes in Europe in 1989. This gave rise to multiparty democracy in countries that did not practice it before. Zambia

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<sup>640</sup> That is why, the teaching of the bishops show limited support for a market economy. Even when they support it, it is conditioned on the need for government intervention in the market to protect the interests of the poor and those who are vulnerable.

<sup>641</sup> Cf. [www.oxforddictionary.co./definition/englisch/pastoralletter](http://www.oxforddictionary.co./definition/englisch/pastoralletter). Accessed on 23.01.15.

at this time was ruled by a one party system. Because of what was happening in the world after the fall of communism in Europe most graphically symbolized by the fall of the ‘Berlin Wall’, a group of prominent Zambians organized themselves and started calling for a return to multi-party democracy. All of a sudden, the whole country was experiencing a wind of change.

Eventually, the change came; people were allowed to form and join their own political parties. In 1991, the country held elections that saw an opposition party winning. The Third Republic was ushered in.

The new ruling political party initiated very ambitious economic reforms called Structural Adjustment Program (SAP), largely dictated by the International Monetary Fund and the World Bank. They led to a deterioration of the social situation of many poor people. Within this period (1990 to 1995), the country began a constitutional review process and it started to prepare for elections at the end of five-year term.

In this time, the bishops of Zambia wrote 12 documents. Out of these, four were written in conjunction with the Christian Council of Zambia and the Evangelical Fellowship of Zambia. At least five of these documents directly address the political situation in terms of elections and the establishment of the new constitution. They also wrote documents covering other areas different from poverty reduction or wealth creation. The following section covers the epoch from 1990 to 1995.

#### ***4.1.1.1 Pastoral Letter “Economics, Politics And Justice” (1990)***

##### **4.1.1.1.1 Context**

On 23 July 1990, right in the period of transition to the multiparty-system, the bishops of Zambia issued a pastoral letter. They called it “Economics, Politics and Justice.” It is probably the most important document of this stormy period. As mentioned above, it was the time following the collapse of communism in Europe, which brought about a wave of democratic movements. At this time, the country (Zambia) had a one-party system with a communist orientation. Citizens were calling to change that system. The economy was in a very bad state. Inflation was rising

high; many people could not even afford essential commodities like food. People were lining up just to buy simple things like soap. The system of governance had practically collapsed. There was heavy bureaucracy; corruption was high and citizens were suppressed. In June 1990, the country experienced a week of riots due to high prices of food. These riots were followed by an attempted military coup d'état.

#### 4.1.1.1.2 Analysis

The response of the Catholic Church to this situation of upheaval and destitution is shown through the document of the bishops. Its main aims are to take the side of the poor; to pursue an increase in the well-being of all people and to contribute to more justice in social, economic and political terms. They begin their letter by acknowledging the suffering of the people who cannot support themselves:

*“We acknowledge the deep suffering of so many, especially the very poor who face the rising costs of the basic necessities of life, and we wish to offer our compassionate assistance in whatever we can....”*<sup>642</sup>

They go on to say:

*“We also feel compelled to speak out on behalf of the poor in particular for the cause of justice”*<sup>643</sup>

This pro-poor response and call for justice, in a way, point to the implication that the causes of poverty are mainly social or political rather than individual. Here is what they had to say:

*“At the root of economic problems, therefore, there seems to be this lack of accountability to the people as a whole. The manner in which the poor have been expected to bear the burden of our economic*

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<sup>642</sup> Zambia Episcopal Conference, Pastoral Letter “Economic, Politics and Justice”, 23 July 1990, no. 1.

<sup>643</sup> Ibid. no. 1.

*restructuring programmes raises questions about democratic procedures and political systems.*<sup>644</sup>

The bishops pointed out, in their letter that, at the root of economic problems, was the political system that was not accountable to the people and the Economic Restructuring Programmes imposed from outside. Their implication is that poverty is a moral problem located within the political sphere. They put it in this way:

*“The economic difficulties faced by so many with increasing hardship each day reveal to us deeper political problems related to the decision-making process and the democratic participation of the people themselves. These problems in turn reveal profound moral challenges.”*<sup>645</sup>

The above quotations show the response to poverty reduction from the Catholic point of view that poverty is a matter of social justice and a democratic constitutional system and dealing with it should begin at that level.

In 1991 the Catholic Church in Zambia reached 100 years since the first missionaries arrived there. The Bishops released a letter to that effect in which again they spoke of their concern for the poor.

#### **4.1.1.2 Pastoral Letter “You Shall Be My Witnesses” (1991)**

##### **4.1.1.2.1 Context**

Hundred years ago when the missionaries arrived, they found that people did not only not know Jesus, but they were also very poor. So the missionaries embarked on programs to lift the people out of poverty through education and health. A hundred years later, people were still struggling with poverty. The Bishops wrote a pastoral letter “You shall be my witnesses”. The purpose of the letter was not to speak mainly about poverty as such, but to commemorate the presence of the Church in this part

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<sup>644</sup> Ibid. no. 13.

<sup>645</sup> Ibid. no. 4.

of world. However, the church again shared her mind on poverty. So also in this document a clear response to poverty reduction and wealth creation can be found.

#### **4.1.1.2.2 Analysis**

For the Zambian bishops, poverty reduction is thought of in terms of liberation, justice and peace and especially with siding with the poor. Again, the Church shows her pro-poor attitude, which can be seen in the following quotation:

*“As we make an earnest effort today to ‘read the signs of the times’ in Zambia (Matthew 16:1-3), we recognize the seriousness suffering of our people. Along with the rest of Africa, Zambia’s economic situation is indeed painful. It is the poor among us who experience that pain most intensely.”<sup>646</sup>*

Response to poverty should begin with understanding the situation of the poor; to acknowledge their suffering and to find means and ways of improving their lot.

According to the Bishops in this letter, guidance to poverty reduction is to be found in the Catholic Social Teaching. These include: fundamental respect for human dignity and rights for all, a preferential concern for the poor, the state’s role as that of promoting the common good, economic justice, private property and the promotion of peace.<sup>647</sup>

In October 1991, Zambia held first elections after the introduction of a multiparty democracy. The holding of elections brought a lot of hope in people. The Bishops wrote a pastoral letter to that effect. The following section deals with that letter.

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<sup>646</sup> Zambia Episcopal Conference, Pastoral Letter „You shall be my witnesses“ 9th July 1991, no. 28.

<sup>647</sup> Cf. Ibid., no. 29.



### ***4.1.1.3 Pastoral Letter “The Future Is Ours” (1991)***

#### **4.1.1.3.1 Context**

The wind of change that signaled the fall of communism in Europe in 1989 eventually reached Zambia. Zambian humanism ideology fell. There was a referendum held that changed the political system from one party to a multi-party system, and the country held elections in October 1991. Surprisingly, the elections were very peaceful and one of the newly formed opposition party won by a big margin. The ruling party acknowledged defeat. Zambia was revered as a good example of democracy in Africa. The country entered a Third Republic. It was a time of hope for the future and a new beginning. Everyone was convinced that an era of prosperity and development was starting. Following the hope that the bishops sensed in people, they wrote a document to encourage people and to share the same hope. They called this letter: “The future is ours.” At this very time, the new government embarked on new liberal economic reforms that were proposed by the World Bank and the International Monetary Fund as a condition for receiving economic aid.

#### **4.1.1.3.2 Analysis**

From the government point of view, economic reform was the answer to the suffering of the poor. Economic reforms, according to the government would translate into wealth and that would eventually lead to poverty eradication. This trickle-down theory was a very hopeful message from the government.

The Catholic bishops of Zambia did not look, however, at economic reforms as the only answer; they asked what that meant with regard to economic justice for all. According to them, people should come first, and the economy should serve the people. They pointed out clearly that it is not wealth that is required first of all, but that the aim must be the well-being of persons, and here particularly the poor. Here is their response to poverty reaction and wealth creation:

*“Economic well-being doesn’t consist in having more but in being more (e.g. Promotion of more and more consumer goods should not of itself be seen as a sign of economic health).”<sup>648</sup>*

In this letter, the Bishops emphasized the aspect of “being more” in other words personal growth which is the ultimate aim of material wellbeing. They see the dignity of any person and the satisfaction of the needs of people, especially the poor, as the real challenge that is to be met by economic reforms, but these are just a means to an end. And they put it this way:

*“Production should be promoted primarily to needs of the people and not primarily to return profits on investment, either local or foreign.”<sup>649</sup>*

By saying that the needs of the people are more important than the return profits on the investment, the bishops put the person over and above capital which is a basic demand of Catholic Social Teaching defending the weak from the rich: “...the needs of the poor are more important than the wants of the rich”.<sup>650</sup> To ensure that the needs of the poor are taken care of, the Bishops look at the responsibility of the state. They wrote to this effect:

*“The state has a legitimate positive role in the economy, not in simply enabling private enterprise but also in promoting more human conditions for workers and consumers alike.”<sup>651</sup>*

They go on to say:

*“...the government should regulate industries and commerce to protect workers’ rights and curb exploitation of the poor and the weak.”<sup>652</sup>*

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<sup>648</sup> Zambia Episcopal Conference, Pastoral Letter “The Future is Ours” 16 March 1992, no. 25.

<sup>649</sup> Ibid. no. 27.

<sup>650</sup> Ibid.

<sup>651</sup> Ibid.

<sup>652</sup> Ibid.

Urging the government to intervene shows that the Church supports a market economy that considers social interests; the Church calls on the government to intervene in order to protect the interests of the poor.

The next document is a pastoral letter calling upon the government to hear the cries of the poor. This came just after two years of rule by the new government.

#### **4.1.1.4 Pastoral Letter “Hear The Cry Of The Poor” (1993)**

##### **4.1.1.4.2 Context**

The new government was in a hurry trying to bring about economic reforms as enforced or dictated by the International Monetary Fund and the World Bank. This meant fulfilling the conditions of a Structural Adjustment Program, which is, liberalization, privatizing state companies, cutting the budget, imposing fees for education and medical care, devaluing the currency and retrenching workers in both public and private companies. Within two years of rule, the economic policies resulted in immense suffering and great hardship for poor people. Many companies were sold off; many workers lost employment and with it their livelihood. In addition they were made to pay for the schooling of their children and big health fees. The high hopes of the people had turned into a nightmare. At this time the bishops released the pastoral letter “Hear the Cry of the People.”

##### **4.1.1.4.2 Analysis**

Poverty reduction is the concern of the government as well as of the Church. The state would usually resort to economic reforms. In such cases, the Catholic Church would stand on the side of the poor. In 1993, after just two years of liberal economic reforms, there was a lot of suffering in the country. The Bishops responded to poverty by first acknowledging the suffering of the people in the following manner:

*“As pastoral leaders, we 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 cry for help will not be heard (Prov. 21:13)."*<sup>653</sup>

Here, the Bishops show that their response is to be the voice of the voiceless. They acknowledge the inviolability of human dignity, since all people, the poor included, are made in the image of God and they are all equal in his eyes. The Bishops emphasized in their writing that people were the greatest resource of every nation: "our people are the greatest resource, our richest treasures, and our best hope for the future."<sup>654</sup> They pointed out that in Zambia, that was not being seen by the government and they called on the people with the charge of ruling to hear the cries:

*"Yet today in Zambia, we hear of the frightening exhaustion of that resource, of its diminishment, deterioration, exploitation. We sadly note that this resource is being reduced amidst great suffering, a suffering which by and large seems to go on unnoticed by those in power and is often inadequately responded to by government programmes."*<sup>655</sup>

Here the bishops acknowledge that lifting the people out of poverty is primarily the duty of those with political authority. Therefore, in this letter, they call upon the government to do more to reduce the suffering, especially through compassion, commitment and competence.<sup>656</sup>

Here again, the response to poverty reduction is in a form of preferential option for the poor and calling upon the political authority to help alleviate the suffering of the poor.

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<sup>653</sup> Zambia Episcopal Conference, Pastoral Letter, "Heart he Cry of the Poor", 23rd July 1993, no. 4.

<sup>654</sup> Ibid. no. 1.

<sup>655</sup> Ibid. no. 2.

<sup>656</sup> Ibid. no. 26.

#### ***4.1.1.5 Various Pastoral Letters Addressing The Politics And The Zambian Constitution***

##### **4.1.1.5.1 Context**

In this period, and especially, in the year 1995, the Catholic bishops worked together with other Christian leaders from the Evangelical Fellowship of Zambia and the Christian Council of Zambia and wrote three joint pastoral letters namely, “*On the Year of Political Responsibility*”, “*Call for Legitimizing the New Constitution*” and “*The Constitutional Debate.*” All these letters address mainly the issue of politics and the Constitution.

##### **4.1.1.5.2 Analysis**

As a way of responding to poverty the bishops paid a lot of attention to addressing political questions. In the Joint Pastoral Letter “*On the Year of Political Responsibility*”, they point out that politics are important for wellbeing of society by stating the following:

*“We Christians should be aware that politics is an area of great importance for promoting justice, peace, development and community among all Zambians.”*<sup>657</sup>

Poverty reduction to a great extent depends on the political will to create justice for all. Therefore, a constitution is a very important document for every society. The other two letters, “*Call for Legitimizing the New Constitution*” and “*The Constitutional Debate*” addressed this very issue. In their Press Release “*Call for Legitimizing the New Constitution*”, the Bishops called on the government to give a roadmap for the process of constitution making in order to reduce doubts in people. They said: “*The uncertainty and lack of a roadmap and a predictable timeline on the process has also led to doubts about the sincerity of Government on the*

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<sup>657</sup> Zambia Episcopal Conference, Pastoral Letter “*On the Year of Political Responsibility*”, 15 October 1995, no. 11.

constitution.”<sup>658</sup> The constitution would only be legitimate if people had confidence in it. In the Church Leaders’ statement “The Constitutional Debate”, the Bishops called for transparency: “The non-publication of the projected budget for the entire constitution making process: This state of affairs is unacceptable because it goes against the need for Government’s accountability on expenditure. Government needs to exhibit transparency in this matter.”<sup>659</sup>

In all these letters, the Bishop addressed the political situation as an important avenue for poverty reduction. They spoke for the voiceless and the poor, following the principle of the preferential option for the poor.

#### **4.1.2 Second Epoch: 1996 – 2001**

Five years after the reintroduction of multipartyism and liberal economic reforms, the nation was still in a very difficult situation. Poverty levels among people increased. The nation embarked on a constitutional review, but this quickly ran into a constitutional crisis. As a result, the army attempted to seize power. According to the constitution, the president was only supposed to serve for two terms only. Unfortunately, he (President Fredrick Chiluba) started a debate to allow him to serve a third term (from 2001 to 2006).

Again the bishops as religious leaders issued a set of pastoral letters, in total of 15 documents, of which 4 were written together with other churches. Some other letters addressed different issues.

##### ***4.1.2.2 Pastoral Letters Addressing The Political Situation (1996; 2001)***

###### **4.1.2.2.1 Context**

The Bishops issued letters dealing with the constitution and elections. These letters are:

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<sup>658</sup> Zambia Episcopal Conference, Press Release “Call for Legitimizing the New Constitution”, 27 October 1995.

<sup>659</sup> Zambia Episcopal Conference, Church Leaders’ “Statement on the Constitutional Debate” 20 November 1995.

a. **“Open Letter To The President And Members Of Parliament”**, issued in April 1996, to address the stalled constitution review process. The process tended to become a private issue to be decided upon only by parliament at the exclusion of the majority of the people at the grassroots. The bishops wrote directly to the president and members of parliament urging them to give more time to wider debates among the people of Zambia: “We feel that the constitution debate has not in fact reached the grassroots and that ordinary people especially those in rural areas, need time to participate in this most important debate.”<sup>660</sup> The Bishops felt that the constitution was hijacked from the people.

b. **“Building For Peace”**, written in October 1996 a few days before the first general elections after the return to the multiparty system. The bishops reminded the people of the importance of the election in enhancing democracy:

*“So we write this letter to all Catholics and people of good will, mindful of the importance of maintaining and strengthening democratic structures and attitudes if we are to enjoy a peaceful and developing future in our country.”*<sup>661</sup>

According to them, elections would help the country to develop.

c. **“Discipleship And Citizenship”** issued in July 2001 before the second general elections in the Third Republic. The third term bid had just failed. The political climate in the country was tense. The Bishops called on the people to vote wisely by quoting Jeremiah 29:11 in their introductory paragraph: “Yes, I know what plans I have in mind for you. Yahweh declares, plans for peace, not disaster, to give you a future full of hope.”<sup>662</sup> They also called people to vote for leaders who are God-fearing and those who can bring hope and peace, following the plan of God.

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<sup>660</sup> Zambia Episcopal Conference, Pastoral Letter “Open Letter to the President and Members of Parliament“, 26 April 1996, no. 4c.

<sup>661</sup> Zambia Episcopal Conference, Pastoral Letter “Building for Peace“, 27 October 1996, no. 3.

<sup>662</sup> Zambia Episcopal Conference, Pastoral Letter “Discipleship and Citizenship“, 20 July 2001 (introductory paragraph).

#### **4.1.2.2 Analysis**

Looking at all these letters, they address the issue of elections and constitution in the socio-political area. The Constitution was very important for the future of the country and indeed for well-being of the people. Poverty reduction is not just about coming up with wealth, it is about justice for all, and the Constitution, if well worked out, could help to create more justice. It is the same with elections. If good leaders are elected, they will work for the common good and particularly that of the poor. Through that way, poverty can be reduced. The Bishops continued with their concern for the poor. Within this epoch, they produced two documents elaborating the principle of solidarity during the social crisis that the country was going through.

#### ***4.1.2.3 Pastoral Letters Concerning The Social Crisis (2000)***

##### **4.1.2.3.1 Context**

As mentioned before between 1996 and 2000 the social situation deteriorated badly. By the year 2000 poverty levels reached 80 percent of the population. Majority of Zambians did not have access to basic commodities like food, shelter or drinking water. The education and health standards went down.<sup>663</sup> In the year 2000 the Bishops addressed their concerns about the social crisis in two documents. The first one was issued in January 2000 as “Communiqué of the Catholic Bishops on particular social concerns”. The second one, “Solidarity in the Face of the Country’s Social Crisis” came out in June 2000.

##### **4.1.2.3.2 Analysis**

The main intention of the Bishops was to give a voice to the voiceless and to show solidarity with them. In their June document they quoted from Isaiah to show that the meaningful response to poverty at that time was solidarity with those suffering. Here is how they put it:

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<sup>663</sup> Cf. Zambia Episcopal Conference, Pastoral Letter “Communiqué of the Catholic Bishops on particular Social Concerns“, 28th January 2000.



*“Is not this the sort of fast that pleases me: to break the unjust fetters, to undo the thongs of the yoke, to let the oppressed go free, and to break all yokes? Is it not sharing your food with the hungry, and sheltering the homeless poor; if you see someone lacking clothes, to clothe them, and not to turn away from your relatives?”<sup>664</sup>*

The Bishops point out that the response to poverty in such a situation is that of siding with those who are suffering. Indeed, the Bishops do not just call for solidarity; they also challenge those with political authority to reduce poverty among the people by conducting their politics in acceptable manner when they said:

*“We call upon all our political parties, the party in power and the parties in opposition, to exercise maturity and good sense, to stop bickering among themselves and to face cooperatively the extremely suffering of the people.”<sup>665</sup>*

Challenging those who are not doing enough to reduce poverty among the poor or those perpetuating it is a response to poverty reduction, as it can be seen in the above quotation. However, the Bishops are very clear in propagating the principle of option for the poor as they say, for example in this letter:

*“Finally, we call upon our sisters and brothers who indeed bear the great burden of the social crisis, those who suffer because of violation of their rights to good medical care and education, to know that we are sensitive to their needs and are determined to move our country in the direction of dignity and development for all.”<sup>666</sup>*

By expressing solidarity in this way, the Bishops stress that some suffering emanating from poverty is of a social nature than individual and solidarity is also a way of dealing with it.

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<sup>664</sup> Zambia Episcopal Conference, Pastoral Letter “Solidarity in the Face of the Country’s Social Crisis“, 10 June 2000 (introduction).

<sup>665</sup> Ibid. no. 8c.

<sup>666</sup> Ibid. no. 8g.

The other document is a joint pastoral statement issued by both Catholic and Non-Catholic Christian leaders challenging the president's bid to change the Constitution in order to enable him to serve more than the stipulated two terms.

#### ***4.1.2.4 Joint Pastoral Letter “The Third Term Bid By President Chiluba” (2001)***

##### **4.1.2.4.1 Context**

In 2001 the mandate of President Fredrick Chiluba to rule was up. From within his ruling party rose some calls for him to continue. The claim of his supporters was that he had not finished his development projects. Chiluba was a professed born-again Christian. So he also received support from some of them who actually tried to spiritualize the issue by openly admonishing the country not to go against God's will (that Chiluba was mandated by God).

The Christian leaders resisted the move by calling it unconstitutional and undemocratic, and they mobilized the Christians throughout the country to reject it. The leaders pointed out that governance of the country could not whatsoever be reduced to an individual. And so they came up with a document called “The Third Term Bid By President Chiluba.”

##### **4.1.2.4.2 Analysis**

President Chiluba's third term bid failed because of the campaign the Christians from main line churches put up. As mentioned before, the leaders pointed out that response to poverty reduction should also involve actively challenging those who try to manipulate the Constitution or the political situation for their own good. They stood up to say:

*“The Church leadership is totally opposed to calls for the incumbent President to go for a third term, a move that is not only unconstitutional but also undemocratic.”<sup>667</sup>*

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<sup>667</sup> Zambia Episcopal Conference, Pastoral Letter “The Third Term Bid by President Chiluba“, 25th January 2001, no.2.

They went on to say:

*“Constitutional provisions must never be manipulated for the advantage of individuals or else the rule of rule suffers... We call upon President Chiluba to exercise statesmanship by unambiguously pledging to follow the current constitution of the Republic of Zambia, and thereby lead the people into a democratic electoral process that guarantees peaceful, free and fair elections for a new President in 2001.”*<sup>668</sup>

It is clear here that adherence to constitutional principles lead to a good social atmosphere. In addition, it is from such a conducive setting that people can advance themselves and in the process overcome poverty. The president could not manage to secure another term. Instead, another person (from the same party) was elected, and the next epoch is a description of what happened between 2002 and 2006.

#### **4.1.3 Third Epoch: 2002 – 2006**

The attempt to introduce a third term failed. The new president was elected, but as noted above from the same party. The constitution crisis was not yet resolved, but the new president, who was a lawyer, decided to constitute another Constitution review commission. Social crisis continued in education and health sectors. On the other hand, the economy started to recover, and there was an intensive fight against corruption. However, governance was still a problematic issue.

The bishops wrote 11 letters in this period of time. Out of these, seven letters concerned politics in form of constitution and elections or independence celebration.

##### **4.1.3.1 Pastoral Letters Concerning The Political Issues (2003; 2004; 2005)**

a. **“Let My People Go”** issued in November 2003. The country was still struggling with constitution making, and the Bishops wrote and made appeals to government

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<sup>668</sup> Ibid. nos. 6-7.

(political authority) to legitimize the process of constitution – through consultation and respecting what the people proposed, especially the Bill of rights. They emphasized that coming up with a constitution would meet the aspirations of the people.

**b. “Submission To The Mung’omba Constitution Review Commission”** issued on 30th September 2004. The Constitution Commission was collecting data from the general public. The Catholic bishops made a submission to this commission, and afterwards, they released a statement of what they proposed. They said that the Constitution was a way of fulfilling the aspirations of the people. As a result, they made their proposals on how to come up with a good constitution, and they specifically emphasized the Bill of rights. Here is what they said: “As we stated in our Pastoral Letter, *Let My People Go*, of 2003, on the current constitutional review process, we feel the Bill of rights is the heart of any constitution. It is therefore vital that Part III of the Constitution of Zambia that deals with the rights of the private citizen is strengthened and expanded. This is in order to protect such rights as the right to life, gender and women’s rights, children’s rights, freedom of information, and social, cultural and economic rights.”<sup>669</sup> They stressed the bill of rights as a way to protect the weak in society.

**c. “Looking To The Future With Hope”** issued in October 2004. It was a 40<sup>th</sup> anniversary of independence (1964-2004). The Bishops pointed out the good things that happened during the period of gaining independence, but they also mentioned the challenges, especially the suffering of the poor.

**d. “Some Concerns On Governance”** issued in August 2005. The Bishops, during their annual meeting expressed concerns about governance in the country and they challenged those with political authority that they were the key to better life of the people.

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<sup>669</sup> Zambia Episcopal Conference, Pastoral Letter “Submissions to the Mung’omba Constitutional Review Commission” 30 September 2004, no. 27.

*e. “Give Hope To Our People”* issued on 16<sup>th</sup> November 2005. This letter was about the on-going constitution review and the bishops questioned the reluctance of the government to finish the process and they pointed out that political will was lacking.<sup>670</sup>

*f. “The Truth Shall Set You Free”* issued in July 2006 before tripartite elections. Their aim was to encourage people to vote, but they also responded to poverty. In the third paragraph they talked of the importance of elections in improving the lives of people.<sup>671</sup>

*g. “Blessed Are The Peace Makers”* issued in October 2006 on the eve of the tripartite elections. They called for a peaceful election that would be free and fair.

#### **4.1.3.1.2 Analysis**

From 2002 to 2006, the bishops released eleven letters. Seven of these (letters) referred to the political situation in terms of constitution or elections. This clearly shows the importance of socio-political engagement. The way out of poverty depends more on socio-political and economic morality. This means respecting the human dignity by upholding social justice. The political parties, if they conduct themselves well, can be a way of bringing hope to the poor, especially the youth. Appealing to the politics, the Bishops had this to say:

*“We want you to dwell on your political, economic and social programmes. The focus should be on how you will bring hope to our unemployed youth, the exploited workers, the rural and urban poor, those living with HIV and those who are sick with Aids. We make an even greater appeal to those of you who profess the Christian faith to be true ambassadors of the peace of Christ and to be an influence of*

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<sup>670</sup> Cf. Zambia Episcopal Conference, Pastoral Letter “Give Hope to Our People”, 16th November, 2005.

<sup>671</sup> Cf. Zambia Episcopal Conference, Pastoral Letter “The Truth shall set You Free”, 14th July 2006, no. 3.

*good morals in your political careers. As the Scriptures say, “Blessed are the peacemakers, they shall be called children of God” (Mt 5:9).”<sup>672</sup>*

The bishops addressed the political leaders and asked them to focus on bringing hope to the poor. They reminded them of their call to be ambassadors of Christ’s peace and champions of good morals. Asking the political leaders to bring hope to the youth and to the poor in general is one way of responding to poverty reduction. Below are other pastoral documents not necessarily related to politics like the above.

#### **4.1.3.2 Pastoral Letter “Concerns Of The Zambian Episcopal Conference On Reflections Stemming From The Full Plenary Meeting” (2004)**

##### **4.1.3.2.1 Context**

This document was issued in January 2004 during the plenary session held from 27-30 January 2004. During their meeting, they realized that there was a lot of suffering in the country, especially by the poor. So, they issued a statement.

##### **4.1.3.2.2 Analysis**

The response of the bishop to poverty reduction is again shown here: it is always to be on the side of the poor – to defend them and give them hope by assuring that the Church was on their side. This is how they began with their letter, pointing out their concern by quoting the teaching of the Church in Vatican II Council’s *Gaudium et Spes* para. 1:

*“The joy and hope, the grief and anguish, of men and women of our time, especially those who are poor and afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well.”*

<sup>673</sup>

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<sup>672</sup> Zambia Episcopal Conference, Pastoral Letter “The Truth shall set You Free”, no. 24.

<sup>673</sup> Zambia Episcopal Conference, Pastoral Letter “Concerns of the Zambian Episcopal Conference on Reflections stemming from the Full Plenary Meeting” 30th January, 2004, no. 2.

By being on the side of the poor, the Church would like to be their voice too. Therefore, the Church tries to expose the increasing poverty and to show that the key to poverty reduction lies in the social sphere, and this is what they said:

*“As recently demonstrated by government’s own reckoning, when the Minister of Community Development launched the booklet, **“On the Public Welfare Assistance Scheme”** (PWAS), poverty levels in the country have reached alarming proportions. A situation where 80% of our citizens have no productive means to make ends meet can best be described as a crisis. We implore the government to do everything possible to alleviate the suffering of our people. This means that we must seriously prioritize our expenditures, as a nation, in favor of the poor.”<sup>674</sup>*

The Bishops call upon the government to prioritize the expenditure in favor of the poor is a response to poverty reduction, and that it primarily depends on the public. The following section is about a pastoral letter the Bishops issued on education.

#### **4.1.3.3 Pastoral Letter “Empowerment Through Education” (2004)**

##### **4.1.3.3.1 Context**

This document was published in August 2004. It was a concern about education. The issue at hand was that education should be in such a way that it helps in inculcating morality in people. Not only that, education was seen by the bishops as a way to help in poverty reduction. Therefore, it was to be provided for all. The Catholic Church in Zambia is providing education for the rural people more than any other Church; she is there where the government fails to offer this service. Seeing that the government was not showing much responsibility, the Bishops wrote this letter.

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<sup>674</sup> Ibid. no. 7.

#### 4.1.3.3.2 Analysis

Education is a sure way to poverty reduction. As a response, the Church calls on the government to understand that education was a universal right and that it was responsible to provide it for the people. They said:

*“With financial support from taxation and other sources, the government is duty bound to build and maintain schools and educational institutes and pay reasonable salaries. There must be no exclusive control of schools by the government. It should encourage the Church and other agencies to be partners in education by establishing grant-aided schools and provide adequate funding to them. It should also welcome the providers of private schools. The Government has an obligation to make sure that funding to schools is distributed in such a way that parents who have children in grant-aided schools are not penalized in any way. The Government should remove any legislation that discourages genuine agencies from investing in education.”<sup>675</sup>*

The bishops would like the government to do the right thing about education by working with other partners, encouraging private school and increasing funding to schools. As the title of the document says, it entails that the response to poverty reduction is through empowering people, and education is the means.

#### 4.1.4 Fourth Epoch: 2007 – 2012

In the last ten years, the country failed to produce a new Constitution. By this time, the nation was subjected to new presidential elections because the president Mwanawasa died before the end of his term. At the same time, one province (western province) started the process of separating itself from the country; in the meantime,

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<sup>675</sup> Zambia Episcopal Conference, Pastoral Letter, “Empowerment Through Education”, August, 2004, no. 32.



a new president, Ruphiah Banda, was elected to finish the term of the one who died. After that term, another election was held, and the ruling party lost to the opposition.

In this time period, the Bishops published thirteen documents. Three of those were produced in conjunction with other churches leaders. Out of the thirteen documents, eleven of them, actually, concerned political issues. For example, four letters are about the constitution making process, three letters concern elections and the others are about independence celebration, attacks on the Catholic church from government media and the political situation of the western province which wanted to cede from Zambia. Therefore, all the letters about the political situation will be analyzed together.

#### ***4.1.4.1 Pastoral Letters Concerning Politics***

##### **4.1.4.1.1 Context**

The Catholic Church in Zambia paid a lot of attention to political issues around this time. Therefore, she came up with the following letters:

**a. “*On The Stalled Constitution*”** issued on 16<sup>th</sup> May 2007. Up to this time, the constitution was not in place and it stalled. The government was reluctant to meet people’s aspiration to come up with a new constitution document. Therefore, the Bishops spoke on behalf of the voiceless, persuading and challenging the government to listen:

*“We therefore remind the Government once again that the people of Zambia have heard all the arguments and they have made up their minds that they do not want a constitution that no longer serves their aspirations. The role of Government is to facilitate for the enactment of a new one. We further implore Government to desist from excessive legalism. Our country can no longer afford the luxury of*

*procrastination, which has characterized the Government's approach to the current Constitution Review Process.*"<sup>676</sup>

The Bishops went on to challenge the people in government as they wrote:

*"In conclusion, we say to the Government: The people are tired of the slow pace at which the Constitution Review Process is being conducted. Now is the time to positively engage all sectors of the Zambian society in this serious matter; to make concessions and adopt a more progressive road map towards the enactment of a new constitution. We are aware that many countries in Africa have learnt to look up to Zambia, after we peacefully passed from a one-party state to multi-party politics. We have an obligation to show the other countries how to peacefully pass from an out-dated Constitution to a people-driven one."*<sup>677</sup>

The government did not pay attention to the voice of the Church and so the Church issued another letter stating her position.

**b. "Where We Stand On The Constitution"** issued on 2<sup>nd</sup> August 2007. This was a follow up on the constitutional issues, especially concerning the way of adopting the constitution. There was a difference of opinion between the government and the people, and so, the Church stated her position:

*"It is in this historical context that this intervention on the current constitutional issues must be seen. We have said time and again that we are non-partisan. Our concern is always to ensure that such fundamental values and principles as the truth, love, social justice,*

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<sup>676</sup> Zambia Episcopal Conference, Pastoral Letter "On the stalled Constitution Process", 16th May, 2007, no. 6.

<sup>677</sup> Ibid. no. 7.

*and the common good, are effectively served in our governance systems.”<sup>678</sup>*

After this the Church stated what was required to be done concerning the process and the content of the constitution.

**c. “On The National Constitutional Conference”** issued on 23<sup>rd</sup> October 2007. The government still refused to listen to the concerns raised by the Church on behalf of the voiceless and it went on to form a Constitutional Conference to adopt the constitution. The Bishops refused to be part of this conference and they issued a letter to that effect:

*“Much has been said on “boycotting” or not “boycotting” the National Constitutional Conference (NCC). Focusing on the so-called boycott misses the point. The real issue at hand is the unanswered question: Can the NCC Act, in its current form, deliver a new constitution that will be embraced as legitimate by the people of Zambia, and stand the test of time? The answer is no! This is because the Act, as many groups have pointed, is fundamentally flawed. This is why it is imperative to address the flaws before the NCC begins its work.”<sup>679</sup>*

The Bishops challenged the initiative of the constitutional conference by stating that it was against the will of the people and that it was flawed because it could not deliver a constitution that would be as legitimate by the Zambians.

**d. “Opportunities, Challenges And Lessons”** issued on 13<sup>th</sup> October 2008. These were extraordinary elections because the president died before the end of his term. Therefore the country had to elect another president to replace him. The Bishops

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<sup>678</sup> Zambia Episcopal Conference, Pastoral Letter “Where We Stand On the Constitution”, 2 August 2007, no. 3.

<sup>679</sup> Zambia Episcopal Conference, Pastoral Letter, “On the National Constitutional Conference” 23<sup>rd</sup> October 2007, no. 3.

wrote this letter together with other Church leaders reminding the people of the importance of electing right people in political offices.

**e. “The Presidential Elections Held On 30<sup>th</sup> October 2008”** issued on 9<sup>th</sup> November 2008. The Bishops noted that the elections were not properly done, and they called for electoral reform and new constitution. For example, they said the following:

*“We have closely observed that the pattern of voting during the past few elections have been along very partisan, regional and tribal lines. We now appear more divided and polarized, as a nation, than we were before multi-partyism was re-introduced in 1991. This state of affairs is worrying and should not be allowed to continue. In the October 2008 elections, we recognize that many observers, both those that are partisan and non-partisan, noted significant weaknesses in vote patterns, counting and reporting. Something needs to be done to improve this state of affairs.”<sup>680</sup>*

The Church challenged the validity of these elections.

**f. “The National Constitutional Conference (NCC) Draft Constitution Of The Republic Of Zambia”** issued on 21 July 2010. The Bishops rejected the resolution of the draft of the constitution from the conference, saying that it was against what the people submitted in the constitution review process.

#### **4.1.4.1.2 Analysis**

The majority of the letters written between 2007 and 2012 are addressing issues of political nature, and they have mainly something to do with the constitution or the elections. In their writings, the bishops come back to the issue of being on the side of the poor and to be the voice of the voiceless. Not only that, more emphasis on

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<sup>680</sup> Zambia Episcopal Conference, Pastoral Letter, “The Presidential Elections held on 30th October 2008”, 9th November 2008, no. 4.

political issues, which are mainly of social nature, implies that the Church sees the solution to be more social than individual.

As a response to poverty, the Catholic Church leaders look more to public office and also to always defend the weak. For instance, in terms of electing people to public office, this is what they said:

*“Over the years, the three Church Mother Bodies, individually and collectively, have spoken out at the time of national elections about the qualities and virtues that should be sought in any candidate who solicits votes. We re-emphasize that the candidate must be God fearing, honest, compassionate, hard-working, wise, selfless, and have a profound love for the poor, integrity and humility, with a desire to serve and not to be served, should mark the candidate’s past, present and future.”<sup>681</sup>*

Demanding a profound love for the poor from political candidates shows that response to poverty reduction is mainly through justice brought about by politics. A constitution is supposed to be an instrument that will guarantee rights to all, especially the poor. In the Pastoral letter *“Where We Stand on the Constitution”* (2007) the Bishops described it in this way:

*“We wish to see the entrenchment of fundamental human rights in the Bill of Rights, inclusive of economic, social and cultural rights as demanded by the people of Zambia (right to education, to health care, to food and adequate housing, etc.).”<sup>682</sup>*

By demanding the entrenchment of fundamental human rights in the Bill of rights, inclusive of economic rights like right to food and adequate housing, the Bishops

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<sup>681</sup> Zambia Episcopal Conference, Pastoral Letter, “Opportunities, Challenges and Lessons”, 13th October 2008, no. 16.

<sup>682</sup> Zambia Episcopal Conference, Pastoral Letter “Where We stand on the Constitution” op cit. no. 12 (1).

imply that the constitution is a tool that can lead to wellbeing of people, especially the poor.

#### **4.1.4.2 Pastoral Letter “A Call To Integrity” (2009)**

##### **4.1.4.2.1 Context**

The country was facing a looming crisis; there was a challenge of governance; poverty was increasing; corruption and abuse of office became the order of the day and the country was still languishing with the constitution process. The Bishops rose up to call to work for the common good.

##### **4.1.4.2.2 Analysis**

In this letter, the Bishops call all to work for the common good and to bring back hope to the people. They highlight the various difficulties the nation was going through:

*“Our nation, today, stands at the threshold of a looming crisis. We face many challenges of governance and survival, among which, are increasing poverty and the presence of abject poverty, a pervading cancer of corruption, spiraling job losses, economic disintegration, an education system that is failing and a constitution making process that is still controversial and seems not to be in the interests of citizens. As Zambians, we need to examine our conscience, seek the truth and work towards bringing back hope to our people.”<sup>683</sup>*

Asking all to examine their consciences, seek the truth and to work toward giving hope to the poor again shows that the Church responds to poverty in form of a pro-poor approach. In this letter, the Church emphasizes working toward the common good as a way to poverty reduction.

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<sup>683</sup> Zambia Episcopal Conference, Pastoral Letter “A call to Integrity”, 1st March, 2009, no. 3.

#### **4.1.5 Fifth Epoch: 2012 – 2017**

##### ***4.1.5.1 Pastoral Letters Concerning The Political Situation (2013, 2014, 2016, 2017)***

###### **4.1.5.1.1 Context**

In 2011, the Republic of Zambia held general elections in the month of October. The Patriotic Front (PF), an opposition party at that time, won the elections and formed the government. Michael Sata became president. In October 2014, President Michael Sata died, two years before finishing his five-year mandate. During this time, the government focused much on building infrastructure like roads, hospitals and schools. All this was done with the help of the Chinese government and companies.

As expected, and according to the constitution, Zambia held presidential elections and the Patriotic Front (PF) again won. Edgar Lungu became president. He had to remain president up to the end of the five-year term, that is, up to 2016. In August 2016 the country held general elections where again the Patriotic Front won. The ruling party continued with infrastructure development. At the same time, the ruling party was becoming intolerant – crushing the opposition, closing the media that were critical against the government or those which were more sympathetic to the opposition, jailing the opposition leaders on trumped up offences, using the police to deny the opposition the right to assemble. One thing that even attracted international attention was the arresting of one of the leaders of the biggest opposition party in 2017 and charging him with treason because he refused to give way to the president’s convoy on the road.

Within this period of time, the Zambian bishops have issued various pastoral letters and statement to address the situation.

**a. “Act Justly And Walk Humbly With Your God”** a Pastoral Letter issued on 28 January 2013. The election was held in October 2012. In January 2013, the bishops issued this letter and raised pertinent issues on the state of the nation. The letter began by thanking God for the peace in the nation. It also acknowledged the many achievements so far achieved. However, the bishops expressed concern for the

prevailing political environment just three months after the new government took office. They used the following words to describe the situation:

*“Politically plural society has not been fully understood and appreciated by those that aspire for political leadership in our successive Governments. This can be seen by the high levels of political intolerance that continue to characterize our political environment, especially in intra-party and inter-party relationships. Squabbling for hegemony within and across political parties has taken center stage. All of this is at the expense of working for the wellbeing and making better the lives of ordinary Zambian citizens. Again and again, we see this intolerance manifested through repeated acts of violence and lack of harmony between and within political parties.”*<sup>684</sup>

The Bishops give examples of high level of political intolerance, lack of political integrity among leaders, just within a short period of being elected: “We have seen leaders subscribe to particular principled positions when in opposition only to repudiate those very positions when accorded the instruments of power. It is such behaviour that gives our politics a bad name.”<sup>685</sup> In this letter, they also expressed worry that the human rights situation was deteriorating in a manner that was causing worry<sup>686</sup>, saying, “examples include the arbitrary use of power by Government officials; intimidation and threats of arrest against leaders and individuals who speak against the Government; deportations and even threats to our own Catholic priests for sermons seen as critical of Government.”<sup>687</sup> The Bishops called upon the political leaders to strive to create a better environment where all could participate freely without fear.

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<sup>684</sup> Zambia Episcopal Conference, Pastoral Letter “*Act Justly and Walk Humbly With Your God*”, 28 March 2013, no. 2.

<sup>685</sup> Ibid.

<sup>686</sup> Cf. Ibid. 5.

<sup>687</sup> Ibid., no. 7.



**b. “Press Statement On Various Issues Affecting The Country”** issued on 24 January 2014. The bishops again began by acknowledging the good improvement to the economy, road infrastructure program and building of hospitals. However, they went on to mention again the challenges: hostile political environment, selective application of the Public Order Act by the Zambia Police Service, deteriorating human rights situation, failure to pursue a predictable constitution making process, food insecurity situation and lack of consultation.<sup>688</sup>

**c. “Let There Be Peace Among Us”** issued on 23 January 2016. After their plenary session, the bishops issued another pastoral letter on issues affecting the country. In this document, the bishops lamented that the poor were neglected and that the economy was not benefiting them (the poor). They raised a number of issues, as they wrote: “The question we are asking are: For whom is the constitution meant? Is it only for a few elite or all citizens countrywide? What about the majority in the rural areas most of whom are in extreme poverty?”<sup>689</sup> They also pointed out that the rural areas were neglected: “From 1991, Zambia adopted a liberal economy with the promise to bring back the economy to prosperity and dignified lives for majority Zambians. Poverty levels, particularly rural poverty, have escalated.”<sup>690</sup> In this letter, they also explained that the success of the economy should not to be measured by Gross Domestic Product (GDP) growth but its positive effects on the livelihood of people as well as its capacity to reduce the gap between the rich and the poor.<sup>691</sup>

**d. “No Longer Will Violence Be Heard In Your Land”** (Isaiah 60:18). Issued on 17 July 2016, it was a call to peaceful, credible and transparent elections. The country was deemed for election in August 2016. The Bishops started by saying the following:

*“We write this pastoral letter to you Catholics and people of goodwill  
in Zambia to remind you of your duty to elect leaders and of the need*

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<sup>688</sup> Cf. Zambia Episcopal Conference, “Press Statement on various issues affecting the country”, 24 January 2014.

<sup>689</sup> Zambia Episcopal Conference, Pastoral Letter “*Let there be Peace among Us*”, 23 January 2016. no.9.

<sup>690</sup> Ibid., no. 14.

<sup>691</sup> Cf. Ibid., no.16.

*to maintain peace before, during and after the polling day. While each individual Catholic has the God-given right and freedom to decide on who to vote for and how to answer the referendum question, the teaching of the Church can offer you some valuable guidance in an attempt to reach an informed judgment that advances the common good. The Church believes that once people maintain and strengthen their democracy, they stand a better chance of actively participating and shaping the development of their country.*"<sup>692</sup>

In this letter, the Bishops emphasized how important elections are. They said that development was only possible if democracy was maintained and strengthened. At the same time, they went on to encourage the Christians to have a moral responsibility when voting, as they say:

*"Above all Christians should realize that they have a moral responsibility to vote for candidates who follow the example of Jesus, who came not to be served but to serve and who emptied himself for the good of all (Cf. Mk 10:41-45). Therefore, Christians should not vote for candidates who are arrogant with a propensity to use violence, people with questionable moral standing, those with proven record of corruption and abuse of power and public resources and those who put narrow sectarian or ethnic interest before national interest and the common good."*<sup>693</sup>

The Bishops encouraged all to do the right thing when voting because good politics would lead to a better society where common good would be guaranteed.

**e. "If You Want Peace, Work For Justice."** Issued on 23 April 2017, and it was a statement on the political situation in Zambia. This was the time when the leader of the biggest opposition party, the United National Development Party (UPND), was

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<sup>692</sup> Zambia Episcopal Conference, Pastoral letter "No longer will violence be heard in your land", 17 July 2016, no. 3.

<sup>693</sup> Ibid., no. 6.

arrested and slapped with a treason charge<sup>694</sup> for not giving way to the presidential motorcade. The Bishops openly came to the defense of the opposition leader using the following words: “We do not in any way condone illegality. We nevertheless deplore the massive, disproportionate and entirely unnecessary force with which the Police acted in apprehending him”<sup>695</sup> and they went on to express their dissatisfaction with what was happening in the political arena. They said:

*“The political environment in Zambia, today, is characterized by manipulation, patronage and intimidation of perceived government opponents. We urge the government to stop using state security institutions to intimidate its own nationals. The police service in particular must be professional and impartial in carrying out their duties of maintaining law and order. Too many of the nation’s resources and time are wasted on politicking at the expense of real development. This culture must change for the better.”*<sup>696</sup>

And quoting the prophet Jeremiah (22, 16), the Bishops said that it was not possible to claim that we know God, at the same time, we are failing to respond or to confront the injustices in our society: ‘to know God means to do justice’ and ‘to do justice is to know God.’<sup>697</sup>

#### **4.1.5.1.2 Analysis**

Looking at this epoch, the Bishops have mainly addressed the issues affecting Zambia, especially the political environment. What the Bishops would like to see, is a cohesive Zambian society, where people live together in peace and justice; they want to see a society, where people trust not only their neighbors and the institutions of the state, but they also work toward a better future. All these require a good and stable political environment. They are implicitly saying that when the political

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<sup>694</sup> In Zambia, maximum sentence for treason charge is death penalty.

<sup>695</sup> Zambia Episcopal Conference, Pastoral letter, “*If you want peace, work for Justice*”, 23 April 2017, no. 3.

<sup>696</sup> Ibid., no.5.

<sup>697</sup> Cf. Ibid., no. 3.

environment is not optimal, poverty cannot be reduced. The Bishops, therefore, call for structural changes in the society. This is how poverty can be reduced.

This section has looked at the response of the Catholic Church to poverty reduction and wealth creation. It has shown that the Church in Zambia responds by following the principles of the social teaching. The magisterial documents of the bishops reveal the pro-poor approach. Most of the documents addressed issues of socio-political nature. This shows how important the social aspect is in terms of poverty reduction or wealth creation.

#### **4.2 Analysis Of The Statements Of Pentecostal Movements**

The previous section dealt with the analysis of the magisterial teaching of the Catholic Church in Zambia, mainly of the Zambian Episcopal Conference. This section will focus on documents and other statements, also sermons from the Pentecostal church communities on the theme of poverty reduction and wealth creation.

The Pentecostals, who belong to the Evangelical churches in the country, have issued some pastoral letters under the name of the Evangelical Fellowship of Zambia. Usually these are written and published ecumenical together with other religious bodies like the Zambian Episcopal Conference or the Christian Council of Zambia

Mostly, however, Pentecostal communities and their leaders do their teaching on social as well as other issues through series of sermons. These sermons are available in writing or in digital forms as DVDs or CDs. Since pastoral letters are not a common practice in their communities, written sermons of one Pentecostal organization will be analyzed to show how in them the response to poverty and wealth is reflected. This Pentecostal organization is called Bread of Life Church International. While the sermons do not explicitly address poverty or wealth as such, the themes and emphases demonstrate a positive openness to engaging with these issues.

As described above the Gospel of Prosperity teaching basically says that if you have enough and the right kind of faith, as a Christian you are supposed to be prospering both materially and spiritually in life. This doctrine assumes the following:

- a. An individual with a firm belief is entitled also to material goods. This material well-being is a sign of being blessed and can be achieved through firm faith, a life of faith practice, including good morals, and tithing, e.g. to give a tenth of one's income, or 'sowing the seed'. Tithing is seen as a clear sign of faith.
- b. The well being of the spirit and of the body manifests itself as inner happiness and material accomplishment. These form a single religious order of reality.<sup>698</sup>
- c. It is not so much the community or society that benefits more from divinely provided wealth, "but the individual benefits more in the sense that God's blessing is showered on the individual believer."<sup>699</sup>
- d. The believer should make positive confessions. Positive confession reacts to the law of metaphysical causation. This simply means that when a believer speaks something in faith, this operates as a spiritual force and brings what is confessed by the very spoken word into reality.<sup>700</sup>
- e. The devil or demons or evil spirits are responsible for most of the misfortunes that individuals experience, including lack of material success and failure to come out of poverty.

This teaching is in one way inspired by a biblical passage on the prayer of Jabez: "Jabez cried out to the God of Israel, 'Oh, that you would bless me and enlarge my territory! Let your hand be with me, and keep me from harm so that I will be free from pain.' And God granted his request."<sup>701</sup> In this passage, Jabez asked God to bless him with material things and to protect him from evil. The text says that God granted him what he requested.

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<sup>698</sup> Cf. Stephen Hunt, 'Winning Ways': Globalization and the Impact of the Health and Wealth Gospel, in *Journal of Contemporary Religion*, Vol.15, No. 3, 2000, 333.

<sup>699</sup> *ibid.*

<sup>700</sup> *ibid.* 339.

<sup>701</sup> This biblical text comes from 1 Chronicles 4: 10. It came to prominence by Bruce Wilkinson, who published a book in 2000 entitled "The Prayer of Jabez: Breaking through to the blessed life."

a. It is seen that in this teaching, there is a focus on individual success rather than political change for the whole community and country. As a way of engaging with society, Pentecostals focus on individuals and especially on helping and meeting needs of the members of their community. Their social activities are thus in most cases believer-based engagement. This is how Pentecostals get involved with issues of structural injustices like that of poverty.<sup>702</sup> As Hunt stresses, there is a tendency towards a materialist and theologically one-sided orientation in this doctrine. It resonates well, however, with a current liberal market economy that makes the individual a subject of consumerism.<sup>703</sup>

#### 4.2.1 Pentecostal Approach

The enterprise culture is inherent in the operation of the Gospel of Prosperity. Church growth is seen analogous to a form of business expansion with all the hallmarks of success: plenty of funds, modern buildings, large and ever-growing congregations and indeed charismatic pastors or preachers. The preachers in these movements promote upward social mobility for their members, and they teach this Gospel of Prosperity in images of success. Kylie Sheppard describes this in the following way:

*“In this picture pastors own expensive real estate and drive luxurious cars, congregations use religion to harness material success in this life, and the church owns extensive facilities and operates as a business (Jones 2005).”<sup>704</sup>*

The message, especially the emphasis on positive confession, is appealing to less affluent members of society, especially the young who live in times of uncertainty. They long for material success. Therefore, they have this need to become wealthy fast and the danger is that faith is instrumentalized as a means. The other problem is

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<sup>702</sup> Cf. <http://www.myscience.com/.../pentecostalism-and-sustainability-confli...> Accessed on 10.09.2014. This is a dissertation paper by Kylie Sheppard entitled Pentecostalism and Sustainability: Conflict or Convergence.

<sup>703</sup> Cf. Stephen Hunt, 333.

<sup>704</sup> See above Kylie Sheppard.

that pastors may predict outcomes that can not be realized and thus give their faithful false hopes.<sup>705</sup>

At the same time the Gospel of Prosperity is proving to be culturally revolutionary. It encourages an ascetic life-style that involves hard working and an option for self-advancement. It applies an ascetic and self-help ethic that sees the role of faith and reward of material abundance as resulting from living a life of faithful obedience to the Word of God. Peter Berger, looking at some effects of Pentecostalism, especially in Guatemala where he conducted a research, describes this as follows:

*"Pentecostalism has never had the slightest religious appeal for me (I am, it seems, incurably Lutheran). But as a sociologist I have been fascinated by it, and as someone concerned with improving people's lives I have come to see Pentecostalism as a force for good. It provides comfort and community for people going through disorienting social change, especially among the poor and marginalized. It preaches a morality that encourages sobriety, discipline, and devotion to family, and that emancipates women. Needless to say, not all Pentecostals heed the sermons they hear. (They are not alone in this.) Those who do begin to experience social mobility and will indeed improve their lives. I came to the conclusion that, contrary to widespread prejudice, Pentecostalism is itself a modernizing movement in the developing world."*<sup>706</sup>

#### **4.2.2 Preaching**

Sermons held in Pentecostal churches can be seen as documents where the concepts of poverty and wealth are reflected. Firstly the pastor preaches messages as series centered on a particular theme rather than stand-alone messages. The pastor in his

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<sup>705</sup> Ibid. 338. In societies like that of Zambia today, allocation of reward depends largely on achievement. As a result of this, many people, especially the young, who are trying to establish themselves, are invariably and highly seek success in terms of income and status. All are looking for upward social mobility.

<sup>706</sup> <http://www.firstthings.com/article/2012/11/a-friendly-dissent-from-pentecostalism>. Accessed on 12.03.2016.

preaching reinforces key ideas. He typically builds the message around a theme; it can be biographical or he depicts the lives of individuals in the Bible. Or he depicts a life situation or current problems or issues in people's life.

Preaching is aimed at changing individuals' belief system and life so that they have a new one or so that they adopt a particular faith culture as members of the Pentecostal Church, for example, a culture of seeing oneself as victorious in the name of Jesus. The sermons are carefully and strategically planned so that the hearers change how they view and engage with the world.

They are result-oriented sermons in the sense that the pastor knows very well what he wants his members to think and what decisions he wants them to make. One pastor described this as follows:

*“So once I have what I am going to say – which is really determined by what I want my Church to look like, who my people are, what sort of Christians I want them to be – then that is what I preach on. So it is really a matter of getting good content that will help people live great lives, but also being effective at how I get that message across to them.”<sup>707</sup>*

As it is described above, after careful planning, the pastor delivers the sermon with power and in a winsome way in such a manner that it convinces those listening to it.

Preaching is aimed at equipping and empowering individuals, and it speaks primarily to the way the individual believer lives his or her personal life. What the pastor aims at is to see individuals enter into a personal relationship with God through his son Jesus Christ: “Key to this theme is his message that individuals need to exercise personal responsibility for their lives, especially in the areas of health, finance and

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<sup>707</sup> Kylie, Sheppard, Pentecostalism and Sustainability: Conflict or Convergence, 249. This is a dissertation paper from the following website: <http://www.myscience.com/.../pentecostalism-and-sustainability-confli...> Accessed on 23.06.2014.



interpersonal relationship.”<sup>708</sup> In this case, he wants his believers to be successful at what they do in life:

*“His preaching seeks to motivate and encourage, always trying to raise people up to a higher level of expectation, eager for them to be all they can be and reach the potential that God has put within them.”*<sup>709</sup>

The pastor always aims at presenting a God-centered worldview: “Purpose in life is wrapped up with an intimate relationship with Jesus Christ, living empowered by the Holy Spirit” and “...conversion of individual hearts is necessary for meaningful change in the world because sin is real and must be dealt with.”<sup>710</sup> The next section deals with preaching at one of the Pentecostal Churches in Zambia.

#### **4.2.3 Sermons At Bread Of Life International As Documents**

The Bread of life Church International is a very vibrant Pentecostal church, founded by a Zambian pastor called Joseph Imakando in 1992. Today, it is one of the leading Pentecostal churches in Zambia. It is a mega church in which the prosperity Gospel is preached. The church has built a big, beautiful and modern building called Blessing Center. The center has the capacity to seat 10.000 people, a conference center, a school and a Television and Radio studio.<sup>711</sup> The Bread of Life Church International is well organized, with a powerful administration department that manages technical things, including written sermons, reproducing them in paper or digital forms like DVDs or CDs. The Bread of Life Church International is well up to date with information technology. Below are the documents to be analyzed.

##### **4.2.3.1 Inaugural, Annual Sermons**

At the beginning of every year, the chief pastor makes an inaugural sermon to guide the members throughout the year. The sermon has a specific theme and it ends with

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<sup>708</sup> Ibid. 245.

<sup>709</sup> Ibid.

<sup>710</sup> Ibid.

<sup>711</sup> Cf. <https://www.youtube.com/watch?v=zt8lC0Ednco>. Accessed on 20.08.2014.

members making confessions and declarations.<sup>712</sup> The sermon is characterized by illustrations from the Bible and real life.

In the paragraphs below, we describe and summarize the content of such main sermons as well as that of the confessions and declarations.

#### **4.2.3.1.1 “It Is Our Time” (2013)**

The sermon was delivered at the end of the year 2012 crossing over to 2013. The church had just finished building a modern conference center, which they named “Blessing Center.” It is one of the most beautiful buildings in Zambia – big and modern. One of the features found at this center is an automated teller machine.

As per tradition, the chief pastor or bishop started by reading two texts from the Bible. He asked all to take their Bibles and follow him as he read. The readings were also projected on a big screen. He first read from Ecclesiastes 3:1 (NIV): “There is a time for everything, and a season for every activity under the heaven.” Upon finishing reading from Ecclesiastes and without elaborating on it, he asked the audience to turn their Bible to the book of Revelation 3: 7-8: “To the angel of the church in Philadelphia write: ‘These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open. I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name’”.

He then unveiled the theme of the year “It is our Time” – with computer animations, the theme appeared on a screen in a spectacular way. Then, the pastor began to elaborate his sermon with more illustrations from the Bible and from real life. He

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<sup>712</sup> Confession in this sense refers to a “statement of one’s principles“ or a “statement setting out essential religious doctrine.“ The term comes from latin ‘confiteri’ which means ‘acknowledge’. This comes from ‘con’ which means ‘expressing intensive force’ and ‘fateri’ which is to ‘declare or avow.’ A declaration can be understood as a “formal or explicit statement or announcement.“ For example, a declaration of love. It can also be a “formal announcement of the beginning of a state or condition.“ For example, declaration of war. The term comes from latin word ‘declaratio’ or ‘declare’ which simply means to ‘make quite clear.’ To declare in this sense is to “say something in a solemn and emphatic manner.“ It can also mean one declaring oneself which is to “reveal one’s intentions or identity.”

first elaborated more on the readings and then finally led the people to make confessions and declarations. From his illustrations, he pointed out the following things: a) When your time comes, you will take off, b) When your time comes, favor will be upon you, c) confessions and declarations.

**a. When Your Time Comes, You Will Take Off**

The chief pastor aimed at addressing the individual, and he would say things like. “I came with a message from God for you; I came to prophesy to someone here; if you are the one, shout ‘Hallelujah.’” Then he began to give illustrations on biblical personalities. He talked of how the time came for these people; how God remembered them and how they took off and made big changes in their personal lives.

The first person he talked about was the biblical Joseph. Joseph was in prison in Egypt. While in prison, he interpreted a dream for a butler, and Joseph told him to remember him (as one who interpreted the dream). However, the butler forgot about Joseph. Then the king of Egypt had a dream that troubled him a lot, and he wanted to see that dream was interpreted. All he asked failed to interpret it. It was at that time that the butler revealed that there was a prisoner who once interpreted a dream for him. They went to look for Joseph. Then the chief pastor, in his sermon, emphasized the point that the time for Joseph to be remembered came. Joseph was taken from prison and was made second in command for he had interpreted the dream correctly. And because he solved the puzzle for the king, Joseph also became a solution to the financial problem.

The other character is David. David was the lastborn of all sons of Jesse. He was forgotten in the bush where he was taking care of animals. When it was known that the successor of King Saul was to come from the house of Jesse, Samuel went to check on the sons of Jesse. He found the six sons, but David was forgotten in the bush. Samuel told them that they were not going to sit down until David was brought to him. The time came for David to be remembered.

**b. When The Time Comes, Favor Will Be Upon You**

The chief pastor gave two more examples from the Bible of those who received favor of God when their time came. The first example was Mary, the mother of God. She was just a simple person, but God singled her out and favor caused her to be noticed.

The second example was Esther. Esther was an orphan, who was picked to become a queen. She got a good place; she was given seven maids and cosmetics to make her look presentable.

**c. Confessions And Declarations**

The idea of confessions and declarations is that words are very powerful, and when they are pronounced in faith, they are bound to become reality. For confessions, the members were asked to believe and confess that 2013 was their time; every door was to open to them; they were supposed to forget past mistakes and to start afresh. In 2013 they were to say to themselves that they were entering an atmosphere of possibilities where the impossible would be possible; in 2013, they were to believe and prophesy to themselves that their lives were to be significant; ways were to be cleared for their progress and they were to receive anointment which would enable them to make good decisions and see more opportunities.

Declarations are an authoritative voice from the pastor to bring the individual confessions of the members into effect. Therefore, the chief pastor said that he declared 2013 to be their time and their season; it was a time they would give birth to new businesses and new jobs; it would be a year of new resources to make them winners. The seeds sown in 2013 would be turned into God's favor and that favor would result into open doors. 2013 would be a year where obstacles to progress would be removed. We move on to another year in the following section.

#### **4.2.3.1.2 “The Year Of Liberty” (2014)**

The year 2014 was special for the country, Zambia. This year marked 50 years of independence from colonial rule. It was a jubilee year in terms of the Bible. The pastor chose this theme: “The Year of Liberty” and he delivered an annual inaugural sermon.

As usual, he began by reading from the Bible: Leviticus 25:10. Then he pointed out the three important points: a year of rejoicing, a year of liberty and a year of starting afresh. Later on, he led people to confessions and declarations.

##### **a. A Year Of Rejoicing And Liberty**

The pastor started by explaining the origin of the word ‘Jubilee’, which actually means ‘to exult’ or ‘to be jubilant’. He said that the sound of trumpet was an announcement of the beginning of the jubilee. It called for joy because of what it brought, and they would say, “The joy of the Lord is my strength.”

It is also a year of liberty in the sense that God wanted the people to be free from all that burdened them like debt. He also wanted them to recover the land that they lost: restoration.

The pastor emphasized that Jubilee gave the people a chance to start afresh as free persons and free of debt.

##### **b. Confessions And Declarations**

The pastor led the people to confess to themselves that in 2014 God was going to cause joy to overflow and result in strength; that their debts would be liquidated and all that the enemy took from them would be recovered; that they would come out of the prison of humiliation into palaces of promotion and elevation; that they would be victorious over every binding spirit; that a curse that brought them down would be removed; they would be free from bondage and slavery; that hidden blessings would be exposed and they would enjoy financial blessings.

Then the pastor declared in their lives that in 2014 they would be totally free; the hold of the enemy would be broken and all evil pronouncements against them cancelled; the generational curse would be nullified and recovery was theirs.

While the year 2014 was declared as the year of liberation, the year 2015 was declared as the year of new beginnings.

#### **4.2.3.1.3 “New Beginnings” (2015)**

The Jubilee year 2014 was over. Another year was beginning. The pastor sought a theme again that had something to do with starting afresh: “New Beginnings.”<sup>713</sup>

As a tradition, the pastor began with the biblical text from Isaiah 43: 18-19: “Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland.” After reading the Bible text, the pastor unveiled the theme of the year: “New Beginnings.” In his elaboration, the pastor spoke of forgetting the past, as the biblical text said, not in the sense of not remembering it, but not being influenced by it. He called on the hearers to embrace the New: ‘Behold, I am doing a new thing.’ Here, he meant an atmosphere for possibilities. Not only that, he also talked of being open to expecting new things.

The pastor then led people to confessions that 2015 would be a year where they would receive grace to see new things; it would be a new year of empowerment and victory and that they would grow higher and higher; that they would receive grace to achieve goals and visions, and fulfill their purpose on earth. They should confess that it was a year when God would anoint their minds to make good decisions; it was a year of victory over evil, failure and hindrance to progress.

The pastor added a voice by declaring that indeed the year 2015 would be their year of new beginning where the Holy Spirit would bring new things in their business and ensure success; it would be a year where every hold of Satan would be broken; a

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<sup>713</sup> <http://www.bcli.info/index.php/component/k2/item/213-2015-the-year-of-new-beginnings>. Accessed on 02.10.2014.

year where they would have God's favor which would result in prosperity and they would rise above all.

That was the 2015 inaugural sermon and theme. In the paragraphs that follow below, we do an analysis of the sermons to reflect how poverty and wealth are dealt with.

#### ***4.2.3.2 Analysis Of Poverty And Wealth In The Sermons***

Analysis of poverty reduction and wealth creation in the sermons of the Bread of Life Church International begins from the premises that God wants people to enjoy their lives, and that their material satisfaction is a sign of being blessed. On the other hand, that misfortune in life, including poverty, is a result of the devil.

Knowing God in faith will make people flourish because there is nothing impossible with God; he can turn unfortunate situations into positive and all that people need to do is to confess.<sup>714</sup>

Poverty is an unfortunate, undesirable situation that is compared to being in bondage. On the other hand, wealth, including being successful in life, is a desirable situation that is compared to blessing and liberty. Fighting poverty requires a strategy of motivation, where a positive mindset is inculcated. Anyone in a state of bondage (poverty included) needs to be given a message that uplifts him or her.<sup>715</sup>

The Pentecostals are encouraged to recast poverty as a situation that is, not only temporary, but personal too. This is in opposition to looking at it as structural and enduring in the sense that if it is personal, someone can do something about.<sup>716</sup>

In the inaugural sermon at the beginning of the year 2013, the chief pastor unveiled the theme of the year, which was: "It is our time." He also asked people to personalize it so that it became "It is my time." With this theme, he pointed out that

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<sup>714</sup> To confess in the sense that what people say through the word of mouth and in faith actually becomes a reality.

<sup>715</sup> Lovemore Togaresi in the section on Prosperity Gospel in this very paper emphasized this same idea. He emphasized the fact that motivating the poor to have a positive mindset is a way of fighting poverty.

<sup>716</sup> Cf. John L. Allen, jr., 383.

God was capable of changing any situation for the better. He gave examples of how God changed the situation of Joseph and David in the Old Testament. To show that this situation could be the same with his church members he said:

*“Joseph was remembered only when his time came. It's also your time to be remembered. Some people may have forgotten about you, like the butler forgot Joseph, but they will send for you, no matter where you are.”<sup>717</sup>*

When the time for Joseph came, things in his life changed for the better. The pastor said: “Not only was he made second in command, God gave him a solution to the financial problem; he became the solution.” Concerning the two quotations above, the pastor stresses the fact that any situation of bondage that imposes poverty on a person and making that person invisible from the limelight can be broken; God can change it. To symbolize the change from bondage, the pastor stresses the idea of Joseph becoming a financial solution to the empire. There is a movement here: from bondage and poverty to wealth and liberty; from being forgotten, to being recognized. In the Pentecostal thinking, that can only happen if one has enough faith. Here the pastor addresses the individual to say, the way Joseph was remembered, that is how they will remember you in 2013. “It's also your time to be remembered”, the pastor emphasized, as a way of helping the believers to personalize the theme saying, “they will send for you, no matter where you are.” This gives encouragement and hope to the individual. In the same line of thought the pastor gave another example of David, and he said:

*“God rejected all the seven. But they sent for David. They were not to sit down until David came. In 2013, they will not sit down until you come. Until David came, that's when the anointing was done. God is bringing you to a place of recognition, no matter how hidden you are.”*

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<sup>717</sup> <http://www.blici.info/index.php/component/k2/item/209-2013-it-is-our-time-confessions-and-declarations>. Accessed on 10.10.2014.



*When your time comes, they will not sit down. They will send for you.*<sup>718</sup>

This way of speaking to the individual, which is called prophesying, is intended to create some sort of atmosphere so people can better themselves. The pastor wants the individual to believe in him/herself and to trust in God. He wants them to believe that God has made the year 2013 as their year, as he says:

*“2013 is our time; it's a new season because it brings a conducive environment, ride on the prophetic word. You will blossom like a flower. God is providing grace to start afresh. In all you do, you will experience favor.”*<sup>719</sup>

According to the pastor, poverty reduction is connected to God’s favor and grace. The grace of God makes one to flourish also materially. Those who are favored by God are no longer in bondage, including the bondage of poverty.<sup>720</sup> Here he gave an example of Esther and Mary, the mother of Jesus; he showed how God favored these two women. Esther actually moved from a status of being an orphan to that of being a queen. The point of the pastor is that God’s favor helps a person to change his/her life for the better. “Favor will distinguish you and people will notice you”<sup>721</sup>, prophesied the pastor to his members.

The annual sermons include a section where the listeners are asked to make confessions or declarations to themselves. Confessions and declarations, as said before, are intended to assure the listeners that what they say to themselves in faith becomes a reality. For example, if one says that God was going to bless him with

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<sup>718</sup> <http://www.blci.info/index.php/component/k2/item/209-2013-it-is-our-time-confessions-and-declarations>. Accessed on 10.10.2014.

<sup>719</sup> <http://www.blci.info/index.php/component/k2/item/209-2013-it-is-our-time-confessions-and-declarations>. Accessed on 10.10.2014.

<sup>720</sup> The pastor knows very well that not everyone will enjoy favor in 2013. At the same time, he knows that somehow, someone will experience good things in this year 2013. The Pentecostal teaching encourages giving testimony of what is happening in one’s life. So the pastor is sure, some one will give a positive testimony to show how he or she is favored. That is enough to show that things are happening, and many Pentecostal members give testimonies.

<sup>721</sup> <http://www.blci.info/index.php/component/k2/item/209-2013-it-is-our-time-confessions-and-declarations>. Accessed on 10.10.2014.

wealth, he would really get wealthy, provided that he really believed and had strong faith in what he said.<sup>722</sup> Creflo Dollar expressed this idea in the following way: “If there are areas in your life that need changing, your tongue is the best tool to use to bring about that transformation. Make the following confessions daily and the promises of God will manifest in your life.”<sup>723</sup> In this very line of thought people were told to repeat things to themselves in various ways like:

*“I believe and confess that 2013 is our time. It is my time to walk under open heaven in Jesus name. Every door will open in this year...I am entering my new season which will bring a conducive environment and an atmosphere full of possibilities in my life. Therefore, every impossibility in my life, will become possible in 2013.”*<sup>724</sup>

Or:

*“I confess that my life will be a significant one in 2013, therefore let every obstacle on my way of progress in 2013 be cleared away in Jesus name... I boldly confess that God anoints my mind to make good decisions, every counsel against my well being will not stand, my eyes are anointed to see new opportunities in 2013.”*<sup>725</sup>

These confessions imply that the way out of poverty is possible if the individual opens him/herself to God; to let him/her have confidence and a positive mindset where one will say things like, “I will walk under open heaven”, “every door will

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<sup>722</sup>Cf. [www.https://creflodollarministries.org/BibleStudy/DailyConfessions.aspx](https://creflodollarministries.org/BibleStudy/DailyConfessions.aspx). Accessed on 20.09.2015. Creflo Dollar, a well-known American Prosperity Gospel preacher said the following on Confessions and Declaration: “Your tongue is a very powerful instrument. It can either call down blessings from heaven or bring curses (failure) into your life. The Bible says, ‘Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof’ (Proverbs 18:21).”

<sup>723</sup> Ibid.

<sup>724</sup> <http://www.blici.info/index.php/component/k2/item/209-2013-it-is-our-time-confessions-and-declarations>. Accessed on 10.10.2014.

<sup>725</sup> <http://www.blici.info/index.php/component/k2/item/209-2013-it-is-our-time-confessions-and-declarations>. Accessed on 10.10.2014.

open for me”, “I will have an atmosphere full of possibilities,” or “my life will be significant.”

The way out of poverty is also a situation where individuals do not play a victim role, but that of a victor, a winner. In this sense, one faces the unfortunate situation with confidence like “every obstacle of my way of progress will be cleared”, “God will anoint my mind to let me make good decisions.” The positive mind set will eventually lead to wealth and well-being.

Declarations, like confessions, are authoritative words, mainly spoken by a person with authority. In this case, it was the chief pastor and the sermon preacher who declared these words:

*“I declare that in 2013 you will blossom like a flower, you will shoot out like a new plant. The Holy Spirit is hovering over your life to birth ... a new job, to birth a new business, to birth those new resources to make you a winner in the journey of life... I declare by the mandate of heaven that you have entered a new season which will bring forth a conducive environment and an atmosphere full of possibilities in your life. Therefore every impossibility in your life will become possible in 2013.”<sup>726</sup>*

These are words to reinforce what the faithful already said. It is again aimed at giving the individual confidence, a confidence coming out of faith. Here we see poverty reduction and wealth creation being implied. The pastor came out clearly on wealth when he said that the Holy Spirit was hovering over the believers to give birth to new businesses. Business is a term connected to wealth creation.

In the year 2014, the pastor unveiled a theme for the year, which was “The Year of Liberty.” Liberty is connected to freeing individuals from anything that keeps them in bondage. 2014 was also the year when the nation was to celebrate her 50<sup>th</sup> year of independence from England. So, the pastor preached on the jubilee: the year of

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<sup>726</sup> Ibid.

liberty. Poverty is one of those things, which the people were to be liberated from. He stated the following.

*“God wants people to be free men and women, free from the burden of debt. Own their land. In this year God will set you free from all manner of bondage, satanic bondage whatever has kept you in bondage.”<sup>727</sup>*

The pastors wanted to show that the will of God for his people was to see that they were free. This was freedom from both spiritual and material bondage. The pastor spoke of freedom from the burden of debt; he spoke of his people owning land again; he spoke of freedom from every bondage. At this point, he connected all bondage to Satan, and according to him, God was breaking this satanic bondage. Here poverty reduction is connected to God breaking the satanic influence in the lives of individuals. Individuals freed from satanic bondage, would be in a position of owning land, and land is a symbol of wealth.

He went on to address the individuals in the following manner:

*“You are coming out of debt! You will own land, own a house! You will recover what has been taken from you. It is your year of recovery.”<sup>728</sup>*

The approach to poverty reduction here is to motivate individuals; to give this individual a positive mindset to think that God has actually liberated him or her. In this way, the individual will be able to better him/herself: “it is my year of recovery.”

The Bread of Life Church International organizes conferences in the course of the year to develop the annual themes further. In 2014, from 29<sup>th</sup> August to 2<sup>nd</sup> September, they organized a conference under the theme Total Liberty II. They invited foreign pastors to come and preach. On this particular conference, they ran

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<sup>727</sup> <http://www.bcli.co.uk/#/words-of-life/4571379705/The-Year-Of-Liberty/7226990>. Accessed on 09.10.2014.

<sup>728</sup> Ibid.

an advertisement that said: Total liberty from financial bondage, from debt, from poverty, from all manners of bondage.<sup>729</sup>

According to the preaching of the pastor, poverty put one in a position of weakness. It is humiliating, and it is limiting; it makes one's family downtrodden. According to this preaching, the cause of all this is not structural injustice per se or it does not name injustice as the cause; it names curse. The curse is behind all the limiting factors and humiliation. The curse can be generational. God, through his power of the Holy Spirit is in the position to break the curse. Other agents in breaking the curse are the affected person through confession and the anointed person through the authoritative word he declares in the life of the affected person. In his inaugural sermon for the jubilee year, the pastor asked the members to make the following confessions:

*“I confess that the joy of the Lord will overflow in my life resulting into my strength... I confess that like Joseph, I am coming out of the prison of humiliation and limitation into the palaces of promotion and elevation... I believe and confess that I am free from the yoke of bondage. I believe and confess that I am free from the curse that makes a family down trodden. Slavery is not my portion... All my hidden blessings are being exposed by the Lord I boldly confess the blessing of the Lord's favor and financial blessing in Jesus name.”<sup>730</sup>*

Here, the motivation is to make the poor believe in themselves that they are in a position of strength: the wish of God for them. They are in a position to break the yoke of bondage and the curse that is in the family generation.

In this preaching, there is an implicit talk of poverty and wealth, and the pastor speaks of financial blessings: “all my hidden blessings are exposed... the blessings of the Lord's favor and financial blessing in Jesus name.”<sup>731</sup>

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<sup>729</sup> Cf. <https://www.youtube.com/watch?v=ZpmWtdRQ>. Accessed on 20.09.2014.

<sup>730</sup> <http://www.blci.co.uk/#/words-of-life/4571379705/The-Year-Of-Liberty/7226990>. Accessed on 09.10.2014.

<sup>731</sup> Ibid.

Then the pastor added his authoritative word, as assurance and motivation:

*“I boldly declare that every generational curse that hinders your flow in Christ is nullified in the name of Jesus and I declare that every spirit contrary to the spirit of Christ is under subjection.”<sup>732</sup>*

The pastor here implies that there is a demon in the life of individuals. This demon or spirit hinders one’s progress. It is a generational curse. The pastor does not say that poverty is a curse itself, but that poverty is one of the results of a curse on the family. This curse can be broken in the name of Jesus. In that case, poverty can be broken too, and wealth can be ensured.

In the year 2015, the pastor unveiled another theme called “New Beginnings.” This theme follows the year of Jubilee, which was a year of liberty. Now is the time to begin afresh. As a way of reducing poverty, the pastor continues to motivate the hearers. His implicit idea of poverty reduction and wealth creation is that individuals should start afresh in thinking:

*“I want to prophecy that there will be new beginnings in Zambia. 2015 is a year of starting afresh in your spiritual life, studies, work, marriage, ministry, business and relationships.”<sup>733</sup>*

This starting ‘afresh’ covers a number of areas like studies, work or business. Through this theme of ‘New Beginnings’, the pastor encouraged people to forget the negative past; to embrace new things and to see new things in a positive way. In the Confessions, he encouraged the people to prophesy to themselves like:

*“I receive His grace to see new beginnings in every area of my life. By faith I take authority over every strong man that binds me and I declare my liberty in Jesus Christ and say I am growing and going higher. I believe and confess that I am a child of God, committed to*

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<sup>732</sup> Ibid.

<sup>733</sup> <http://www.bci.info/index.php/component/k2/item/213-2015-the-year-of-new-beginnings>. Accessed on 02.10.2014.

*doing His will on earth. I receive grace to achieve my goals and visions. I will fulfill my purpose on earth. God's right hand upholds and strengthens me to be faithful to the end. God give me the grace to forget the mistakes of the past and every evil destructive element. I boldly confess that I am starting afresh and every sin and weakness is covered under the blood.*"<sup>734</sup>

What is happening here is that people are encouraged to have a positive mind and to think that they are not victims of any circumstance; they are encouraged to think that through Jesus Christ, they are growing and going higher and they are receiving grace from God to achieve their goals and visions. In these other confessions, the pastor encouraged the people to be bold and to make good decisions; to refuse to be dragged back to old life. People are encouraged not to entertain failure and to commit themselves to winning:

*"I boldly confess that God anoints my mind to make good decisions. Every counsel taken against me well being shall not stand. My eyes are anointed to see new appointments. In 2015 I shall walk in new doors. I boldly break every tendency that wants to drag me back to the old life. I command that every hindrance to my progress be removed from my way; I deliver myself by faith from every inordinate desires in the name of Jesus. I refuse every excuse for failure and declare my commitment to winning. I believe that everything I lay my hands on prospers. The Lord causes me to go from victory to victory. I confess that my blessing shall manifest for all to see."*<sup>735</sup>

The above quotation shows how individuals on their own can strive to better themselves. On the other hand, the convincing word of the authority is important. Just like in any other annual sermon, in 2015 inaugural sermon, the pastor gives courage to member when he declares authoritatively the following:

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<sup>734</sup> <http://www.blci.info/index.php/component/k2/item/213-2015-the-year-of-new-beginnings>. Accessed on 02.10.2014.

<sup>735</sup>Ibid.

*“I declare that 2015 is your Year of New Beginnings. A year of a clean start. In 2015 you will start afresh in every area of your life, for the Holy Spirit is hovering over you to birth your ministry, to birth new relationships, to birth a new job, to birth a new business, to bring forth resources to complete your education and bring your plans to fruition. The anointing for new beginnings will break every hold of Satan and his demons over your life. You will overcome every road block of the enemy, you will be unstoppable. Every seed you will sow in 2015 will bring forth the fruit of God’s favour resulting in open doors, new beginnings, you will prosper in body, soul and materially. You will have an overtaking anointing; you will overtake those that have gone before you.”<sup>736</sup>*

He goes on to say:

*“This new season of starting afresh will cause you to rise above situations. You will rise above failure, above criticism, above rejection, above false accusation. All chaos and disorder in your life ceases today by reason of the anointing. The Holy Spirit is framing everything, re-arranging and setting everything in order. You are starting afresh. There is a new dawn, a new beginning. You are blessed and highly favoured!”<sup>737</sup>*

In the sayings above, there is much talk of winning. The pastor always appeals to his followers to have an attitude that they are getting better already. He is assuring them of material benefit and victory over evil in form of criticism or rejection or false accusation. He is promising anointing that will get rid of chaos and disorder in the life of believers and it will instead rearrange, frame and set everything in order. In this way of talking, the idea again is that coming out of poverty depends on faith and

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<sup>736</sup><http://www.blci.info/index.php/component/k2/item/213-2015-the-year-of-new-beginnings>. Accessed on 02.10.2014.

<sup>737</sup> Ibid.



favor of God. If one wins God's favor, one is in the position to have wealth or to succeed, and not live a life of poverty or struggle.

The sermon documents seen above give an idea of the response of the Pentecostal movements to poverty reduction and wealth creation. All the documents have a similar pattern: they appeal more to uplifting the individual than the community; they are all more focused on motivation as a way of helping people to come out of poverty; they glorify material success and openly encourage people to engage in business. Although the documents do not describe poverty or wealth, they imply them.

The next section deals with the theoretical and practical response of the Zambian catholic (ecclesial) institutions.

### **4.3 Theoretical And Practical Responses Of Two Catholic Institutions In Zambia In The Fight Against Poverty.**

The Catholic Church in Zambia as well as the Pentecostal Movements has established institutions for the purposes of evangelization and social justice. The section below analyses two of them. These are: Caritas Zambia and the Jesuit Center for Theological Reflection.

#### **4.3.1. Caritas Zambia**

Caritas Zambia is “a Catholic Organization that is an integral structure of the Zambia Episcopal Conference.”<sup>738</sup> The “Episcopal Conference is a permanent grouping of bishops of a given nation or territory that jointly exercises pastoral functions on behalf of the Christian faithful of their territory. This they do to promote the greater good which the church offers human kind, especially through forms and programs of the apostolate which are fittingly adapted to the circumstances of the time and

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<sup>738</sup> <http://caritaszambia.org/index.php/about-us>. Accessed on 01.10.2014.

place.<sup>739</sup> On the other hand, Caritas Zambia is part of Caritas International. Caritas International is a worldwide Catholic organization, whose mission is to serve the poor and promote charity and justice throughout the world. It is faith in action and practically responds to humanitarian crises like natural disasters, conflicts or the effects of climate change as well as poverty. It is there to save lives, to help rebuild livelihood, and, in general, to relieve suffering. Caritas International aims at transforming lives by promoting integral development so that people can be free to flourish and live in dignity.<sup>740</sup> This is also what Caritas Zambia is all about.

#### ***4.3.1.1 The Origins Of Caritas Zambia***

To understand the origins of Caritas Zambia, it is better to begin with the idea that evangelization, including a strong social component, is the primary mandate of the Catholic Church and consequently the Zambian Bishops. To ensure that the Church carries out this mandate, the Bishops established what is referred to as, operational structures, known as episcopal commissions. These were: (a) Catholic Commission for Justice and Peace (CCJP) and (b) Catholic Commission for Development (CCD). Both commissions were under the Catholic secretariat.

In 2000, the Bishops merged the two commissions into one semiautonomous social center. It was called Catholic Center for Justice, Development and Peace (CCJDP). In 2007, the Bishops changed the name from Catholic Center for Justice, Development and Peace to CARITAS ZAMBIA. However, Caritas Zambia continues with the services of Catholic Center for Justice, Development and Peace.

#### ***4.3.1.2 Management Organization***

Caritas Zambia is part of an integral structure of the Zambian Episcopal Conference or what is today called Zambian Conference of Catholic Bishops (ZCCB). Since it is part of the Bishops' conference, it has a bishop on top as a main authority figure and a non-executive director. Then there is a national executive director who is in charge of the day to day running of the organization. The national director works

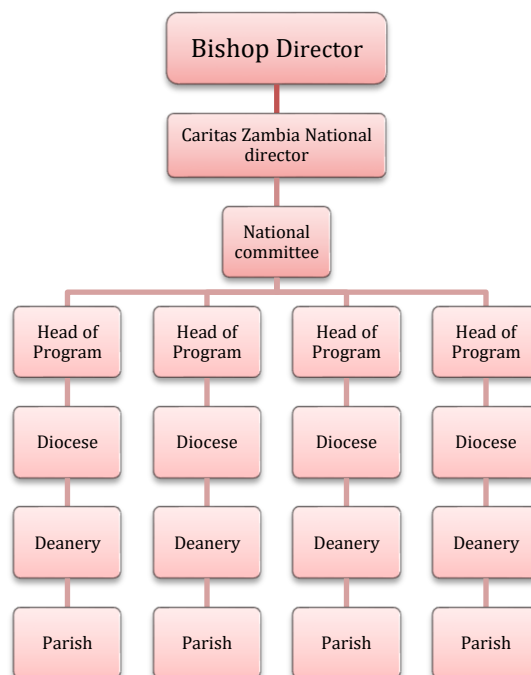
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<sup>739</sup> Ibid.

<sup>740</sup> Cf. <http://www.caritas.org/who-we-are/mission/>. Accessed on 10.10.2014.

with the national committee, which comprises the heads of Caritas in the dioceses. For the day to day running of business, the director is assisted by heads of program. The Caritas organization is present in dioceses, deaneries and parishes. See the organogram below.

**Organogram** (based on Caritas Zambia website)<sup>741</sup>



#### 4.3.1.3 Vision Of Caritas Zambia

Caritas Zambia says that its vision is to see a “Zambian society where every person attains integral human development and lives in harmony.”<sup>742</sup> At the same time, Caritas Zambia has the following as mission statement:

*“Inspired by the gospel and catholic social teachings, Caritas Zambia is a faith based organization dedicated to the promotion of*

<sup>741</sup> Cf. Ibid.

<sup>742</sup> <http://caritaszambia.org/index.php/about-us/caritas-zambia/our-vision-mission>. Accessed on 10.10.2014.

*integral human development through witnessing, animation, conscientization and institutional strengthening.*"<sup>743</sup>

From the above, it is seen that Caritas does four important things, namely witnessing, animation, conscientization and institutional strengthening. These aspects are reflected in the various projects or programs that Caritas Zambia is involved in.

Caritas Zambia has guiding principles for conducting its business. These are the following values: Respect for human dignity, justice and solidarity with the poor, accountability and transparency, respect for the environment, gender equality, hard work, commitment to the cause of duty, mutual respect and honest.<sup>744</sup>

In pursuit of its aim to improve the social situation of the Zambian society, Caritas Zambia specifically targets the poor and marginalized. Here is how Caritas International described Caritas Zambia:

*"During disasters resulting from natural hazards like droughts and floods, Caritas Zambia provides support to the affected households through relief and rehabilitation programs, dispensing the basic necessities such as food, shelter, medicine and hygiene sanitation. Their work also aims to increase the capacity of communities in disaster preparedness and response through training in disaster risk management and the creation of community awareness to recognize early warnings."*<sup>745</sup>

To be effective, Caritas Zambia has established strategic focus areas. These include the following: Checking on the state so that it is transparent, accountable and above all, so that it is responsive to the needs of people (Democracy and Governance Program); working for a society which promotes the participation of citizens, of the rule of law and which respects human rights (Economic and Social Accountability Program); having an improved livelihood of Zambian people (Livelihood and

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<sup>743</sup> Ibid.

<sup>744</sup> Cf. <http://caritaszambia.org/index.php/about-us/caritas-zambia/organisational-values>. Accessed on 23.11.2014.

<sup>745</sup> <http://caritas.org/where-we-are/Africa/Zambia/>. Accessed on 20.11.2014.

Climate Change Adaption Program); having a church that has influence on the state so that it (the state) is responsible for eradication of poverty and at the same time respects human rights and upholds rule of law (The Church and Society Program). The following will give a short overview of these programs.

**a) Democracy And Governance Program**

Caritas Zambia believes that to reduce poverty among the poor, it is better to check the political structure. Hence, this program aims at having a Zambian society that promotes the participation of citizens, the rule of law and the respect for human rights. Using the advocacy approach, Caritas Zambia checks on the performance of political institutions and functions like parliament, Constitution making process, electoral process and decentralization process. It does all this through research and publications of the research results. This is a way of making such offices accountable.

**b) Economic And Social Accountability Program**

Caritas Zambia would like to see that the state is accountable to the citizens. In that case, the state is supposed to be transparent and responsive to people's needs, especially needs of the weak and the poor.

Caritas Zambia pushes the state to be socially responsible in public finance management. It also wants the state to be accountable and transparent in the management of natural resources like minerals so that the proceeds benefit all citizens. To achieve all this, Caritas Zambia builds and strengthens the citizens' voice, by organizing people to raise their voices and confront the government.

**c) Church And Society Program**

Caritas Zambia wants to see that the Church becomes active and self-conscious to influence the state to do more for the poor. As a result, Caritas Zambia has formation programs, which it calls 'Training for Transformation' and 'Justice and Peace Formation.' The idea is to help the Christians to confront injustices from an informed position. Hence, Caritas gives skills and knowledge to Christians so that they can

access justice and claim their rights. It wants to see that the voice of the Church leaders is active on social justice.

#### **d) Livelihood And Climate Change Adaptation Program**

Caritas Zambia aims at improving income, food security and nutrition of all. In other words, it wants improved livelihood. As such, Caritas promotes sustainable farming methods for poor farmers. In concrete terms, Caritas Zambia teaches poor farmers conservation and organic agricultural methods; it encourages farmers to look at farming as a business and it encourages them to access farming technologies and the use of irrigation. At the same time, Caritas Zambia lobbies the government to come up with pro poor agricultural policies. Caritas Zambia also promotes disaster risk reduction and strategies for adapting to climate change. More to it Caritas Zambia has a project to teach entrepreneurial skills and income generating activities.

#### **4.3.1.4 Analysis**

Caritas Zambia responds to poverty and wealth in a concrete way as an institution under the Zambia Episcopal Conference (ZEC) by following Catholic Social Teaching. The principle of ‘preferential option for the poor’ which “enjoins the Catholic Church in its evangelization and social programs, to promote and defend the interests and rights of members of the society who are prone to being marginalized and down trodden”<sup>746</sup> forms the foundation of Caritas Zambia’s actions. This principle is an invariable platform, which is basically care for the poor and the downtrodden, good education for all, decent housing, rights of workers to a fair wage and indeed medical care.<sup>747</sup>

In line with Catholic Social Teaching, Caritas Zambia’s concrete response follows its vision, which is, to have a society where every person not only attains integral development, but lives in harmony too. Looking at the mission statement, dedication of Caritas Zambia is to promote this integral human development through the

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<sup>746</sup> Catholic Commission for Justice and Peace (CCJP), *Research on the Impact of the Land Act 1995 on the Livelihood of the Poor and Peasants in Zambia*, Lusaka 2003, 8.

<sup>747</sup> Cf. <http://ncronline.org/blogs/ncr-today/take-and-read-pedagogy-oppressed>. Accessed on 10.01.16.

following: witnessing, which is basically, to be witnesses of the teaching of God and his son Jesus Christ in the holy scriptures and the tradition of the Church; animation, which is, being active and spirited or alive and vigorous in action – invigorating society; conscientization, which is, making the poor more aware of their place in the world and the forms of oppression so that they can be agents of liberation by changing oppressive social structures; and institutional strengthening, which is, helping structures, be it political, economic or social, to be good enough for the well-being of the people.<sup>748</sup> All these aspects are reflected in the programs that Caritas Zambia embarks on.

The response to poverty reduction and wealth creation by Caritas Zambia is, mainly, in two ways: firstly, it (Caritas Zambia) acts for and on behalf of the poor as a voice of the voiceless and secondly, it empowers the poor to act on their own, either by challenging injustices and human rights violations, or by improving their livelihoods on their own through entrepreneurship.

#### **4.3.1.4.1 Acting On Behalf Of The Poor: The Voice Of The Voiceless - Advocacy**

Caritas Zambia is particular about attaining integral development for all. Many times, it does that through advocacy, which is, by speaking or acting on behalf of those who are not capable to do it on their own. To ensure that it is the voice of the voiceless, Caritas Zambia produces many publications. Some of these are: a) quarterly bulletins, b) State of the Nation, c) Policy Briefs, d) Research Reports, e) Key Papers, f) Homilies and g) General papers.

Quarterly Bulletins are regular reports that Caritas Zambia issues four times in a year to report on various issues. “State of the Nation” is an annual report that it (Caritas Zambia) gives at the end of every year. It describes the state of the nation, covering all areas: political, economic, social and religious outlook. Policy Briefs also known as government commitments booklets are publications by Caritas Zambia that detail the commitments that the government makes and tries to check if it (the government) honors or fulfills them. The sources of this information on government commitments

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<sup>748</sup> Ibid.

or policies are mainly public media like newspapers, radio or television. Research Papers are reports of research findings that Caritas Zambia comes up with. Not only that, Caritas also prepares homilies that mainly deal with the issues of injustices.<sup>749</sup>

Here are examples of Caritas Zambia's action as a voice of the voiceless.

#### ***4.3.1.4.1.1 Research On The Impact Of Land Reform On The Poor***

Caritas Zambia has been fully in speaking for the voiceless especially in areas concerning land. Below are two examples concerning land problems. The other example concerns speaking for the poor in terms of publications.

Firstly, in July 1995 the government of the republic of Zambia held a major conference to review the national land policy and Land Law in Zambia. The conference comprised various stakeholders from various sectors of the Zambian society. Unfortunately, after the conference, a controversial land Bill was drafted. Many people were not satisfied with it. The Catholic Church criticized the bill on behalf of the poor to the point that it was temporarily withdrawn. However, the government hastily re-introduced the bill to parliament without making any significant changes. For the Zambian Catholic Church, land has a central position in as much as the welfare of the poor is concerned:

*“It is generally acknowledged that land occupies a central position in all efforts directed at improving the welfare of any people. Therefore, any threat to quiet enjoyment of land and access to land is potentially disastrous for rural livelihoods. It is in this reason that any institution concerned with improving the welfare of the poor should interest itself in the formulation and development of an appropriate national land policy.”*<sup>750</sup>

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<sup>749</sup> Information about all the publications of Caritas Zambia is found on the following website: [caritazambia.org/index.php/about-us/caritas-zambia/past-achievements](http://caritazambia.org/index.php/about-us/caritas-zambia/past-achievements). Accessed on 13.12.2015.

<sup>750</sup> Catholic Commission for Justice and Peace (CCJP), *Research on the Impact of the Land Act 1995 on the Livelihood of the Poor and Peasants in Zambia*, Lusaka 2003, 8.



From this point of view, the Catholic Church saw that the Land Act 1995 had the potential to facilitate land dispossession of the poor and to disturb rural social order, thereby eroding traditional authority structures, communal life and promote land speculation, which can eventually reduce rural food security.<sup>751</sup>

Therefore, Caritas Zambia engaged Stephen L. Muyakwa, a Development Consultant, Dr. Mulela Margaret Munalula, a lecturer in the School of Law at the University of Zambia and Fredrick Mudenda, also a lecturer at the University of Zambia, Law school to carry out a research on the impact of land reform on the poor with the following aim:

*“The broad aim of the research is to review the impact of the 1995 Land Act on rural livelihood and to propose, where necessary, amendments to the Land Act, in order to promote access to land by the poor...”<sup>752</sup>*

The group carried out the research and came up with the following conclusions among many others:

*“In the areas of **access to land and land ownership**, the study has revealed that large sections of the Zambia population, especially the poor, are denied access to land. The hardest hit are the poor farmers who rely on agriculture for their livelihood. Many small scale farmers are forced to rent land from landlords, others are utilizing small pieces of land insufficient to feed their families for the whole year, others are struggling to earn a living on arid and infertile soils.”<sup>753</sup>*

Further more

*“In relation to **gender and land**, the study has revealed and confirmed the commonly known truth that men and women do not*

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<sup>751</sup> Cf. Ibid.

<sup>752</sup> Ibid. 9.

<sup>753</sup> Ibid. 82.

*have the same rights regarding land. It was reported that married women do not have access to land in their own right, but through their husbands. In the event of dissolution of the marriage, the woman is asked to return to her parents and make her own arrangements for land there. In the case of death of a husband the widow is at the mercy of the traditional authorities who may decide to keep her in the village or send her to her parents and village of origin.*"<sup>754</sup>

Looking at the above, the research revealed several things that disadvantage the poor. Some of these things are that the poor are denied access to land; they are forced to rent land from the landlords or they just have small pieces of land to cultivate that can not allow them to feed their families. The research also revealed that women are discriminated against when it comes to obtaining land. For instance, married women can only get land with the consent of their husbands. That means, unmarried women can not actually obtain land because they have no men to stand for them.

Caritas Zambia uses research to obtain fact and it uses these facts as evidence when speaking or lobbying or advocating for the rights of the poor. With this knowledge from the research Caritas Zambia has continued to speak for the poor in relation to land reform from an informed point of view.

Secondly, since economic liberalization, Zambia has increased pursuit for investment promotion in order to boost development. Therefore large pieces of land are being set aside for sectors like mining, agriculture and tourism. Unfortunately, local people who have lived there for time immemorial occupy some of this land. They consider it as their ancestral land. However, the government is giving large portions of land to investors, and sometimes, grabbing it from people who have always been living there. For instance, in a rural town called Masaiti 2000 villagers were displaced from their land because an investor acquired 200 hectares of that land for cement production. The victims were later given about 250 US dollars each as

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<sup>754</sup> Ibid.

compensation.<sup>755</sup> This land grabbing has continued to happen in many parts of Zambia.<sup>756</sup>

In 2013, Caritas Zambia, working with Zambia Land Alliance, a non-government organization, conducted a research on large-scale land acquisition. The study revealed that people were removed from their land and taken somewhere else to make place for investors. Often times, they were not even consulted by either the government or the investors. Even when they were consulted, they were promised false things, which were not even fulfilled.<sup>757</sup>

Caritas Zambia stepped in to speak on behalf of the people by engaging the government in discussion concerning land acquisition. It has been advocating for the enactment of the Law, which protects the rights of customary landholder and calling for the need for consultation with the affected communities.<sup>758</sup>

#### ***4.3.1.4.1.3 Policy Briefs: Challenging The Government To Be Accountable To The Citizens***

Policy brief is a project where Caritas Zambia follows up on all the government promises to do for the people. The aim is to see if the government is accountable by fulfilling what it promises. Therefore, Caritas Zambia traces all the government pronouncements and write them down in form of publications called policy briefs. The national director of Caritas Zambia describes this project in the introduction one of the policy briefs publication in the following manner:

*“Caritas Zambia acknowledges that the success of any Government is to uphold the promises it makes to its citizens during election campaigns, through policy statements/pronouncements, ministerial statements and any other promises made by Government officials. We believe that the Government needs to respect and maintain promises,*

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<sup>755</sup> Cf. <https://afrika.info/newsroom/sambia-kleinbauern-von-ihren-feldern-vertrieben-121108/> Accessed on 04.02.2018.

<sup>756</sup> Cf. Ibid.

<sup>757</sup> Cf. <http://www.zla.org.zm/2014/06/district-land-alliances/>. Accessed on 04.02.2018.

<sup>758</sup> Ibid.

*directives and statements made. These promises and directives need to be monitored in order to ensure that the Government is accountable to electorates and citizens in general.”*

As a result, every month, Caritas Zambia monitors the directives and promises.

#### ***4.3.1.5 Empowering The Poor: Training For Transformation And Entrepreneurship Promotion***

Apart from taking action on behalf of the poor, one of the things Caritas Zambia does is to empower the very poor to be responsible for their own lives, that means, transforming their lives so that they can live with dignity. This includes, among many things, the need to fight injustices in the form of raising their voices, and also the need to acquire some skills that can help them to improve their livelihood. In one of the publications called “State of the Nation”, the director of Caritas Zambia describes how Caritas (Zambia) emphasizes the importance of developing people’s capacity to manage their livelihood, as he says:

*“In Caritas Human Development interventions, there is great emphasis put on developing the capacity of our people to sustainably manage their livelihood and live dignified lives as designed by our creator. We however, noted with sadness the efforts of ordinary people in Zambia today to earn themselves dignified livelihoods is seriously hampered and constrained by contextual situations obtaining in our country which need to be urgently resolved by the country’s leadership and policy makers.”<sup>759</sup>*

According to the director, efforts of the poor to improve their livelihood are mainly constrained by various things. Some of these things border on injustices in society, which can only be corrected through proper leaders and policy makers in the country. That is why Caritas Zambia sees it necessary to train the people for transformation.

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<sup>759</sup>[http://www.caritazambia.org/phocadownload/state\\_of\\_the\\_nation/caritas\\_zambia\\_2015\\_agm\\_press\\_release\\_on\\_state\\_of\\_the\\_nation.pdf](http://www.caritazambia.org/phocadownload/state_of_the_nation/caritas_zambia_2015_agm_press_release_on_state_of_the_nation.pdf). Accessed on 13.01.2016.

#### **4.3.1.5.1 Training For Transformation**

Training for Transformation is, basically, about learning how to transform “ourselves, our communities and our society into sources of justice and equality. The program is an immersion in participative and experiential learning.”<sup>760</sup> In this line of thinking, Caritas Zambia has a project to form Justice and Peace groups in all parishes of the ten dioceses of Zambia to help the Christians (some of whom are poor themselves) to “become involved in Justice and Peace Ministry,”<sup>761</sup> that is, in transforming themselves, the community and the society at large.

The aims of Justice and Peace groups are actually:

- a) to help individuals and groups of Christians to be aware of the injustices in society, and to be aware of the suffering that divisions and violence bring to the community;
- b) to raise awareness of the causes of poverty in the society;
- c) to recognize the social implications of faith;
- d) to empower Christians to work for a more just society, that implies basic human rights and to assist the Church in promoting action for justice for the poor and the marginalized.<sup>762</sup>

When the groups are formed, they are given initial training and formation in understanding justice. This formation includes some skills in social analysis or engagement in a pastoral circle. The groups meet weekly or monthly, depending on the decision of each parish. When the groups meet, they do an analysis of the situation as shown below:

#### **Engagement In A Pastoral Circle**

##### **a) Looking At Life Experience**

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<sup>760</sup> <http://www.ncronline.org/blogs/ncr-today/take-and-read-pedagogy-oppressed>. Accessed on 10.01.16.

<sup>761</sup> Seán, O’Leary and Zukile Tom, Building Parish Justice and Peace Groups: A Training Manual, Lumko Institution, Germiston 2003, introductory page.

<sup>762</sup> Cf. Ibid. 10.

Whenever they meet, the Parish Justice and Peace groups begin with this question: “What is going on?” That is, they try to see what is going on politically, socially or economically in the country or in the district or in the local community. They try to see and identify the issues that are there. Then, when they identify the issues, they investigate and gather more information.

**b) Social Analysis**

After investigating and gathering more information, they do a social analysis. This is an attempt to understand why the issues exist. They try to understand the root causes. The question they ask is: “Why is this happening?” “Why is this an injustice or what makes it unjust?” “How does this injustice affect other people’s lives and us?” Who is causing it and where?”

**c) Faith Reflection**

After deliberating on the root causes of those issues, they take time to reflect. They reflect in terms of faith. They ask themselves a question, like this: “What is the Lord saying about what is going on? How would the Lord Jesus judge this situation? How would he handle it? What is the social doctrine of the Catholic Church saying on this issue?”

**d) Planning And Action Taking**

Once they do a faith reflection, they plan and take action; they begin by deciding to respond to the issue. The question here is: “Lord, what should we do?” They plan and decide on the action to take.

**e) Evaluating Action**

After action they take time to reflect and to learn from the mistakes made. Then they begin the process again from the first step.

#### **4.3.1.5.2 Training In Entrepreneurship**

One of the things Caritas Zambia does is to help improve the livelihood of the poor. This is referred to as alternative livelihood. It is done in various ways. One of these

ways is to train the poor in entrepreneurship skills. The idea is that the poor will be involved in some business that will help them to have some source of income and that will enable them to improve their livelihood.

In its action, Caritas Zambia does two things: (a) it initiates and provides capital or what is needed for business, and (b) it trains the poor in acquiring business skills like marketing or accounting or better farming methods.

#### ***4.3.1.5.2.1 Initiating Projects And Providing Capital***

As mentioned above, Caritas Zambia goes to disadvantaged communities and initiates some projects. Not only that, it also provides capital and training. Some of the projects, for example, are: construction of storage bins for farm produce, agro-forestry, bee-keeping, vegetable growing, fruit growing, livestock keeping ('traditional' chickens, goats, cattle, pigs), pan brick making, food preservation and processing, seed multiplication, grain storage, irrigation schemes, tie and dye, knitting, tailoring, water harvesting. There are also micro credit schemes to reach these aims.

Throughout the Republic of Zambia, Caritas Zambia has tried to initiate projects, especially in farming. Agriculture plays a big role, and as a response to poverty reduction, Caritas Zambia helps the poor farmers to improve crop yields as well as livestock or animal husbandry management.<sup>763</sup> For instance, Caritas Zambia in conjunction with Caritas Australia promoted conservative farming, winter irrigation, agro-forestry as well as livestock in the eastern part of Zambia. The aim of this program was to help improve crop yields as well as livestock management and soil fertility. In one of their reports, they said:

*“The program is helping small-scale farmers achieve food security by providing them with maize, beans and ground nuts. As well as teaching them improved agricultural techniques to increase soil*

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<sup>763</sup> Cf. <http://www.caritas.org.au/learn/programs/africa...zambia...improving-farming-practices>. Accessed on 15.12.15.

*fertility and crop production. The program also provides training in agriculture marketing skills and methods of grain storage.*"<sup>764</sup>

#### **4.3.1.5.2.2 Providing Training**

After providing initial capital, Caritas Zambia goes further to train the poor in entrepreneurial skills. Providing evidence to what has been happening, one of the Catholic priests, who was once Caritas director for his diocese, gave the following description of the engagement of the Zambian Caritas National Programme:

*"The Zambia Country Program conducted skills training activities aimed at improving farmer knowledge, skills and practices in improved livelihoods. Prominent among the training activities were: (i) fish farming and pond management skills training; (ii) beekeeping and honey production skills; (iii) agribusiness and entrepreneurship skills training; (iv) livestock and animal husbandry skills training; mushroom growing skills training; food preservation and value addition skills training."*<sup>765</sup>

Indeed Caritas Zambia has been engaging in training the poor.

One of the things Caritas Zambia has been promoting is livestock production. Apart from delivering the batches of livestock to communities and training the stakeholders, Caritas Zambia also initiates, what is called, pass-on schemes. This is a system where, for example, ten people receive goats. When the goats produce young ones, they pass on the goats to other groups of community members. According to Kaliminwa, "the pass-on schemes led to multiplication of livestock population for the participating communities."<sup>766</sup> He went on to give the following example of how this scheme worked in one of the rural dioceses in Zambia: "In

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<sup>764</sup> <http://www.caritas.org.au/learn/programs/africa...zambia...improving-farming-practices>. Accessed on 15.12.15.

<sup>765</sup> <https://www.chileshekaliminwa.wordpress.com/2015/01/12/caritas-zambia-and-keyhole-gardens-initiative/>. Accessed on 15.06.2015.

<sup>766</sup> <https://www.chileshekaliminwa.wordpress.com/2015/01/12/caritas-zambia-and-keyhole-gardens-initiative/>. Accessed on 15.06.2015.



Mpika for instance, groups of farmers in one community managed to increase their stock from 11 goats in 2008 to more than 115 goats in 2011. In another community another 133 goats and 30 pigs were purchased by the program by 2009 in Mpika and distributed to participants who after each cycle shared and passed on to others through the pass-on method.”<sup>767</sup>

On the other hand, poor farmers, for instance, are helped to be business oriented and to understand market mechanisms. Caritas Zambia workshop report had this to say:

*“Small scale farmers need to be oriented toward being business minded through training and other forms of capacity building. Markets are advancing hence the need to train farmers in new skills to help them cope with changing trends.”*<sup>768</sup>

Caritas Zambia also goes further to help organize their market through, for instance, Market Day concept:

*“When farmers decide on a market day, they send word round announcing the intentions of starting a market day on a particular day. They advertise the day in the media (TV, radio, newspaper), stick adverts on trees, announcements in churches, possible gatherings etc.”*<sup>769</sup>

Caritas goes all the way to try to help the poor people in their small businesses by organizing small markets so that they can sell their products. The next section describes Jesuit Center for Theological Reflection.

#### **4.3.2 Jesuit Centre For Theological Reflection (JCTR)**

Jesuit Center for Theological Reflection (JCTR) is a Catholic faith based organization which was initiated by the Jesuits in Zambia. It refers to itself as a

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<sup>767</sup> Ibid.

<sup>768</sup> Caritas Zambia, Report on Alternative Livelihoods Workshop, Monze 28th march - 1st April, 2010, 9.

<sup>769</sup> Ibid.

research, education and advocacy team. What it does is to promote not only study, but also action to link Christian faith with social justice.<sup>770</sup>

The Jesuit Center for Theological Reflection sees its goal as working to achieve “a society where faith promotes justice for all, in all spheres of life, especially for the poor.”<sup>771</sup> By so doing, poverty will be reduced.

#### ***4.3.2.1 History Of The Jesuit Center For Theological Reflection***<sup>772</sup>

The origin of Jesuit Center for Theological Reflection goes back to 1988. At this time, the country had a terrible economic crisis. As early as 1986, people were rioting because of rising cost of food, and they looted business houses.

The Jesuit fathers were concerned about the system, and they were searching for ways of understanding this reality from a theological perspective. So they initiated a center to undertake, not only appropriate research, but also to take action in the spirit of a faith that pursues justice. And so, they started a project to promote economic and social justice. According to them, economic and social justice, could be promoted better by “exposing the plight of the poor”<sup>773</sup> for all to see what was happening through the following aim: “to gather facts through research and to use those facts to advocate for change in policies and/or practices that inhibit the attainment of sustainable livelihood.”<sup>774</sup>

The mission statement of the Jesuit Center for Theological Reflection says the following:

*“To foster from a faith-inspired perspective a critical understanding of current issues. Guided by the church’s social teaching that emphasizes dignity in community, our mission is to generate activities for the promotion of the fullness of life through research, education,*

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<sup>770</sup> Cf. <http://www.jctr.org.zm/about-us/organisation>. Accessed on 21.10.2013.

<sup>771</sup> Jesuit Center for Theological Reflection, *The JCTR Basic Needs Basket: A Comprehensive Overview*, Lusaka 2006, 1.

<sup>772</sup> Cf. *Ibid.*

<sup>773</sup> *Ibid.*

<sup>774</sup> *Ibid.*

*advocacy and consultation. Cooperating widely with other groups, our Jesuit sponsorship directs us to a special concern for the poor and assures an international linkage to our efforts. We aim to promote an inculturated faith, gender equality and empowerment of local communities in work of justice and peace and the integrity of creation.*<sup>775</sup>

To realize the mission, Jesuit Center for Theological Reflection engages in research mainly on the following key issues: cost of living, social implications of debt servicing, accessibility of health-care and education, and integrity of local democracy. After research, they publish the findings through publications or media presentations or workshops and conferences.

The Jesuit Center for Theological Reflection is actually involved mainly in advocacy; it forms local-based teams to carry on campaigns aimed at being the voice of the voiceless. These are some of the programs the Jesuit Center for Theological Reflection is involved in:

- Helping people to meet their basic needs;
- Promoting Catholic Social Teaching;
- Building awareness;
- Managing public debt;
- Partnering for Change.<sup>776</sup>

#### **4.3.2.2 Management Organization**

At the top of the Jesuit Center for Theological Reflection is the executive director. He is responsible for day to day running of the organization. Below him are two positions: Head of Programmes and Finance and Administration. Under the Head of Programmes are program managers for Social, Education and Development; Faith and Justice; Organizational Development. Below these Programme Managers are

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<sup>775</sup> <http://www.jctr.org.zm/about-us/organisation>. Accessed on 21.10.2013.

<sup>776</sup> Cf. Ibid.

Programme Officers and then Outreach Officers. And then under the Head of Finance and Administration is a finance assistant.

Below is the organogram (Based on JCTR website)<sup>777</sup>



#### 4.3.2.3 Analysis

What approach does the Jesuit Center for Theological Reflection take as a response to poverty reduction? How does it respond in concrete terms?

To start with, the Jesuit Center for Theological Reflection has a way of understanding poverty that determines the response to poverty reduction. In a paper presented in a conference organized by the Association of Member Episcopal Conferences of Eastern Africa (AMECEA) on the subject 'Poverty and Social Justice in the

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<sup>777</sup> Cf. Ibid.

AMECEA Countries’, Miniva Chibuye, representing the Jesuit Center for Theological Reflection, gave the following definition:

*“Poverty is a situation where people live in less human conditions; Conditions that do not bestow human dignity. These include having inadequate food to eat, lack of access to quality education and health care, ignorance, disease, etc. It includes also disempowerment of various dimensions and psychological stress occasioned by these conditions. These conditions, our human history attests, are conditions that are structurally brought about. They are a product of intra and international political, social and economic arrangements. As such it becomes meaningful both in policy designing and descriptive terms to refer to this state of affairs as a state of impoverishment.”*<sup>778</sup>

Looking at the above definition, the Jesuit Center for Theological Reflection looks at poverty as a state of impoverishment, which means that it is a condition brought about by structures designed by human beings in a society. However, the Jesuit Center for Theological Reflection takes into account other definitions, like that of the World Bank and Amartya Sen, who influenced the United Nations Development Program (UNDP) to measure “development in terms of knowledge, education, life expectancy, health a decent standard of living income.”<sup>779</sup>

According to the Jesuit Center for Theological Reflection, “these foci of measurement in human development go beyond economic, social or political considerations as they define conditions of what it really means to be human.”<sup>780</sup> From this, the conclusion of the Jesuit Center for Theological Reflection is that “poverty is also a moral problem and therefore each one of us has a moral obligation to respect and defend the dignity of every human being.”<sup>781</sup> Not only that the Jesuit Center for Theological Reflection also believes that the standard way of measuring

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<sup>778</sup> <http://www.jctr.org.zm/publications-2/1037-amecea08/file>. Accessed on 19.01.2014.

<sup>779</sup> Ibid.

<sup>780</sup> Ibid.

<sup>781</sup> Ibid.

whether an individual is below or above the poverty threshold is income. In the manual, *The JCTR Basic Needs Basket: A Comprehensive Overview*, it is stated: “Income is the primary means for people to access decent standards of living...”<sup>782</sup> Extreme poverty injures human dignity, and the Jesuit Center for Theological Reflection stresses: “How else can the Church promote the human dignity if not by challenging the oppressive structures that lead to suffering, inequality, and poverty... the current situation of high food cost... and rising income disparities... what better time can we have to deeply reflect on these core issues and propose better solutions than now? Indeed, the Church’s voice should be louder than ever before in advocating social justice in relation to improving livelihood of the poor.”<sup>783</sup> It simply means that Christians are mandated through the teachings and life style of Jesus not only to opt for the poor, but to endeavor to attain social justice for them too.<sup>784</sup>

What, then, is the strategy of the Jesuit Center for Theological Reflection for poverty reduction in concrete terms? It is option for the poor; it is acknowledging that the poor are suffering; that it is not their fault; that they are impoverished due to unjust structures and that their plight needs to be exposed so that all can see.

#### **4.3.2.3.1 Exposing The Predicament Of The Poor In Meeting Basic Needs: The Basic Needs Basket**

The Jesuit Center for Theological Reflection believes that, to help to reduce poverty among the poor, the predicament that they (poor) are in, as they try to meet the basic needs, should be exposed. So, the Jesuits in Zambia devised a system that would expose the plight of the poor. They called it, *Basic Needs Basket*. The Basic Needs Basket (BNB) is “a monthly survey of the cost of essential food and non-food items that comprise the bare-minimum basket of goods needed for an urban family of six to survive with a decent and healthy standard of living.”<sup>785</sup> It is actually a monthly

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<sup>782</sup> Jesuit Center for Theological Reflection, *The JCTR Basic Needs Basket: A Comprehensive Overview*, Lusaka 2006, 1.

<sup>783</sup> <http://www.jctr.org.zm/publications-2/1037-amecea08/file>. Accessed on 19.01.2014.

<sup>784</sup> This follows the pronouncement of Jesus Christ in the Gospel according to John 10:10: “... I have come that they may have life, and have it to the full.”

<sup>785</sup> Jesuit Center for Theological Reflection, *The JCTR Basic Needs Basket: A Comprehensive Overview*, Lusaka 2006, 9.

survey to assess the ‘basic cost of living’ and the ‘living wage’. It is about knowing how much are things like food, clothing and shelter are costing in comparison to the monthly wage or income of a person. Here is how the manual describes this:

*“the aim of the JCTR is to monitor the cost of a decent standard of living in sample locations across Zambia, to widely disseminate this information in a simple, user-friendly format to Zambian families and other stakeholders and to encourage others to actively use this information to achieve more human lives for the nation’s poorest.”<sup>786</sup>*

It means that every month, the workers at the Jesuit Center for Theological Reflection gather facts through research and they use those facts to advocate for change in policies and, indeed, practices that inhibit realization of sustainable livelihood.

This came from the realization that people were really struggling to afford even the most basic of monthly commodities, and that they were facing immeasurable hardships due to the rising cost of living. There was a declining number of opportunities to access decent employment or education or health care or even any other social services.<sup>787</sup>

The Basic Needs Basket “speaks to the dramatic story of how living conditions have rapidly deteriorated in relation to the deteriorating economic situation”<sup>788</sup> and “it is in this way that the JCTR Basket transforms from a pure statistical record of history to an active protagonist in the living drama.”<sup>789</sup> This monthly research into the changes in cost of living “helps JCTR ... to remain connected to the present living situations of the people, to understand the reasons for changes in prices from month-to-month and to respond accordingly to the conditions in the country.”<sup>790</sup> The Basic Need Basket is actually a straightforward and accurate look at household needs.

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<sup>786</sup> Ibid. 11.

<sup>787</sup> Cf. Ibid. 1.

<sup>788</sup> Ibid.

<sup>789</sup> Ibid. 2.

<sup>790</sup> Ibid. 3.

How is the Basic Need Basket idea helping to reduce poverty?

The Jesuit Center for Theological Reflection says that it can help reduce poverty through advocacy, and the Basic Needs Basket as a project is used as a tool. All it is doing through Basic Needs Basket project is to speak and take action or, indeed, argue for a cause on behalf of the poor or the disadvantaged. Basic Needs Basket is today widely known not only by policy makers in Zambia, but also international organizations like the United Nations Development Program (UNDP). One of the government high-ranking officials representing the government on salary negotiations with the trade unions had this to say on the Basic Needs Basket:

*“It can be safely said that the basket has single-handedly put the issue of cost of living in Zambia in the limelight. It has provided an important bench mark or progress indicator against which poverty as income-deprivation has come to be measured.”<sup>791</sup>*

The manual of Jesuit Center for Theological Reflection describes Basic Needs Basket as advocacy as follows:

*“The JCTR conducts the BNB to collect information on how cost of living affects Zambian families, in order to advocate for changes in the ordering of society to promote a move from less to more human conditions. Without this crucial dimension of advocacy, the BNB would simply be another passive statistical exercise. The evolution of the JCTR Basket has been guided by a commitment to making it more useful to people from all walks of life.”<sup>792</sup>*

It advocates for transformation, and this promotion of change in a form of a move from less to more human conditions, is a way to poverty reduction. The Basic Needs Basket project can have possible usefulness to a wide-range of strategic stakeholders like persons, families, communities, religious organizations, employers, trade unions, government, political parties or researchers. For persons, for example, who

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<sup>791</sup> Ibid. 6.

<sup>792</sup> Ibid. 21.



are actually the essential stakeholders in their capacity as possessors of human dignity, the Basic Needs Basket can awaken them to the fact that they are enslaved by high costs of living, and it can empower them with a sense of their human right to a decent standard of living where one can have basic food and non-food items. It is the same with families. Families are the cornerstones of the nation, and the Basic Needs Basket can be a tool for family planning. As for the trade unions, which are the strong, organized voice of wage earners, the Basic Needs Basket can be very useful as a negotiating tool to encourage compromise between both parties and a moral foundation to justify a worker strike. As for the government, which is, actually, the author, implementer and enforcer of policies to benefit the people, the Basic Need Basket is a discussion tool that can inspire the formation of effective pro-poor legislation. This can help address the absence of a minimum wage law or a low Pay-as-earn-tax exemption rate or indeed, high inflation rates.

As an approach to poverty reduction, the Jesuit Center for Theological Reflection addresses both the grassroots and national levels. At the grassroots level, the Jesuit Center for Theological Reflection focuses on educating the local leaders on cost of living issues. This is done through a widespread dissemination of the Basic Needs Basket materials and through hosting in-depth advocacy-training workshops, where the stakeholders identify roadblocks that hinder household from meeting basic needs because of, for example, poor wages. Here, the Basic Needs Basket is one tool that can actually help move people forward.<sup>793</sup>

At the national level, and through using the Basic Needs Basket, the Jesuit Center for Theological Reflection directly engages the political leadership on national policy-issues. It pushes for legislative changes that can increase accessibility of basic needs nationwide. The Jesuit Center for Theological Reflection believes that by “sparking fires at both a local and national level, the *Basic Needs Basket* really turns up the heat on any person, institution or policy standing between the Zambian people

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<sup>793</sup> Cf. Ibid. 21-22.

and accessibility of basic human needs.”<sup>794</sup> This is also an approach to poverty reduction.

Presenting a paper at the Pontifical Council for Justice and Peace during the 50<sup>th</sup> Anniversary of Mater et Magistra on 16-18<sup>th</sup> May 2011, Father Leonard Chiti, the director for the Jesuit Center for Theological Reflection made the following remarks:

*“Over the years, since the JCTR has been conducting the BNB the living conditions of the majority of people in Zambia have been deteriorating. This has been happening in spite of the fact that in recent times the economy has been growing by an average of 5% every year. The BNB survey has emerged as an important tool for conducting lobbying and advocacy initiatives that are evidence-based. It is one simple tool that exposes the prevailing living conditions of people, facilitates deeper reflection on the underlying causes of injustice and inspires value-driven action in the promotion of justice. Its use is truly turning out to be an effective way of ensuring that all our brothers and sisters enjoy their God endowed dignity as well as meet, at the very least, the basic requirements to lead a full life. In this way, it truly is an example of ‘best practices’ of the use of and power of CST in influencing the lives of people and power policy.”*<sup>795</sup>

From the quotation above, it is clear that the Basic Needs Basket (BNB) is a statistical tool that exposes the struggle of the poor. By showing how people are struggling to have ends meet, the Church speaks for the poor. This is advocacy.

Having examined the catholic institutions, the following section will focus on Pentecostal ones.

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<sup>794</sup> Cf. Ibid.

<sup>795</sup> <http://dottrinasocialedellachiesa.net/wp-content/uploads/2011/05/CHITI.pdf>. Accessed on 13.12.2016.

## **4.4 Theoretical And Practical Responses Of Pentecostal Institutions In Zambia In The Fight Against Poverty.**

### **4.4.1 Evangelical Fellowship Of Zambia**

The Evangelical Fellowship of Zambia (EFZ) describes itself as a faith-based non-profit organization, which is a mother body of evangelical Christian denominations or local churches or Para church organizations or mission agencies and/or individuals. Members are basically those who adhere to the fundamental doctrines of the evangelicals, and these include Pentecostals.<sup>796</sup>

#### ***4.4.1.1 History And Growth Of The Evangelical Fellowship Of Zambia (EFZ)***

The Evangelical Fellowship of Zambia was established in 1964 by a group of less than ten foreign evangelical missionaries. These missionaries felt a need to provide fellowship among the evangelical missionaries serving in Zambia. Their aim of forming the group was to network at the national and international level in seeking to advance the kingdom of God and advocating for social justice as well as encouraging community participation at grass root levels. It is registered under the Registrar of Societies in Zambia as a non-profit faith based organization.

As time went on the number of member increased, and it has become a big umbrella group for evangelical Christians in Zambia today. The official document of the Evangelical Fellowship of Zambia describes the growth as follows:

*“The fellowship has grown from a small group of less than 10 missionaries, to 220 members in December 2010 representing a wide membership that translates to more than 5,000 points of presence countrywide in terms of congregations and church based organizations.”<sup>797</sup>*

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<sup>796</sup>Cf. [http://www.efzsecretariat.org/index.php?option=com\\_content&view=article&id=68&Itemid=34](http://www.efzsecretariat.org/index.php?option=com_content&view=article&id=68&Itemid=34). Accessed on 14.11.2015.

<sup>797</sup> Ibid.

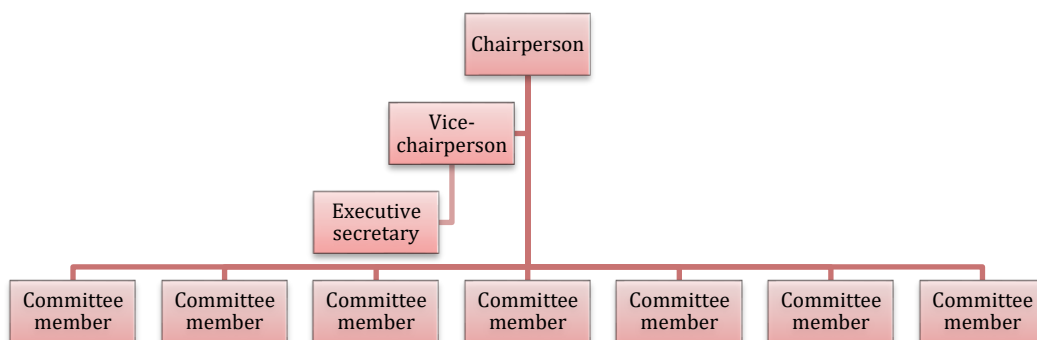
Today, Evangelical Fellowship of Zambia is one of the Zambian Christian mother bodies, just like the Zambia Episcopal Conference (ZEC) and the Christian Council of Zambia (CCZ).

#### **4.4.1.2 Management Organization**

An executive board leads the evangelical Fellowship of Zambia. This executive board comprises the chairperson, the vice chairperson, the executive director and seven committee members. The executive director is responsible for the day-to-day operations of the Organization. On the other hand, the executive board is responsible for major decision like handling the applications for membership.

Below is the organogram (based on EFZ website)<sup>798</sup>:

The head of the organization is the chairperson, but that is not an executive position. The one in charge of the day to day running of business is the executive secretary. However, at top is the chairperson assisted by the vice chairperson and then the executive secretary. After that, there are 7 committee members.




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<sup>798</sup> Ibid.

#### **4.4.1.3 Its Purpose And Vision**

The Evangelical Fellowship of Zambia sees its purpose and vision in the following way. It:

*“seeks to advance the Kingdom of God through advocating for social justice through networking at both national and international levels as well as encouraging community participation at grass root levels.”*<sup>799</sup>

And its vision is to have a “united body of evangelicals reaching out with the gospel through a holistic ministry.”<sup>800</sup> At the same time, the Evangelical Fellowship of Zambia sees its mission as that of identifying, empowering, and mobilizing evangelical churches and agencies in order to effectively evangelize and transform the nation of Zambia. As a result, the objectives of Evangelical Fellowship are as follows below:

#### **4.4.1.4 Objectives**

To provide spiritual fellowship and unity among evangelical organizations and individuals; to provide humanitarian response to disaster situations through supportive long-term development interventions; to provide a prophetic voice in matters of justice and peace; to empower the poor and vulnerable households; to undertake research in order to provide theological reflection and application; to maintain the unity of purpose.

#### **4.4.1.5 Analysis**

This analysis is basically about the response of Pentecostal institutions to poverty reduction and wealth creation in Zambia. How do these institutions respond in a concrete way? The Pentecostal organizations, as represented by the Evangelical Fellowship of Zambia, respond to poverty reduction more in form of option for the

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<sup>799</sup> Ibid.

<sup>800</sup> Ibid.

poor than in form of wealth creation. As such, the United Nations Office on Drug and Crime, made the following description:

*“The Evangelical Fellowship of Zambia is a faith-based coalition of about two hundred churches, organizations and individuals who have come together to engage in poverty reduction activities and work towards social development in Zambia. Most of the work of the Evangelical Fellowship of Zambia takes place in marginalized communities where members are empowered to do community monitoring of government programs. Currently they are in the process of setting up community-based integrity committees to provide a forum for people to report and follow up corruption issues at community level. Last year two members of staff were part of the Tear Fund team that carried out a survey on the perception of corruption in four marginalized communities in Zambia.”*<sup>801</sup>

However, individual institutions try, on their own, to focus more on wealth creation.

To start with, the Pentecostal institutions use the strategy of advocacy as a way of responding to poverty. In trying to explain the engagement with the poor, Evangelical Fellowship of Zambia says this:

*“It is very apparent that we do not live in a just world, and as such life is not easy for the vulnerable and voiceless members of society, due to gross socio-economic injustices that hinder a life of dignity and freedom. The evangelical fellowship has made it part of its mandate to speak on behalf of the oppressed in society.”*<sup>802</sup>

The mandate to speak on behalf of the poor is not just a wish but also something that comes from the bible. Quoting from the bible it says:

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<sup>801</sup> [https://www.unodc.org/ngo/showSingleDetailed.do?req\\_org\\_uid=21962](https://www.unodc.org/ngo/showSingleDetailed.do?req_org_uid=21962). Accessed on 11.10.2016.

<sup>802</sup> [http://www.efzsecretariat.org/index.php?option=com\\_content&view=article&id=68&Itemid=34](http://www.efzsecretariat.org/index.php?option=com_content&view=article&id=68&Itemid=34). Accessed on 14.11.2015.

*“How long will you defend the unjust and show partiality to the wicked? Defend the cause of the weak and the fatherless; maintain the rights of the poor and oppressed. Rescue the weak and needy; deliver them from the hand of the wicked.”<sup>803</sup>*

It is clear from this that the Pentecostal institutions in Zambia, as part of the Evangelical Fellowship of Zambia, look at themselves as having a mandate to speak on behalf of the poor. In this way, they look at the poor as being victims of gross socio-economic injustices; they (poor) are vulnerable and voiceless. The wicked hold the weak and the needy captive. Like the judges in the Old Testament, the Pentecostal institutions are also asked by God to deliver these poor people from the hand of the wicked.

In order to fulfill the mandate of being the voice of the voiceless, the Evangelical Fellowship of Zambia has established a number of programs.

#### **a) Publish What You Pay**

The first one is called *Publish What You Pay* program. In this program, the Fellowship pushes the government to be accountable in the manner it manages the resources of the country. Here is the description of the program:

*“It is through programs such as Publish What You Pay (PWYP), that EFZ calls for increased transparency and accountability in the extractive industries. We are mobilized by principles of dignity, human rights and sustainable human development that the Church is committed to. EFZ uses the PWYP program to ensure the government is kept accountable for their management of natural resources, such as Forestry and extractive resources.”<sup>804</sup>*

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<sup>803</sup> Psalm 82:2-4 (NIV).

<sup>804</sup> [http://www.efzsecretariat.org/index.php?option=com\\_content&view=article&id=68&Itemid=34](http://www.efzsecretariat.org/index.php?option=com_content&view=article&id=68&Itemid=34). Accessed on 14.11.2015.

Looking at the above, it is clear the Evangelical Fellowship of Zambia is more concerned about justice and responsibility toward the natural resources.

### **b) Micah Challenge**

The second program in terms of speaking for the poor is called *Micah Challenge Zambia*. It takes its name from the prophet Micah, who said: “what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God” (Micah 6:8). Below is the actual meaning of Micah Challenge Zambia:

*“Micah Challenge Zambia under the auspices of Evangelical Fellowship of Zambia is a coalition of evangelical Christian organizations, denominations, institutions, and individuals who come together to collaborate nationally in order to deepen Christian engagement with poor and hungry people, and to influence leaders of poor and rich nations to fulfill their public promise to achieve the Millennium Development Goals (MDGs), and so halve absolute global poverty by 2015. The Micah Challenge has been developed by the Micah Network and the World Evangelical Alliance (WEA) in response to a groundswell among evangelical Christian churches wanting to contribute at all levels to the alleviation of poverty and to greater justice for poor communities.”<sup>805</sup>*

The Evangelical Fellowship of Zambia here shows that it is very much concerned about the poor and it is acting as their voice.

Since The Micah Challenge Zambia was launched in 2006, it has a network of 600 individual members and 430 churches and institutions that have signed, what is referred to as, the ‘Micah Call.’ Its aim is to hold the government accountable to achieving the Millennium Development Goals (MDGs).<sup>806</sup>

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<sup>805</sup> <http://dottrinasocialedellachiesa.net/wp-content/uploads/2011/05/CHITI.pdf>. Accessed on 13.12.2016.

<sup>806</sup> Cf. Evangelical Fellowship of Zambia, *Constituency Development Fund: Transparency in Grassroot Development or Political Patronage*, Lusaka 2013, vi.



### c) Gender And Good Governance

The third program concerns *Gender and Good Governance* issues. The Evangelical Fellowship of Zambia, through such programs, advises its members to be concerned about Gender and Good Governance in the country. Working in collaboration with its donor, the Norwegian Church Aid (NCA), and other Church mother bodies in Zambia, it signed the *Zambian Church Declaration on Gender Injustice and Gender-Based Violence* in 2009.<sup>807</sup> It aims at eradicating gender violence and sensitizing its members and communities. In this way, it looks at itself as the change agent promoting gender equity or equality, human rights as well as good governance. Through its program officers it has been organizing training workshops for lay church leaders, the clergy, theological students. Its intention is to help these various groups to be involved in reducing gender-based-violence or gender-injustice within their own institutions and society.<sup>808</sup>

### d) Disaster Risk Management

The fourth program is *Disaster Risk Management*. Seeing that Zambia has been a victim of natural disasters, mostly brought about by Climate Change, Evangelical Fellowship of Zambia has been actively involved in providing humanitarian and emergency response to disaster victims. EFZ looks not only, at immediate relief responses, but also on long-term rehabilitation and development of the affected communities.

### e) Carpentry And Tailoring

The fifth program is *Carpentry and Tailoring*. Evangelical Fellowship of Zambia is very concerned about youth. As a result, it has a program that tries to give skills to youths in carpentry and tailoring. The reason why Evangelical Fellowship of Zambia started this program is the result of so many young men and women who fail to go

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<sup>807</sup> Cf. Evangelical Fellowship of Zambia, *The Voice of the Church on Matters of Gender in Zambia*, Lusaka 2009, 1.

<sup>808</sup> Cf. [http://www.efzsecretariat.org/index.php?option=com\\_content&view=article&id=68&Itemid=34](http://www.efzsecretariat.org/index.php?option=com_content&view=article&id=68&Itemid=34). Accessed on 08.11.2016.

to school or fail to complete their education due to social-economic circumstantial conditions.

This analysis shows that at this level of organization, the Pentecostals are concerned about justice and caring for the poor. They are not only concerned about wealth creation. However, various Pentecostal movements, especially those who ally themselves to the Word of Faith, in their own local congregations, focus more on wealth creation than poverty or justice.

## **4.5 Analysis Of Interviews**

This section analyses the interviews that were conducted as part of the data collection. It is divided into two parts. The first part gives preliminary information concerning the method of interviewing, that is, context, research population, sampling procedure, recruitment process and type of interviews used. The second part is the actual analysis of the interviews themselves. We look at the preliminary information.

### **4.5.1 Preliminary Information**

#### ***4.5.1.1 Context Setting/Location***

To start with, context setting refers to the place where interviews took place. Then, interviews are common in the qualitative research method. Qualitative research method takes context into consideration. According to Immy Holloway “Qualitative research is context-bound. This means that the researchers have to be sensitive to the context of the research and immerse themselves in the setting and situation.”<sup>809</sup> As a result and following this contextual sensitivity, this research was conducted in Zambia, and to be specific, in Lusaka, the capital city of this nation. The reason for choosing the city of Lusaka is because it hosts many national administrative offices of various religious organizations. What then is the research population?

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<sup>809</sup> Immy, Holloway, *Basic Concepts for Qualitative Research*, Oxford 1997, 5.

#### ***4.5.1.2 Research Population***

For this study, the research population is the members of the Roman Catholic Church and the members of the Pentecostal movements, popularly referred to as ‘Word of Faith’ or ‘Gospel of Prosperity’ in Zambia.<sup>810</sup>

#### ***4.5.1.3 Sampling Procedure And Sample Size***

Since from both a strategic and a financial resource perspective, it was impossible to interview all members of this research population, a few participants were selected to make up a sample size. And to ensure that the sample was representative of the population, a non-probability sampling technique was employed. Seeing that there are many sampling methods available in qualitative approach, this researcher opted for a judgmental slant commonly known as purposive sampling because the participants are chosen to be part of the sample with a specific purpose in mind.<sup>811</sup> Paul Oliver defines purposeful sampling as: “A form of non-probability sampling in which decisions concerning the individuals to be include in the sample are taken by the researcher, based on a variety of criteria which may include specialist knowledge of the research issue, or capacity and willingness to participate in the research.”<sup>812</sup> He also said that purposeful sampling was advantageous because “a researcher can identify participants who are likely to provide data that are detailed and relevant to the research question.”<sup>813</sup> According to Shkedi, in purposeful sampling, the researcher should aim at seeking people who are not only experiential experts, but those who are authorities and representatives about a particular experience, as he said: “The selected study populations are those with a large amount of relevant knowledge about the phenomenon under investigation who may serve as a source of

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<sup>810</sup> Cf. <https://www.explorables.com/research-population>. Accessed on 20.10.2013. According to the qualitative research method, a research population refers to a well-defined group or indeed, collection of individuals known to have similar characteristics. This simply means all individuals within a certain population like this, are likely have a common, binding characteristic or trait. Hence, this group is the main focus of scientific inquiry.

<sup>811</sup> Cf. <https://www.explorables.com/research-population>. Accessed on 10. 10. 2013.

<sup>812</sup> Paul, Oliver, Purposeful Sampling, in Victor, Jupp (ed), *The Sage Dictionary of Social Research Methods*, London 2006, 244.

<sup>813</sup> *Ibid.*, 244-245.

reliable information. They must have a better ability than others to express themselves with high clarity and sensitivity (Fetterman, 1989).”<sup>814</sup>

Therefore, in this study, I looked for influential persons in both Catholic and Pentecostal movements. Six people were picked: three from the Catholic organizations and three from Pentecostal movements. The table below shows the participants and the organizations they represent or head.

	<b>Name of the Organization</b>	<b>Nature of the Organization</b>	<b>Position of the Participant</b>
<b>Participant 1</b>	Zambia Episcopal Conference (ZEC)	Mother body representing all Catholics in Zambia	Secretary General
<b>Participant 2</b>	Caritas Zambia	A Catholic Faith Based Organization for Charity, Justice and Peace.	Director
<b>Participant 3</b>	Jesuit Center for Theological Reflection (JCTR)	A Catholic Faith Based Organization for Economic Justice, run by the Jesuits.	Program manager - Social Economic and Development Program
<b>Participant 4</b>	Evangelical Fellowship of Zambia (EFZ)	Mother body representing most of the Pentecostals in Zambia	Director General

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<sup>814</sup> Asher, Shkedi, loc. 3119.

<b>Participant 5</b>	Bread of Life Church International	A Pentecostal Faith Based Organization	Head of Administration – Pastoral Department
<b>Participant 6</b>	North mead Assembly of God	A Pentecostal Faith Based Organization	Board Secretary for the Executive and Chairperson for the Finance Committee

All participants are high ranking; all organizations are fully involved in poverty reduction. The participants represent the views of their organizations by nature of their positions; all of them are highly educated with university degrees or equivalent; and they all have long experience of work.

#### ***4.5.1.4 Recruitment Process***

The recruitment started with the identification of these various organizations to be visited. Then, in 2014, I travelled to Zambia where I visited each of these partakers physically. Each time I visited any of these participants, I asked for an appointment for interviews and left a list of questions for them to study. The interviews were conducted between September and October 2014. All the interviews were recorded except that of interviewee 5 who refused. The next section describes the type of interview that was used.

#### ***4.5.1.5 Type Of Interviews***

To start with, I used the so-called in-depth interviews. These are Semi-structured interviews with open-ended questions. The reason to use this method is that it has a number of advantages in the sense that although it includes some planning and structure, at the same time, it gives one the freedom to vary the course of the interview, depending on the participant's responses. Dr. Stephen Fox describes the advantage of this method in the following way: "open-ended questions have a

number of advantages: they are flexible; they allow the interviewer to probe so that (they) may go into more depth if (they) choose, or to clear up any misunderstandings; they enable the interviewer to test the limits of the respondents' knowledge; they encourage cooperation and help establish rapport and they allow the interviewer to make a truer assessment of what the respondent really believes.”<sup>815</sup>

#### **4.5.2 Actual Analysis Of Interviews**

To answer the research questions, to what extent the approaches are complementary or opposed to one another and to what extent can understanding these approaches help to alleviate poverty, the interview tool is used to discover three main things: how do the representatives of religious organization understand or describe poverty? What do they think are the reasons why many people in Zambia are poor? Moreover, what do they think is the way out of poverty? What are they doing about it?

##### **a. Understanding Of Poverty**

Poverty is a very complex issue and defining it is not an easy thing. At the same time, the way people understand or describe it, says a lot about how they will try to sort it out.

All the interviewees were given this question to answer: Zambia, as a country is struggling with poverty. What is your understanding of poverty? How do you define poverty? They all described it in their own ways according to their understanding.

Interviewee 2 (catholic) started by describing the wide prevalence of poverty in Zambia and later on explained what he understood poverty to be as follows: “Talking about the poverty dynamics in Zambia, it is pretty true that poverty is prevalent in Zambia. Rural poverty is somewhere in the range of over 67%, then urban poverty, a little bit around 23%. Therefore, when we talk about poverty in Zambia, we talk about deprivation. This deprivation is of various levels: deprivation to access the basic and essential commodities that are necessary for sound livelihood.” Almost in

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<sup>815</sup> Stephen, Fox, Thinking about Data Collection and Analysis for Grounded Theory, ebook Kindle edition 2014, loc. 117.

the same line of thought, interviewee 5 (Pentecostal) just described it as “a state of not having basic needs.” Interviewee 4 (Pentecostal) understood it in this way: “I understand poverty in various perspectives: first of all, we can look at poverty in terms of deprivation – where people have no access to essential necessities such as shelter, clothing, food and so forth...”

Interviewee 3 (Catholic) began answering, like interviewee 2, by giving poverty prevalence statistics between urban and rural. However, their figures are very different. He said: “Poverty in rural areas is more than 70%, that of urban is around 60% or so. My understanding of poverty and the understanding that we work with, is actually human deprivation of one’s dignity, that deprives our dignity as people; of course deprivation can be at different levels, but in extreme situations, people really cease to be fully human because of the conditions of poverty.”

Interviewee 6 (Pentecostal): “My understanding. Poverty is the inability of an individual to live a normal life in terms of the basics: the three meals, access to housing; basically, people not having a balanced diet; people not having access to clean water and access to decent accommodation.”

Interviewee 1 (Catholic): “My understanding of poverty is that it is a status of being deprived; a status in which a human being is deprived of essential needs – whether you are talking of food, whether you are talking of water and sanitation, deprivation of shelter; deprivation of means of livelihood. When you are in a situation where you are deprived of a dignified as willed by God and the life that is worth of the human being made in the image and of likeness of God.”

This first question concerned how the people understand poverty to be. The question was not asking for a definite definition, but for a description of how they understand it. One thing is common among all. They all in one-way or another understand poverty to be deprivation, and this is deprivation of what they refer to as basic needs or necessities; it is deprivation of human dignity; it is deprivation of a dignified life.

The next question dealt with the reason why so many Zambians are deprived.

**b. What Would You Say Are The Reasons Why Many People In Zambia Are Poor?**

Interviewee 3 (Catholic) attributes the reasons for poverty in Zambia to two things: the attitude of the people and what he called “the unjust structures within which people live.” For him, although the attitude of poor people can be the reason for their poverty, the main reason lies on the larger level on the unjust structures in society, and he had this to say: “First of all, every person is created with capacities and this is the duty of every individual to use the God given capacities to live in dignity, and many people struggle to do so in one way or another, but also we exist in a context as people so much as we make our effort to develop personal capacities that can help us to be self-reliant, there must be conditions that facilitate our full potential of capacities.” Looking at this, lack of conditions that facilitate full potential of capacities is the very problem that aggravates poverty and he described this as follows: “these are issues that are to do with policies, issues that are to do with distribution of resources and many other factors. So, that is why we are having discrepancy between rural and urban areas because in our country, rural areas are highly deprived; construction is not there, institutions of support hardly exist, and information is limited compared to urban areas. So that in itself is an issue that needs to be addressed if we have to reduce poverty in rural areas.”

On the Pentecostal side, Interviewee 4 (Pentecostal) also attributed the reason for poverty to bad public policies and individual attitude of some people. Unlike the catholic interviewee above, he stressed the individual responsibility more than structures in society. He said: “But there is also poverty that can be caused by individuals themselves such as laziness...Also poverty that can be caused by spiritual dimensions because if a person is perhaps not living rightly, and is judgment from God, obviously we may view that for such people living a life of repentance may help them to restore their lost opportunities and so on.” He goes on to say: “And again we see this in scripture from the book of Deuteronomy and the book of Malachi where it is important for people to live right if their poverty is as a result of sin. To get out of that, repentance and seeking forgiveness from God is the essential thing, but not all poverty is spiritual...”



Interviewee 5 (Pentecostal) saw that there were many aspects that could be counted as factors why many people in Zambia were poor. He named some as lack of education, lack of proper leadership or prevalence of HIV/AIDS disease. Despite all this, this interviewee pointed out that the belief system of people played a role in poverty, and he describes this as follows: “some challenges are spiritual; people are bound.” He then cited Paul’s letter to the Ephesians chapter 1, 3-5 that talks of the blessing we have received from God through Jesus Christ. He stressed the aspect of being blessed to be very important when people think of reasons why many people in Zambia are poor. He pointed it as follows: “If people do not see the blessing of God, it is difficult to have a poverty free life.” He then went on to say: “As children of God, we are blessed.” This interviewee connected poverty to people failing to see the blessings of God or indeed to acknowledge that through Jesus, people access God’s blessing.

The other Catholic Interviewee 2 (catholic) connected poverty in Zambia mainly to lack of capacities and argued that the Zambian poverty was mainly structural. This is how he described it: “The bottom line why there is so much poverty in Zambia is basically the problem of structural program. The poverty that we experience in Zambia is not resource poverty; it is poverty of capacity; the resources, we have – abundantly. Water, we have; natural resources we have; the climate. So we need to find a strategic point of managing these resources and to translate them into our strength so that we can squarely deal with the problem of deprivation in our society.” When connecting poverty to spiritual causes, the interviewee did not sound to connect it to lack of blessing but lack of solidarity: “it is pretty true that we can get solutions to deal with poverty from the bible, particularly since the bible itself and its core center is about love. And love is about sharing resources – solidarity and the problem of poverty in several countries also hinges on inequality. The poverty we deal with is structural, so we need to attack it. We see in scripture, Jesus himself attacked the institutions that were oppressing the people, talking of the Pharisees, the teachers of the people.”

Interviewee 1 (Catholic) gave a number of reasons why people are poor, in the same manner like all others, but he brought in another aspect that he called spiritual and religious reasons in relation to the preaching of the missionaries and the impression

that people got. This is what he said: “On one side the Catholic Church emphasizes the charity and for a long, long time, with coming of the early missionaries, there was a preaching of the need for us to suffer now and enjoy later in heaven, in other words, if you become rich, you are seen not to be for God but for this world and you are not preparing yourself for the coming life. There was a lot of emphasis to invest in the other life and not in this life, our earthly existence. A part from that there was also an approach of sanctifying or blessing of poverty. Maybe with the misinterpretation of, for example, the beatitudes, where it says, ‘blessed are the poor’ and so, wrongly, some people took it like that, like, ‘if I am poor, I am better off; I am blessed, rather than being rich’ after all, the bible, taken literally, says, it is more difficult for a rich man to enter heaven than passing through the eye of a needle. In other words, these connotations, these beliefs, have been weighing quite heavily on our conscience and the conscience of our people.” The description that this interviewee gave can be elaborated by borrowing the words of Lohfink, that it is “almost as if the church ought to be essentially some sort of zone for wretchedness, simplicity, narrowness of life, restriction of the world’s reality, a kind of place in the world where no one hopes to rise higher and each is content with little in all areas of life.”<sup>816</sup> This interviewee brought in the aspect that some poor people actually think that they are blessed, and that is why we have much poverty. They see no need to move out of that wretched situation.

All the churches and institution in Zambia (those contacted) claimed that they were very much concerned about poverty. However, it is not only saying they are concerned, it is a matter of showing what they do. In answering the question, ‘What does your Church/institution do, in concrete terms, to help reduce poverty among the people of Zambia? Give concrete examples’, they gave answers, as we shall see below.

### **c. What Does Your Church/Institution Do, In Concrete Terms, To Help Reduce Poverty Among The People Of Zambia? Give Concrete Examples**

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<sup>816</sup> Norbert F. Lohfink, S.J., *Option for the Poor*, N. Richland Hills, TX 1987, 9.

All the participants gave the impression that their organizations were doing something about poverty. Interviewee 5 (Pentecostal) elaborated several things. He said: “We are concerned about poverty; we have groups in the church that are engaged in activities that help fight poverty. We are doing a number of things: 1. Empowerment in terms of information. For example, we hold workshops on various topics like: how to run a business, how to access finances and so on. We, for instance, bring in experts, for example, from the bank; 2. We have a program for youths. The church helps to pay fees for some poor students; 3. We have a revolving fund; 4. Networking is another thing. We have a directory of our members to know like who is doing what – various experts, for instance plumbers, carpenters; we work with these people; 5. Helping the poor. For instance, we have home based care as a ministry of at the church to give food to HIV patients and also to pay school fees for the orphans.” On top of what this organization does is empowerment in terms of information. Important, apart from other things, are organizing workshops on such topics like, how to run a business or how to access financing.

Interviewee 6 (Pentecostal) also elaborated on what his organization was doing. He specifically mentioned three areas: a. looking after street kids and giving them education, b. supporting people afflicted with HIV/AIDS by giving them medication through a center called ‘Circle of Hope,’ and c. outreaching to commercial sex workers, that is, “we rescue them, then we begin to rehabilitate them and give them skills like sewing...” The organization does another thing in connection to its evangelizing mission. This is how he described it: “We do other things also. There is a place in Gwembe,<sup>817</sup> where we are building a school, a church and a clinic. We replicate these three, where we establish our church so that we look at the interest of the poor and the widows in that area.”

The Catholic Church is well known for her engagement with the poor. As such, the participant elaborated much about what the Church does. Interviewee 1 (Catholic) started like this: “Well, there are many examples... The Church has tried especially in the past 50 years to have an integral approach to the issue of poverty reduction.

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<sup>817</sup> Gwembe is a rural town in the southern part of Zambia.

That integral approach includes, first of all, investment in the social sector.” In the same line of thought, interviewee 2 continued like this: “The church believes that, in order to be liberated from the impact of abject poverty, we need to invest in education. The Catholic Church has education institutions throughout the country. And we attend to the education needs of a person... the best way to bring people out of poverty is to educate them.” He went on to say: “We also believe that in order to reduce poverty we need to provide health services. We have mission run hospitals as well as clinics and health centers.” This interviewee also mentioned other programs in terms of social services like relief. Like, if there is hunger because of whatever reason, the Church, through Caritas, comes to help. She also goes further, for example, by teaching poor people new methods of farming, in terms of sustainable agriculture.” The Catholic Church is surely alive to the issue of fighting poverty. Interviewee 3 also said the following: “We have programs which target, for example, the implementation of national budget... budget tracking through Caritas Zambia, we track the performance of the government so that what is planned is done at the end of the day.” All the interviewees indeed tried to mention what their organization was doing in the line of poverty reduction.

The analysis of the interviews as well as of the different institutions gives a deeper insight into the ways of understanding poverty and the solutions to this problem. As the following part will show in detail, there are many similarities in the approaches that, however, differ in their emphasis.

## 5. FINDINGS

Reducing poverty in Zambia to an acceptable standard is a huge task. Despite the interventions from a variety of actors, among them religious institutions like the Catholic Church and, of late, the Pentecostal prosperity gospel movement, poverty is still high. Looking at the reality on the ground, these agents (Economist Jeffrey Sachs but also religious communities as the Catholic Church and Pentecostal movements) have partly been applying different strategies in their fight against poverty. While the Catholic Church emphasizes the preferential option for the poor, justice and the common good, without overlooking individual attitudes which she tries to tackle in her educational institutions, the Pentecostal movements are rather focusing on wealth creation or self-reliance or individual success, though as some of the examples above show, as of late Pentecostal organizations are also driving institutional reforms. The purpose of this study has been to present one economic position (Jeffrey Sachs) and two that of two Christian institutions: a) to clarify areas of agreement or consensus and divergence; b) to advance if possible, the prospects for agreement and to try to facilitate the accommodation of irreducible differences. In other words, the purpose of this study has been to analyze the theoretical and practical aspects of the teachings and philosophies that these agents apply in order to reduce various forms of poverty. In short, this dissertation has been trying to answer the following research questions: (a) What is the core content of these approaches? (b) To what extent are they complimentary or opposed to one another (c) To what extent can these positions help in alleviating poverty?

### 5.1 Outcomes: Points Of Departure And Strategies

#### 5.1.1 What Is The Core Content Of The Three Analyzed Approaches?

The core content refers to the basic message that each approach bears, and it borders on understanding what poverty is, why it is there and how it can be reduced.

The core content of Jeffrey Sachs' approach is that extreme poverty is a result of the inability of the poor to reach even the bottom rung of the economic development ladder, and it is rampant in regions where economic growth has been too low and

inconsistent. To solve the problem, the poor should be helped to set a foot on the ladder of economic development through foreign and local investment and aid and once that is done, they will generally be able to participate in the economy and continue the upward climb. That in turn will tend to stimulate the economy in all its dimensions: capital stock will be higher; there will be greater specialization and there will be advanced technology. Thus, the rich countries need to invest more in poor countries so that the poor can get their foot on the ladder in order to stimulate the tremendous dynamism of self-sustaining economic growth to take hold. For this to happen there is a need to do a ‘differential diagnosis’ for each country in the way medicine does for individual patients. Under present day conditions, particular emphasis has to be put on the conservation of the environment as the basis for poverty reduction and all human activities. What is thus needed is not only economic growth, but also a sustainable development. Jeffrey Sachs, after all, is one of the authors of the United Nations Sustainable Development Goals (SDG’s) of 2015.

Sachs thus sees the market to be effective. People can help themselves if they have crossed a certain poverty threshold; so as to reach it they need the help of the state and of the international donors.

This vision meets partly with that of the Catholic Church, which, however, places a particular emphasis on the dignity of each person, which is social, but also sacred, created in the image of God and destined to share and participate in the goods of the earth as part of a community of justice. Although poverty can be a result of shortcomings of certain individuals, it is mainly the result of unjust social structures of social inequality that human beings create. Theologically the poverty reduction policies of the Catholic Church are founded in the faith that, as the bible shows on nearly every page, God is very concerned about the suffering of the poor. There is a special allusion to the poor and their privileged place in the view of faith. As a result the Catholic Church has formulated a principle of the “preferential option for the poor”, which obliges all Catholic Christians to help and support them (the poor) and to advocate for them.

Following this approach, to reduce poverty, human beings should create just structures where all people, also the poor, can flourish. In order to have just

structures, people should follow the laid down social principles, namely respect for human dignity and the preferential option for the poor, the common good, solidarity, subsidiarity, participation, human rights, respect for private property, environmental sustainability as well as social justice.<sup>818</sup>

The core content of the Gospel of Prosperity, as the third position analyzed, attempts to contribute to poverty reduction, which it also sees as a biblical demand, by helping individuals to rise out of poverty through faith, a proper moral life style and social networks, that help them to prosper. One of its core messages is that it is the will of God for believers to receive financial blessing as well as physical well-being. Faith in God coupled with positive speech and tithing will increase their material wealth and prosperity. Reconciliation with God includes the alleviation, not only of sickness, but of poverty as well. Often poverty is thereby seen as a curse that God wants to free the believer from. In order to reduce poverty, there is a need to break the curse, and this can be done through faith because God will deliver prosperity if humans have faith in Him. With the importance of faith, the Pentecostal movement emphasizes the importance of personal empowerment as well as personal transformation through faith in God. Poverty, therefore, is rather seen as a result of living in sin and not having enough faith as well as being ignorant of the blessings that God has availed for all his children. As the last chapter has shown, however, as of late, the Pentecostal Christian associations have also started to engage in social change through advocacy and political activities.

### **5.1.2 To What Extent Do The Analyzed Approaches Complement Or Differ From One Another?**

Across three approaches, results suggest the extent to which they complement or differ from each other. The complementarity or difference depends on the identified categories like core content, understanding of poverty, view of the poor, causes of poverty and ways of coming out of poverty.

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<sup>818</sup> See 3.3.1.2 in this paper.

In terms of complementarity, all agents are engaged in fighting poverty and they all see it (poverty) as something that negates human flourishing. They are all fully engaged in trying to find a way out. The agents from the Christian churches see individual ethics as well as structural change as the basis for poverty alleviation. They all agree that wealth is not a bad thing per se. Everywhere, where poverty has been reduced to acceptable levels, the creation of wealth has been at the center. They differ, however, largely in terms of emphasis. The economic approach also considers individual economic efforts as important but combines this with the insight that structural help from state and international institutions is needed.

In terms of looking at the role of the state and community structures as being very important for poverty reduction, the Catholic Church and Jeffrey Sachs are similar in emphasis. Both stress the importance of structures and the need to improve them to end poverty. Even though the structural change for the Gospel of Prosperity has become more important recently, traditionally, it (Prosperity Gospel) does not emphasize it (structural change) so much. The emphasis of those churches that proclaim the Gospel of Prosperity is rather on the help of God (grace), which is also of paramount importance for the transformation of the individual, who is to have faith and follow simple moral rules. In some way, the Catholic Church also does that but to a lesser extent. It is not and cannot be an issue with secular economics, in this case Jeffrey Sachs.

The main differences between the three positions become clear, if one looks at their different emphases, seen in terms of their starting points and strategies. The Catholic Church is more focused on teleology and a positive unfolding of the society as a whole. She tries to explain and to give answers to what the society should look like. She deals with most fundamental normative questions, which mankind faces, and principles, like knowing what the common good is, what the purpose of life is, what progress in society means or what constitutes the ultimate aim of society. On the other hand, the Gospel of Prosperity and Jeffrey Sachs's approach hold diverse and to some extent conflicting ideals about how they want society to transform. The Gospel of Prosperity emphasizes individual purity and morality as well as God's direct interventions for the sake of His believers; Jeffrey Sachs to the contrary emphasizes the individual and structures from the secular economical point of view.



### **5.1.3 To What Extent Can These Positions Help In Alleviating Poverty?**

Zambian society is, as societies worldwide, changing rapidly. At present it is still a largely rural society, however, the technological means are also spreading. Social transformations will continue and the contributions of various agents, both economists and Christian Churches are both crucial for improving the lot of the poor in this changing environment. The extent to which these positions can help in alleviating poverty are in the following avenues. One, it is obvious, and part of all three approaches that poverty reduction needs a transformation of individuals as agents of their development. Very often, and also on this, there is wide agreement, that the poor, be it rural or urban, will initially need the help of others to overcome their dire situation. The support thereby can be material or immaterial. However, just as much as it is clear, the efforts of the poor themselves play a crucial role in this process. Better education, empowerment and moral practice are central in this “reform of attitudes”, as Catholic Social Teaching calls it. Just as important, however, are better, non-exploitive structures, nationally as well as internationally. Thus, a change of structures to incorporate more justice is needed. This includes good governance and the fight against corruption, which requires control where the churches as this study has shown play an important role as well as the provision of infrastructure (roads, schools, health services etc.) and of basic security for the population. Only when such measures as well as an effective change in attitudes come together, can actions of poverty reduction be effective.

## **5.2 The Implications For Zambia: Strengths And Weaknesses Of The Approaches**

What do these findings imply for Zambia? What lessons should be learnt? To start with, there is too much poverty in Zambia; and at the same time, the country has become pluralistic in nature. Hence various agents are proposing ways of reducing poverty according to their own religious or secular world-views. This situation concerns ethics, and people would like to know how to handle it in a right way.

The first thing is to acknowledge that in a situation where there are many diverse groups with religious as well as secular traditions and worldviews, there are also

many perspectives to reach one goal. Ingeborg Gabriel, a social ethics professor at the University of Vienna, in the book entitled ‘Trilogy on Social Ethics: Orthodox-Catholic-Protestant’, refers to it as multiperspectivity – which means that different groups have specific ways of thinking and arguing, and they give “different perspectives of the one Christian truth.”<sup>819</sup> She goes on to say that “this multiperspectivity is a feature of all disciplines of theology – therefore also Christian ethics – and has to be respected as such.”<sup>820</sup> In the same line of thinking, Pope Francis, in his encyclical, *Laudato Si*, talks of the variety of opinions when dealing with environmental problems, and he acknowledges the different approaches and lines of thought that have emerged concerning the situation and its possible solutions with the following words: “Viable future scenarios will have to be generated between these extremes, since there is no one path to a solution. This makes a variety of proposals possible, all capable of entering into dialogue with a view to developing comprehensive solutions.”<sup>821</sup> The pope goes further to encourage respect for divergent views, insisting that the Catholic Church does not have any reason to offer a definite opinion on many concrete questions apart from knowing that “honest debate must be encouraged among experts, while respecting divergent views.”<sup>822</sup> One ethical issue can be seen from different perspectives, but not in terms of relativism, where everything is allowed, but it is in terms of respecting divergent views, where insights obtained facilitate better communication among various groups in order to increase mutual understanding and respect for each other's characteristic ways of thinking and deciding.

If there is no one perfect solution, and if there are many perspectives to reach one goal, then it means that, all options as presented by the findings have strengths and weaknesses. The implication for Zambia is that the good from the options can be adopted for the benefit of all.

The findings show clearly that the emphasis of the agents in their approaches are either individualistic or communitarian or both in nature. The Gospel of Prosperity

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<sup>819</sup> Ingeborg G. Gabriel, et. al. *Trilogy On Social Ethics*, op. cit. 11.

<sup>820</sup> *Ibid.*

<sup>821</sup> Pope Francis, *Encyclical Laudato Si*, para. 60.

<sup>822</sup> *Ibid.* 61.

tends to be individualistic in approach, while the Catholic Church communitarian. Jeffrey Sachs tends to emphasize both. Both Catholic Church and the Gospel of Prosperity are not entirely individualistic or communitarian; they both have some aspects of each, but the difference is in terms of focus.

Individualism and communitarianism refer to our prime orientation to the self or to the common good and objectives respectively. However, no one side can be said to be better than the other. Each has strengths and weaknesses. This orientation begins with this question: what are the ways in which human beings could improve the quality of life? What is important for Zambia, for example, is improving the quality of life in a way that fulfills ethical standards. Actually, individualism encourages individual freedom and responsibility, which is good.<sup>823</sup> However, it can degenerate into self-centeredness where people will just care about themselves and not care about the needs others at all. Communitarianism can encourage individuals to work for consensus in the interest of the group. The problem is that it can lead to conformism and slow decision making to the point where things cannot work.<sup>824</sup> In this connection, the three experts in social ethics, in the book, *Trilogy on Christian Ethics*, proposed to ask this essential question: “How can we enable the individual to find her/his identity, preserve his/her moral integrity, and therefore become capable of showing solidarity and dealing with freedom and personal relationships?”<sup>825</sup> This question alludes to the fact that both individual and community are necessary when dealing with social issues.

The second thing is to recognize the strengths and weaknesses of the approaches. To begin with, the approach of Jeffrey Sachs has some strength that can be of benefit to Zambia. The main strength is the identification of the cause of poverty as the inability of the poor to reach even the bottom rung of the economic development ladder. That means that extreme poverty is not only a social but also an economic problem. This helps to think through the way of reducing it (poverty), which is basically to help the poor to reach the bottom rung of the economic development ladder. Jeffrey Sachs

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<sup>823</sup> Cf. Fons, Trompenaars and Charles, Hampden-Turner, *Riding the Waves of Culture: Understanding Cultural Diversity in Business*, London 1997, 50.

<sup>824</sup> Cf. *Ibid.*

<sup>825</sup> Ingeborg G. Gabriel, et. al. *Trilogy On Social Ethics*, op. cit. 154.

explains this very well in simple terms that can be easily understood by anybody. His explanation of how developed countries have managed to reduce extreme poverty through consistent economic growth and his proposal of the 'differential diagnosis' in the way medicine does, if well followed, can be of much help. The advantage with this is that one can point to some regions as examples where poverty has been reduced to manageable levels. The second strength is his emphasis on helping poor people to set the foot on the economic development ladder by first providing them with the basics like food, health, education and then help them with resources they need to be more productive.

One weakness of the approach of Jeffrey Sachs is that it emphasizes too much lack of economic development as the core problem of poverty. This excludes some important facts of human existence. At the same time, he relies too much on the wish of the rich to help the poor. However, reality shows that it is not easy to make the rich generous. To rely on their (the rich) goodness is a little bit idealistic.

The Catholic Church focuses more on the community or society, and this has some positive elements that cannot be ignored in the fight against poverty. Firstly, human beings can only develop in the social environment. Therefore, this social environment should be enabling so that proper development of people can happen. The Catholic Church tries very much to help bring up this environment where human beings can flourish, and this is strength, aiming at a transformation of social and political structures. By focusing on structural change, the Catholic Church tries to create conditions where human beings can thrive in peace, justice and love. At the heart of the Church are the poor and less privileged, hence she provides extra care by declaring a preferential option for them. The point of the Catholic Church is that if you fail to make it in life, you still got your dignity and God can still bless you. Your poverty or suffering does not alienate you from him; that is the point of the cross.

Again, the Catholic Church focuses on the following things: a) she engages in humanitarian relief and charity in times of disaster, like hunger. She also provides social welfare services (education, health, home based care, various institutions for the less privileged like the blind, the lame, the old); b) she is strongly involved in

small scale local development and empowerment, like promoting development initiatives, organizing cooperatives, providing small interest credits or micro-finance, or teaching skills to small scale farmers; c) she fights for social justice through advocacy, that is, challenging the political authority, involving communities in demanding for justice, being the voice of the voiceless, animating the groups lobbying for environmental protection and providing legal research and advocacy. The Catholic Church is there for the poor. This is only possible because of the teaching of the Church that emphasizes common good, solidarity and option for the poor.<sup>826</sup>

The other strength on the side of the Catholic Church is that she supports the liberal free market economy, but with limits. The free market economy is well known for improving standards of living in those places where it has succeeded. However, it has also worked to the disadvantage of the poor. The Catholic Church always tries to bring about structural change so that the weak can be protected. In line with this, the Church has also developed a teaching on both poverty and wealth: wealth is not the ultimate; it is there to be shared and to be for the wellbeing of all.<sup>827</sup>

The weaknesses of the Catholic Church position in terms of poverty reduction are there too. The teaching of the Church is less optimistic about changing an individual's life than it is in the Pentecostals. This is a negative, if it hinders people to develop their full potential because of a sort of fatalism, legitimized by religion, that in heaven, it will be better. By emphasizing the community and structural change, she sends a message, which can unfortunately make some people reluctant to improve their lives on their own, but sit back and think that they are victims of circumstances. It is also possible that some people can take it for granted that someone is going to talk on their behalf to improve their lot. This can perpetuate poverty instead of reducing it. It is the same with the teaching on poverty and wealth. If the Church does not emphasize the importance of wealth in poverty reduction, by

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<sup>826</sup> These are the sentiments expressed in the interviews by the catholic part.

<sup>827</sup> These are expressed in the catholic principle of Universal Destination of earthly Goods.

being too cautious with regard to the market economy, she sends a message that people do not need wealth at all, and that the economy is not necessary in their lives.

The Catholic Church strives to help the poor to transform themselves and improve their lives. Actually the Church is fully involved in the fight against poverty, promotes empowerment as well as participation. The ideal – to be able to stimulate the participation of the poor in their own development; to try as much as possible to empower them to take initiatives that would lead to economic growth, thereby increasing their wellbeing. Although these are good ideals, it seems they (the ideals) have not lived up to the expectations because poverty has not reduced to acceptable standards in Zambia. That is despite all the efforts being made. It is the same with the way of empowerment. Empowerment from the Catholic point of view, especially in Zambia, often means – identifying local problems, issues, or stakeholders, organizing local committees to help with managing projects and to take ownership – so that even when initiators are gone, things continue. The weakness is that this does not seem to have resulted in reasonable poverty reduction or continuity. For example, there have been many projects, which missionaries from Europe or America, initiated that have been discontinued because the initiators have gone. This model of empowerment seems to focus primarily on education, skills and access to resources. However, it is very rare to find initiatives that explicitly seek to transform individual subjectivities so that a person has a fundamental transformational experience of the self in which he or she starts to see herself and her life in a completely different light and, hence, begins to act accordingly.<sup>828</sup> In this way, it has been difficult to reduce poverty to acceptable levels. This lack of focusing on the individual can be, at the same time, a very good starting point for working together with the Gospel of prosperity to organize projects to end poverty in Zambia together.

By focusing on the individual, the Gospel of prosperity can help persons to enjoy freedom that, when used correctly, can lead to one's development as well as that of society.<sup>829</sup> It is a strength that needs to be encouraged. Firstly, individualism, when

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<sup>828</sup>Cf. <http://eprints.lse.ac.uk/67831/1/Pentecostal%20ethic%20and%20the%20spirit%20of%20development22.pdf>. Accessed on 11.03.2017.

<sup>829</sup> Cf. Ibid.

taken responsively, can lead to development, as is the case in western culture where it has formed the foundation and contributed to the reduction of poverty to acceptable standards. Katharine Wiegele, in her research on the role played by the Catholic charismatic movement in reducing poverty, actually concluded that focusing on the individual helped the poor to recast poverty as something personal. If it is personal, an individual can actually do something about it, a thing that generates hope and effort.<sup>830</sup> If poverty is to be reduced in Zambia, there is a need to take this aspect of an individual seriously.

Secondly, in the process of focusing on the individual, the Gospel of Prosperity aims at transformation of subjectivity, where people who have low self-esteem (timid, feeling wretched, despised and hopeless) and who feel powerless to change their situation, begin to see themselves as valued individuals. They shift from seeing themselves as victims to seeing themselves as victors. They move beyond a passive fatalism to a situation where they feel they have agency in their lives.<sup>831</sup> Who can say that this is not a good thing? Zambians are coming from a history where their ancestors were conquered, humiliated and turned into subservient slavery. An initiative to give them confidence is a welcome action. The gospel of Prosperity emphasizes this aspect. At the same time, by focusing on the individual, the Gospel of Prosperity demands and legitimizes radical behavior change. These include the restructuring of families, communities or social relations. For instance, the Gospel of Prosperity discourages or forbids alcohol consumption or smoking or extramarital relations or visits to prostitutes, and casts these as immoral. As a result, members, especially men, are ‘domesticated’ and they turn the focus of their energy and resources to the education of their children, to their families and to savings. In that way, men are less wasteful, and they start to invest in businesses or property. In general, the members become more honest, trustworthy and hardworking than other people do. In all these ways, the Gospel of Prosperity creates new economic, social

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<sup>830</sup> Cf. John L. Allen Jr., *The Future of the Church*, op. cit. 383.

<sup>831</sup> Cf. <http://eprints.lse.ac.uk/67831/1/Pentecostal%20ethic%20and%20the%20spirit%20of%20development22.pdf>. Accessed on 11.03.2017.

and moral structures. It also acts to transform both the subjectivities and the lifestyles of its followers. This positive thing can be adopted in order to reduce poverty.

Thirdly, the Gospel of Prosperity has developed a teaching that connects blessings to wealth. This teaching is also simplified, and it is based on the Bible, especially the Old Testament. For instance, the prophet Isaiah talked of the promise of wealth to nations that shall be faithful to God: "Lift up your eyes round about and see; they all gather together, they come to you. Your sons will come from afar, and your daughters will be carried in the arms. Then you will see and be radiant, and your heart will tremble and rejoice, because the riches of the sea will become yours and the wealth of the nations will come to you."<sup>832</sup> God promising wealth to his people is not a negative thing; God does not want people to be struggling; he wants them to live well, that includes enjoying material goods too. The Gospel of Prosperity has ably explained this issue of prosperity that it can be of help to anybody. It does not separate religion from development; instead, it brings with it a radically new concept of development and broadcasts it to its followers with incredible energy and effectiveness.<sup>833</sup> This way of looking at development is a strength that can be adopted for the Zambian environment. The Gospel of prosperity encourages the members to pray to Jesus or God for wealth, health and abundance. However, it also asks them to do their part in the bargain, by engaging in business and working hard. By so doing, it stimulates a transformation of behavior that can lead to not only success, but also upward mobility, in the contemporary neoliberal economy. Gospel of Prosperity leaders encourage people to take risks and follow their dreams. They always give them the business management tools needed for these endeavors. If we have to reduce poverty, we have to speak of wealth creation too. We have to empower people so that they strive on their own to better their lives; we have to encourage them to do business so that they can enjoy abundance.

In general, there are good things with this approach. It has a strong biblical basis, particularly in the Old Testament. The belief in God and the practice of simple

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<sup>832</sup> Isaiah 60: 4-5.

<sup>833</sup> Cf. <http://eprints.lse.ac.uk/67831/1/Pentecostal%20ethic%20and%20the%20spirit%20of%20development22.pdf>. Accessed on 11.03.2017.



virtues, combined with tithe and entrepreneurial spirit are good in themselves and they can result in poverty reduction. This positive encouragement and personal empowerment within the Gospel of Prosperity can help people to tackle the amenities of everyday life. Its strong moral rule might help stabilize family and community values and it can bring people forward in their businesses and career.

However, the Gospel of Prosperity has negatives or weaknesses too. By focusing too much on the individual, it may promote egoism and greed. In addition, it focuses too much on its members only. In this way, it excludes poor people, particularly those who are not its members. . If not taken well, the Gospel of Prosperity can promote negative things, like seeing any wealth that one has as a blessing from God, even when that (wealth) is a product of corruption or fraud. In this way, it cannot lead to poverty reduction.

The other weakness is that, while promoting wealth creation is not bad in itself, the Gospel of Prosperity teaches about it in a manner that it becomes a kind of magical understanding. According to this teaching, if you believe and you follow what God wants, he is going to reward you with wealth and health. This teaching can result in some people thinking that all that one should do is just to believe without making any effort to work. Not only that, theologically there is a deficiency, which may lead to the twisted belief that anyone who is poor or anyone who is unfortunate lacks in faith. However, the book of Job, in the Old Testament, shows that misfortune and suffering can happen even to the righteous and this happens very often. It is not that if you believe, you cannot have trouble like sickness or losing wealth.

The Gospel of Prosperity over-emphasizes positive thinking and success. Not all who are poor and suffering can get out of their misery because of their firm belief in God. To say this is to overlook reality and it can lead to great misery for those who for whichever reasons do not make it, because they may lose faith in God also.

Jesus was not a successful businessperson, but an itinerant preacher who died on the cross. Martin Buber once said that success is not one of the categories or the names

of God,<sup>834</sup> which again does not mean that it is bad to be successful. Here the Gospel of Prosperity has some shortcoming because it pretends that all problems can be solved once and for all. This can lead people astray and have inhuman effects because it excludes important facts of human existence.

In summary, the results show the core content of each agent. They also show that from the core content, they are similarities and differences. The similarities are points that can help to reach consensus easily, and it is important that agents should focus on these areas as a way of fighting poverty. At the same time, there are differences in terms of strategies and points of departure. It obvious that all the agents will maintain their strategies and continue with their lines of thought despite the differences from one another. The way of accommodating these irreversible dissimilarities is through acknowledging that there are many perspectives. In this way, the agents should look at the strengths of others and acknowledge them. If it is possible, the agents should strive to adopt those strengths and try to improve on the weaknesses of their systems. In that way, the irreversible differences can be accommodated.

God wants all people to flourish and enjoy the wellbeing. It is not always that this will happen. That is why there is poverty and suffering. The Christian message is that even if one fails to flourish, he or she still has the dignity he or she can be blessed by God because that is the point of the cross. If this point of the cross is forgotten, one finds a deformation of Christian belief.

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<sup>834</sup> Cf. <http://rabbigoldberg.blogspot.co.at/2011/09/success-is-not-one-of-names-of-god-rosh.html>. Accessed on 24.01.2018.

## CONCLUSION

The overriding purpose of this study was to explore the diversity of the strategies and social ethical theories of the Catholic Church, the Gospel of Prosperity and an economist, Jeffrey Sachs, with regard to their engagement in poverty reduction, to show areas of agreement and divergence among them; and to advance the prospects of agreement. The main goal was not to find out about who is right or wrong, but to bridge the divides between entrenched positions on either.

To accomplish that goal, I set research questions and tried to answer them. The research questions were: a) What is the core content of these approaches? b) To what extent are the approaches complimentary or opposed to one another and c) To what extent can understanding these positions help in alleviating poverty?

Indeed, the exploration of the diverse strategies and social ethical positions of the agents and the answering of the research question have been done throughout the chapters. It started with looking at the Zambian context as a case study in chapter two. Chapter three, although general in nature, described the three positions in terms of what they are and what they teach, when it comes to poverty. It also described what poverty is and how complex it is. Chapter four was particular in nature in the sense that it focused on Zambia, the case of study. The analysis here dealt with what the agents are concretely doing in Zambia as far as poverty reduction is concerned. Hence the chapter analyzed the most important documents of the Catholic Church in a period from 1990 up to 2017 and more recent sermons from a Pentecostal church. The chapter also looked at some Catholic and Pentecostal institutions that are engaged in poverty reduction. Apart from that, the chapter also covered the responses from the interviews that have been conducted in 2014. All this was done to explore these strategies and, actually, to answer the research questions. Chapter five answered the research questions by describing the findings in terms of similarities and differences as well as by trying to show how the analysis of the diverse positions can help to better understand which strategies may be effective in reducing poverty.

The fight against poverty in Zambia requires that we respect diversity of perspectives. Diversity of perspectives will also help us to live in peace with one another and it can actually lead to better solutions.

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## **APPENDIXES**

### **Appendix II: Interview Questions**

#### **Introduction**

- Could you give me a little background about yourself?
- Could you give me a brief outline of your working life?
- How long have you been involved in this organization?
- How would you describe your role (your position) in this institution?

#### **Main Interview Topics**

##### **1. Zambia, as a country, is struggling with poverty**

- What is your understanding of poverty? (How do you define poverty?)
- What would you say are the reasons why many people in Zambia are poor?
- What do you say about the description that poverty is a spiritual problem?
- If so, what is the teaching of your Church/institution about poverty?

##### **2. Religious organizations are engaged in the fight against poverty.**

- How concerned is your Church/institution about poverty in Zambia?
- What does your church/institution do, in concrete terms, to help reduce poverty among the people of Zambia? Give concrete examples

##### **3. There is talk all over (for example the United Nations Organization or World Bank) about empowering the poor**

- What is your understanding of empowerment?
- How does your Church/Institution go about empowering the poor?  
Give concrete examples

##### **4. The Pentecostal institutions, especially those referred to as Word of Faith, and the Catholic Church are taking different approaches to**



**poverty reduction. While the Catholic Church emphasizes the “preferential option for the poor” or distributive justice, the Pentecostal institutions focus more on prosperity or wealth creation.**

**According to your opinion:**

- To what extent are these approaches complimentary to one another?
- To what extent are these approaches opposed to one another?
- To what extent can understanding these approaches help in reducing poverty?

**5. Focus on Individual or community in poverty reduction process**

- In your attempt, as a church/institution, to reduce poverty, where do you place much emphasis between the two?

## **Appendix I. Abstract (English and German)**

### **Abstract**

Many Zambians are poor, despite the fact that the country is endowed with natural resources as well as political peace and stability since the end of colonialism in 1964. On the other hand, Zambia has become pluralistic in nature, not only politically or economically, but religiously also. Previously the Catholic Church and the mainline Protestant Churches were dominant; since the early 1990s the number of “Pentecostals” have strongly increased.

Confronted with poverty, the Catholic Church and the Pentecostal engage in poverty reduction, but they follow different approaches. The Catholic Church, focuses on justice and preferential option for the poor; the Pentecostal movements preach a “gospel of prosperity”, which stresses individual self-reliance and wealth creation. Other agents pursue different secular approaches following mainstream economics.

Because of the opposing perceptions in a pluralistic society, the issue of poverty has become a social ethical question: How do we deal with the issue of different ethical traditions in the fight against poverty? To what extent are these approaches complimentary or opposed to one another?

Therefore, this dissertation, in form of a comparative social ethical study, and using a multi-disciplinary method, has explored this diversity of normative approaches in order to clarify areas of agreement (or consensus) and divergence among them, advance the prospects for agreement and facilitate the accommodation of irreducible differences.

The results and conclusion show the extent to which these approaches are complimentary or opposed to one another. They also show the weaknesses and strengths in each approach and identified the resources within each tradition for working toward consensus. The fight against poverty in Zambia requires that we respect diversity of perspectives. Diversity of perspectives will also help us to live in peace with one another and it can actually lead to better solutions.

### **Abstract (German)**

Viele Sambias sind arm, trotz der Tatsache, dass das Land mit natürlichen Ressourcen ausgestattet ist sowie politischen Frieden und Stabilität seit dem Ende des Kolonialismus in 1964. Auf der anderen Seite ist Sambia in der Natur pluralistisch geworden, nicht nur politisch oder wirtschaftlich, sondern auch religiös. Früher dominierten die katholische Kirche und die protestantischen Kirchen. Seit den frühen 1990er Jahren ist die Zahl der "Pfingsten" stark gestiegen. Mit Armut konfrontiert, engagieren sich die katholische Kirche und die Pfingstbewegung in der Armutsminderung, aber Sie folgen unterschiedlichen Ansätzen. Die katholische Kirche, konzentriert sich auf Gerechtigkeit und bevorzugte Option für die Armen; die Pfingstbewegung predigten ein "Evangelium des Wohlstandes", das individuelle Eigenständigkeit und Wohlstands Schöpfung betont. Andere Agenten verfolgen unterschiedliche säkulare Ansätze nach Mainstream-Ökonomie.

Aufgrund der gegensätzlichen Wahrnehmungen in einer pluralistischen Gesellschaft ist die Frage der Armut zu einer sozialen ethischen Frage geworden: wie gehen wir mit der Frage der unterschiedlichen ethischen Traditionen im Kampf gegen die Armut um? Inwiefern sind diese Ansätze Komplementär oder gegenseitig?

Daher hat diese Dissertation, in Form einer vergleichenden sozialetischen Studie, und unter Verwendung einer multidisziplinären Methode, diese Vielfalt von normativen Ansätzen erforscht, um Bereiche der Vereinbarung (oder des Konsenses) und Divergenz unter Ihnen zu klären, den Vereinbarungen zu erleichtern und die Unterbringung von nicht Reduzier-

Die Ergebnisse und Schlussfolgerungen zeigen, inwieweit diese Ansätze Komplementär oder gegenseitig sind. Sie zeigen auch die Schwächen und stärken in jedem Ansatz und identifizieren die Ressourcen innerhalb jeder Tradition für die Arbeit auf Konsens. Der Kampf gegen die Armut in Sambia erfordert, dass wir die Vielfalt der Perspektiven respektieren. Vielfalt der Perspektiven wird uns auch helfen, in Frieden miteinander zu leben, und es kann tatsächlich zu besseren Lösungen führen.

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