

**MISSION AS HOSPITALITY. THE MINISTRY OF THE FREE
METHODIST CHURCH TO ORPHANED AND VULNERABLE
CHILDREN IN KAWAMA TOWNSHIP IN NDOLA, ZAMBIA.**

BY

ANNONCIATA M. NYIRATABARUKA (BTh.; BTh.Hon.Theo.& Dev.)

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THE DEGREE OF**

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SUPERVISOR: ANNALET VAN SCHALKWYK

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STUDENT NUMBER: 45897018

DECLARATION

I declare that, "**MISSION AS HOSPITALITY. THE MINISTRY OF THE FREE METHODIST CHURCH TO ORPHANED AND VULNERABLE CHILDREN IN KAWAMA TOWNSHIP IN NDOLA, ZAMBIA**", is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.



SIGNATURE

(Mrs ANNONCIATA M. NYIRATABARUKA)

26-08-2013

DATE

DEDICATION

TO

MY HUSBAND
REV. FRANÇOIS F. MUREKEZI

OUR BELOVED CHILDREN:

HOLINESS NAMAHORO MUREKEZI

HOPE MWIZA MUREKEZI

HOSANNA HOZA AGAPE MUREKEZI

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SUMMARY

This study focusses on the missiological response of the Pamodzi Free Methodist Church to the plight of orphans and vulnerable children (OVCs), specifically girl children in the Kawama Township in the Republic of Zambia. The major question to answer was “How can the cultural and biblical heritage of hospitality help the church particularly the Pamodzi Free Methodist Church to respond to the problems of OVCs, particularly girl children as victims of urban problems?”

The study discovered that forces such as poverty, HIV/AIDS, child abuse, family breakdown, cultural beliefs and practices as well as a lack of care from the extended family have contributed to the vulnerability of OVCs. It recommends that the members of God’s household should have a mandate to restore the dignity and identity of OVCs in a holistic manner by linking the biblical and traditional values of hospitality as well as to develop intervention measures in order to meet the felt needs of OVCs.

KEY TERMS:

Missiology, theological praxis, hospitality, Orphans and Vulnerable Children (OVCs), urbanization, poverty, child abuse, patriarchal culture and environment.

ABBREVIATIONS

AID	: Acquired immune deficiency syndrome
CBOs	: Christian-based organisations
CETZAM	: Christian Enterprise Trust of Zambia
CO ₂	: Carbon dioxide
CRC	: Children Rights Centre
CSO	: Central Statistics Office
CSZA	: Community Schools in Zambia Association
DRC	: Democratic Republic of the Congo
DSA	: District situation analysis
DTCC	: Down Trust Community Care
ESAANet	: East and Southern Africa Agribusiness Network
FAO	: Food and Agriculture Organisation
FBOs	: Faith-based organisations
FVI	: Forgotten Voices International
GART	: Golden Valley Agricultural Research Centre
HIPC	: Highly Indebted Poor Countries
HIV	: Human immunodeficiency virus
IARCs	: International Agricultural Research Centres
IMF	: International Monetary Fund
MoE	: Ministry of Education
NCP	: National Child Policy
NCZ	: National Constitution of Zambia
NFR	: National forest reserve
NGOs	: Non-governmental organisations
NGP	: National Gender Policy
OHFI	: Open Home Foundation International
OVCs	: Orphans and vulnerable children
PFMC	: Pamodzi Free Methodist Church
PTA	: Parents Teachers Association
SAPs	: Structural Adjustment Policies
STDs	: Sexually transmitted diseases

UN	: United Nations
UNAIDS	: United Nations AIDS
UNICEF	: United Nations Children's Fund
USAID	: United States Agency for International Development
VCT	: Voluntary counselling and testing
VSU	: Victim Support Unit
ZANIS	: Zambia National Information System

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CHAPTER ONE: GENERAL INTRODUCTION

1. 1 INTRODUCTION

This study is a missiological reflection on the cultural and biblical themes of hospitality, as it seeks to strengthen the role of the Free Methodist Church's ministry with regard to orphans and vulnerable children (OVCs) in the compound of Kawama in the city of Ndola in the Republic of Zambia. Specifically, this research pays particular attention to the girl child, as she is the one who is at higher risk and more vulnerable to urban problems than the boy child. In order to understand this complex matter, the mission praxis cycle is used as the framework of this study. The introduction of the pastoral cycle is presented to help readers understand the origin of the above framework.

1.2 MOTIVATION FOR RESEARCH

The researcher has worked together with her husband to establish the Pamodzi Free Methodist Church over the past seventeen years and worked in the church as president of the women's ministry, coordinator of the Sunday School. In conjunction with the Open Home Foundation International¹, Forgotten Voices International² and Down Trust Community Care³, she directly worked with orphaned and vulnerable

¹ Open Home Foundation International is a Christian NGO that was initiated in 1977 by Ewan and Gillian Laurenson from Wellington, New Zealand. Its vision is that every child in the world will belong to a family where they are safe and loved, receive good health care and education and know that they are loved by God through Jesus. It supports OVCs through social work, foster care, kinship care, counselling and parent education, (<http://www.ohfint.co.nz>) .

² The Forgotten Voice International is a Christian NGO that was founded by Brian Keith from the United States of America in partnership with local churches in Zimbabwe and graduates of Theological College of Zimbabwe from 2005. Its mission is to demonstrate the love of Jesus Christ by equipping local churches in Southern Africa to meet the physical and spiritual needs of AIDS orphans in their communities. It supports different projects like child education, food supply, skills training, home-based care for abandoned children, counselling, children and youth camps, workshops agricultural training. (www.forgottenvoices.org)).

³ Down Trust Community Care is a Christian organization that initiated by the missionaries from Germany through Zambia Baptist Association in 2006. Its office is in Mushili and it operates mainly in three poor communities of Ndola such as Mushili, Kabushi and Lubuto. Its mission is to offer a holistic ministry to the victims of HIV pandemic including OVCs, teach people about conservation farming/ farming in God's way, gardening, nutrition as well as to empower the vulnerable households in income generating projects.

children (OVC's) and came to learn their plight. This served as motivation for the research presented in this dissertation.

However, the concern for orphans and vulnerable children (OVCs) is not new to the researcher; for her it started at primary school. Although, as a child, the researcher had not understood the concepts of 'theology,' 'missiology' or 'hospitality,' she not only identified with OVCs, but also tried to help them as much as possible. The researcher collaborated with two fellow pupils to apply the concept of 'hospitality' that they had learned about in Sunday school at the Nyabubare Free Methodist church. They collected some food, clothing and firewood (which used to be scarce during the rainy season) and took them to the caretakers of those children. In addition, they used to seek permission from their parents during weekends or holidays to help those children with domestic or agricultural chores or to play with them.

The following are some other important factors that motivated the researcher to focus on this research. Firstly, the researcher was influenced by her personal home experience. The researcher came from a rural area, having grown up in a community where children were not only taken care of by their biological parents, but also by the community members including the extended family. However, upon entering a secondary school in the city of Butare, Rwanda, the researcher came to the realisation that everyone in town lived in his/her own world: the rich were comfortable and were living lives of luxury; while the poor endured harsh conditions and simply tried to survive.

Secondly, the suffering of the girl child due to gender stereotypes has been a big challenge to the researcher. She was personally exposed to heavy domestic chores like cleaning, caring for children, working in the fields, making mats, fetching water, grinding millet or sorghum and fulfilling many other roles from an early age, while her brothers only took care of the goats and were able to receive a formal education. In retrospect when the boys, including the researcher's brothers, returned from school, they played with their friends while the girls typically had to do the cooking or the aforementioned chores, in accordance with how the culture defined the gender roles. Even when an opportunity availed itself to the researcher to receive a formal

education, the researcher's father strongly opposed it because her siblings were being prepared to be men, while she was being groomed to be a wife and a mother. Sometimes the researcher became frustrated and stopped working when the tasks were too numerous and this was considered an act of rebellion. Despite the researcher's father owning three farms, as a girl child, she was not entitled to an inheritance. The traditional mindset qualified and prepared the boy child for his inheritance while the girl child was regarded as the property of the husband. Whenever the researcher voiced disagreement with this worldview, she was scolded and beaten. For this reason, the researcher agrees with Mullins (2011) that: "A girl can't help but feel inferior when everything around her tells her that she is worth less [sic] than a boy. Her identity is forged as soon as her family and society limit her opportunities and declare her to be second-rate."

In addition, in the society of the researcher's youth, many young girls (including the researcher's elder sister) were raped and nobody questioned the rapists. Instead, the parents would arrange a marriage as soon as possible (even if the victims were studying) in case the girl fell pregnant. The church was and it is still silent on this matter. Recently, a male praise team member in one of the congregations in Ndola sexually abused a female member who sang in the same choir. Neither the parents nor the church leaders followed up on this case. Later on, another male church member abused a girl in the same local church and one of the male church elders secretly arranged their marriage. Such kinds of abuses motivated the researcher to advocate for change in this study.

Thirdly, the researcher has worked with a Christian organisation called Down Trust Community Care (DTCC) as a social worker at Mushili in Ndola Township. This work has exposed the researcher to many OVCs who face many challenges that hinder their holistic growth and development. Some of the researcher's clients have children who were born with the Human Immunodeficiency Virus (HIV)/ Acquired Immune Deficiency Syndrome (AIDS); other children were infected through breastfeeding, while older orphaned girl children become infected through unprotected commercial sex in exchange for food and money for clothing and school fees. This has led the researcher to reflect on what can be done to restore the dignity of the vulnerable girl children in poor communities.

Fourthly, she was motivated to undertake this research by the literature review concerning the plight and struggles of life and the trauma that the OVCs, more especially the girl children, experienced in poor settlements such as Kawama where children' rights are not recognised. This research has motivated her to reflect seriously on the theology of hospitality and justice that can be relevant to the context of such children. This theology emphasises calling the church to be "a witness to God's intention to mend the creation by bringing about a world of justice, peace, and integrity of the natural world" (Russell 2009: 18).

1. 3 BACKGROUND OF ZAMBIA

This research was conducted in the township of Kawama, one of the poorer suburbs of the city of Ndola in the Republic of Zambia. Zambia, the former Northern Rhodesia and British colony, is a landlocked country located in Sub-Saharan Africa that obtained independence in 1964. As Chituwo (2007: 12) explains, Zambia shares borders with eight countries such as Tanzania and the Democratic Republic of Congo (DRC) in the north; Malawi and Mozambique in the east; Zimbabwe, Botswana and Namibia in the south and Angola in the west. Furthermore, the country has an area of 752, 614 square kilometres (Chituwo 2007: 12).

Zambia is a highly urbanised country. According to Kalumbi (2011), the population of Zambia has increased from 9, 885, 771 in 2000 to 13, 046,508 in 2010; out of the current total population, 49 % are males, while 51 % are females.

The country of Zambia is rich in natural resources such as minerals, fertile land and precious stones and its economy is mainly based on copper production. Despite such wealth, the country is facing a socio-economic crisis due to its underdeveloped infrastructure, high levels of poverty, unemployment, and challenges in health sector (Chituwo 2007: 12). The Zambian National Child Policy (NCP) (2006: 4, 17) states that 57% of the total population are children of whom about 15% are orphaned and vulnerable children who have lost one or both parents to the HIV/AIDS pandemic (2006: 17). According to Alliance Zambia (2009), the majority of OVCs do not have access to basic necessities such as adequate food, education, shelter and healthcare.

Of these orphans, only 16% received external support, while 25% (in the 15 to 24 age group) have never attended school (2009). These statistics show that a large number of OVCs do not go to school for various reasons and some of them end up becoming illiterate youths or adults.

This research was conducted in Ndola, the second largest city in Zambia, which is located on the border with the DRC. According to the District Situation Analysis (DSA) (2005: 9), the city of Ndola has an area of 110,300 hectares. The same report records a population of 374, 757 (2005: 15-16). According to a report from Alliance Zambia (2009: 2), it is estimated that there are 230, 000 OVCs in Ndola and this number keeps increasing because of the HIV pandemic and malaria that affect poor people especially. Ndola is the capital city of the Copperbelt Province, which encompasses ten districts namely Ndola, Luanshya, Mpongwe, Mufulira, Kitwe, Chililabombwe, Chingola, Kalulushi, Masaiti and Lufwanyama. The maps of the city of Ndola, its districts and townships, showing the District Situation Analysis (2005: 10, 13, 14) is depicted in figures 1.1 and 1.2 below.

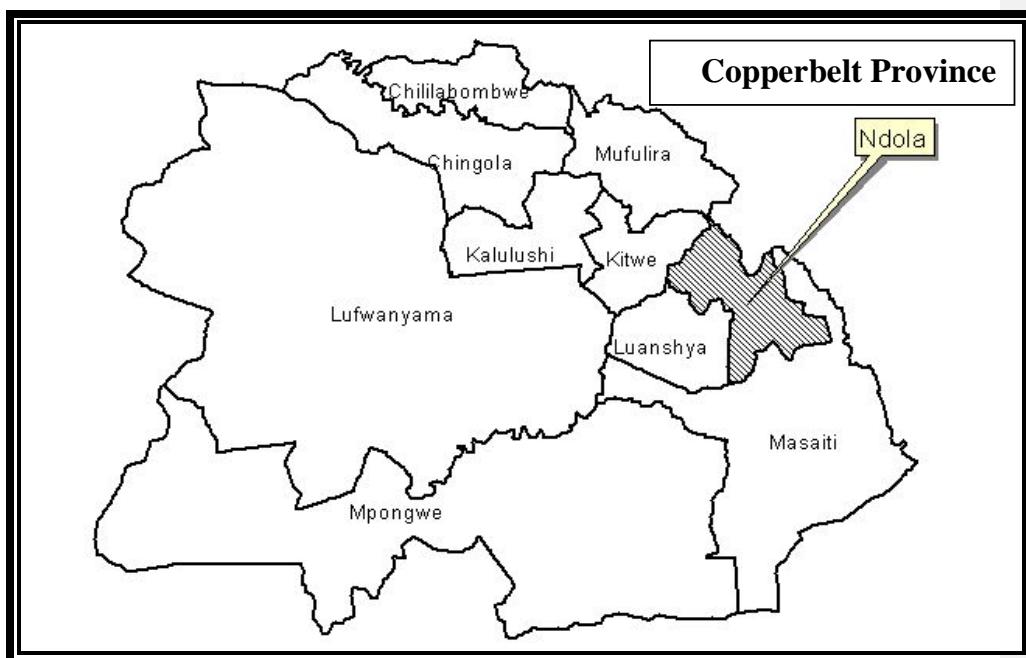


Figure 1.1: Map of Ndola and its districts (Ndola City Council 2005)

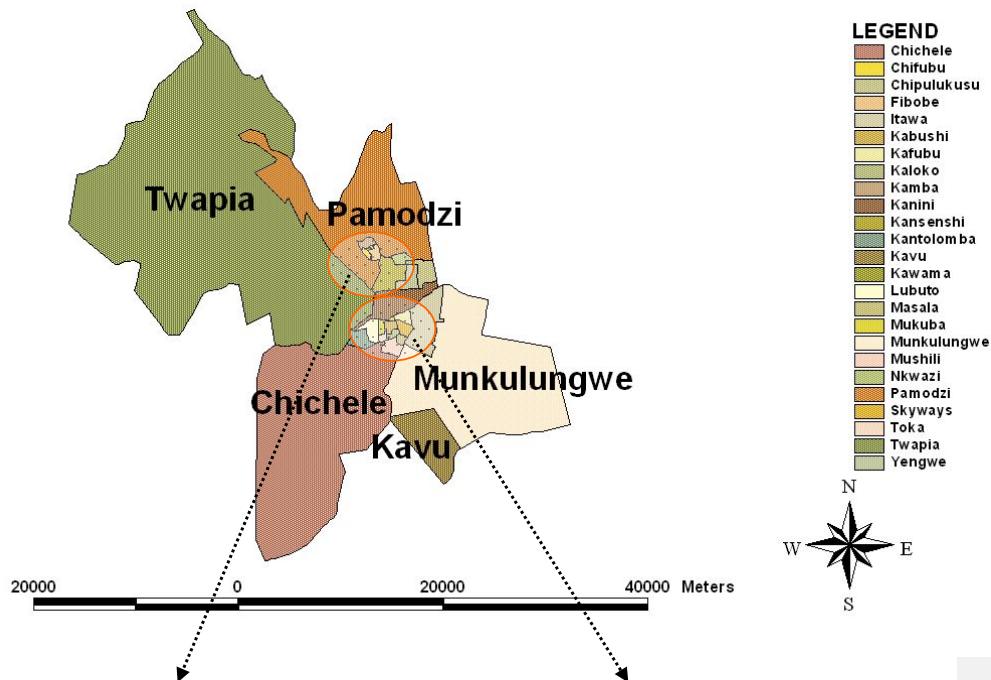


Figure 1.2 (a): Wards of the city of Ndola (Ndola City Council 2005)

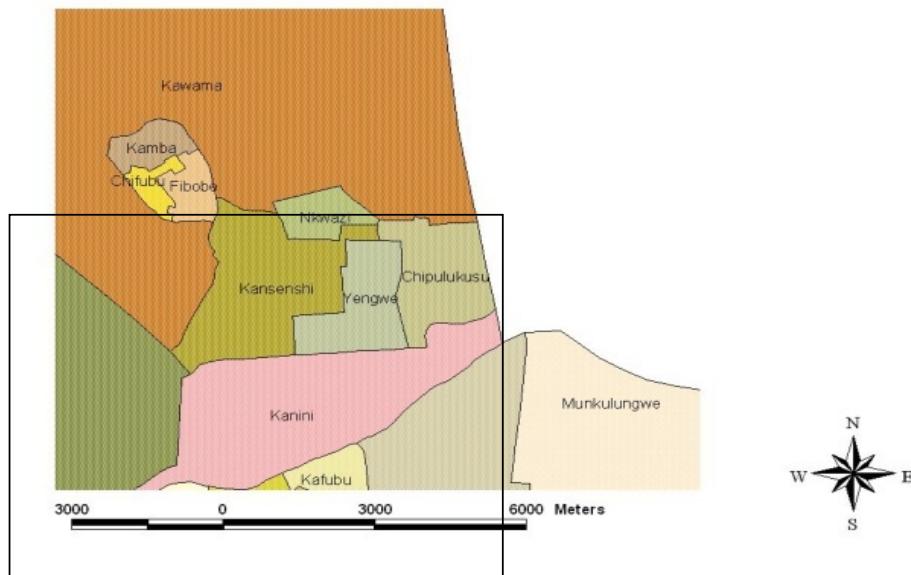


Figure 1.2(b): Wards of the city of Ndola (Ndola City Council 2005)

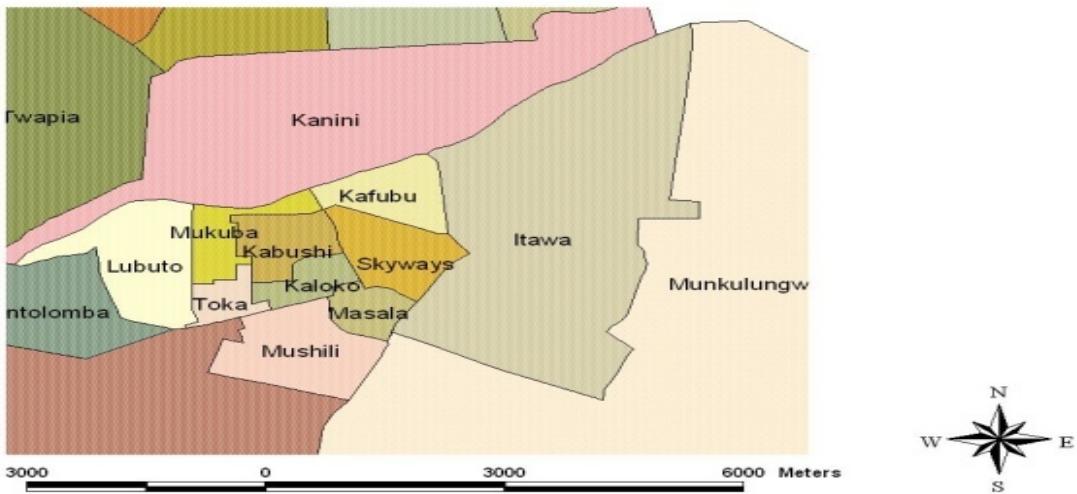


Figure 1.2 (c): Wards of the city of Ndola (Ndola City Council 2005)

The city of Ndola used to be a colonial administrative centre and a slave trading post (Siachoow 2003: 17, 19). Over the years, it has developed into a commercial, administrative, and communication centre. However, Ndola has since experienced high levels of socio-economic problems due to “privatization of the mines and closure of industries and subsequent increase in unemployment” (District Situation Analysis (DSA) 2005: 17). Due to the liberalisation of the economy, Ndola is now boasting a fast growing economy due to the improved mining industry techniques, industries such as the Zambezi Portland Cement factory, manufacturing depots for various domestic and commercial products, trading centres and improved agriculture (DSA 2005: 22). All these opportunities attract people to the city and increase the rural-urban migration as well as migration from other countries such as China, the DRC, Somalia, Tanzania and the other neighbouring countries (Ogura 1991: 149).

In spite of the availability of job opportunities in Ndola, the gap between the rich and poor continues to increase. Those who have economic and political power, use all the means at their disposal to acquire as much wealth as possible, even if it means exploiting the poor. The majority of Ndola residents live in poor communities such

as Kawama, where socio-economic challenges like poverty, unemployment, AIDS, sexual and domestic abuse, immorality and crime are a reality. Unfortunately, women and girl children are most severely affected in that they are incapacitated economically and/or are less educated or dependent on their husbands, parents and/or guardians. For this reason, poverty results in commercial sex or begging. According to UNICEF (2006), all children have the right to develop their full potential, free from hunger and want, neglect and abuse. However, it also states that these rights are not fully respected since “children suffer from poverty, homelessness, abuse, neglect, preventable diseases, unequal access to education and justice systems that do not recognize their special needs” (UNICEF 2006). These problems are common to many children in Kawama.

Kawama, a poor compound in which this research is located, is next to the National Forest Reserve (NFR) on the border with the DRC on the north, while sharing borders with other compounds faced with similar socio-economic problems such as the Chifubu Township in the southwest, the Pamodzi Township in the south and the Overspill compound in the southeast. According to the Ndola District Situation Analysis (2005: 11-16), Kawama has an area of 110,300 and it is a home to 14, 687 people of which 7,338 are males and 7,349 are females. In addition, 80% of the population are dependants, 77.5% are OVCs who depend on relatives or guardians in order to survive, and the life expectancy of the population is 53 years (2005: 11). These statistics show that there is a high rate of people who depend on relatives, friends or guardians for survival in Kawama.

The Kawama compound used to be an illegal settlement and a haven for unemployed people, on the one hand, and jobseekers who were trying to escape rural poverty, on the other hand. It also used to be a dumpsite and a sanctuary and hideaway for robbers and illegal immigrants. However, because of socio-political reasons, Kawama is currently somewhat more developed in comparison with the past, because the government has established facilities such as a police station, a clinic and two basic schools. Many people in this compound make a living from small-scale farming in the DRC, charcoal production and street vending as well as doing casual work as house cleaners and gardeners. Others survive by selling local brews such as Katata and Kachasu as well as an opaque beer called Chibuku, as drinking is

the only affordable form of recreation in this compound. Due to high poverty levels, taverns are overcrowded at night when the economically privileged and affluent members of the population patronise the drinking places in search of women and girl children for commercial sex. Consequently, some girls who seek to survive in this way, experience physical and sexual abuse from male clients, unplanned pregnancies and HIV infection (DSA 2005: 15, 16).

1.4 PROBLEM STATEMENT

The churches, the government and some faith-based organisations have addressed the problems and issues that affect orphans and vulnerable children in the city of Ndola. However, this is not the case with the Pamodzi Free Methodist Church (PFMC). No research has been conducted to help the Pamodzi Free Methodist Church understand how the cultural and Biblical heritage of hospitality can be helpful in responding to the problems of OVCs, with particular reference to girl children who are the principal victims of urban problems. For this reason, the researcher wants to introduce the readers to some of the problem areas that affect OVCs - and especially girl children - to explore how the PFMC may respond to this problem through a renewed understanding and appropriation of the biblical and cultural values of hospitality.

1.4.1 Poverty

The socio-economic situation in Zambia makes it difficult for many families to meet the needs of their children because of the high levels of poverty and unemployment. Ng'ambi Rodah and Ng'ambi Caddie (2010) indicate that 75-80% of the Zambian population lives in abject poverty, implying that the "average monthly incomes are insufficient for the purchase of the most essential basic food items." According to the Central Statistics Office (CSO 2006), the level of unemployment in the Copperbelt province is 31% with 40% being unemployed women. Furthermore, the poverty and unemployment levels in Ndola are aggravated by high levels of corruption. According to Mutale (2008: 17), "Corruption in Zambia is no longer observed as isolated cases but as part of the state system and social life of the people. It is found in both the daily ordinary personal lives of citizens and public structures and even

private institutions.” This is a big challenge, because corruption causes those with economic and political power to increase their wealth and influence, while the poor suffer from extreme poverty and sink to unprecedented low socio-economic levels.

It needs to be noted that the effects of poverty, unemployment and corruption result in increased numbers of street children, higher incidences of child labour and abuse, child prostitution, early pregnancies and marriages with a concomitant increased vulnerability to HIV infection (National Child Policy 2006: 6). Girl child marriages and early pregnancies are common in the Kawama compound because “poverty leads many families to withdraw their daughters from school and arrange marriages for them at early age” (Population Council 2010). Urban poverty affects women and girl children mostly because of little or no education and/or no economic power. For instance, many girl children exchange sex for money, food or clothing, while others drop out of school. Due to socio-economic hardships, a large number of women and girls in the Kawama compound are forced to resort to low-income activities such as crushing stones for sale, street vending, illicit beer brewing, working as house cleaners and field labourers or working in bars/taverns and prostitution in order to survive.

1.4.2 HIV/AIDS

The HIV pandemic is a major threat to the Zambian population, more especially for the female population. McDermid has noticed that in time of crisis, the girl children become victims of hard labour and sexual abuse. According to her, “girls flock into the cities looking for a better life but find the labor market highly restricted. Prostitution becomes the largest economic potential open to them, especially those who are not educated or skilled in a trade” (McDermid 1996:36). As a result, these girls become vulnerable to HIV infections. According to the National Child Policy (2006: 7), about 16% of adults in Zambia are HIV positive. Furthermore, the report also states that out of 4,000,000 children in Zambia, over 1,000,000 are OVCs. This report also indicates that women and girl children are the most vulnerable to HIV infection. According to the Ndola District Situation Analysis (2005:51-81), the HIV prevalence rate in Ndola is 26.6 % and the most infected and/or affected people are women and children.

Several factors contribute to the widespread HIV infection of women and girls in Ndola. Chulu (2007: 40) indicates that the major contributing factors to this infection are “gender inequalities, high levels of poverty, socio-cultural beliefs and practices, drug and alcohol abuse, illiteracy, and increased mobility of populations within and between countries and rural-town migrations.” For instance, the socio-economic problems in poor compounds such as Kawama, cause many girls and women to become involved in local and cross border trading activities with neighbouring countries in order to support their families. Through such trading processes, many of them expose themselves to sexual relations, hence the spread of HIV infections.

In addition to the above factors, causing HIV infections in the female population are the gender and cultural beliefs and practices such as polygamy, sexual cleansing, dry sex, initiation and early marriages that are often forced on the girl child and contribute to the spread of HIV/AIDS. For instance, many young girls including babies have been raped in the belief that sexual intercourse with them would be a remedy for HIV/AIDS, infecting them in the process. In addition, a polygamous culture and culturally sanctioned extra-marital affairs are still real in many Zambian tribes like the Tonga. This mentality is expressed in a Bemba saying, “*ubuchende bwa mwaume tabutoba inganda*,” meaning that there is nothing wrong for a man to have extramarital affairs. In fact, one of the girls interviewed stated that her father had five wives and thirty-six children. As Dortzbach and Long (2006:81) argue, men live in “a cultural setting of power and sexual practice that encourage their behaviour,” regardless of the harm that it brings to their innocent spouses and children. According to Musonda (2004: 49), “61% of women who are HIV positive in Africa today had sex with only one man, who almost invariably was the husband.” This is a disastrous situation in which these women have to endure the heavy burden of this deadly disease, while they have tried their best to protect their virginity (before marriage) and to be faithful to their partners.

Undoubtedly, the HIV pandemic has a negative impact on Zambian society, especially on the girl children. The researcher agrees with Henriot (2009: 3) that “the social and economic consequences of the spreading pandemic have been well documented and are experienced every day in families, schools, churches,

businesses, industries, agriculture etc. Every family has been deeply touched by the many premature deaths.” This is in evidence in the Kawama compound where there are many female-headed households because of the disproportionate mortality amongst people of productive age due to the HIV pandemic. Accordingly, HIV/AIDS is a great threat to children. As indicated in the Children’s Rights’ Centre (CRC 2009b), HIV/AIDS is “hurting children, violating their rights and preventing them from having their needs met.”

Another area of concern is the stigma and discrimination that HIV patients experience both in secular society and in Christian institutions. This is a big challenge for all Christians because “AIDS raises deep challenges about the meaning of life, our concept of God, our understanding of the church, human interdependence, human frailty, human failure, human sinfulness and human community” (Dube 2004: 66). The government of Zambia and many non-governmental organisations (NGOs) are trying their best to fight the HIV/AIDS pandemic and stigma by introducing VCT (Voluntary Counselling and Testing) not only for those who want to be tested but also for all pregnant women in order to prevent mother-to-child transmission. They also provide many other facilities related to HIV programmes. However, there is still a long way to go with regard to combating this deadly disease and stigma.

1.4.3. The culture of the patriarchal system

Gender stereotypes and gender-based violence in patriarchal societies, including Zambia, are a reality because the cultural norms and practices emphasise the subordination of women and girls on the one hand, and the superiority of men on the other hand. According to Ponga (1999: 23):

...in Zambia, most if not all ethnic groups are patriarchal, even the ones that are known as matrilineal, decisions are made by maternal uncles or other male relatives from the mother’s side... there are systems in place to reinforce patriarchy, such as law, religion and traditions, which benefit men.

Women and girls often face discrimination based on sexism, which Russell (1979: 83) defines as “an ideology expressed in hidden or overt attitudes or actions that

assign one sex to an inferior status or worth.” According to her, such sexism often reinforces false stereotypes of what masculine and feminine roles must be and operates in a system that punishes those who deviate from those norms such as “uppity women” or “effeminate men” (1979: 83). This outlook contradicts the National Constitution of Zambia (Republic of Zambia 2005: 71) that states that, “every person has the right not to be discriminated against, directly or indirectly, on any grounds including race, sex, pregnancy, health etc.”

Furthermore, gender discrimination is rampant in traditional customs and practices such as polygamy. According to the National Gender Policy (2000: 46), out of 32 married women, 24 are in polygamous union in the southern province” and Eastern provinces respectively. Due to cultural and traditional reasons, many young girls are forced into early marriages at the expense of their education. According to Ostins (2007: 39), “traditionally it is less important for a girl to be educated than a boy. As a result, women are generally less well educated than men and therefore, at an instant disadvantage.” Avarientos (1996: 68) also argues that some parents believe that it is useless to send a daughter to school because after school she would only get married and look after her new family’s needs (Avarientos 1996: 70-71). Women and girls are restricted in many ways; both in a secular society and in Christian institutions and these practices do not help women and girl children. That is why Russell (1993: 164) asserts that, “the problems of patriarchy and of election [the fact of being chosen by God] go together... the web of oppression always includes a paradigm of domination and subordination.” The paradigm of male domination is evident in certain denominations, which empower male pastors and church leaders, while excluding women and girls from important leadership positions because their traditional cultures demand that only males have God-given gifts to be leaders, preachers and ordained ministers (Oduyoye 1999: 177). It is for this reason that the researcher agrees with Musonda (2005: 17) that traditional customs, especially those concerned with women, are still segregating women, denigrating their human dignity, identity, self-worth and self-value. That is why there is a need for a change.

1.4.4 Child abuse

According to the National Constitution of Zambia (Republic of Zambia 2005: 74), “it is the duty of parents, wider family, society and state to nurture, protect and educate children for the benefit of society as a whole.” However, a large number of children in Zambia experience physical, sexual, economic and domestic abuse from the people who are supposed to protect them. The common physical abuse includes beatings and heavy domestic chores especially for stepchildren. Additionally, many vulnerable girls face ill-treatment in the name of discipline and sexual abuse from the very people who are supposed to protect them. McDermid (1996: 32) writes in terms of the context of sexually abused children in times of crisis like wars, poverty or child trafficking, girl children “serve to satisfy the lecherous appetites of sexually immature men who seek emotional release by exploiting helpless children.” An example of abuse by family members is a report of a 58-year old man arrested for “allegedly defiling his three biological daughters aged eight, 14 and 17” (Mbewe 2009:2). The report indicates that the eldest daughter had confirmed that her father had been raping her, together with her young sisters, since 2007. There are many such abuses and sensitive issues that the girl child suffers yet few are brought to the attention of law enforcing officers. Even if such issues were brought to the attention of law enforcing officers, they rarely receive the attention they deserve.

Child abuse in Kawama also occurs through heavy domestic chores like selling charcoal, fetching water from wells, the sale of foodstuffs on the streets and crushing stones for sale. Other girls are compelled by the socio-economic situations to escort their blind parents and/or relatives to ask for alms on the streets. Instead of the girls attending school, they are subjected to begging on behalf of blind parents and/or relatives and some parents and/or relatives encourage girls to enter the commercial sex trade to generate income (McDermid 1996: 40).

1.4.5 Collapse of hospitality and care of the extended family

According to African traditional society, children belong to the community and all community members have a shared responsibility to care for children. As Shorter and Onyancha (1999: 30) argue, in the traditional set-up “no child was left to suffer

in isolation, because such suffering was deemed to obstruct the flow of life and to diminish the community severely.” However, things have changed with modernity that is characterised by a decline in family solidarity and values because of the three major reasons that Kilbourn (1997: 109) has identified. The first one is heavy rural-urban migration that weakened the old family ties. The second one is the high population growth and poverty that make it difficult for urban families to provide basic needs for their children. The third reason is the death of both parents in many nuclear families. According to Shorter and Onyancha (1999:32), “not only has the extended family, for all practical purposes in town, shrunk to being a nuclear unit of parents and their immediate children, but this nuclear unit has shrunk yet again to being a single parent household.” With the above factors, it becomes difficult for urban people to support one another as it used to be in the past; instead, they prefer to adopt individualism. However, the residues of family solidarity and care of extended family are seen during special occasions like funerals, kitchen parties and weddings that bring the extended families together.

In terms of ancient African traditions, selfishness and individualism were not part of “ubuntu” (humanness) because everyone had to share what he/she had with others “especially the members of one’s family, clan, tribe and friends” (Kapolyo 2005: 40). In the Zambian context, the philosophy of hospitality is embedded in the political slogan of “One Zambia one nation” that the former president Dr. Kenneth Kaunda initiated. This slogan subscribes to the philosophy of “Ubuntu,” which Kapolyo (2005: 35) describes as the essence of being human or “the presence in one’s life of such characteristics as kindness, charity and love of one’s neighbour.” This African philosophy encourages people to prioritise the needs of others, more especially poor and vulnerable people, including vulnerable children who are “societies’ most neglected, abandoned and abused members” (Kilbourn 1996: 1). However, this philosophy is no longer in practice since the community is “fragmented and fractured so that even when people share the same roof, they have little to do with each other” (Kapolyo 2005: 42). This becomes a major challenge to OVCs because without family solidarity, they cannot receive proper care and they cannot realise their dreams.

1.4.6 Environmental degradation

As mentioned above, Zambia is rich in natural resources like fertile land, minerals, water, fish, wildlife and forests. These are the major sources of revenue and the means of survival for the Zambian people. However, the National Gender Policy (Republic of Zambia 2000: 36) confirms that these resources are being destroyed due to deforestation, the killing of wildlife and over-fishing, pollution, a high demand for charcoal as a source of energy, overuse of land for agriculture and population growth. Due to ignorance, people highly value the temporal benefits and destroy nature, thus putting their lives and the lives of their children at risk. According to the Golden Valley Agricultural Research Trust (GART 2011), Zambia “suffers the second highest deforestation per capita in the world” and 95% of all agricultural land in the Southern Province is used for maize production. The monoculture of maize in Zambia is common because many people value maize as their staple food and ignore other crops that are important for a balanced diet. In addition, the majority of Zambian farmers use the “*chitemene* system” of clearing virgin land by chopping down the trees and burning the bush in order to prepare land for food production or to get charcoal for domestic use or for sale.

Deforestation results in soil erosion, a loss of a variety of micro-organisms and infertility of soil. For instance, deforestation contributes to environmental degradation that has negative impacts on people, mostly women and girl children because “in our African communities women are the major producers of food, perhaps 80% of the domestic food production.” (Kabugumila 2001: 68). This means that when there is environmental degradation, women and girl children suffer the most since they “have overwhelming responsibilities of children care, fetching water and fuel for domestic use and providing food for their families” (Samita 2001: 177). In addition, the advance of Green Revolution technology involving environmentally unfriendly chemicals “put the food-production ecosystem and the environment generally at risk” (Shivute 1991: 61-62). According to Golden Valley Agricultural Centre (GART) (2011: 2), “over 80% of all fertilizers imported by Zambia are applied to maize and since 2002 the cost of fertilizer has doubled in real terms.” This is a serious challenge for peasant farmers who cannot afford the high costs of fertilisers and other modern agricultural inputs; thus, the poor fail to compete with

the rich farmers. As a result, the urban poor and their children continue to suffer due to food insecurity, especially because the majority of them do not have land. Even those who have land, do not produce much because most of the lands in Ndola have been spoiled by overuse of commercial fertilisers and they cannot afford the high cost of modern agricultural inputs. Puma (2012) explains that, “the exuberant use of commercial fertilizer upsets the natural balance of soil when applied incorrectly”. Therefore, it becomes difficult for the urban poor to have food security when they are depending on unproductive land.

Another serious issue in Zambia, just as it is in many African countries, is a shift in climate changes due to an accumulation of greenhouse gases and carbon dioxide (CO_2) that is “produced by the burning of fossil fuels to produce energy for electricity, industry and transportation” (Mugambi & Vâhâkangas 2001: 12). All these factors result in global warming. The rich nations and multinational companies have contributed much to this global disaster. According to Mugambi and Vâhâkangas (2001: 21), emissions trading under the Kyoto Protocol gave the industrialised countries the right to use the “assigned amounts as property rights to use the full assigned amount, to trade unused emissions, and to bank unused emissions for use against future reduction targets.” It makes it possible for rich countries to destroy the ecology through pollution of the air thereby causing ruin to all living creatures. To this end, poor countries suffer the consequences while industrialised countries take no responsibility in addressing the causes of climate change besides that they are the major culprits. That is why Mugambi and Vâhâkangas (2001:30) argue that, “the historical pattern of emissions has resulted in an ecological debt owned by the rich emitting countries to the low emitting countries.”

On a local level, the population of Ndola suffers the consequences of pollution because the city is located in an industrial area where there is a variety of industrial activities like mining and manufacturing of cement by companies like Zambezi Portland and Lafarge Cement. In this manner, the city of Ndola is directly and indirectly affected by the mechanisms that cause air pollution and global warming. As a result, many people especially children in poor compounds always suffer from coughs, chest pains and pneumonia due to polluted air and water. This reality is seen

in the complaint of some Ndola residents that the government should find the means of reducing air pollution due to emissions from some of the manufacturing companies. Two Ndola residents complained to the Zambia National Information System (ZANIS) that, many houses in their community do not have ceiling boards to trap the polluted air; as a result, they inhale it on a daily basis and they are concerned for the health of their children

1.4.7 Political policy

Political policies are not strong enough to prevent the vulnerability of girl children. According to Foster, Levine and Williamson (2005: 2), “the impact on children has been a lower priority of policymakers and international agendas than are adult problems...children are generally powerless in the society and have no political voice.” Skinner (2004: 14) explains that even where there are government policies to provide care for children, the implementation is poor because lack of adequate information and poor interaction between government and the community makes it difficult to meet the needs of children. Of course, the government of Zambia has policies that protect the rights of children (as indicated in the national constitution and National Child Policy of 2006) but these policies are not implemented effectively since the plight of OVCs is increasing. In fact, the National Child Policy (Republic of Zambia 2006:5) confirms that there are two major hindrances to the progress of implementing policies: delays in reporting cases and “inadequate coordination of programmes implemented by various stakeholders.”

1.4.8 Lack of programmes for children in the Pamodzi Free Methodist Church

In spite of the foregoing challenges, the Free Methodist Church in Zambia, just like many other evangelical churches, has played only a minor role in ministering holistically to OVCs, and more particularly to the girl child. Many evangelical churches focus much on the spiritual aspect at the expense of other areas of life that are important in making a person what God intended him/her to be. Claerbaut (2005: 4) states that, “Humans were created to be whole persons, with physical, mental, and spiritual dimensions. Deprivation any of these dimensions has a deadening effect on the others, since all parts are interrelated and interactive.” The challenge to the

Christian church is to combine the spiritual and physical needs of the girl child if it is to offer a holistic ministry, otherwise, the ministry can be irrelevant. The researcher concurs with De Beer (2006: 12, 13) that “congregations need to grow in their understanding of children and their responsibility to journey with children...” He continues by advocating that “policy makers in our churches need to be disciplined and conscientised to work on behalf of children in their spheres of influence.”

1.5 QUESTIONS LEADING TO THE STUDY

Against the background of the above problems, this research will try to answer the following major research question: How can the cultural and biblical heritage of hospitality help the Church, particularly the Pamodzi Free Methodist Church, to respond to the problems of OVCs, particularly girl children as victims of urban problems? In addition, the following sub-questions will also be dealt with in the chapters that follow:

- What are the effects of urbanisation on Zambian society?
- What is the relationship between poverty and urbanisation?
- What impact does urban poverty have on the lives of girl children?
- What are the reasons behind the girl child’s vulnerability to political, socio-economic, psychological, spiritual and cultural problems?
- What are the effects of the patriarchal system on girl children?
- Which aspects of African culture and community life demonstrate? care and hospitality?
- Which biblical themes pertain to care and hospitality? How can they be understood by local church groups who are faced with the plight of OVCs?
- What are some of the theological texts that deal with the theology of care and hospitality in the Bible in relation or contrast to African communities?
- How can these biblical and theological resources be used to develop an adequate theological and missiological response to the plight of children in Ndola, which resonates with the biblical themes of care and hospitality?
- How can such a missiological response be translated into programmes that care for vulnerable children?

- How can such programmes recover the lost culture of care and hospitality in the extended family set-up in order to respect the dignity and rights of children?
- How can the Pamodzi Free Methodist Church become part of such a missiological response and be proactive in the planning and implementation of these programmes?

1. 6 AIM OF RESEARCH

The aim of this research is to examine and reflect missiologically and theologically on how the cultural and biblical concepts of care and hospitality could help the Pamodzi Free Methodist Church to develop child care and empowerment programmes, so as to fulfil its mission mandate in restoring the dignity and identity of the marginalised girl child in Kawama Compound. This study focusses on OVCs in the Kawama community but it will place a strong emphasis on the girl child (including women because some of them get married at an early age), as they are the most vulnerable group in society. Furthermore, this research can help “to facilitate healing from emotional wounds, to affirm their [children’s] worth and potential, to facilitate the holistic development of children and to set them in communities that will care, affirm and empower them” (De Beer 2006: 10).

1. 7. DEFINITION OF TERMS AND CONCEPTS

It is important to define the important terms and concepts that will be used in this study. Such terms and concepts are “orphans and vulnerable children,” “children’s rights,” “child abuse,” “hospitality,” “patriarchal culture,” “theological reflection,” “missiology,” “poverty,” “urbanisation” and “environment.”

1.7.1 Missiology

The traditional understanding of mission concerns evangelism and church planting but there is more to the concept. The concept of missiology has its roots in the term ‘mission’. According to Bosch, the term “mission” comes from the Latin word *missio dei* (God’s mission) which means, “God’s self-revelation as the One who loves the world, God’s involvement in and with the world, the nature and activity of

God, which embraces both the church and the world, and in which the church is privileged to participate" (Bosch 1991: 10). According to Oduyoye (2001: 87), missiology refers to "a mediation of salvation, often in terms of liberation, humanization and the pursuit of justice for all, but especially for those totally deprived of it, namely women." In addition, Van Schalkwyk (2010) defines missiology as "a critical reflection on the nature and the *movement of God's mission in the world*; and a critical but pro-active reflection on the church's participation in this movement towards the realisation of shalom." The above definitions help to provide us with an understanding of mission not merely in terms of church planting or evangelism but as an involvement in a holistic mission perspective that ultimately realises peace and dignity of OVCs, more especially girl children. This holistic mission is defined by Corrie (2007: 158) as a "mission oriented towards the meeting of basic human needs, including the need for God, but also the need for food, love, housing, clothes, physical and mental health, and a sense of human dignity." Therefore, this study will focus on mission praxis as a relationship with the world, in the sense that it is "a commitment to change it in the direction of abundant life, equity and love" (Samuel 1999: 230).

1.7.2 Theological praxis

This study focusses on theology as praxis. This entails translating theological reflection into action by identifying the challenges regarding the vulnerability of OVCs especially the girl child and coming up with strategic solutions to the problems. Theological reflection is one of the steps of the cycle of mission praxis that Karecki (1999: 11, 72) defines as "the process of reinterpreting the Bible and Christian tradition in the light of a person's experience of identification and data uncovered through context analysis." She argues that theological reflection "equips us to look critically at our contexts in the light of the reign of God and our participation in *Missio Dei*." This means that, as theologians, we need an understanding of Christian ethics that guides us to think critically about how to apply biblical principles to restore the dignity of the vulnerable girl child. The focus of this study is a "liberation theology" where praxis is understood as "the activity which leads to an understanding of oppressive social structures and identification with the progressive movement of change" (Davis 1995: 683).

1.7.3 Hospitality

According to Russell (2009: 20), hospitality comes from the Greek word “*philoxenia*” which means the “love of strangers.” She further defines hospitality as “solidarity with strangers, a mutual relationship of care and trust in which we share in the struggle for empowerment, dignity, and fullness of life” (2009: 20). In addition, she states that hospitality refers to “the practice of God’s welcome, embodied in our actions as we reach across differences to participate with God in bringing justice and healing to our world in crisis” (Russell 2009: 20). For this reason, the biblical view of hospitality has four dimensions to help us understand that we are called to participate in God’s mission by offering hospitality in a holistic way rather than restricting it to female services in homes, churches and at social gatherings as some people think. The four dimensions are the unexpected divine presence, advocacy for the marginalised, mutual welcome and creation of community (Russell 2009: 80).

It is impossible to talk about hospitality without mentioning the role women and girl children play, be it in the community or in churches. They offer different services in homes, churches and social gatherings yet the church and secular society do not recognise the contributions they make that ensure the sustainability of their societies (Ackermann & Bons-Storm 1998: 8-11). According to these authors, the reason is just “a structural problem of our societies and churches, because they are constituted by patriarchal ideologies.” This patriarchal ideology causes people to abuse and exploit women and girls in the name of hospitality. For instance, only women are expected to be hospitable towards visitors both at home and at church. In addition, they are expected to please their husbands sexually, failure to do which would result in problems for them. According to Oduyoye (2001: 104), “men do what they want with women in the name of hospitality. It is a well known and widespread tradition that when the church offers hospitality to strangers, it is women who do the actual work.” In many religious institutions and organisations, hospitality is often reduced to simple jobs for females, and not for males. However, true hospitality requires the church and God-fearing people “to be partners with strangers, to welcome those whom Christ welcomed and thus learn to be a community in which people are made

one in Jesus Christ in spite of their different classes, religious backgrounds, genders, races, and ethnic groups" (Russell 2009: 20). Thus, in the end, offering hospitality is the responsibility of both men and women who fear God.

1.7.4 Orphans and vulnerable children (OVCs)

People have different views about the age at which one is considered a child, an orphan or a vulnerable child. Some of them hold the view that a child is anyone who is under 18 years old while others think a child is any person under 16 years of age. The Zambian National Child Policy gives a more clear definition of these terms. According to this policy, a child is "any person below the age of 18 years" while an orphan is "a child below the age of 18 that has lost one or both parents" (Republic of Zambia 2006: viii). It also states that a vulnerable child refers to "a child who is below the age of 18 years who has been in or is likely to be in a risky situation where he/she is likely to suffer significantly physical, emotional or mental stress that may result in the child's rights not being fulfilled" (Republic of Zambia 2006: x). Subbarao and Coury (2004: 1) add that vulnerable children are "those whose safety, well-being, and development are, for various reasons, threatened."

In order to understand the concept of "orphans" and "vulnerable children" fully, it is important to consider the context in which these children are living. The fact is that normally a child is born of a mother "into some of family, which is part of a neighbourhood, part of a community, part of a village, town, city, country, and so on. Directly or indirectly, the child is affected by all of these systems as he or she grows up" (Miles & Wright 2003: 3). This is crucial because even street children have their lives shaped by the contexts in which they were nurtured and the experiences they have had. Therefore, when defining the above terms, it is important to consider the physical, social, emotional, moral, spiritual and psychological environments that contribute to child development in order to fully understand a child as a whole. This will help us understand the marginalisation of children, in this case the girl child, in order to help her develop in wholeness as Jesus developed. It is for this reason that the researcher concurs with Miles & Wright (2003: 39) that Jesus was born as "a vulnerable child into a vulnerable community, and yet he grew to become everything God wanted him to be, assured of God's love for him." This theological guideline

can help the Pamodzi Free Methodist Church and other Christian institutions to understand OVCs fully and find strategies to help them to develop in a holistic manner to the glory of God.

1.7.5 Urbanisation

The concept of ‘urbanisation’ is a complex issue. The *Collins Cobuild dictionary* (2009: 1731) explains that urbanisation comes from the word “*urban*,” which means “belonging to, or relating to, a town or city.” According to Shorter (1991: 8), urbanisation refers to “the number of people actually living in urban areas, the increase of urban populations and the multiplication of town.” In addition, urbanisation implies the term “modernisation.” Guinness (1999: 295) contends that modernisation comes from the Latin word “*modo*,” which means “contemporary” or “just now.” He suggests that modernity refers to the character and system of the world produced by the forces of modernisation and development centred above all on the premise that the ‘bottom up’ causation of human designs and products has now decisively replaced the ‘top down’ causation of God and the supernatural” (1999: 295). This definition shows that modernity has changed the pattern of godly living into the human-centred lifestyle.

1.7.6 Poverty

Poverty is not a simple term to define as people experience it in various ways depending on their status, location, cultures and faith traditions. One can say that poverty is relative because the cost of living varies from one place to another, from one family to another and from one culture to another. In the Zambian context, many people face extreme poverty, while others experience moderate poverty. Zambia’s Minister of Finance and National Planning, N’gandu Magande (2008: 2) explains that extreme poverty refers to the “inability to meet basic minimum food requirements based on a monthly cost of the food basket,” while moderate poverty refers to people “who can afford basic minimum food requirements, but cannot afford other (non-food) basic needs.”

Looking at the root causes of poverty, one can suggest that there are different forms of poverty such as economic, spiritual, social and imposed poverty. According to Grant (2008: 51), economic poverty refers to “lacking the income and assets necessary to sustain a basic quality of life. Poor people also suffer from food insecurity, poor health and education, inadequate housing and a lack of influence within society...often powerless to change their own circumstances.” Imposed poverty is caused mainly by structural injustice. According to Cochrane, de Gruchy and Petersen (1991: 61), “to be poor is not just to suffer lack, but an injustice that has a structural basis in the society within one lives. It is to “have not,” among those who ‘have’ in abundance.” Claerbaut (2005: 86) adds that poverty refers to “powerlessness and alienation from the key institutions of society.” According to him, “the lack of integration of the poor in the major institutions of the society is heightened among the city poor who feel an overwhelming sense of powerlessness and confusion as they deal anonymously with massive impersonal bureaucracies, in which size and officialdom have an intimidating effect” (2005: 86). The indications of poverty are mainly chronic diseases, hunger, malnutrition, hopelessness, illiteracy and anger, amongst others.

1.7.7 Child abuse

The term “child abuse” refers to anything that can hurt a child physically, spiritually, emotionally, psychologically and intellectually; in other words, anything that can prevent children from having their felt needs met and/or that preclude them from enjoying their rights. There are many types of child abuse. Vuong, Silva and Marchionna (2009: 3-4) suggest that the major forms of violence against children are community violence, school violence, domestic violence and media violence. According to them, community violence refers to “an act of interpersonal violence perpetuated by an individual not intimately related to the victim” and such violence include unemployment, poverty, urbanisation and population density (2009: 3) that prevent children from developing in a holistic manner. This is a major contributing factor to the vulnerability of many girl children in Kawama compound. A second type of violence against children as the above authors explain is school violence that includes “bullying, victimization, fighting, weapons possession, teacher injury, and the availability and use of drugs or alcohol on campus” (2009: 3). According to the

Children's Rights Centre (2009 a), these problems may lead to the victim becoming depressed, anxious and fearful or to committing suicide. These types of violence are a daily experience of the girl child in the congested and poor compounds such as Kawama where the incidence of drug abuse and immorality are high.

A third type of violence according to the South African-based Children's Rights Centre is domestic violence against children that refers to those who have witnessed violence between their parents or caretakers and those who are abused-physically or sexually-by their caretakers and includes neglect (2009e). The majority of girl children in the community of Kawama are victims of domestic and sexual abuse because of the high levels of poverty that force them to exchange sex for money and food, while others are involved in hard labour in order to survive and support their families. According to Shorter and Onyancha (1999: 52), child labour refers to the "engagement of a child below sixteen years of age in the labour force to the detriment of his/her education, mental, intellectual, physical or moral development and well being." The majority of girl children and women in Kawama are illiterate, while others have low levels of education not because they are unable to study but because they have to work hard to find a daily meal for their families. A fourth type of violence is media violence that involves having greater access to technology-television, movies, music, and video games at tender ages (Vuong, Silva & Marchionna 2009: 4). This has negative consequences for children because the more time children spend watching movies and videos that often include pornography and violent actions, the more their minds become corrupted and they may end up becoming more aggressive and violent due to what they see on television.

1.7.8 Patriarchal culture

It is important to understand the term "culture" first because it shapes our perspective on how we live in society. According to Okorocha (2006: 1467), culture is "a person's way of life, all the different customs, values and traditions that they have learned from their forebears, family and environment, which together unite all the different aspects of their life into a logical whole." Culture includes all aspects of life that shape a person into who he/she is. It includes language, rules concerning

how people view social, economic, political and religious issues as well as how they communicate and do things. However, culture changes according to different factors such as time, place and the way people live in a specific area. Urban people often develop a different lifestyle as they interact with their neighbours, workmates and classmates.

The term “patriarchy” refers to the social system that sets up rules and regulations on what males and females should do and be in terms of their roles and positions in society, according to their specific cultures. Russell (1993: 126) defines patriarchy as “a paradigm of the social system in which authority as domination is understood as a description of social reality that justifies the domination of subordinate groups by those who are dominant.” She further explains that dominant groups “perpetuate structural sin because they have control of the political, economic, cultural and educational forces that define the standard of life for the entire society and justify the status quo of that society to their own benefit” (Russell 1993: 157). The patriarchal system is inseparable from culture because societies set up rules and regulations for female and male roles according to their traditions and such rules in patriarchal cultures favour men while oppressing women and the girl child. According to Cassan (1991:115), not only are women’s needs often denied but also “her undeniable achievements, her daily accomplishment as the provider of subsistence, sustenance and security in the physical, emotional and social sense, continue to be ignored.” This is the reality in every patriarchal society because women and girls are considered of lower value than males. This mentality contributes to gender discrimination and gender-based violence.

1.7.9 Environment

The term “environment” refers to the inter-relationship of all creation, namely human beings and nature, living and non-living creatures. Moss (1995: 349) states that environment refers to “the relationships of humankind to the animate and inanimate world.” According to Munjanja (1996: 88), the term “environment” refers to , “man’s natural surroundings that is, land, natural vegetation, rivers, lakes, animals and atmosphere.” There is interdependence between all that exists in the environment. For instance, human beings depend on land, vegetation, fresh air,

consumable animals and water to survive. Therefore, we have a God-given responsibility to care for all that surrounds us in order to live in harmony with the creator and the rest of creation. This responsibility is clear from the beginning in Genesis 2: 15 as God put the first man and his wife in the Garden of Eden, not just to enjoy food and relax, but to work and care for it. This mission to preserve the beauty of nature concerns all human beings.

1.8 THEORETICAL FRAMEWORK OF THIS STUDY

In this qualitative research, the pastoral cycle or the cycle of mission praxis will be used as the theoretical framework. Qualitative research is the type of scientific research that seeks to understand the topic or the problem to be explored from the local community's perspective. According to Ereaut (2007), it is used "to gain insight into people's attitudes, behaviours, value systems, concerns, motivations, aspirations, culture or lifestyles." In terms of this framework, a participatory approach is an important dimension of qualitative research will be used to identify the problems and possible root causes faced by OVCs in the community of Kawama and come up with possible strategic solutions that could help resolve the problems (see Mason 2002).

1.8.1 Pastoral cycle or cycle of mission praxis

The pastoral cycle will underpin this study because it is crucial with regard to responding to the social issues, while focussing on analysing the context of people in a specific area and on an "on-going relationship between reflection and action" (Holland & Henriot 1980: 8). Therefore, it will help to understand the context of OVCs, particularly girl children in the community of Kawama and to find a solution in responding to their needs. This pastoral cycle has four important steps namely: insertion, social analysis, theological reflection and pastoral planning. It is not necessarily a closed spiral cycle because when action is taken, it leads to new experiences that need to be reflected upon or examined. Holland and Henriot explain the linkage of the above four steps of the pastoral circle as follows:

A response of action in a particular situation brings about a situation of new experiences. These experiences, in turn, call for further mediation through insertion, analysis, reflection and planning. Thus, the pastoral cycle continues without final conclusion. It is, in fact, more of a “spiral” than a “circle”. Each approach does not simply retrace old steps but breaks new ground (Holland & Henriot 1980: 9).

In the mission field, this pastoral cycle is also called “*the cycle of mission praxis*” because according to Karecki (1999: 14), it “combines action and reflection in a way that leads to social transformation. The cycle of mission praxis integrates the gospel, culture, tradition, political and economic realities and social transformation in a way that keeps all these aspects in perspective. It unites *knowing* and *doing* in a way that is relevant to a particular context.” As mentioned above, the four steps of the pastoral cycle as indicated by Holland and Henriot (1980: 8) in the cycle of mission praxis are identification (insertion), context analysis (social analysis), theological reflection and strategies for mission (pastoral planning). While the heart of the cycle is experience, spirituality becomes the heart of the cycle of mission praxis. The reason is that “...spirituality is the depth dimension of the church’s communal life.... Spirituality is what provides the motivation and direction to the entire process of the cycle of mission praxis” (Karecki 1999: 14).

This pastoral cycle or cycle of the mission praxis goes hand in hand with qualitative research because the key element in terms of this approach is seeking to “understand how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences” (Merriam 2009: 5). Thus, the pastoral cycle as a theoretical framework of this study is suited to qualitative research for the following reasons:

Firstly, the pastoral cycle as a theoretical framework seeks to *identify* with the problems of girl children in Kawama compound. This identification “presupposes active participation in the community life in which a sense of solidarity is built up” (Karecki 1999: 15). Identification is the most effective approach to minister to vulnerable children because one would:

- Be present with the OVCs and identify with their plight.

- Listen to their voices.
- Participate in their struggles.
- Evangelise to them
- Together build safe communities where children would feel secure (De Beer 2006: 19-32).

Secondly, this framework will engage in *context analysis* or *analysing* the socio-economic, political and cultural factors that shape the society and discover what God could be saying and/or doing in the children's situation. According to Karecki (1999: 16-17), "this analysis is aimed at discovering both the visible and invisible factors shaping the society as they manifest themselves in the local context.... Usually the deeper the level of identification, the more thoroughly people's context analysis can be done."

Thirdly, this cycle of mission praxis would enable this study to focus on a *theological reflection* concerning the realities of what OVCs, especially girl children, could be going through. This stage gives us an opportunity to realise God's outworking grace in the lives and context of vulnerable girl children whose identities and dignity are jeopardised by the problems they face daily. It is for this reason that Holland and Henriot (1980: 9) suggest that the cycle of mission praxis is:

...an effort to understand more broadly and deeply the analyzed experience in the light of living faith, scripture, church social teachings, and the resources of tradition. The Word of God brought to bear upon the situations raises new questions, suggestions, new insights and opens new responses.

Fourthly, this framework of pastoral cycle would enable the establishment of the effective strategies or pastoral planning steps, in conjunction with the Kawama community that could help the Pamodzi Free Methodist Church to mobilise the people of Kawama, including the girl child, to become agents of transformation by participating in God's mission. The strategies or planned actions were probed in the light of the following questions: In the light of the experiences and analyses reflected upon, what is the role of the community in general and of individuals in particular in realising effective strategies and/or pastoral planning steps? How should the responses be designed to be most effective with regard to not only a short- but also a

long-term basis (Holland & Henriot 1980: 9)? In this way, people will be empowered to participate in the journey to find solutions to their problems and become the voice of the voiceless and advocate for policies that would challenge the socio-economic, political, cultural and religious structures that dehumanise the girl child. For this reason, the Pamodzi Free Methodist church is called upon to intercede on behalf of the poor, the marginalised and abused girl children to restore their identities and dignity and build a friendly, inclusive and empowering community.

Lastly, the pastoral cycle is influenced by *spirituality* as the heart of the cycle of mission praxis, since it is personal conviction that motivates people to engage in God's mission. This step is the key element in the pastoral cycle because it "provides the motivation and direction to the entire process of the cycle of mission praxis" (Karecki 1999: 14). According to Russell (1981: 136), spirituality is "the way all Christians practice the presence of God's spirit in their lives. In every age and situation, Christians must examine the way they respond to God's call by remaining open to God's love and open to the needs of others." Therefore, spirituality is an engine that drives the hearts of Christians and makes them concerned about the needs of people, in this case, the marginalised girl children, as a response to God's mission.

1.8.2 Feminist theology

The African culture and Christianity are influenced by a patriarchal system that lowers the dignity of women and girl children and marginalises them. Therefore, feminist theology will be helpful in this study. Russell (1993:126) describes this theology as an "interpretative framework or paradigm of that social system in which authority as domination is understood as a description of social reality that justifies the dominion of subordinate groups by those who are dominant." In addition, feminist theology is important for this research because "it challenges the cultural socialization by rejecting the assumption that the roles of men and women have been fixed, either by the Creator or by culture" (Kanyoro 2001: 168). It is important to note that the purpose of feminist theology is to liberate and free human beings created in God's image from being oppressed on the grounds of gender. According

to Ackermann (1985: 33), feminist theology “endeavours to challenge the church to recognize the distortion of the Christian message created by the church’s patriarchal socialization and to reconstruct its social patterns, language and theology to affirm the full humanity of both women and men.”

In the light of what has been stated above, the Church is challenged to discourage any theology based on the patriarchal system. Instead, the Church should be moved and motivated by the philosophy propagating the equality of males and females because both were created in God’s image. Therefore, the researcher concurs with McFague (in Kretzschmar & Van Schalkwyk 2003: 94) who argues that feminist theologians “believe that the root metaphor of Christianity is human liberation, not patriarchy and that liberation of women can occur within a Christian paradigm.” The principle upon which feminist theology is based is that both males and females stand equal in the eyes of God, thus the Christian church should allow women and men to share their full humanity and unique gifts with the Christian community and society irrespective of gender. Kanyoro (2002: 91) contends that feminist theology “has valued and affirmed women’s experiences in church and society. It gives an imperative to call to memory their experiences by articulating their stories of faith and life in practical terms.”

Therefore, in dealing with gender-related problems that the girl child experiences in the community of Kawama, feminist emancipatory research helps both the church and community members to realise that “the God of the Bible is a God who liberates all people to worship and live together in community and in harmony” as Kanyoro (2002: 91) argues. She adds that “living in harmony with one another implies that there is equal regard of one another and mutual respect that does not leave room for considering one group of people inferior while another superior” (2002: 91). This suggests that both the church and community members should be challenged to observe and respect the dignity of women and the girl child because they have useful potentialities and gifts in the transformation process if given opportunity. For this reason, the researcher agrees with Kanyoro (2002:83) that “God does not assign talents according to sex but according to divine will. To ignore this and continue as usual at a time of crisis is to be bad stewards of God’s resources.”

1.8.3 Participatory approach

The cycle of mission praxis requires a participatory approach in order to include OVCs, more specifically girl children in all the processes that concern their holistic development. As stated by the Children Rights Centre (2009c), children can be agents of change as “insights gained from children and young people help adults to be more effective in meeting their changing needs... because what they actually experience may be different from what we had intended or expected”. The pragmatic-participatory approach is very important with regard to responding to the problems of vulnerable children. According to Graves (2006: 165), this approach is known for “engaging the children in learning while using a variety of different methods to teach them with practical and relevant application.” This approach is empowering for girl children because it involves helping them to think critically and apply the biblical teachings to their lives through creative activities such as singing, dramatic presentations, games, dances at occasions like the Good News clubs, mission trips, workshops and seminars. These activities help them to identify and develop their gifts or talents as they learn from fellow children and adults.

Needless to mention, the participation of girl children is necessary in this study because it enables them to be rescued from experiences that are oppressive and dehumanising and become empowered as agents of change in the community (Karecki 1999: 51). According to Kobia (1995: 274), our role is not just to be a voice for the voiceless but also to “enable the voiceless to have their own voices.” Therefore, vulnerable girl children need to be given an opportunity to express their ideas and participate in the developmental processes. It is no wonder that it is expressed by the Children Right’s Centre (2009d) that “all children have the right to express their opinions and the right to be heard in all matters that affect his/her rights and protection and welfare.”

Furthermore, some people in Zambia consider children inferior members of society. This sentiment is expressed in a Bemba saying, “*inama yabaice tainona*,” which literally means, “children’s meat can never be tasty.” This proverb implies that children are immature; therefore, they do not possess wisdom. On the other hand, one wonders whether all adults possess wisdom because if that were the case, the challenges mentioned above would not have existed. The mindset and perception

that belittles and discriminates against children on the grounds of their age, also disadvantages them by denying them participation and the opportunity to develop their potential. For this reason, children should be regarded as partners in both decision-making and the processes of change.

1.9 RESEARCH DESIGN AND METHODOLOGY

This empirical study requires a mixed-methods approach that is in line with the cycle of mission praxis in order to identify the real issues that complicate the lives of OVCs in the community of Kawama, with a particular focus on girl children. This community has been chosen because it is one of the poorest compounds in Ndola, where the problems of extreme poverty, unemployment, congestion, poor housing quality, poor sanitation, noisy music, beer drinking, child prostitution, child abuse, HIV/AIDS, gender-based violence and crime are increasing rapidly. All these problems raise many questions that require a paradigm shift to understand mission in the light of the girl child's experiences. Another reason that motivated the researcher to choose this community is that it is located near her local church (Pamodzi Free Methodist Church) and some of her church members reside in this area.

The cycle of mission praxis is the key element guiding this study. As mentioned before, this cycle has four steps: identification, context analysis, theological reflection and strategy for mission.

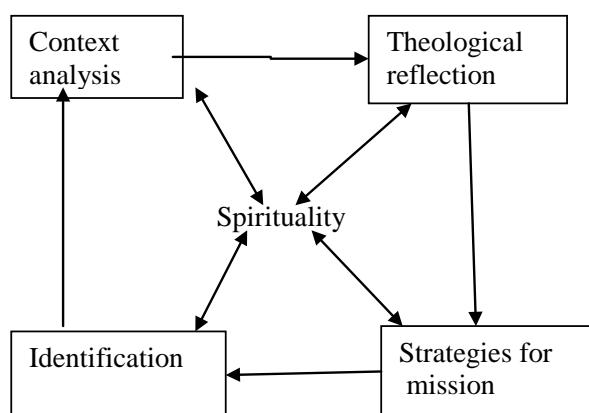


Figure 1.3: A figure based on the cycle of mission praxis from Karecki (1999:14)

The first stage of this cycle is identification, which is about “being in communion and communication with local community... developing relationships and creating bonds with people” (Karecki 1999: 14-16). In order to achieve this goal, *unstructured interviews and participant observation* were used to capture the stories and experiences of women and girls who participated in this research. In order to obtain further information about their experiences, the researcher attended certain family gatherings such as weddings, funerals, kitchen parties and initiation ceremonies. In addition, she visited the homes of the participants, had discussions with them and participated in some of their domestic chores. By interacting with them, as a researcher, it was discovered that their “stories help discover the interconnection between faith and action” (Kanyoro 2002: 91). According to Wellington and Szczerbinski (2007: 80), “participant observations require time, acceptance, carefully negotiated access and tact.”

This participation helped her to become familiar with the culture and lifestyles of people in that community. In the process of collecting information, the researcher visited places where many children were often found as in marketplaces, streets and taverns or restaurants to see what happened there. Another way of gathering information was done through organising and conducting Good News Clubs for children that were often conducted during the long holidays at the Pamodzi Free Methodist Church, which is located near the Kawama compound. All these activities helped the researcher to gain the trust of the community members and children as well to obtain enough information for this study.

The second stage of the cycle of mission praxis is context analysis, which is crucial because it “provides information so that structures within a context could be changed in order to support the life of the local community” (Karecki 1999: 17). It requires analysing the socio-economic, cultural, political and religious structures in the community of Kawama in order to understand the factors that render the girl child vulnerable and destitute. In this regard, the researcher used *purposeful sampling* to select the key interviewees and the sites. Furthermore, questionnaires were prepared in both English and Bemba to conduct the *structured interviews* with five church

leaders (consisting of both men and women), five community members, three social workers, six children and four civil servants who either resided and/or worked in the Kawama community. These interviewees also participated in Bible study focus groups, workshops, meetings and retreats. The information gathered from the focus groups and interviews helped during stages three and four of the pastoral cycle, namely the theological reflection and planning for action. The structured interviews were carried out on a one-on-one basis, as a conversation. This provided the researcher with adequate qualitative data, as it opened up the opportunity for open-ended questions and answers. The interviews with the girl children and community members (women) were tape-recorded in order to facilitate the process of transcribing. In addition, this research has been supplemented with information from different kinds of literature, as a secondary source. Amongst these sources were various books, journals and newspapers, as well as electronic sources.

The third stage of the pastoral cycle (theological reflection) is helpful in enabling the community members of Kawama to “see their situation from a biblical perspective of their particular Christian heritage” (Karecki 1999: 18). In theological reflection, the researcher understands God as the initiator of liberation in mission and the church is called to participate in God’s mission or *Missio Dei* by joining the journey of the liberation process in order to secure the welfare of vulnerable girl children. As the researcher focussed on OVCs, with particular reference to girl children, the *emancipatory approach* was used to mobilise the community members and children to reflect on how the Christian heritage of male domination both in the church and secular society had contributed to marginalisation and vulnerability of the girl child. This was realised through group discussions and debates during Bible studies, workshops, women conferences and youth retreats. This helped the participants to share their views and experiences and reflect on their roles and on the current issues that are explained in the problem statement. Consequently, the researcher used the following scriptures to conduct Bible studies: Mark 5:21-43 (the raising to life of the dead girl and healing of the sick woman), Luke 14:15-24 (which focusses on hospitality), Luke 18:15-17 (Jesus welcoming the little children) and Luke 9:46-48 (who will be the greatest in the Kingdom of God). These Bible studies helped the participants to reflect on Jesus’ attitude towards the vulnerable groups (such as lepers, poor, blind, women and children) and to draw lessons from his teachings for

their daily lives in order to help transform society in a constructive way. Such lessons entailed hospitality, justice, solidarity with marginalised groups such as women and children and human dignity.

The fourth stage of the pastoral cycle focusses on strategies for mission or planning for action. This stage “ensures that the theology of the community is rooted in real life and leads to concrete action” (Karecki 1999: 20) in order to bring about change. Therefore, the focus groups during Bibles studies and workshops were helpful in determining the possible strategic solutions for responding to the community’s challenges, by translating the theological and cultural responses into programmes of care and support for the vulnerable girl children, with regard to their rights and dignity. To this end, the participants were the think-tanks behind new creative ideas and recommendations of what could be done to improve the lives of vulnerable girl children in Kawama. The researcher’s results from interviews with girls and women as well as from the Bible studies with women, children and youths were tape-recorded. It was not possible to record all the research results because of some inconveniences such as the limited time some participants had available, especially the workers who kept on changing appointments.

1.10 DELINEATION

The following points limit this study: Firstly, this research focusses on OVCs in the township of Kawama, with particular reference to the girl child in the Zambian context and in the city of Ndola. Secondly, it seeks to uncover how neglect of the cultural and biblical heritage of hospitality has affected the Free Methodist Church negatively in terms of caring for OVCs, particularly girl children and make suggestions on how the impact can be ameliorated. Thirdly, this study is limited to the ministry that the Pamodzi Free Methodist Church can offer to OVCs from the Kawama Compound, in the city of Ndola, in the Republic of Zambia.

1.11 OUTLINE OF CHAPTERS

The following outline of the chapters clarifies the structure of this research:

Chapter one focusses on the motivation for the study, background information regarding Zambia, the purpose and objectives of this study. Furthermore, this chapter contains the problem statement, theoretical framework, research methodology and design, as well as a definition of terms and concepts.

Chapter two describes the issues and effects of urbanisation and poverty on Zambian society, followed by the relationships between poverty and urbanisation as well as the impact of urban poverty on the lives of OVCs, especially the girl child in an urban setting.

Chapter three reflects on responses from the respondents, namely children, women, church leaders (both men and women), community members, social workers and civil servants. It also focusses on an assessment of the major issues that contribute to the vulnerability of girl children.

Chapter four explores the biblical and cultural values of hospitality and the care offered by the extended family in Zambian society as well as the linkage between hospitality and the church's mission.

Chapter five focusses on Bible studies with women, youths, children and church leaders as well as the information obtained from those Bible studies.

Chapter six focusses on the missiological response to urban problems that contribute to the vulnerability of girl children.

Chapter seven focusses on missiological praxis, specifically the focus areas that must be put into practice regarding the missiological approach of hospitality to the plight of OVCs, more specifically girl children in the Kawama community, in the process of building an inclusive household of God.

1.12 RESEARCH ETHICS

The researcher has taken note of UNISA's research ethics policy, and she undertakes to ensure that this research project will be compliant with this policy. Accordingly, she has used code names for participants in order to protect their identities and reputations and to ensure the confidentiality of their identities and names.

1.13 CONCLUSION

The OVCs, specifically girl children in Kawama, face many urban problems that hamper their holistic development. This study highlights the most important problems that need to be considered urgently in order to restore the dignity of vulnerable girl children. Such problems include poverty, HIV/AIDS, child abuse, gender-based violence, environmental degradation, collapse of the culture of hospitality and the lack of effective support by the government and the Church. This study recommends that a relevant responsive missiological approach should be developed in order to study the lives of girl children in Kawama Compound and the forces that contribute to their vulnerability. Finally, this study seeks to find strategies for ministering holistically to vulnerable girl children in order to restore their identity and dignity. For this reason, the next chapter focusses on the issues and effects of urbanisation on Zambian society, followed by the relationship between poverty and urbanisation as well as the effects of urban poverty on OVCs, especially on girl children.

CHAPTER TWO

THE EFFECTS OF URBANISATION ON ZAMBIAN SOCIETY, THE RELATIONSHIP BETWEEN POVERTY AND URBANISATION, AND THE EFFECTS OF URBAN POVERTY ON OVCs, SPECIFICALLY GIRL CHILDREN

2.1 INTRODUCTION

Urban people in Zambia experience both positive and negative effects of modernisation, because lifestyles change according to time and place. The fact is that we cannot expect that the lives our parents lived a hundred years ago will be the same as ours today. This is impossible because the world we live in is dynamic; it changes every day, thus there is a need to respond according to global trends if the church is to remain relevant in the ministry. Regarding life in urban areas, a city can be a paradise for the affluent with socio-economic and political power; but it can equally be a hell for the poor and marginalised people who fail to have even one meal daily. The latter is a reality for many OVCs in poor settlements such as Kawama. It is for this reason that Linthicum (1991: 150) contends that urban wealth can either liberate or oppress the city. According to Shorter (1991: 150), a city's wealth can be used to "build great monetary empires for a few of the most acquisitive and grasping individuals and organizations, while exploiting the poor for every last farthing." The following are the most important effects of urbanisation on Zambian society:

2. 2 POSITIVE IMPACT OF URBANISATION

2.2.1 Socio-cultural impacts

Life in the city has a strong socio-cultural impact because urban people adopt new lifestyles as they access improved services and opportunities not available in the villages. As they acquire urban languages and mannerisms, they develop a modern lifestyle that sets them apart from village people (Tonna 1985: 89). It is for this reason that Vimala (2010) argues that "...the mass media depict city life as superior

to rural life, the ‘standard’ language is deemed that of national capital and better services are received in the city due to its wealth.” Improved services and facilities result in people in urban areas becoming more sophisticated in terms of conforming to a modern lifestyle. When children are born and bred in urban environments, they are exposed to modern lifestyles and trends. Vimala (2010) continues by adding that some of the advantages of urban socio-cultural effects include health and education facilities conducive to brighter future prospects for a modern lifestyle for children including girl children if accorded a secure growing environment.

Urbanisation has brought a sense of unity among ethnic groups in Zambia. The first president of the Zambian Republic, Dr Kenneth David Kaunda, coined a slogan called “one Zambia one nation” during his term in office. This slogan created a sense of belonging among different tribal groupings to the point where being related to each other is not an issue. For instance, professionals can be posted outside their provinces to work and serve tribes that are not their own to the extent where there developed inter-tribal marriages. Tribal cousinships to mention but a few among the Bemba and Ngoni as well as the Tonga and Lozi tribal groupings emerged and has led to a solid inter-tribal heterogeneous society in urban areas. In short, there are more intermarriages and multi-cultural churches in urban communities than in rural areas, which is positive side of urbanisation.

2.2.2 Economic opportunities

Urbanisation has affected the Zambian economy positively through improved job opportunities in different sectors such as mining manufacturing, commercial farming, and the like. These opportunities make better socio-economic living standards possible for city dwellers than for the residents in rural areas. Another advantage of cities is that the local markets and the surrounding areas receive improved supplies of special goods and services. For instance, most of the resources such as money, goods, services and jobs are concentrated in cities. Some privileged urban girls benefit from such facilities although they are negligible in number, compared to those girls who are subjected to extreme hardships in the cities. In addition, technology has had a positive impact on the Zambian population because it has helped urban people “to meet the basic needs of the world population and to do

so in ways which develop the creative potential of individuals and societies” (Oxford Declaration on Christian Faith and Economics 1999: 329).

2.3 NEGATIVE IMPACTS OF URBANISATION

Urbanisation has many negative effects on Zambian society because of the problems that complicate the lives of urban people, especially vulnerable girls. In fact, Shorter (1991:13) describes the city as an oppressive, parasitical, proletarian theatre of death where many socio-economic ills arise from unsanitary living conditions, crime, juvenile delinquency, prostitution, sexually transmitted diseases STDs, and drug abuse, amongst others. Instead of being a wonderful place of safety and prosperity, the city becomes an environment where “nights are filled with insecurity and fears of robbery, rape and break-ins” (O’Donovan 2006: 39). While these may occur in rural areas, it becomes worse in urban areas. In other words, the different problems associated with urbanisation are manifested in demographic problems, economic crises, environmental degradation, cultural disorientation, the rapid spread of HIV/AIDS, and gender-based violence as it will be explained below.

2.3.1 Demographic problems

Zambia is one of the most urbanised countries in Africa, as its population keeps on increasing annually in cities due to high rural-urban migration. In a demographic survey conducted in 2010, Kalumbi (2011) indicates that the population of Zambia has increased from 9,885,771 in 2000 to 13,046,508 in 2010. The population of Ndola is also growing fast. According to a report from the Central Statistical Office (CSO) on the 2010 census of population and housing, Kalumbi (2011) indicates that the total population in Ndola was 455, 194, while the population density was 412.7 people per square kilometre and that the male-female population ratio is 49:51. He also indicates that average annual population growth rates from 2000-2010 was 1.8% for the male population and 2.2% for the female population, averaging a 2% growth rate (2011: 16). Ndola has the third highest population density in Zambia, following Lusaka which has 4, 841.6 people per square kilometre and Kitwe with 671.9 (Kalumbi 2011).

Together with the population growth of Zambia, the phenomenon of urban poverty keeps on increasing. According to Chama (2008), “over 60% of people live in informal settlements and peri-urban areas with little or no access to basic services.” This is indicative of increased socio-economic problems thereby disadvantaging the urban poor, mostly women and girl children.

Many people in Zambia, especially young people, migrate to towns in an effort to escape from traditional village life and rural poverty. O’Donovan (2006: 39) indicates that people from rural areas are of the opinion that the city is a wonderful place for an “easy life, lots of money, new friends and many services,” but this is not always the case. Some people become stranded in cities and find themselves living in miserable conditions arising from the complications of city life. In effect, the growing urban population has a negative impact on the infrastructure, food security and economy. According to a report on nutrition and consumer protection from the Food and Agriculture Organisation (FAO) (2009: 1), the socio-economic aspects are “a leading factor in household food insecurity of poor urban populations, who lack a fixed income.” To this end, the majority of girl children who grow up in poor compounds such as Kawama, suffer from hunger and malnutrition because their parents and/or guardians cannot afford good quality food since this requires cash that is scarce among the urban poor.

Two of the demographic problems encountered in Zambia are the scarcity of job opportunities and housing. Shorter (2002: 63) suggests that the more the number of urban migrants increase, the more socio-economic problems multiply because the “enormous flow of migrants means that job-seekers outnumber job opportunities.” Therefore, labour remains cheap while the cost of rent for accommodation has risen to unprecedeted levels because more citizens compete for the same services. During the era of the Second Republic, there was an acute housing problem in Ndola because the government devised a policy to sell most of its housing units to people who were renting those houses. The effects of such a policy are that property owners dictate accommodation rates with impunity to the extent that the majority of urban poor citizens have no choice but to live in slums of annexed mud bricked structures called “bobas.” It is for this reason that many people in Kawama are compelled to live in congested housing conditions and/or shared small rooms because they cannot

afford to rent decent housing units. Subsequently, others become dependent on relatives or friends, which ultimately results in them becoming a burden on the host families. The children who grow up in such crowded areas, often experience sanitation problems, diseases and malnutrition. According to Muwonge and Brandt (2004: 53), “over half (53%) of Zambia’s children under the age of six suffer from chronic malnutrition, this accounts for 31% of child morbidity and ultimately leads to 91% of child mortality.”

2.3.2 Economic problems

Poverty is the major problem affecting the lives of the majority of Zambian people. Mwiinga (2009) explains that about two-thirds of the Zambian population live below the poverty line. According to Muwonge and Brandt (2004: 53), “approximately 80% of Zambians live on less than US \$1 per day, while only about 20% of the population are formally employed. By the same token, about 80 % of the citizens are either self-employed small scale farmers and urban micro-entrepreneurs or unemployed.” The foregoing suggests that the majority of the Zambian population, including people from Kawama compound, live in socio-economic hardship as a result of extreme poverty. Poor women and/or girl children are identified through the sale of foodstuffs, charcoal or second-hand clothes on the streets in order to earn a living. It is for this reason that Claerbaut (2005: 57) suggests that the city is characterised by a hierarchy of people who are “unequal in power, possessions, prestige, life opportunities and satisfaction.” The city is supposed to be a place of “economic well-being, not simply for the wealthy, but for all the city’s inhabitants” (Linthicum 1991: 150). Unfortunately, this is not the case in Ndola because the rich live a luxurious life while the urban poor are always worried about where their next daily meal will come from.

2.3.3 Environmental degradation

Environmental degradation is a major concern among the poor people of Kawama compound where the majority of people live in shanty houses with no sewer systems and no power supply and garbage and ash from charcoal all around them. Even when electricity is supplied, they are too poor to pay the bills. For this reason,

uncontrolled charcoal burning and bushfires harm not only human beings, but also the environment (Moyo & Ott 2002: 52). It needs to be pointed out that the levels of litter on street corners and in streams, homes and market places together with open sewers, factory smoke and motor vehicle emissions are all harmful to people (O'Donovan 2006: 41-42). These are sources of pollution that increase global warming and cause climate change, and destroy the protective ozone layer, exposing humanity to ultra-violet radiation that may cause skin cancer and lower the human immune system (Ongong'a 2003: 54). It is no surprise to discover that some toilets and water wells are in the same places in this compound. Furthermore, the smouldering rubbish fumes and stench from rotten organic waste near the markets are experienced daily by people, including children who live in Kawama. Consequently, the children who grow up in such a polluted environment are more vulnerable to health hazards and diseases in comparison with adults.

According to the District Situation Analysis (2005: 56), the Ndola City Council faces certain challenges because of “financial resources, lack of earth moving equipment, garbage trucks, poor staffing levels and lack of technical capacity to collect, transport and dispose waste at the designated dump site.” Furthermore, the other hindrance to environmental care as expressed in the Zambian National Gender Policy (2000: 36) is “inadequate community participation in natural resources and environmental management, inadequate coordination among key players, low levels of environmental awareness and inadequate enforcement of legislation.” This is a considerable challenge because, whereas the government encourages its people to cooperate in environmental care and management through the “Make Zambia clean campaign,” many citizens do not find litter or a polluted environment problematic.

2.3.4 Cultural disorientation

Urbanisation has negative impacts on both individuals and the community, due to the mixed cultures and social status. Many city dwellers learn foreign values and acquire the spirit of individualism and materialism from people with whom they are living. Accordingly, O'Donovan (2006: 50) indicates that city dwellers lose “their traditional values and their sense of personal identity” and conform to city patterns of modernisation that pressurises people to be modern and civilised even when such

lifestyles are immoral and unbiblical. The researcher agrees with O'Donovan (2006: 54) that "modernity and the acceptance of Western culture have brought serious problems to many people who move to the city. There is a dangerous absence of the cultural patterns and moral values which regulated and protected people's lives in the village."

For example, while doing this study, on the night of 15 January 2011, the researcher in the company of her husband and one of the male pastors, visited Broadway Street in Ndola where commercial sex workers (women and girls) are always found. While at Broadway, the researcher was told not to leave the car because her presence would discourage the sex workers from approaching prospective clients because the presence of a fellow woman in their territory raised lots of curiosity. After the driver had parked the car in Breweries Street, women and girls who were almost nude jostled for male clients whom they called "investors." Subsequently, men negotiate the rate for the 'hospitable service,' in accordance with the service rendered. According to those sex workers, the rate was charged in accordance with their beauty, experience and performance. The researcher felt distraught and puzzled as she watched those women, especially the older ones who should have been role models for the young girls in terms of moral and cultural behaviour. In spite of the HIV campaigns in schools, churches, clinics and marketplaces, women and girl children are complacent about the effects of HIV/AIDS. Because of the high poverty and immorality levels, they prefer to become involved in commercial sex in the guise of hospitality. This is a big challenge for urban ministers who minister in the context of such immorality and poverty.

Another disadvantage of city life is that the majority of urban people are too busy to spend time with their children. According to Claerbaut (2005: 98), "for the poor child [in the city], there is an absence of constructive family conversation, family group activities and even a sense of what an intact family unit is like." With the rise in electronic technology, many children often spend time watching movies, including those that mislead them, because of an absence of quality nurturing and modelling by their parents and guardians. In addition, urbanisation has diminished the kinship ties and the sense of community and family solidarity that previously underpinned humanness or "ubuntu" in our society. In the past, people had communal obligations

and the welfare of an individual meant the welfare of the community; if a community was blessed, everyone shared in that blessing and if it was suffering, everyone shared in that suffering (O'Donovan 2006: 55). However, with the rise of modernity, things have changed; people are more preoccupied with their own business than with the interests of the community.

2.3.5 HIV/AIDS

HIV/AIDS is a serious problem in Zambia. It is killing adults, youth and children and does not spare any age group. According to Mayeya (2009), the HIV prevalence rate among the productive workforce of 15 to 49 years is 20% in Zambia. Munjanja (1996: 31) states that the peak for HIV infection occurs in people between 0 and 4 years and 13 to 39 years respectively and that females are more affected than males. The reason is that there is “unequal power in sexual relations [which] reduces women’s ability to negotiate condom usage, to express their concerns about infidelity and to refuse sex” (Mash, Cellliers, Griffiths, Chemorium & Katani, 2009: 63). They add that “a girl may become economically dependent on a man, because of a lack of other options open to her, so she may be more likely to exchange sex for money or presents” (2009: 66). HIV/AIDS is a hindrance to the development of individuals, the community, social services and the economic sector of the nation (Munjanja 1996: 33). It is for this reason that N’gambi and N’gambi,(2010) assert that many families in Zambia have been severely impoverished by the loss of income because of the deaths of breadwinners, the high cost of medical care and funeral proceedings.

2.3.6 Gender-based violence

In Africa and particularly in Zambia, the patriarchal system favours men, while oppressing women and girl children. For example, the Zambian National Gender Policy (2000: 11) states that girls are “socialized to become wives and mothers who are generally submissive and have a low opinion of themselves.” Males are often regarded as powerful, breadwinners, leaders, decision makers and public figures while women and girls are expected to be domestic workers, welcoming visitors, producers of children, and caretakers of children and patients. This is what

Buckenham (1999: 63-64) illustrates in the following picture of a patriarchal society, which could also represent gender relations in the church.



Figure 2.1: Picture depicting a form of violence against women in a patriarchal society/church (Buckenham 1999: 63-64)

Figure 2.1 shows a woman carrying a baby on her chest, firewood on her back, a basket of foodstuff on her head and a container of water in her hand while her daughter is carrying two baskets of food. It also shows a very relaxed husband walking behind her, while his son is pushing a toy in front. Both the man and his son are wearing shoes, while his wife and daughter are barefoot. One wonders whether men see nothing wrong when women and girls work like machines, while men and sons are relaxed and indulge in recreation. Do they think women are made of iron that cannot be broken or tired? What is surprising is that even when they get home, his wife is expected to prepare a meal and warm water so that her husband and children can bathe and after that she is expected to perform sexually at bedtime when she is too tired. Furthermore, failure to satisfy her husband sexually attracts the punishment of being whipped or sent back to her mother to be re-taught the culture because she does not fulfil her responsibilities. On the other hand, her husband and

son often sit on chairs, read newspapers, and watch television. In essence, this culture is oppressive and dehumanising, therefore, “women, like other oppressed groups, need room to develop their own identity and [the] process of theological reflection” (Russell 1981: 151). For this reason, pedagogy for partnership should be helpful “to provide clues for developing a spirituality of liberation among the oppressed” (Russell 1981: 151, 153).

In addition, gender-based violence is carried out in the form of physical harassment such as wife-beating by their husbands, which women are expected to endure and to whose authority and discipline they must submit because it is supposedly an expression of the husband’s love for his wife. It is for this reason that Mayeya (2009) asserts, “Women, who are totally dependent on their spouses economically, are forced by circumstances to continue living in abusive relationships to the detriment of their mental well-being.” In retrospect, traditional culture considers the family independent and whatever happens in the family is private. It is within this context that gender-based violence is considered “a family affair and therefore a private affair, yet spouse beating has led to depression and in some cases death” (Mayeya 2009). In fact, gender-based violence is supported in the Bemba saying that “*ichupo ni shipikisha club*” meaning that women should endure and hold on to their marriages, despite the oppression and abuse they face from their husbands.

Gender-based violence does not exempt the girl children. Kapeya (2005) suggests that violence against children in Zambia is not only real, but is also based on culture, class, education, income and ethnicity. He asserts that “the majority of the violent acts experienced by children are perpetuated by the people who are part of their lives: parents, school-mates, teachers, employers, boyfriends or girlfriends, spouses and partners.’ Some girl children face sexual violence through forced early marriages, rape, child prostitution or incest. Zulu (2011) witnessed the case of a 14-year-old girl who became pregnant and both her grandmother as well as her grandfather left her in the home of the man responsible for that pregnancy. According to Zulu (2011), the following are the words of her grandfather to the man who impregnated his granddaughter: “In our culture as Bemba, we do not keep a pregnant woman in the parents’ house, while the man responsible is around. Our custom and culture refuses us to do so. We understand the man responsible has a job,

let him find a room to rent and stay with his wife. We will come back for talks after the baby is born.” From the foregoing sentiments, one wonders about the future prospects of the girl child, if she can be dumped like some discarded piece of rubbish in an insecure and vulnerable environment where she is exposed to more sexual and psychological abuse. It is no wonder that many girls decide to seek an abortion or commit suicide because of the trauma they endure.

2.4 RELATIONSHIP BETWEEN POVERTY AND URBANISATION

The poverty that is affecting most African countries, including Zambia, is not just a local or national issue; it is a global issue because it is mostly rooted in unfair trade policies between the rich nations and developing countries. In short, it is an imposed poverty that has resulted from Structural Adjustment Policies (SAP) in the name of economic recovery. Among the many factors contributing to the increased poverty in Zambia, the crucial one is unfair international policies imposed on the developing countries by lending organisations such as the IMF and World Bank in the name of economic recovery. The lending institutions promised to give loans to the developing countries that met their specific requirements without considering the socio-economic problems of developing countries. According to Mwiindilila (1994), the following were some of the requirements for acquiring loans: Currency devaluation to make the country’s exports cheaper, trade liberalisation to eliminate customs duties and export tariffs, cuts in social spending, and the privatisation of state-owned enterprises. According to Mwaura (2001: 9), SAP policy required poor countries “to decrease domestic consumption and shift scarce resources into production of cash crops for exports.”

The above international trade policies affected all sectors of local production negatively including agriculture, environment and businesses, while strengthening the economy of rich countries. According to Lynas (1999), over 60,000 people in Zambia lost their jobs as a direct result of the economic adjustment programme that was introduced after 1991 which ultimately threw almost 420,000 into destitution. For instance, African countries including Zambia have failed to pay workers, which have resulted in a brain drain, hunger, and destitution of many people, mostly women and children. In addition, people in poor countries became dependent on

foreign markets and donations. This social injustice and exploitation of the poor widened the gap between rich and poor countries. To this end, the relationship between poverty and urbanisation is indicative of international policies and the effect of such policies on Zambian society, under the guise of alleviating poverty without realising that they would subject Zambians to deep poverty. That is why Shivute (1991: 70) argues that poor nations need to “learn to stand on their own and cooperate more among themselves, especially at regional levels. This is because the very Western countries to which they look for help and assistance are those which exploit them most.” According to Sachs (2005: 203), “the IMF and World Bank had been in Africa for decades, but had remained blind to the most basic realities there and to the growing human and economic catastrophe.” Many African countries, including Zambia, were forced to comply with the above conditions in order to get loans but the results were devastating.

2.5 IMPACT OF URBAN POVERTY ON OVCs

Urban poverty affects all OVCs, especially the girl child, in all spheres of life. This study highlights the important areas where girls’ vulnerability is apparent:

2.5.1 Household impact

Urban poverty mostly affects OVCs, particularly the girl child at household level. Kilbourn (2002: 22) points out that when there are fewer resources at household level; orphans receive less food, medical care, clothing and education. In addition, “Zambia is among the countries with the highest child and maternal mortality levels in the world” (Chituwo 2007: 24). For example, children in poor compounds such as Kawama are exposed to poor nutrition, poor sanitation and congestion, thereby heightening their vulnerability to diseases such as diarrhoea, malaria, skin rashes and so forth. Due to the pressing socio-economic problems mentioned above, the girl child either gets married at an early age in order to run away from that situation or engages in commercial sex in order to support her family. Subsequently, exposure to poor living conditions at household level ultimately leads to the increased problems of “street kids, child labour, neglect, child prostitution, rape, child trafficking, early

pregnancies and marriages and vulnerability to HIV/AIDS infection” (Republic of Zambia 2006: 6).

2.5.2 Education

Poverty is a socio-economic problem that is a serious obstacle to the education of the girl child. The researcher agrees with Lynas (2010) that, “girl children are the first to be withdrawn from school when a father loses his job.” According to a pamphlet of the Community Schools in Zambia Association (CSZA 1998: 4), “for every 100 girls who begin primary school, only 70 complete the primary grades, 23 proceed to junior secondary, 9 to secondary, and 7 sit for grade twelve examination certificate.” On the other hand, the same pamphlet states that out of 100 boys who start grade one, 87 will finish primary school, while 37 will enter junior secondary school and 16 qualify for senior secondary school. Subsequently, 15 boys from the original 100 will sit for grade twelve examinations (CSZA 1998: 4). The above statistics are indicative of the fact that girls have a lower chance of acquiring a high school education than boys because of poverty, HIV-related problems and gender stereotypes. For instance, many girls in poor households in Kawama drop out of school in order to engage in street vending, selling in bars and guesthouses or commercial sex work as a means to support their families or to raise money for school requirements. Needless to say, many parents prioritise the education of the boy child because there is a traditional perception that “girls may drop out or get married and money spent on educating them will have been ‘wasted’” (Mwiindilila 1994.

2.5.3 HIV/AIDS AND STIGMA

Allied to the foregoing reasons, urban poverty in Zambia is exacerbated by the HIV pandemic that annihilates breadwinners, leaving children in extreme poverty because the money that was supposed to be used for family requirements is diverted to medical, food and/or funeral costs in the case of the demise of patients. The HIV pandemic in Zambia has left a large number of children in great distress. . According to Bryant (2009), there are 1.6 million OVCs, 95,000 children living with HIV/AIDS 1.3 million orphans (MoE 2007, in Bryant 2009), and 611, 000 AIDS orphans (MoE

2007, in Bryant 2009). Bryant (2009) adds that there are 292 organisations that are involved in OVC care in Zambia of which 37% are Christian-based organisations (CBOs), 20% are faith-based organisations (FBOs), 17% are local non-governmental organisations (NGOs), 11% are community schools, 6 % are international NGOs and 4% are government ministries. The above statistics show that a large number of children in Zambia are OVCs who need special care and that there are some organisations that are involved in OVC services but the contribution of local people including the government is low. That is why some OVCs remain helpless while they are in a state of destitution. It often becomes a difficult situation for these children because the loss of one or both parents forces orphans to live on the streets, in child- or female-headed households, or under the care of the surviving parent, grandparents, relatives and friends who have their own problems as well.

Furthermore, when people get to know that a child or parents has HIV/AIDS, this results in stigmatisation and discrimination of the family. Unfortunately, the situation is worsened when the parents die from HIV/AIDS. Such children often face stigmatisation, depression and discrimination in schools, church and communities. For example, the researcher witnessed a painful situation where one of her clients (when she was working with the Down Trust Community Care in Mushili) stopped going to school because she developed skin rashes and her fellow pupils kept on laughing at her as people associated her skin rashes with the symptoms of HIV/AIDS. According to her, even her teacher told her not to report to school until she was healed to avoid infecting other pupils. This discrimination was a devastating experience for the pupil. The fact is that “the distress and social isolation experienced by these children, both before and after the death of their parent (s), is strongly exacerbated by the shame, fear, and rejection that often surrounds people affected by HIV and AIDS” as Shilts (2010) argues.

Children are the most vulnerable to the HIV pandemic, which reduces their life expectancy, especially those living in poor communities such as Kawama, because of poor nutrition, sanitation and the lack of other basic needs. According to Subbarao and Coury (2004: 7), the HIV/AIDS epidemic “represents an unprecedented health, economic, and social threat that increases dramatically the nature and magnitude of people’s risks and vulnerabilities.” The effects of HIV/AIDS are not only felt by

poor children; even children from stable homes are affected when their families take in AIDS orphans, because they have to share everything with those children and end up by facing financial problems, which prevent them from enjoying their rights. Other children are forced to drop out of school in order to take care of their sick parents or siblings. These children become traumatised and depressed when watching their parents or relatives getting sicker until they die. Beyond this, many of them lose their property because whenever there is a funeral, some relatives pretend to mourn but they are waiting to grab the property of their deceased relative and they do not care about the future of the children. In Bemba, "*Ifilamba fya ng'ombe ni insansa shambwa*" means that the cry of a cow that is being slaughtered is the joy of dogs that are waiting to get their share. This means that while children are crying about the loss of their parents, their relatives are counting how many chairs, television sets, vehicles and kitchen sets they are going to grab. This condition leaves children in destitute situations that are beyond their control.

2.5.4 Insufficient health care in compounds

The Zambian health sector is facing many challenges because of a shortage of human resources, the erratic supply of essential drugs and medical supplies, inadequate funding and poor transport and communication infrastructure, more especially in rural areas. This implies that many patients die from preventable diseases, due to ineffective medical care (Chituwo 2007: 8, 22). It becomes worse for children who live in poor and vulnerable households as well as street children as they have no access to adequate health care.

2.6 CONCLUSION

This chapter has focussed on the positive and negative impacts of urbanisation on Zambia. The reality is that alongside the positive effects of modernity such as advances in technology and job opportunities, there are harmful effects on human beings and nature. These include an increase in poverty, unemployment, congestion, poor sanitation and diseases including HIV/AIDS. The effects of these problems become worse for OVCs, more especially girl children. The next chapter will present

interviews with children, women, church leaders, social workers as well as civil servants and analyses of how the findings relate to the study under discussion.

CHAPTER THREE

IDENTIFICATION OF THE CHALLENGES OF GIRL CHILDREN IN THE COMMUNITY OF KAWAMA: OUTCOMES FROM THE INTERVIEWS

3.1 INTRODUCTION

This chapter focusses on responses from the interviews and conversations that were conducted during data collection. A set of fifty-five questions was prepared (both in English and Bemba) to guide the interview administered to four groups of interviewees as follows: (1) fourteen questions were for women as community members, (2) sixteen questions for OVCs (girl children), (3) sixteen questions were for church leaders, and (4) nine questions were for social workers and civil servants. A number of these questions overlap. Having stayed in Ndola with Bemba speaking people for almost seventeen years as a church planter of Free Methodist Church Zambia (together with her husband) and a social worker with Open Home Foundation, Forgotten Voices and Down Trust Community Care, the researcher has achieved to establish good relationships with the interviewees. These roles facilitated her to easily conduct her research activities like conducting open-ended interviews and Bible studies in Bemba and English as well as transcribing the data. When it came to translation of the data, she did so with enough sensitivity to differences in nuances between Bemba and English, of course with help of her local editor.

Women, as community members, were deliberately chosen in this study because they possess extensive knowledge and/or experience of the girl child as they have acquired such knowledge and/or experience as women in the community. For this reason, women can contribute valid information to this research. In this data collection process, a sample of five women members of the community was chosen. Girls can also provide the right information since they know exactly what they are going through. Six girls between ten and seventeen years old were chosen to respond to the questionnaire. The questionnaire was semi-structured and provision was made for the conversations that might flow out of the interactions with the girls and women. As a result, this chapter reflects both the girls' and women's responses to the questionnaires and their stories. My approach was to listen to their stories

because their views would be the best source of information to help the researcher to identify with the experiences of women and girl children (Kretzschmar & Van Schalkwyk 2003: 151).

The sample of participants includes five church leaders from different denominations namely, (1) the Pamodzi Free Methodist Church, (2) the Kawama United Methodist Church, (3) the Ndola Baptist Church, (4) the Grace Reformed Baptist Church and (5) the Evangelical Church of Zambia. Finally, three social workers and two civil servants (a teacher and a police officer) were chosen to participate in this study because they were well aware of the problems that community members, including the girl child, in Kawama were facing. For the sake of ethical considerations, pseudonyms were used to protect the identity and integrity of the participants. To this end, the researcher assured all participants that all information would be kept confidential and be used for the intended purpose only. The questionnaires for all the respondent groups and a copy of the informed consent form are provided in the appendix.

3.2 INTERVIEWS WITH GIRL CHILDREN

This sub-section presents the stories of six orphans and vulnerable girl children from the community of Kawama who were chosen randomly among other OVCs. In order to prepare them for the interviews, enough time was allowed to visit them, have conversations with them one by one, and ask for permission from their parents or guardians. While some parents had no problems with such interviews, others were sceptical about exposing their children to strangers, due to the common practice of witchcraft and/or Satanism. Apparently, witchcraft and/or Satanism are common in poor compounds such as Kawama where traditional healers advertise their services such as facilitating good luck, successful marriages, accelerated promotion, enhanced beauty, and boosting the libido. In addition, stories of adults and/or children having been initiated into Satanism to boost business prospects are prominent in slum areas such as Kawama compound. To overcome such hindrances, the researcher was accompanied by a community figure that was familiar to people and more fluent in Bemba to avoid any suspicions. She also asked for permission from the parents/ guardians to record children's stories on tape in order to ensure the

effective collection of data that had to be transcribed. The following are the narrative stories of girls who were interviewed:

Story of Agnes Mboya (not her real name) - interviewed on 20 September 2010:

I am eleven years old and I am a double orphan. I belong to the Apostolic Church of Zambia. My father died when I was seven years old, later on my mother also got sick and died as well. I stay with my grandmother who is in charge of eight children, including myself. I stopped school because my grandmother had no money to pay for my school requirements. Some of my relatives are working but they do not want to pay my school fees. Now I have to help my grandmother to sell vegetables and bananas in order to survive.

Story of Hana Manda (not her real name) - interviewed on 18 September 2010:

I am sixteen years old, I was born in Kasama and my parents are living in that village. I used to go to school but it was very far from home. Sometimes I would miss classes when it rained heavily because I could not cross the river. It was not easy. I left my village in 2007. My parents told me to come and stay with my auntie and continue with school because they know that life in town is better than in the village. I was happy to come to town and stay with my auntie. She has six children and two dependants, including myself. Both she and her husband do not have jobs. They go to cultivate maize and groundnuts in the Democratic Republic of Congo (DRC).

When I reached there, I started school but many times, I missed classes to help my auntie to take me to the fields or to do some work at home. They said the reason why they liked to take me to the field was that I was stronger than the other children were. I wrote my grade seven exams last year and my name did not appear on the list of those who had passed. They concluded that I had failed even though they did not collect my results. They told me that I should stop school because they did not want to waste money on somebody who was not intelligent. I have to do all the work at home and in the field while the other children are at school. Now my auntie has found me a job. I work as a maid and my salary is K 200, 000. When I get my salary, I give it to my auntie to buy some food or something else. My parents at home think that I am studying although I am not. I do not even have money to visit them.

Story of Idah Kunda (not her real name) - interviewed on 18 September 2010:

I am seventeen years old. I was born in Monze in Southern Province and I belong to the Seventh Day Adventist Church. I am the second born on my maternal side. My elder brother is staying in the village. My father is a polygamous man; he has had three wives but he divorced my mother when I was very young. I did not even know my mother at that time until when I reached in grade nine. I was told that my mother lived in the Chawama compound in Lusaka and I went to look for her because I was anxious to know my real mother. When she saw me, she was very excited. I was happy too but I did not have any special feelings towards her because she left me to suffer the torture of my stepmother and she never visited me. I asked her why

she had abandoned me. She told me that it was impossible to visit children who remained with the man who divorced her because it was against the spirits of the ancestors according to our tradition. She apologised to me and I forgave her but I do not love [her].

I grew up with my stepmother who mistreated me terribly. She used to beat me seriously and treated me like somebody who is killing a snake. Sometimes she would drag me out of the house at night when it was raining heavily. She used to tell me to go and stay in the abandoned and damaged house where my mother used to live before her divorce. My father would watch me bleeding due to the battering I had received, yet he could say nothing. That place was like a hell. Everyone hated me. I used to pass my grades very well while my stepsister (who was older than I was) used to fail. They forced me to repeat grades four and grade six while I had passed with distinction just because my stepsister was repeating her grades. They told me that I could not proceed to the next grade while my elder stepsister repeated the grade. I had to wait for her to pass so that I would be allowed to move to the next grade. My teachers complained to my father but he did nothing. Sometimes my church used to sponsor me to attend church seminars and retreats because I was eloquent and intelligent but I could not go because my stepsisters and stepbrothers were not sponsored. When I told the church leaders what was happening, they said they could not go against the decision of my parents.

Later on, my auntie who was a nurse at Ndola Central Hospital came to pick me up so that I could help her to take care of her two children after losing her husband. Life was much better there. At least she treated me well although she stopped me from going to school because her children were young and she was working. I waited for them to reach school going age; with the view that I may be allowed to go back to school. When I reached grade eight, she went to work in the UK and I went to stay with my uncle at Hillcrest. He was supporting his two young brothers, his mother and his niece, and was working for the Chilanga Cement Company. He also mistreated me and favoured his biological family members, while I was neglected. I was treated as an outsider in the homes of my stepmother, my auntie and my uncle because my mother was not part of those families since she was a divorcee. That is how it is in my Tonga tribe. A woman is considered as an outsider in the nucleus family and extended family of her husband. It was even difficult to arrange "ichisungu" [traditional initiation ceremony teachings] for me because they did not value me as their family member. They did it very late when I was in grade 11 and I had to miss school because I was not allowed to leave the house until I had completed the teachings and that took three months.

My uncle never supported me at school. I used to do piecework during weekends and school holidays in order to raise some money for school fees, notebooks and body lotion. Sometimes my teachers who knew my struggle used to pay for me. I completed grade twelve last year but I could not get my results because I did not finish paying the school fees. I was forced to work as a house cleaner so that I could raise some money to pay the school fees and get my grade twelve results. In fact, I already have my results and I

passed very well. I am planning to continue my studies and do medicine but I do not know where the money will come from. I will continue to work as a house cleaner in order to raise school fees. My employer promised to bank half my salary until I have enough to pay my fees. I do not intend to get married because I do not want to suffer like my mother. I hate all men because my father watched me being tortured and did not defend me. I do not trust any man.

Story of Immaculate Mwaba (not her real name) - interviewed on 15 January 2011:

I am fifteen years old and I belong to the New Apostolic Church. I was born in the village of Kasempa, in North Western Province. I have no biological family members. My parents, my brother and sister died when I was very young. I have no idea what they all looked like. I was told that my elder sister had died when she was one year; at that time I was nine months and my brother died when he was only five months old. I was also told that my mother got sick and died when I was two years old and then followed my father after a long period of sickness. I grew up with my grandmother who was caring for other five grandchildren. They deceived me by telling me that those children were my brothers and sister and that my auntie was my mother. I believed them. One day, one of the children we were staying with told her friend that I was not her sister but her cousin. It pained me and I asked my mother (who was in fact my auntie) what the girl meant but she ignored my question. The following time the same girl brought a photo and asked me if I could identify the man on the photo in question. When I expressed ignorance, she laughed at me and stated, "This was your father but he died a long time ago"! I thought she was joking and I kept on looking at the photo. Finally, I asked my auntie to tell me the truth. Because I insisted, she had no choice but to tell me everything. I felt devastated to learn that I had no biological family members because nobody had told me the truth. I thought of everyone in that family as liars. I felt I had no friends at all. I used to spend most of my time sitting alone under a tree looking at my father's photo and mourning bitterly.

When I reached grade six, a certain man in the village raped me but I kept it a secret. My auntie came to pick me up to stay with her in Ndola, not knowing that I was pregnant. I even started going to school but the pregnancy was growing slowly. When my auntie noticed my pregnancy, I was taken back to the village where my grandmother took me to the man who impregnated me as his wife. I stayed there for two years as a wife while my husband attended a boarding school and he could only come back home during the long holidays. I had to do all the domestic chores alone, while I was pregnant and even when I had a baby. Unfortunately, my husband was unwilling to take me back to school because as far as he was concerned, I was already a woman and mother. Therefore, there was no need to study. Fortunately, after two years my auntie came to pick me up and took me back to school. I am now in grade seven.

Story of Adelphina Banda (not her real name) - interviewed on 18 September 2010:

I am sixteen years old. I was born in Ndola and I belong to the Catholic Church. My father died a long time ago after divorcing my mother. At that

time I was in grade two. I stay with my mother who has no job. She only sells charcoal and she crushes stones to raise money to pay my school fees. Sometimes we do not have food at all. Now I am not feeling well. I am pregnant; the man who is responsible for this pregnancy is not able to support me. He advised me to get an abortion so that I can continue with school. He informed me that his grandmother could help me do that. My mother is upset with me. I do not even feel like going to school.

Story of Shalon Haonga (not her real name) - interviewed on 20 September 2010:

I am twelve years old and I belong to the Seventh Day Adventists Church. I am a double orphan. My parents died when I was still young. After losing my parents, I was taken to my cousin in Lusaka who was married to a businessman in Chazanga compound. All their children attended good quality private schools where their academic calendar required them to learn and/or study from morning up to evening. I attended the government school in the afternoon. I had to clean the house, fetch water, cook lunch and take food to my cousin and her husband at the shop and then I would rush to school.

One day, as I was cleaning the house, the husband of my cousin came home at around 9:00. He sat near where I was cleaning. I thought he was tired or not feeling well. Consequently, I went to sweep outside so that I would not disturb him. A few minutes later, he called me into the house. To my surprise, he urged me to enter his bedroom, which is taboo according to my culture. I hesitated to enter their bedroom because my traditional culture does not allow children to enter the married people's bedrooms. I was seven years old at that time. He insisted that I must go in and subsequently I went in. To my dismay, he started kissing me and forced me to have sex with him, after which, I left crying and sat behind the house. He followed and threatened me not to tell anybody what had happened. After some time, my cousin came home to get some boxes of sugar for sale. She asked me why I was crying and I lied to her when I reported that my uncle had beaten me [in the Zambian context children consider any adults as uncle or auntie]. She quickly took the sugar and went back to the shop because she was convinced that I had been punished for not doing my chores. After one week, I told her everything that had happened and she started having conflicts with her husband. They were always disputing over my presence in their home. After a short time, my cousin died during delivery. Her husband kept on asking me to go to bed with him, especially since that there was nobody to question him. Whenever I refused, he would threaten me with the words, "This is my house and I am feeding you! Therefore, you have to do whatever I ask you to do." I lived that horrible and traumatising life until when my auntie came to pick me up to stay with her here in Ndola. I was afraid to share my sorrow with anybody.

The above stories reveal the mental and physical abuse that the girl child faces in poor communities such as Kawama as well as the forces that are behind their vulnerability. Such knowledge can enable the community to work towards changing the causes and structures that are behind the girls' suffering.

3.2.1 The problems and their precipitating causes of the girl child's vulnerability

This section highlights the results of the girls' responses to the questionnaires. It also analyses the stories of the interviewed girls in terms of the main aspects covered by the research questions and discusses them briefly and summarises them. The following are the results of this analysis.

Firstly, in response to the questionnaires, six children communicated the different problems that girl children face in their communities. Such problems were hunger, lack of educational support, prostitution, alcohol abuse and domestic and sexual abuse, while five of them mentioned early pregnancies and marriages. Three of them added that diseases such as malaria and HIV/AIDS were critical problems that OVCs were facing.

Secondly, in response to the questionnaires, all the interviewed girls mentioned that the root causes of the problems that girl children faced in their communities were the deaths of one or both parents, the uncaring attitudes of relatives, the HIV pandemic, poverty of the surviving parents and/or guardians, property grabbing and indecent outfits. To them, girls who wear mini-skirts and tight clothes expose themselves to men who often abuse them sexually. They explained that some of their fellow girls ended up by having early pregnancies or contract HIV/AIDS and some of them have committed abortion or suicide especially when their abusers dumped them.

Thirdly, the responses from the interviewed girls highlight the effects of the problems that the girls face in their communities. For instance, all the respondents mentioned that the effects of the above problems are dropping out of school, engaging in commercial sex and high levels of HIV infection that heighten the vulnerability and suffering of OVCs. However, four girls also referred to the stigma and discrimination they had experienced, while three of them mentioned premature deaths due to abortion and/or suicide. Furthermore, two girls mentioned the use of contraceptives while others used charms to lure sugar daddies, because of their

poverty-ridden situations. As a result, they ended up being even more vulnerable and were exposed to a high risk of contracting HIV infections.

In summary, the responses of the girls who were interviewed revealed the grim reality of the situation experienced by the majority of girl children in this poor community. The problems they mentioned such as poverty, lack of support in education, domestic and sexual abuse and lack of support from extended families as well as the loss of one or both parents are characteristic in their stories. For example, Agness Mboya revealed that after losing both parents, she stopped going to school to help her grandmother with domestic chores so that they could survive. According to her, the relatives neglected her and were a burden to the grandmother who was already struggling to feed the other grandchildren. In the same way, Hana Manda intimated that she had missed classes many times in order to carry out the domestic chores in her aunt's home, while the other children were in school. This was domestic abuse because she stopped attending school and worked as a house cleaner because her aunt did not value her education. The same applies to Idah Kunda. In addition, three girls (Immaculate Mwaba, Adelphina Banda and Shalon Haonga) revealed that they had been sexually abused by their male neighbour, classmate and guardian respectively. All these girls had faced domestic and sexual abuse as well as neglect from the very people who were supposed to protect them and meet their needs. This is dangerous because "instead of living in a safe, healthy home and community environment, millions of children are forced to live in an environment of fear, insecurity, suffering, poverty and trauma" (Kilbourn 1996: 13).

3.2.2 The effects of gender roles on girl children

The third question serves to determine the extent and importance of gender roles in homes, churches and communities. According to the responses from the girls to the questionnaires, the following were the major roles of the girl child: (1) six mentioned cleaning and cooking, (2) four indicated dishwashing and watering the garden while (3) three referred to fetching water and caring for children and patients. With regard to boys, the following were their perceived gender roles: (1) one mentioned farming, digging pit latrines, cutting trees and building houses/huts, (2) four stated slashing the grasses in the yards, while (3) three mentioned studying and playing. When

asked what would happen if the perceived gender roles were reversed, the majority indicated that these were irreversible because their culture does not allow boys to do girls' jobs. Only two of them said that there was nothing wrong with equal gender roles.

With regard to the effects of gender roles, the majority indicated that girls performed physically demanding chores, which affected their concentration in class. One remarked that girls had to respect their brothers and be busy at home. Two girls suggested that boys' roles were less demanding in terms of time, leaving boys with enough time to relax and study, while girls were expected to perform regular tasks. Consequently, girls were often late for school and tired in class. On the other hand, three respondents professed that the prescribed chores helped girls to become hardworking because they were exposed to a variety of chores simultaneously. Concerning decision-making, four girls responded that it was the preserve of men to exercise authority because men were socialised to lead. For this reason, when fathers were away on official duties, their brothers took control of the home and dictated what had to be done or not done. Accordingly, they observed the traditional teachings and orientation of their culture; therefore, it was proper for women and girls to respect their husbands, fathers and brothers. In this regard, only one girl replied that both her mother and father made the decisions in her home. This is a sign that women play no part in decision-making.

In summary, the responses of the respondents show that the girls are socialised to respect the prescribed gender roles, which emphasise male domination over women and girl children. That is why in the story of Immaculate Mwaba, the father of her child went to boarding school, leaving her at home to do all the domestic chores alone regardless of her pregnancy at a tender age. Nobody can challenge child abuse because traditionally it is normal for women to work hard (notwithstanding their ages and the complications of pregnancies) in order to prove that they are able to take care of their husbands, which is a requirement if one wants to be accepted in that family as an excellent daughter-in-law. Even though Immaculate was not married legally it was still a marriage because the elders of the families had approved it.

In addition, male domination is also seen in the story of Hana Manda who had to miss classes in order to work in the fields or at home as a house cleaner to raise money to support the family, while all the other children were at school. This situation was not challenged because traditionally, it is the norm that girls do housework instead of studying. The researcher agrees with Brock-Utne (1991: 172) that this attitude is typical of some parents and of a culture, in which women and girls are supposed to play a secondary and serving role. This belief has led to an under-investment in girls' education and unless measures are implemented in the form of extra scholarships for women and girls, "the detrimental effect of an educational system in crisis is likely to be even worse for women than men" (Brock-Utne (1991: 172)). According to the responses of the girls who were interviewed, the majority of them do not understand that the prescribed gender roles that cause many girls to drop out of school or to be forced into early marriages and pregnancies are human rights abuses. They do not even realise that men and women ought to have equal rights.

3.2.3 Experience of children who lose one or both parents

All the interviewed girls asserted that children suffered because most relatives grabbed their deceased parents' property on the pretext that they would care for them. According to them, some children were compelled to live with the extended family namely grandparents, aunts, uncles, cousins who also had their own psychological and socio-economic problems and consequently they sometimes ended up mistreating the orphans. The respondents were alive to the fact that some OVCs ended up dropping out of school, becoming involved in theft and commercial sex as a means of survival because their relatives had neglected them. This was the experience of Agness Mboya who, after losing both parents, lived with her grandmother who was not able to educate her because she had her own problems. According to her, her relatives who did have the means of supporting her did not do it for some reason or other. In many cases, when the needs of children such as Agness are not met, they find alternative ways of surviving. However, two girls admitted that some orphans misbehaved because they did not want to submit to discipline. According to them, when guardians rebuked such orphans for their misconduct, the latter felt hated or unwanted.

3.2.4 Implementation of children's rights as stated in the Zambian constitution

With regard to this question, the researcher took time to explain children's rights because many respondents confessed that they did not know the meaning of children's rights and what the Constitution of Zambia says about those rights. In response to the questionnaires, five girls indicated that the majority of children in Kawama did not have basic human rights since they did not have whatever they needed in terms of good quality food, clothing and school necessities. They added that many children faced domestic and sexual abuse while others lost their property after the deaths of their parents. Only one respondent out of twelve declared that some children had rights since their parents could provide whatever they needed. She was referring to children who came from rich families. The stories of the girls interviewed show that none of them have had their human rights respected because they were all abused in some way or other. A good example is Shalon Haonga who had to endure domestic and sexual abuse inflicted on her by her male guardian who also used abusive language such "*This is my house and I am feeding you! Therefore, you have to do whatever I ask you to do*" whenever she refused to have sex with him. Another example is the story of Idah Kunda who faced physical and domestic abuse by her stepmother in the presence of her biological father. When she sought advice from church leaders, their response was that they could not challenge her parents' authority. This was a sign that the church has also failed to defend the rights of this vulnerable girl child.

3.2.5 Response to OVCs' experiences

In response to the question about how the girls responded to the problems that OVCs face, four of them said they felt sad but they did not have the means to help OVCs since they were also living in vulnerable conditions. Nevertheless, one girl mentioned that the only way she could help was to ask her mother for food or financial assistance to help her fellow pupils who had nobody to care for them. Another girl intimated that the only support she could render to OVCs was to encourage them with the word of God because she was convinced that only God could solve their problems. These responses were a sign that these girls did not see

how the situations of the suffering girls could change. The story of Shalon mentioned above is a case in point, because her male guardian kept on abusing her sexually and insulting her but she was powerless to stop his evil actions. Instead, she had to submit to his authority and submit to his sexual demands just because he was feeding her.

3.2.6 Dealing with issues of child abuse, child prostitution and gender-based violence

In response to the questions regarding child abuse, prostitution and gender-based violence, two respondents indicated that if they had been adults they would report the perpetrators of such offences to the police. On the other hand, three girls suggested that all cases of child abuse should be reported, even by children, to the police. One of them gave an example of a little girl who was raped on a regular basis by her biological father every time her mother visited her parents in the village. According to the respondent, this man threatened to kill his daughter if she revealed this atrocity to anyone, while the little girl kept it a secret for fear of losing her life. She felt that cases like this needed to be reported to the police immediately. Sadly, three respondents mentioned that some parents encouraged their young daughters to engage in commercial sex for them to survive. They all expressed ignorance of what could be done to such parents to reduce the vulnerability of the girl child. No wonder that in the stories of three girls who had been abused sexually (Shalon, Immaculate and Adelphina) none of them reacted to the perpetrators or took any steps to report the cases to the nearest police station. In fact, many abused girls do not reveal their frustrations for fear of stigma, threats from their abusers or just ignorance.

3.2.7 Perceptions concerning the role of the church and community in caring for OVCs

Regarding the question about the perception of the girls of the role of the church and the community in caring for OVCs as provided in questionnaire, two girls declared that their churches did nothing to support OVCs. However, two others indicated that their churches helped OVCs with regards to food, clothing, school fees and/or taking them to orphanages. Nevertheless, one of them maintained that even though her

church supported them, she had not received any help personally because the church leaders favoured their friends and relatives. Another one revealed she had no idea what the church and community did about helping OVCs. It is not a surprise that these girls intimated that their churches did not help OVCs. Many churches are concerned with property, the gospel or preaching, while they do not address the suffering of children. The story of Idah Kunda reveals that she approached the church leaders about her physical and domestic abuse but their response was to tell her that they could not challenge her parents' decisions without even approaching them to determine the truth.

3.2.8 Action plan on how to improve the lives of OVCs

Regarding the question about what the church, community and government could do to improve the lives of children; four respondents felt that the church and government should provide food such as rice, mealie meal, clothing, school shoes and money for rentals to OVCs. Two of them expressed the view that the church should help schoolgirls who fell pregnant to go back to school and become empowered through skills training such as knitting and sewing. Furthermore, three of them added that the church should provide capital to OVCs to sell foodstuffs such as cassava, groundnuts, fish and vegetables as well as to remove street children from the streets and take them to orphanages. Their response seemed to mean that the church should help them to become street vendors but that would not be viable; instead, it empowers their parents/guardians to become involved in such small businesses in order to support their children. The responses of these girls were informed by their daily struggle to obtain food and other basic needs as it is in the story of Agnes Mboya who helps her grandmother to sell foodstuff in order to survive.

The respondents identified the above problems as key issues, as they responded to the questionnaire and the follow-up questions. They responded according to their knowledge, experiences and observations in the community. The next section presents the stories of women who participated in this study, as community members.

3.3 INTERVIEWS WITH WOMEN MEMBERS OF THE COMMUNITY

This section presents the stories of five interviewed women who were selected randomly from different churches and vulnerable families in Kawama. Before interviewing them, the researcher visited, chatted with and explained to them what she was doing and made appointments for one-to-one interviews, using questionnaires and follow-up questions. She asked each one of them whether they would allow her to record their stories on tape in order to collect all their information so that she could transcribe the interviews and they all agreed. The following are their stories:

Story of Maggy Mwaba (not her real name) - interviewed on 5 September 2010:

I am a 38-years old widow and I belong to the Catholic Church. My husband died two years ago. I have eight children and two grandchildren. I live in this one bedroomed house without chairs or any furniture. We struggle to survive and on several occasions, we spend two days without cooking; as a result, the children end up just crying. I do not have formal employment because I do not even know how to read and write. To survive, I either crush stones for sale or wash peoples' clothes who in return give me some food or money to feed my children. This time I faced a serious problem. After the death of my husband, my in-laws charged me K 100000 (about US \$20) to pay a traditional redeemer (my brother-in-law) to cleanse me. This meant having sexual intercourse with him as a sign of ending my relationship with my deceased husband. However, I did not have that kind of money and nobody was willing to help me. They told me to get a loan ("ukukongola akaloba") for which they often charge an interest rate of 25% to 50% and failure to pay it back attracts fines or renders you liable to be sued. I decided to go and seek help from my mother in Chingola. I stayed there for two months until last week when she gave me the money to pay and I was cleansed immediately. I am happy now because I can get married but the problem is the burden of raising my children and grandchildren. My daughter has two children from different irresponsible boyfriends who refused to marry her or to support those children. Now she is expecting another one from a different boyfriend. I do not know what to do.

Story of Hope Bwalya (not her real name) - interviewed on 5 September 2010:

I am a 30 year old widow and I belong to the African Methodist Church. My husband died two years ago. I was born in Kashikishi village, in the Luapula Province. I came to stay with my sister who was working and earning a good salary when I was in grade two. I hoped to continue with my education but it did not work out because I had to remain at home to care for my sister's children and attend to all the domestic chores while she was at work. I got

married when I was eleven years old and I had my first-born girl child when I was twelve years old. Now I have seven children and one grandchild. My first-born daughter got pregnant when she was in grade seven and the man who impregnated her refused to marry her. He does not even support her baby. I am living in a one- bedroomed house, which my husband got from UN-HABITAT for a loan of 108.25 bags of cement, which have a value of K4, 871,250. I am supposed to pay K63, 900 per month with an interest rate of K 6, 390. We were told that if we failed to pay the balance for four consecutive months, the house would be repossessed. Right now, this house is in repossession because I could not pay for 22 months since my husband died. Now we have been thrown out of the house. We sleep outside with the children. We were told that they would re-open the house for us only after the balance had been settled. If we failed completely, they would give the house to somebody else who would be able to pay. I am really stranded. I do not know what to do.

Story of Judith Gumbo (not her real name) - interviewed on 15 September 2010:

I am 43 years old and I belong to the Apostolic Faith Mission Church. I have five children and three grandchildren. I dropped out of school when I was in grade nine and subsequently got married. All these children go to school except one who got pregnant and stopped school. I am a divorcee; my husband divorced me seven years ago, after realising that I was HIV positive. I was seriously ill and the doctor advised me to go for HIV counselling and testing. I did it and the results were positive. I decided to reveal my status to my husband, hoping that he would support me. Instead, both my husband and his relatives turned against me. Everyone hated me and my husband divorced me and married another wife. I started a new life but I am struggling to feed and educate my children since I have no job. I work as a maid and crush stones to sell in order to feed my children.

Story of Beauty Mugala (not her real name) - interviewed on 10 September 2010:

I am 35 years old and I belong to the Free Methodist Church. I have five children and one dependant who got married recently. I dropped out of school when I was in grade seven. My husband used to work and earned a reasonable salary but he lost his job when the company for which he was working was closed. Now he is jobless. We depend on small-scale farming in Lwasaka, near the border with the DRC. I also work as a housemaid and sell some foodstuffs and charcoal but I am still struggling to raise capital to recapitalise my business.

Story of Rose Katanga (not her real name) - interviewed on 14 October 2010:

I am a widow of 37 and I belong to the Catholic Church. I only finished grade five and then I stopped school. My husband died of HIV/AIDS in 2000. I am also HIV positive. I have six children and two grandchildren. My first-born daughter got pregnant when she was doing grade seven and the man

responsible for the pregnancy married her. Unfortunately, they both died of HIV/AIDS four years ago, leaving a two-year old son. My third born daughter also got pregnant when she was in grade 9. She has a son of two years and another pregnancy from a different boyfriend. I am confused. I do not know how I will manage to raise all these children. I stay in a one bedrooned shanty house that I bought after my in-laws grabbed all of my husband's property. I sell charcoal and go to the DRC to cultivate the land in order to feed my children and grandchildren. Life is not easy.

These stories provide insight into the plights of the women who participated in this study. While their experiences differed, all of them shared the same challenges with regard to raising children and dependants under poor circumstances as the female breadwinners. Of these five women, only one was still in a marriage. The rest were widows and divorcees, which means they head female households. Two of them were illiterate, while the rest had low levels of education; therefore, they had no formal means of employment. While they all did casual work that allowed them to survive and feed their children and dependants, some of them were living in miserable conditions. Below are their responses to the questionnaires. Accordingly, their views and responses to the questionnaire and follow-up questions were analysed.

3.3.1 The causes and effects of the problems that a girl child faces

In response to the question about the problems that a girl child faces as well as their root causes and effects, all the respondents mentioned hunger, HIV/AIDS, early pregnancies and marriages, immorality and/or prostitution, lack of educational support and sexual abuse. In retrospect, all the interviewees mentioned that property grabbing was one of the major factors causing the suffering of OVCs. In addition, four of them indicated that poverty, unemployment and the death of parents or guardians, the misbehaviour of some girls and the irresponsibility of some parents and guardians with regard to caring for their families were the major causes of girls' suffering. Concerning the effects of the above problems, three respondents mentioned commercial sex as an easy solution to poverty for the girl child. The rest of the respondents mentioned an increase in diseases such as HIV/AIDS as well as the stigma and discrimination suffered because of HIV infections.

The responses of these women emanated from their knowledge and experiences in their community, especially since the majority of them had been witnesses to and/or victims of the same problems that Zambian girl children were facing. Their stories show that they had all dropped out of school at lower levels (grades five, seven and nine), while one was illiterate and they were all struggling to feed their children and dependants. A good example is Rose Katanga who dropped out of school in grade five, got married to a husband who died of AIDS, leaving her with the same status plus the responsibility of raising children and grandchildren as young as she was, while the relatives of her husband grabbed all her property. As a result, her children did not have enough food or the basic school necessities and that situation probably led to her two daughters falling pregnant again and again, which could result in HIV infections, premature death and trauma. The fact is that in the condition where the parents/guardians are stranded as in the case of Rose who stays in a one bed roomed shanty house with no equipment, always busy selling charcoal in order to have at least one meal per day for her children and grandchildren, the children are often tempted to engage in prostitution in exchange of food and money.

3.3.2 Factors that force children into orphanhood and destitution

Regarding the question that probed the reasons for children being forced into orphanhood and destitution, all the respondents mentioned the poverty and unemployment of their parents/guardians, while four indicated the deaths of parents and property grabbing as reasons for their plight, whereas three mentioned HIV/AIDS and the lack of childcare by the extended family. In addition, one indicated the ill-treatment of children by their guardians as well as the divorce of the parents. On the other hand, one was of the opinion that some OVCs were to be blamed for their destitution because they did not want to work and they did not want to be corrected for their perceived misbehaviour. The problems mentioned above such as divorce, property grabbing, HIV/AIDS, the loss of parents, poverty and unemployment had been experienced by most of the women who were interviewed. This means that their children lived in destitute conditions. For example, Judith Gumbo's story revealed that she was divorced by her husband and rejected by his relatives just because she was HIV positive and consequently, her children faced

serious problems since she was not able to provide their basic needs and she had no permanent home.

3.3.3 The root causes of gender-related problems that affect OVCs, especially the girl child

In response to the questions about the root causes of gender-related problems and their effects, three respondents declared that men were the decision-makers because they were the heads of families and that the prescribed male and female chores stood in the way of equal opportunities for boys and girls. Consequently, boys assumed a superior attitude towards girls. All the respondents indicated that traditionally, girls' responsibilities were cleaning, cooking and fetching water as well as caring for their siblings and sick family members, while the boys' chores were felling trees, helping their fathers to build houses, studying and learning wisdom from their elders. According to them, these roles were adopted as cultural norms to socialise and prepare boys and girls for their roles as mothers and fathers respectively as they developed into adulthood. Therefore, girls and boys strive to become who and what their culture desires them to be. They felt this culture always forces girls to perform heavy chores, while boys are too proud and refuse to perform the girls' chores. However, one respondent asserted that her culture was good as it helped to prepare girls for future motherhood while it prepared boys for future fatherhood and leadership. According to her, it seemed strange to see a boy cleaning the house or doing the dishes. Regarding education, two respondents pointed out that traditionally many parents preferred to educate boys rather than girls because they felt that it was merely wasting money to educate girls when there was a chance that they could fall pregnant and become a burden on their parents who were struggling to raise the other children. They added that even if girls were educated, they rushed into marriages before supporting their families.

The responses from the interviewed women show that the power of culture is so strong that people accept it as it is, regardless of the damage it causes to some groups such as women and girls who are indoctrinated to believe that their destiny lies in doing domestic chores and nothing else. For instance, some respondents supported the belief that it is better to educate boys rather than waste money on girls who may

have unplanned pregnancies and they did not see the damage it caused to girls who were robbed of their right to be educated, while they could have progressed and become doctors or professors in future. Those who supported the idea of boys' education, while penalising girls for unplanned pregnancies, did not see anything wrong with the boys or men who impregnated them. The stories of all the women who were interviewed showed that some of them were illiterate, while others had little education, probably because of that culture of denying girls the chance to receive an education.

3.3.4 Rights of children according to the Zambian constitution and UN policy

Concerning the question regarding how the rights of children were respected, all the respondents were unanimous in that they felt that the rights of children in the Kawama community were merely theoretically considering the problems they were facing. In fact, they did not see the meaning of such rights since the majority of children were living in deplorable conditions with no safe drinking water, inadequate food and no access to education. Their responses were based on their own experiences because all of them were struggling to feed and educate their children. Therefore, to them the concept of children rights was meaningless because most children in poor compounds, including their own children, were suffering.

3.3.5 Dealing with issues of child abuse, child prostitution and gender-based violence

In response to the questions about how to manage issues of child abuse, child prostitution and gender-based violence as dealt with in the questionnaire, all the respondents indicated that such issues were rampant in their communities, due to the high level of immorality such as beer drinking and prostitution. One of them cited an instance where a man raped two girls of two and four years respectively in her neighbourhood. Others revealed that some parents and/or relatives used little children in prostitution, business and witchcraft and/or Satanism. When asked what could be done to solve such challenges, two respondents replied that they had no idea while the rest indicated that such vices should be reported to law enforcing agents so that the perpetrators of lawlessness could be prosecuted. However, some

respondents complained that in many cases, the wrongdoers had been reported but they were not punished seriously while some cases were ignored because of corruption. This was the case with Rose (an interviewee) who reported that despite her in-laws grabbing her property after the death of her husband, the case was ignored while she was fighting for the rights of her children.

3.3.6 Policies to respond to the challenges facing OVCs

Regarding the question about the ability of the existing policies to respond to the challenges of OVCs, one respondent replied that she had no idea about any policies addressing the plight of OVCs. The other four indicated that they had seen some posters about stopping child abuse at the clinics, market places and in some offices. They knew that some NGOs helped OVCs but child abuse and rape cases were extremely rampant despite those policies. Furthermore, one added that government childcare policies were not put into practice since many children were still suffering and they received no support from the government. They had no idea whether their churches had policies to respond to OVCs' challenges or not. The reason was that, according to these respondents, they were all members of denominations that had resources and yet they were frustrated breadwinners who had no financial standing and who hardly had a daily meal with their children and some of them kept on moving from one house to another. If there were policies for supporting vulnerable children in their churches, their lives and those of their children might be different.

3.3.7 Significance of a culture of hospitality and care of the extended family

As a response to the questions regarding the significance of the cultural and biblical values of hospitality and the care of the extended family, four respondents expressed the view that the cultural values of hospitality were more appropriate and applicable to the olden days as well as to rural areas than to contemporary urban life because of poverty, selfishness and the increased numbers of OVCs who needed care. According to them, many people struggled to feed and educate their biological children; therefore, it would be an added burden and responsibility to take in other children. They were aware that some people in the community were willing to help OVCs but they had no means to do so. However, they also admitted that the majority

of people did not like to care for children who were not their own. It is for this reason that one of the respondents indicated that some of those who cared for OVCs did not treat them the same way as their biological children but regarded them as liabilities to the family. Furthermore, she explained that even children would not be happy when more dependants were taken up in their families in the light of the scarcity of resources at home. As a result, OVCs ended up living on the streets where they could support themselves through robbery, drug abuse and begging.

Another respondent raised the issue of property grabbing as proof that hospitality was no longer a viable option. As a victim of property grabbing, she narrated how the relatives of her late husband had grabbed everything declaring “*aba abana ukwete te bana bakafwa*” meaning these children would not survive because they too would die, for they were aware that her husband had died of HIV/AIDS. It was for that reason that they took all the property of their deceased relative, regardless of the surviving spouse and children.

3.3.8 Responses to the challenges of OVCs

In reply to the question about how these respondents responded to the challenges of OVCs, all the respondents expressed sorrow about the plight of OVCs, but they could not provide a helping hand because they too felt they were as vulnerable as the OVCs themselves. For instance, Hope Bwalya who stopped attending school in grade five, got married at the age of eleven and then became widowed with seven children, her mother and a granddaughter as dependents. According to her, she was kicked out of the house because she failed to repay the loan; she had no job and no source of income to raise her children and dependants. These problems were too serious for her at that young age; therefore, she could not see what she could do to support OVCs while she was unable to respond to her own needs.

3.3.9 Action plan regarding how to improve the welfare of the vulnerable girl child

In response to the questions regarding what could be done to improve the welfare of OVCs, more especially girl children, no respondents could offer a solution to the

problems that OVCs faced. Instead of initiating the change that would ameliorate the plight of OVCs, their opinion was that the government, churches and NGOs should be at the forefront of such initiatives. One of them claimed that her church often received funds and other donations for OVCs but that the resources disappeared into thin air because the church elders favoured their children, relatives and close friends. Accordingly, she felt that the government and NGOs should support families that had OVCs by providing food, clothing, school requirements and capital to assist such families with developing entrepreneurial skills.

The above responses of women to the questionnaires show that they were driven by their own experiences during their formative as well as their adolescent years, their daily experiences as women and mothers and their experiences during their formal education. They had identified various problems that the girls in their community faced such as poverty, property grabbing, early pregnancies and marriages, lack of education, which the majority of them had also faced. The next paragraph indicates the responses of church leaders.

3.4 INTERVIEWS WITH CHURCH LEADERS

A sample of five church leaders from the Free Methodist church, Evangelical Church in Zambia, United Methodist Church, Baptist Church and Grace Reformed Baptist Church was chosen as participants in this study. Among these participants, two of them were female church leaders such as Mary Changu and Juliene Kunda (not their real names) who had had theological training but they were not pastors because their church traditions did not allow it. Juliene was in charge of teaching Bible Study to new converts and did social work sponsored by an institution called Forgotten Voices International (FVI). This non-profit organisation supports local churches in Southern Africa to assist the victims of HIV/AIDS. With its founders and headquarters based in the United States of America, Forgotten Voices sponsors a specific number of vulnerable children in different churches. Mary taught women in her denomination and other varied church activities.

The rest of the interviewees were male full time pastors, namely Reverend Antony Mumba (not his real name) from the Pamodzi Free Methodist Church, Pastor Elie

Chanza (not his real name) from the Grace Reformed Church and Aaron Tembo (not his real name) from the Evangelical Church in Zambia. The selection criteria of these church leaders were based on gender sensitivity as well as individuals who either resided or worked in Kawama because they were familiar with the experiences of the people in this community. For the interviews, the questionnaire for church leaders was used. However, interviews with church leaders were mostly in the form of conversations with follow-up questions for clarity purposes to elicit further participation from the respondents. The following is the outcome of the interviews:

3.4.1 Identification of the problems and the root causes of the problems

In response to the questionnaires, the respondents identified various problems that were hindrances to the wellbeing of girl children. Firstly, all five the respondents mentioned a lack of basic needs such as food, shelter, clothing, education, healthcare and sanitation. Secondly, four of them indicated early pregnancies and marriages, HIV/AIDS, physical and sexual abuse as well as a lack of love and care from their extended families. Thirdly, with regard to sexual abuse, Juliene suggested that girls were exposed to sexual intercourse at a tender age because of traditional beliefs, namely, “*umwanakashi ta chepa*,” implying that girls were never young where sexual intercourse was concerned. It was for this reason that male adults raped young girls, including babies, because they believed that vaginas were like elastic since after penetration, the vagina returned to its normal position. It is against the law of Zambia to have sexual intercourse with children under the age of 18. Fourthly, similar to the foregoing problems, two respondents mentioned property grabbing and the stigma and discrimination regarding children born with either HIV/AIDS or to parents who had died from HIV/AIDS.

3.4.2 Factors that expose OVCs to orphanhood and destitution

Concerning the question about the factors that expose OVCs to orphanhood and destitution, three respondents indicated that divorce, marital conflicts and the traditional culture that favoured men and male children over women and the girl child were critical factors that disadvantaged female OVCs. Additionally, two

interviewees mentioned that HIV/AIDS and the loss of one or both parents were crucial reasons for children's destitution.

3.4.3 The root causes of gender-related problems

In response to the question about the root causes of gender-related problems, two respondents blamed the traditional cultural teachings and practices that perpetuated male domination for all the problems related to gender violence. According to them, many patriarchal societies viewed women and girls as sources of income. They added that some cultural beliefs and practices taught women and girls to show total submission to male authority even when they were abused. That empowered both men and boys to dominate and oppress women and girls. The rest (male pastors) were hesitant to point a finger at culture but they mentioned that marital problems were due to a lack of submission by some women. For example one of them used a Bemba saying, “*abanakashi bambi baliyafya eco babomina*,” meaning that some women are troublemakers, that is why they are often beaten. Such a view shows that some of them still supported oppressive cultural practices.

3.4.4 Children’s rights according to the Zambian constitution and UN policy

With regards to the question regarding children’s rights, the respondents had different views. One replied that she had no idea of how children’s rights were to be implemented. Another added that the rights of children in the community of Kawama were not implemented because of the high incidence of socio-economic problems such as poverty, and a strong culture that considered male children more important than female children by impeding girl child education as well limiting her to domestic chores. He added that government policies regarding OVCs were more theoretical than practical. Two other respondents explained that the majority of children in Kawama lacked access to basic resources such as food, shelter and that some of their rights were violated through domestic and sexual abuse. One went on to explain that children’s rights policies were implemented through NGOs and churches that cooperated with the government to lobby and sensitise the community of the current problems faced by the girl child. However, he also admitted that the rights of children in the community of Kawama were not fully respected, due to the problems they faced daily. According to him, if children’s rights were respected there would not be large numbers of sexually abused children while they were living in the community that was supposed to protect them. He added that often rapists

were not given stiff punishments, which was why they continued abusing innocent children.

3.4.5 Available policies to help churches meet the needs of OVCs

Concerning the question about national policies available to promote children's welfare, one of the respondents mentioned that he was aware of some legislation such as the constitution of Zambia, the National Child Policy as well as the HIV policy. However, he admitted that these policies were not implemented fully because of misuse of the funds. The other three stated that their churches had programmes that supported OVCs in general but that they did not put much emphasis on the girl child. The last respondent pronounced that there were no policies to help OVCs in her church. According to her, the church was poor and the little income it had was used to support their (male) pastor.

As for child welfare policies formulated by churches, none of the respondents mentioned that their churches had such policies. Some of them were running small projects that helped OVCs but they had no clear policies on this issue. In other words, they responded to the crisis without addressing the root causes of the real problem.

Many churches influential in Zambian society (including the ones of these participants) are not much involved in national policy formulation. For example, two years before, the three body mother churches (Evangelical Fellowship of Zambia, the Council of Churches of Zambia and the Episcopal Church in Zambia) refused to participate in the National Constitution Conference. As a result, their voices were not heard in the current national draft constitution. This means that the denominations lack representation in policymaking.

It seems to the researcher that the major root cause of OVCs problems in society is a lack of adequate policies on child care and their implementation, both at church and government level.

3.4.6 Dealing with child abuse, prostitution and gender-based violence

In response to the question dealing with child abuse, child prostitution and gender-based violence, two respondents reported that their churches did nothing about these issues. According to one of them, her church was too traditional to talk about sex, thus it avoided discussions about sex. According to her, her church was ignorant and it did not regard the issues of sexual abuse, child prostitution and gender-based violence as important but instead considered them as family affairs. The rest of the respondents expressed that the church was there to raise an awareness of and address such issues in a godly way. According to them, they reported the abusers to either community leaders or to the police where necessary.

3.4.7 The role of the church regarding the problems faced by the girl child

In response to the questionnaire, one respondent declared that the issue of helping OVCs was beyond her church's ability because the church members had no means to solve those problems. Another one revealed some ignorance regarding the role of the church concerning problems that affect girl children. According to her, the church was there to help people to build a relationship with God while the problems of OVCs were the responsibility of the government. The rest disclosed that they supported OVCs in general but they did not put much emphasis on the girl child. The reality was that few churches were involved in projects that supported OVCs while some churches were not at all involved in such projects. There were even those that felt that the care of OVCs was not their responsibility, because their responsibility lay with the spiritual life of their church members.

3.4.8 The meaning of biblical and cultural values of care and hospitality in the extended family

In answer to the question about the value of hospitality and care of the extended family, all the respondents admitted that the culture of hospitality and the care of the extended family used to be strong in the past but that now it was disappearing, especially in urban communities because of poverty, selfishness and the modern lifestyle of individualism. According to one of the female respondents, the biblical

value of hospitality helped them to be hospitable to visitors each Sunday by offering them a cup of tea and biscuits. She also pointed out that there were some people who abused their hospitality through the habit of begging, unnecessary visits and theft causing urban people to become wary of offering hospitality and help. Another one disclosed that hospitality in town was currently restricted to family functions such as kitchen parties, weddings and funerals where the extended family helped each other.

3.4.9 Action plan

Regarding the question about what the churches were doing to respond to the plight of OVCs, one respondent pointed out that there was no such plan in her church and she was personally powerless to do anything in this matter. The other three stated that their churches had planned to cooperate with the government and other NGOs to improve the wellbeing of OVCs. One of them explained that there was a need for empowerment of community members through education and skills training in seminars, workshops, health and nutrition so that they may be able to support their children. Another one suggested that there was a need to help people discuss sex and sexuality openly with their children so that they would know the merits and effects of sex and sexuality.

In summary, the church leaders as respondents identified the major problems that were hindrances to the rights and development of the girl child. These problems were poverty, unemployment, property grabbing, cultural teachings and practices that perpetuate male domination over women and the girl child, the lack of or poor implementation of policies, the silence of the church and some people who resisted change on gender-based violence and sexual abuse against girl children, selfishness as well as the misuse of funds for OVCs. In their responses, some of them were drawing on (1) the knowledge they had as educated people, (2) their experiences in the community and (3) their professional careers by interacting with different people in their churches and communities. Female church leaders based their responses on (1) their past experiences as girls and their current experiences as theologians and as a mother (Mary) or a single woman (Juliene). This issue is reflected on further in section 3.7. The next paragraph focusses on responses from the interviews with social workers.

3.5. INTERVIEWS WITH SOCIAL WORKERS

Three social workers were interviewed using the questionnaire designed for this sample. The first one was Peter Munachonga (not his real name), a social worker in the Department of Social Welfare in Kawama and Pamodzi townships and he was interviewed on 19 October 2010. The second one was Francis Haonga (not his real name) who was in charge of Forgotten Voices in Zambia; he was interviewed on 6 October 2010. The third one was Dorothy Mambwe (not her real name), a teacher at Kawama basic school and social worker with Open Home Foundation International in Zambia. She was interviewed on 28 October 2010. The following section contains the responses of the interviewees to the questionnaire provided in Appendix A.

3.5.1 Problems in the community of Kawama and reasons behind those problems

All the respondents indicated that the major problems in Kawama were the high levels of extreme poverty, hunger, illiteracy, unemployment, prostitution, drug abuse, child labour, rape, early pregnancies, early marriages, and the high level of HIV infections, environmental degradation and the use of charms by some girls to entice men to engage in sexual activities. According to the respondents, the use of charms was dangerous for vulnerable girl children because they used them to win rich boyfriends and sugar daddies (including married men). As a result, they could become infected with HIV/AIDS or fall pregnant, necessitating abortions and the complications that accompany it. One of the respondents explained that the prevalence rate of HIV infections among the youths in Kawama was about 30% higher for girls than for boys. According to him, the major reason for the lower HIV infection rate among men and/or boys was their freedom to use condoms whenever they wanted to have sex, unlike girls who could not negotiate for safer sex, because sometimes boyfriends demanded unprotected sex in exchange for money.

3.5.2 The root causes of the problems creating conditions in which children become orphaned and destitute

To the question of orphanhood and child abandonment, two respondents answered that the causes of these problems were socio-economic challenges such as the high levels of poverty, divorce, HIV/AIDS and parent mortality. One of them explained that some men took advantage of female orphans' vulnerability and abused them sexually. According to him, there was an incident in Kawama involving three sisters who had lost both parents five years earlier and all of them had children from different fathers who were not willing to marry them. He wondered what future those children would have. Another respondent mentioned the problems pertaining to the poor health facilities and public officials who misused public funds and ignored about the needs of OVCs. He cited the case of some health workers that stole medicine from the hospitals where they worked and opened their own private clinics or sold this medicine illegally. As a result of these shortages of medicine in clinics the patients were often given prescriptions to purchase medicines at the chemists while they did not have the money.

3.5.3 Implementation of policies and programmes concerning the rights of children

Regarding the question about the rights of children, two respondents indicated that while there were policies on paper, the government was doing very little to implement the policies in order to realise children's rights. According to them, apart from the government providing schools, clinics and police stations, there were no other facilities that could help children to develop their potential in Kawama. They asserted that that was why many children sought entertainment in bars and taverns, where they could watch Nigerian movies and pornography, listen to the music that attracted their attention and engage in beer drinking and prostitution. Another one explained that some organisations and churches sought to help OVCs in terms of food supply and education. However, he complained that such help did not reach the intended vulnerable children, due to the corruption of some workers. One of the respondents went ahead to explain that there were policies that were implemented

through school programmes such as PTAs (parent teacher associations), social welfare and healthcare services.

3.5.4 The root causes of gender-related problems that affect OVCs, especially girl children

In response to the question about gender-related problems, all the respondents mentioned the patriarchal culture that emphasised male domination and female submission even when they were living in abusive homes themselves. According to one of them, some women were battered but kept it secret because this was part of the cultural teaching, namely "*Ichupo ni shipikisha*," meaning that women were required to endure all sorts of problems in their marriages, regardless of the situation. Another one mentioned that illiteracy among women and girls was also a contributing factor because uneducated women had no voice to defend themselves or to fight for their rights.

3.5.5 Dealing with issues of child abuse, gender-based violence, child prostitution and immorality

In response to the questionnaire, all the respondents indicated that they had reported cases of child abuse, gender-based violence, rape and any other abuse to the nearest police station or Victim Support Unit, which is associated with police. Two added that they had counselled abused children. In addition, they stated that a great deal of help came from the NGOs that collaborated with churches to encourage people to fight against child abuse, gender-based violence and child prostitution.

3.5.6 Available policies to help people meet the needs of girl children

On the question regarding policies, the first respondent indicated that his institution had a policy that empowered vulnerable children through formal education. The second respondent indicated that the government had been working with the Departments of Social Welfare and Community Development to establish policies for children's rights, child development and child protection. He named the National Child Policy as an example in this regard. However, he admitted that the

implementation of those policies was poor. He cited the fact that the government made grants available to help the most vulnerable children but those donations had not reached the correct people, but had ended up in the hands of corrupt government officials. The third respondent informed the researcher that there were policies available that ensured that children's needs were met. She cited policies that prohibited gender-based violence, child abuse and drug abuse, under aged children in bars, to mention but a few.

3.5.7 The possible responses to the challenges facing girl children

In response to the question about the challenges facing girl children, the first respondent intimated that his institution had engaged with the government to request facilities such as schools and clinics on behalf of the poor community. The second respondent declared that there was a need for more donors to help vulnerable children because their numbers were increasing daily to the extent that the available funds and other resources could not meet the needs of each child. The third respondent pointed out that the government of Zambia had contributed to community schools, subsidised agricultural inputs for farmers and provided free basic education and other public services.

3.5.8 Specific plans of action to improve the welfare of community members, including girl children

In response to the question about an action plan, the first respondent declared that it was vital for the government to increase the infrastructure in poor communities such as Kawama. He explained that there was need for recreation and social facilities and programmes that could keep children and the youth busy and active. According to him, there was a need for real empowerment and development of community members through education, skills training and job creation. The second respondent maintained that it was difficult to plan when the government released money for OVCs but it could not reach the beneficiaries because of the corrupt staff that misused such funds. The third one indicated that the government needed to (1) provide requisites for community schools, (2) pay teachers reasonable salaries, (3) provide free education from the nursery to the tertiary level (4) abolish school

uniforms (she felt that the obligation to purchase school uniforms presented another obstacle to OVCs) and (5) improve school standards from the nursery level to the university level. Her complaint was that teachers in government schools were demotivated due to low salaries. As a result, some decided to go and work abroad.

In summary, the social workers in this study identified the above problems that the girl child faced in poor communities such as Kawama. Their responses were influenced by their education and experiences while working with community members since they were exposed to the current issues faced by Zambian society. The next section will deal with the outcome of interviews with the civil servants.

3.6 INTERVIEWS WITH CIVIL SERVANTS (MINISTRY OF EDUCATION AND DEPARTMENT OF POLICE)

The last interviews were conducted with two civil servants (one teacher and one police reserve officer), using the same questionnaire that had been administered to social workers. The first one was Agnes Zulu (not her real name), a teacher at Kamba Basic School where many pupils from Kawama were studying. She was interviewed on 22 October 2010. The second respondent was Rogers Chimunye (not his real name), a reserve police officer who was interviewed on 23 October 2010. The following was the outcome of the interviews:

3.6.1 Problems in the community of Kawama and the root causes

Both respondents identified the following common problems of Kawama, namely, extreme poverty, hunger, immorality, spending time and money on beer drinking rather than supporting their children and diseases that were related to poor living conditions such as HIV/AIDS, malnutrition, diarrhoea and malaria. Furthermore, one of them added the illiteracy of parents and their children, poor sanitation and social services to the list. According to her, most people in Kawama did not have piped water but relied on dug out wells. In summation, the two civil servants indicated that the root causes of these problems were unemployment, poverty, neglecting the youth and children that led to juvenile delinquency and a lack of adequate education.

3.6.2 The root causes of the problems that create conditions in which children become orphaned and destitute

Regarding the question about the root causes of child destitution, both respondents mentioned early marriages and pregnancies, poverty, loss of one or both parents because of HIV/AIDS and a poor diet. According to them, children who had nobody to care for them found alternative ways of survival through prostitution and theft. As a result, this state of affairs led to young girls and women to becoming victims of sexual and domestic abuse.

3.6.3 Implementation of children's rights policies

In response to the question about the implementation of policies, one of the respondents explained that not all the rights of children were respected because of the lack of education and ignorance. According to them, if all cases of children's rights abuse were reported to the police, it would enable the victim support unit in liaison with social welfare to intervene. However, he confirmed that not all the cases had been reported. The second respondent confirmed that the government created conditions that enabled the girl child to access education and promote gender equality by establishing the free education policy in basic schools as well as allowing the pregnant girl child to return to school after the delivery, thereby encouraging the equal enrolment of boys and girls. However, she was aware that many schoolgirls who became pregnant did not return to school, because of shame and a lack of support. According to her, even those who returned to school did not pass well because of the added responsibilities of being scholars and mothers.

3.6.4 The root causes of gender-related problems that affect girl children

In responding to the question about the root causes of gender-related problems, both civil servants confirmed that the traditional teaching and practices were behind all gender-related problems. For example, they explained that the traditionally prescribed roles for boys/men and girls/women caused superiority and inferiority complexes; therefore, irresponsible men took advantage of that and abused their wives and daughters.

3.6.5 Dealing with issues of child abuse, gender-based violence, child prostitution and immorality

Regarding the question of child abuse, child prostitution and gender-based violence, both respondents declared that there was no other option but to report these cases to the nearest police station. However, the police officer expressed his concern that when husbands battered their wives and the latter reported them to the police, wives often changed their minds and pleaded for the quick release of their spouses due to pressure from the husbands' relatives. In such scenarios, it was difficult to achieve justice because of interference from the husbands' families on the grounds that domestic violence was traditionally perceived to be permissible, thereby conflicting with the constitutional law, which made it difficult to change the *status quo*.

3.6.6 Available policies to help people meet the needs of girl children

In responding to the question about the available policies to meet the needs of girl children, the first respondent indicated that there were policies that motivated people to raise awareness of children's rights, the protection of children, the HIV pandemic and the provision of the basic needs of children. The teacher pointed out that she was aware that the government had set up policies that created more places for girls in education, policies aimed at equal rights through awareness-raising talks. According to her, these policies were only made possible through the NGOs that sensitised the community and provide physical and spiritual support to OVCs by sponsoring their education and by providing food, clothing and shelter.

3.6.7 The possible responses to the challenges of girl children

Regarding the question regarding their responses to the challenges of vulnerable girl children, the first respondent revealed that he had no idea of how to respond to the challenges of girl children because they were so numerous and he was overwhelmed by the situation. The second respondent declared that it could only be helpful if the government increased more funding to the Ministry of Community Development and Social Welfare in order to help more children. She added that the government also needed to increase orphanages, skills training centres and rehabilitation centres.

3.6.8 The specific plan of action

Regarding the question concerning an action plan to meet the needs of OVCs, the first respondent indicated he was aware that some NGOs supported OVCs, but he asserted that some staff misused funds. Therefore, he was of the view that the government should finance OVCs and empower community members so that they could improve their living standards. The second respondent felt that the government should empower vulnerable households through income generating projects and improve housing in order to improve the lives of vulnerable girl children.

Notwithstanding the above views, the civil servants in this study identified the above problems as hindrances to child development and their responses were based on their (1) observations, (2) education and professional experiences in the community. The following paragraph is an assessment of the most critical problems that hinder the holistic development of girl children.

3.7 ASSESSMENT OF THE ROOT CAUSES OF THE VULNERABILITY OF GIRL CHILDREN

One of the objectives of this study is to identify the factors that contribute to the vulnerability of the girl child in the community of Kawama. The results from the respondents showed that the main root causes of the problems that the girl child face were in the following five points such as socio-economic problems, gender stereotypes, poor education of women and girls, poor planning and implementation of government and church policies as well as HIV/AIDS. This section, therefore, analyses the findings concerning the major problem areas relating to the vulnerability of the girl child.

3.7.1 The socio-economic problems

All the children (100%) who participated in this study were living in poor conditions. This was mentioned in their responses as well as responses from the other participants. For instance, all the children, women, church leaders, social workers and civil servants had explained that the majority of children in Kawama were

struggling to find enough food every day. There was no doubt about the problem with hunger in this community. It was evident during visits that the majority of children looked malnourished, some even had to lie down due to a lack of strength, while others lurked about near bars, seemingly looking for good Samaritans to offer them food or alcohol.

This was a hopeless and helpless situation for OVCs under the care of aged grandparents who had no means of income. No wonder Sider (2007: 37) argues that “children are hurt and scared and discouraged because poverty has taken hold of their lives, their hearts and their dreams.” Some participants indicated that some parents even used their children in prostitution as a source of family income. The results of this were high rates of HIV infection, unwanted pregnancies, failure at school, abortion and early marriages. In fact, the majority of women who participated in this study had similar experiences, due to socio-economic problems. As a result, “poor children grow up to be poor adults, who in turn have poor children” as Grant (2008:54) argues. There is a need for social transformation by empowering the vulnerable families so that they may be able support their children.

3.7.2 Gender stereotypes

All the respondents reiterated the reality of prescribed gender roles for girls and women namely, full time domestic chores, food producers, caregivers of children and patients. On the other hand, boys and/or men’s chores were cutting down trees, slashing the crops, assuming leadership roles, relaxing and studying. It is for this reason that all the respondents described men as the heads of families and decision makers because they were more assertive and academically empowered than women. The vulnerability of girls and women in Ndola due to the above prescribed gender roles and gender discrimination is common in all patriarchal societies, including the one for the researcher.

Unfortunately, many women and girls have accepted this male domination as a norm that cannot change due to the perceived “culturally assigned roles of subordination by competing with other women for male approval” (Russell 1993: 185). Gender stereotypes are unquestionable in any patriarchal society, including the Zambian

scenario. According to Oduyoye (2002: 36), “the gender ideology presupposes that the masculine encompasses the female, or takes priority in relation to the female and is entitled to expect subordination and submissiveness and self-abasement of the female.” Gender stereotypes contributed greatly to gender-based violence as in the case of Shalon (one of the interviewed girls) whose male guardian used to abuse her sexually because he kept and provided in her physical and material needs.

Other crucial issues concerning gender stereotypes were early marriages and pregnancies. Most respondents confirmed that early pregnancies resulted in arranged and/or forced marriages. However, there were also cases of abortions or the threat of committing suicide when sexual offenders and/or abusers denied responsibility for girls’ pregnancies. For instance, out of six children who participated in this research, two of them became pregnant while in grades seven and nine respectively. Furthermore, the majority of women participants married at an early age, due to various reasons like the lack of support in school and early pregnancies. Forcing pregnant girls into marriage is common in Zambia because of the belief that marriage and procreation are key elements of the female population. This was exactly the case of the old man who forced his granddaughter to reside with the man who impregnated her because according to him, his culture does not allow him to keep a pregnant girl while the sexual offender went scot-free, as indicated in chapter two. This old man clung to his tradition and never thought that the granddaughter would be more exposed to unprecedented levels of sexual abuse. To this end, the researcher agrees with Russell (1996: 22) that as long as cultures are patriarchal, such traditional cultures reinforce the right of men to dominate and oppress women, and legitimate sexual violence against women.

Traditionally, some men paid the bride price in advance to the families of babies or young girls through what was known as *ukukobekela* and waited for them to reach puberty when they were perceived to be mature and ready for marriage. This used to be a common norm in the past, but is currently also a prominent practice among Muslim communities in Zambia. In fact, some of the participants (girls) explained that some of their classmates were already engaged and therefore, their husbands were waiting for them to finish grade twelve to get married to them. This hinders the development of the girl child because she is forced to believe that her academic

destination is marriage and procreation, therefore, she is denied the prospect of reaching university and become a doctor or a professor. That is why many girls and women face bigger problems than men and boys do. Accordingly, there is a need for change. This researcher concurs with Russell (1981:157) that oppressed groups need “to build solidarity in their struggles in order to prevent the pressures from society from crushing them and splitting them apart.” It is not fair for the girl child to be denied an education just because of the bride price and marriage, as these aspects do not emancipate her from this socio-economic malaise while boys and men aspire to higher education and decision-making positions.

Furthermore, it has been discovered through this study that some women and girls did not know the exact reasons behind their vulnerability. When asked to identify the root causes of their problems, some girls blamed their parents and relatives while others mentioned the envy and misbehaviour of certain girls. In addition, other girls blamed sexual offenders who refused to take responsibility after impregnating their girl friends. It was insightful to note that some of the educated respondents even emphasised the submissive roles of girls and women to the detriment of women and girl children. For example, women had been taught to keep all marital issues from being exposed although some women had been battered to death. However, the rest of the respondents (100%) namely, church leaders, social workers and civil servants recognised the influence of cultural teaching and practices in the vulnerability of women and girl children.

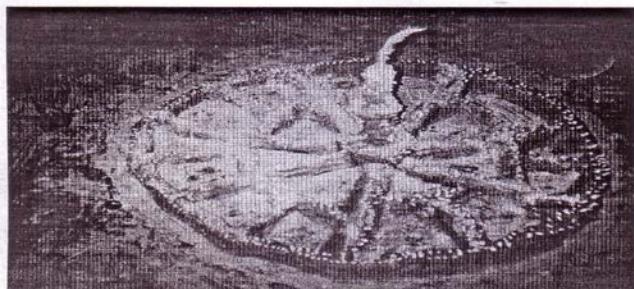
The data collected from female respondents, professional traditional teachers and the literature review showed that girls have to undergo rigorous traditional teaching and accept practices that prepare them for their prospective roles as wives and/or mothers. As one of the respondents explained, there are three phases of such teaching in the Zambian Bemba culture as suggested below:

The first phase starts when a girl is eight to ten years old. Elderly women, mostly grandmothers or aunts, teach her how to extend her labia minora (imishino). This is called “ukukuna” (pulling the labia minora daily until they reach at 5 to 10 centimetres) in order to please her husband sexually when she got married. Some would be taught to use some herbs and traditional medicines to help their labia

minora grow fast, especially if they started late. Sometimes the herbs they used were poisonous because they resulted in itchy labia minora which caused the vaginal lips to swell and this forced the girl to keep on scratching and pulling the labias (Kangende 2004: 7). This practice is very important in many African cultures including Zambia as well as the culture of the researcher (Rwandan culture) because it marks the transition from girlhood to womanhood. For this reason, “it is a taboo for a woman to have short labia. It is believed that they contribute to the warmth of the vagina and help to lock the penis during coitus” (Kangende 2004: 6). According to Fiedler (2005: 35), the purpose of prolonging the labia minora is “to revolve around the husband being able to play with them during sex.” Therefore, many girls are forced to believe that without extending their labia minora, they would face serious marital problems or lose their marriages.

The second phase starts when a girl commences her monthly periods; she has to pass through an intensive traditional ritual for a period of one to three months called “ichisungu”. According to Rasing (1996: 42), the purpose of the ichisungu is “to change a girl into a woman, by transforming her in the course of the experience. All the emphasis is placed on marriage, the woman’s responsibilities, subservience to her husband and to senior women and all others in authority.” Other teachings during a girl child’s initiation include good behaviour, taboos and superstitions, different styles and/or positions during sexual intercourse, cleanliness and domestic duties.

The third phase concerns those who are ready for marriage; the traditional teachers called *banachimbusa* teach the prospective brides. However, the duration of the lessons vary according to tribes. In the Bemba culture, the duration of teaching is between three weeks to three months. Most lessons are offered in the form of drawings and pictures of different symbols called “imbusa” as Rasing (1996: 63) illustrates below:



Picture 4. Circular mbusa



Picture 5. Assistant showing the drawings

Figure 3.1: Drawings of “imbusa” for traditional teachings (Rasing 1996:63)

It is impossible to provide a detailed explanation of all the symbols indicated in the above drawings but the following will have to suffice. One of the female participants explained that the circular *mbusa* represents manhood and the problems the wife has to endure in marriage. It is often taught through specified songs and dances. The drawing on the wall indicates a woman carrying a basket on her head and basket in her hand means that a woman has to stick to her marriage as well as to honour and submit to her husband and in-laws. The drawing of an eagle represents the penis of her husband (for it is as strong as an eagle); therefore, she has to love, appreciate and satisfy him sexually. The tortoise means that she has to hide marital

problems as the tortoise hides its head, when challenged. The dog means that a woman should not be too talkative. Whereas the big rectangle indicates that a wife should not interfere in her husband's extramarital affairs, the small rectangle means that a couple can enjoy sex anywhere and at any time. The hands mean that a wife has to be busy with domestic chores and clean her husband's penis after coitus. Overall, the idea behind the symbolism is to teach a bride how to please her husband in everything and to maintain her marriage.

Included in the symbols are the specific chicken parts, reserved for men only. One of the female participants explained the meaning of each part of the chicken. According to her, the neck represents the penis of her husband; she has to respect it because it is the key element in her marriage. The back means that her husband is the head and provider for her household; therefore, he deserves proper respect. This part has to be the last to be served, to indicate that the chicken is finished. The drumstick represents the thigh (that a man caresses first when preparing to have sex with his wife); therefore, she should respect the thigh of her husband because it is a stepping-stone in the process of sexual relations. The gizzard (*inondo*) represents her husband's testicles; it means that she has to respect her husband's testicles. Failure to serve her husband all the above parts of the chicken, more especially the gizzard, is a serious offence that can even result in divorce or polygamy. By implication, it means that culturally, women and girls eat the leftovers (legs of the chicken, the head, the intestines and the wings). Significantly, men and boys do not have to be exposed to such hard teachings.

By implication, the above traditional culture inculcated the responsibility in girls and/or women primarily. However, certain expectations are oppressive because they subject girls and women to dehumanising sexual slavery in that some men use them as a licence to dominate and torture their wives and concubines. According to Wambugu (2002: 29), "male dominance becomes the chief function of culture, religion and ideology," while women and girls suffer the consequences of oppressive cultures. For example, extending the labia minora (which is a common practice not only in Zambian culture but also in many Eastern African cultures including the one for the researcher) is painful, as it is merely a form of female mutilation, because it shrinks the clitoris and lessens women's libido.

Extending the labia minora with the use of herbs is dangerous because it increases the probability of having cancerous sores that increase the chances of contracting HIV infections during coitus. Furthermore, by pulling the labia minora, herbal medicine could cause lesions, which are ultimately health hazards because sometimes the exercise is done in pairs and some individuals could be living with HIV/AIDS. Undoubtedly, there is a need to address the vulnerability of women and the girl child as well as the need for proper hermeneutics for meaningful changes to occur. I concur with Oduyoye (2002: 43) that “recognizing gender in theology will enable men to acknowledge the need to set limits to their presumed rights to exercise power over women and will help them stop their inclination to play God in the lives of women.” Indeed, there is a need for change for both men and women because this study has shown that women also contribute to the dehumanisation and oppression of their fellow women and girl children through their traditional teachings.

3.7. 3 Poor education of women and girl children

The stories of the children and women who participated in this study revealed that most women and girls in poor communities had relatively little education. The fact is that uneducated women are not likely to influence their daughters to pursue formal education. This has many negative consequences. The National Gender Policy (Republic of Zambia 2000: 19) states that lower education and the consequent dependency of women on their male partners gives them little leverage in the decision-making process, hence affecting their wellbeing. In this case study, two girls stopped school because they did not have school requirements, while the other one stopped because she failed her grade seven final examination because her guardians used to take her to cultivate fields even though the school was in session. For those girls who were at school, they faced various challenges that impeded their academic progression. For example, Idah managed to raise enough money to buy her own school requisites while she lived with her uncle who was formally employed, but who failed to support her academically. When Idah failed to pay for herself, some of her schoolteachers who believed in her potential paid for her school fees so that she could pursue her education. One wonders whether those teachers asked for

sexual favours in return because girls are often prone to manipulation by male teachers who pretend to care for them, while their aim is to abuse them sexually. Currently, Idah is working as a house cleaner in order to raise some money to continue her education. Consequently, girls like Idah need somebody to listen to them, to help them make meaningful changes in life.

In addition, the other issue was favouring boys above girls in formal education. Among the five community members who participated in this study, three women (60%) indicated that it was better to educate boys rather than wasting money on girls who disobeyed their parents and disappointed them through their unplanned pregnancies. In such cases, girls should be prepared to be mothers instead of wasting resources. Unfortunately, such thought patterns were prevalent among many uneducated people who did not value the importance in girl child's education. The question to rise was whether girls were the only ones who disobeyed parents to the extent that they deserved to be punished like that. This researcher agrees that some girls became pregnant because they misbehaved. However, one wonders of what misbehaviour was a girl guilty who became pregnant after being raped. Could stopping a girl from going to school be a solution to the problem? We need to realise that education is the key to development and girls deserve to be educated in order to develop their potential just as boys do.

3.7.4 Poor planning and implementation of government policies and church programmes

This study focusses on the role of the church in terms of responding to problems that affect the lives of girl children. The data collected from interviews, conversations with participants and the literature review indicated that some churches, FBOs and the government were involved in holistic programmes that addressed the problems faced by children by providing educational support and skills training and advocating the rights of children. Of the five church leaders that were interviewed, only two (40%) indicated that their churches were involved in practical activities that supported children. In addition, this research has discovered that the government in collaboration with FBOs has established policies that are intended to improve the well-being of children. However, many respondents argued that these policies were

poorly implemented. This is reiterated by the Zambian National Child Policy (Republic of Zambia 2006: 14-16), which highlights some hindrances such as economic problems, growing poverty, the HIV epidemic, inadequate statistics, the lack of coordination among stakeholders and the reluctance of families and the general public to acknowledge the existence of sexual abuse in the community. Importantly, this research revealed that some churches were doing nothing to help vulnerable children. In fact, one of the church leaders revealed that her church had no plans or policies that supported OVCs because most of the church members were poor.

For this reason, there is a need for all churches to understand that our role as Christians does not only entail preaching but also requires engaging in social ministry in order to promote the holistic development of OVCs, more especially girl children. It is important to empower girls through education and to realise that those who could not go to school for specific reasons can still be empowered through self-sustainable activities that could help them improve their livelihood. To this end, this researcher agrees that “creating jobs and giving support to people who want to start their own business, is a way of reducing the number of girls and young women who engage in sex work” (Fuglestad & Lewaya 2008: 25).

3.7.5 The HIV pandemic

The HIV pandemic is a serious problem in poor compounds such as Kawama and it is fuelled by child prostitution and poor living conditions. As Kilbourn (2002: 8) argues, the groups that are most susceptible to acquiring HIV/AIDS are women, girls and adolescents as a result of “sexual practices, cultural norms and sometimes unarticulated social expectations.” This is a reality. The majority of women and child participants are victims of the HIV pandemic and one can reasonably assume that a large number of children in Kawama are either infected or affected by this deadly disease.

3.8 CONCLUSION

This chapter has focussed on collecting data through conversations, observations and interviews with the chosen participants, namely girls, women, church leaders, social workers and civil servants. It has also focussed on the assessment of major trends regarding the vulnerability of the girl child such as socio-economic problems, gender stereotypes and traditional beliefs and practices, the poor education of women and girls, the poor planning and implementation of policies and the HIV pandemic. The next chapter focusses on the biblical and cultural values of hospitality and the care of extended family as well as how those values can be used to develop an adequate theological and missiological response to the plight of vulnerable girl children in the city of Ndola.

CHAPTER FOUR

A MISSIOLOGICAL/THEOLOGICAL REFLECTION ON THE CULTURAL AND BIBLICAL VALUES OF CARE AND HOSPITALITY BY THE EXTENDED FAMILY AS A RESPONSE TO THE PLIGHT OF OVCs IN THE CITY OF NDOLA

4.1 INTRODUCTION

This chapter presents a missiological and theological reflection concerning the cultural and biblical values of hospitality as this relates to the lives and experiences of the girl child. It is important to note that children are a heritage and a reward from God (Psalms 127: 3). This is a biblical principle that encourages the church and FBOs to value children and offer them genuine hospitality to the glory of God. During the interviews, many children mentioned sensitive issues that complicated their lives, while they were living with their biological or foster families where they were supposed to receive proper care. According to their stories, most of them experienced physical, domestic, emotional and sexual abuse from the very people who were supposed to care for them. A good example is Idah Kunda who related sorrowfully that she was treated like an outsider in her own family (where she faced battering and emotional abuse from her stepmother), in her auntie's family (who forced her to stop school and be a babysitter) and in her uncle's home (who refused to provide her school requirements). According to her, she was forced to pay her school fees herself through hard labour and some teachers used to pay school fees for her. She suffered considerably because of the torture she faced from her stepmother in the presence of her father. These feelings make it difficult for children like this to forgive their abusers. Situations like this call for a missiological and/or a theological reflection that would build a platform for a caring community where OVCs would realise the presence of God in their lives.

4.2 THE CULTURAL AND BIBLICAL VALUES OF HOSPITALITY AND CARE IN AN EXTENDED FAMILY

The concept of ‘hospitality’ as defined in chapter one, calls for participation in God’s mission by welcoming strangers to bring justice and healing to a world in crisis (Russell 2009: 2). Furthermore, hospitality requires us to be in “solidarity with strangers, a mutual relationship of care and trust in which we share in the struggle for empowerment, dignity, and fullness of life” (2009: 20). The strangers mentioned above do not only pertain to visitors and foreigners to our homes but also OVCs because they need our care as much as the household of God. Therefore, a clear understanding of the cultural and biblical values of hospitality would help us to respond appropriately to God’s mission with regard to suffering children.

4.2.1 The cultural meaning of hospitality and care in the extended family

Traditionally, the concept of ‘hospitality’ plays a pivotal role in African society, especially in rural areas. In fact, the African view of hospitality is built on the concept of ‘*ubuntu*’ (humanness) that resides in each human being. It means that “we are one in diversity, [and] that humanity deserves dignity and respect, and that we are all interdependent” (Gathogo 2008: 52). Gathogo continues by adding that hospitality includes the “willingness to give, to help, to love, and to carry one another’s burdens without necessarily having profit or reward as the driving force” (2007: 108). According to him, ancient African hospitality meant that an “injury to one was literally an injury to all members of the community and the joy or the fear of one was seen as everyone’s concern” (Gathogo 2007: 108). This philosophical understanding of hospitality among Bantu people is very important in African culture. Hospitality is also interpreted in Bantu languages such as Bemba to mean “generosity” (*ubuntu*). This means that a person (*umuntu*) without *ubuntu* (generosity) is not fully human. In the past, this philosophy was a pillar of African solidarity, because it helped people to value community life greatly and to care for one another. It used to bring people together as a family and helped them to remain committed to each other’s welfare.

Within the traditional understanding of hospitality, children belonged not only to the biological, but also to the extended family members. Therefore, everyone had a responsibility to care for children, including those of relatives and neighbours. This makes sense in terms of the Zambian culture as it encourages children to consider all their father's brothers as their fathers too, while their father's sisters are regarded as aunts. In the same vein, all the brothers of their mothers are called "uncles" and the sisters are called "mothers." This world view encourages parents and grandparents not to keep children apart, but to regard them as their own children, nieces, nephews and grandchildren. That is why Kunhiyop (2008: 259) contends that in African cultures, "the children of my brothers, uncles, aunts and cousins, whether born in or out of wedlock, were also my children." This culture discourages the western mentality of limiting hospitality to one's individual life or the nuclear family. African hospitality included both the nuclear as well as the extended family, including strangers. To this end, African hospitality prescribes both family and community solidarity that nurtures and looks after the children's welfare, although this value is declining in urban areas.

In the African context, sharing meals and welcoming visitors (including unexpected visitors) are important elements of hospitality. According to Choge (2006: 390), hospitality in an African culture is rooted in the mentality that "meals are not prepared for the exact number of people living in household, for there is always the possibility that someone may drop in to share the meal." This culture encourages people to welcome visitors at any time and offer them whatever is available, such as food, drink, water, and shelter. Zambian people express hospitality in many ways, also at social gatherings such as initiation ceremonies, weddings, funerals and parties. These special occasions are highly valued because they encourage both friends and enemies to share meals, joys or sorrows through traditional activities such as songs, dances, drumming, drama, conversations, stories, poems and idioms. For example, at funerals, mourners eat and express feelings of sorrow about the deceased by mourning in various ways such as singing Christian or traditional songs.

The value of hospitality in Zambia is so strong that some people confirm this in their children's names such as "Kapekape" a Bemba name that means "a cheerful giver." To underscore the significance of hospitality, there is a Kaonde saying "*jipila*

jatukile ku mwenyi," that means that a host maggot fed from his/her visitor. Normally, a host is expected to welcome and feed the visitor but here a visitor fed a host. This means that visitors are not only beneficiaries of hospitality but also blessings. This riddle is meant to teach people that they should not slight any visitor, because hosts can benefit from visitors in one way or another. Hospitality is also expressed through the Zambian motto coined by the former president Kenneth Kaunda, "One Zambia, one nation." This helps Zambian people to become united in a single nation, despite the diversity of tribes and languages.

The concept of 'ubuntu' is associated with a long life (longevity); many African people strive to offer hospitality even if they are stranded in order to live longer. In Zambian culture where hospitality still exists, people try their best to feed and care for a visitor in a special way even if it requires borrowing from the neighbours or asking for credit or making loans. The host may even go to bed hungry or sleep without a blanket as long as the guest ate and slept well. Of course, there are some exceptions, especially in towns where those who travel abroad adopt the foreign culture of individualism, but the majority of Zambians are very welcoming and hospitable because they know that hospitality brings its own blessings. Accordingly, Oduyoye (2001: 93) argues, "offering and receiving hospitality is a key indication of the African emphasis on sustaining our life-force at all costs, both as individuals and as communities."

4.2.2 The decline of African hospitality

Unlike the tradition in the past, hospitality is currently disappearing, especially in towns, for the following reasons:

Firstly, *socio-economic problems* make it difficult for the urban poor to offer hospitality in its entirety because they depend on cash that is already insufficient to meet the needs of their own family members. In fact, the economic realities force many urban residents to "downsize their families to the nuclear level" (Shorter & Onyancha 1999: 31) even if they have the desire to help or welcome other people. This is what this researcher has observed during visits and interactions with various people (including the participants) in the targeted areas.

Secondly, a *modern lifestyle* motivates urban people to adopt the culture of materialism and individualism. According to Oduyoye (2001: 91), with modernity “all has changed, other cultures, other styles of life, the technology we acquire with brutality, especially in urban areas, have undermined the good will that was the origin of hospitality.” This underlines the fact that many urban people are driven by their own business, interests and personal achievements rather than the welfare of vulnerable groups including OVCs. No wonder that some girls who were interviewed, such as Idah, blamed her aunt (who had been a nurse at the Ndola Central Hospital previously, while she worked in the UK at the time of this research) and her uncle (who worked at the Chilanga Cement Company in Ndola) and held them responsible for the delay in completing her studies. According to her, she wanted to further her education but was forced to work as a maid in order to raise her own school fees, while her aunt and uncle had good monthly salaries, but they did not want to support her.

Thirdly, the *abuse of hospitality* because of the high expectations regarding female duties is common in Kawama. For instance, the running of the household often depends on the kindness and hospitality of women and girls who sacrifice their time, energy and “master their ingenuity and creativity to assure life for others” (Oduyoye 2001: 107). In predominantly patriarchal cultures including Zambian cultures, hospitality has been reduced to female service because “women are expected to be available to all who claim their attention and their services” (Oduyoye 2001: 101), even to those who abuse them sexually. In retrospect, the overlapping of hospitality and sexuality “becomes a danger to women’s health and well-being” (2001: 101). Whenever visitors arrive, be it at church or at home, women and girls are the ones who have to run around and use their ingenuity to provide food, bedding and water, for example, at the same time, they have to do the rest of the domestic chores as well. These heavy tasks are frustrating (especially when visitors drop in often) and sometimes the guests may be neglected or women may have no wish to receive people in their homes.

On the other hand, some guests abuse the hospitality of others by becoming parasites or by exploiting the host families through repeated and unnecessary visits. From the observations of the researcher and the information she obtained from the

interviewees, some guests become parasites on the host families, in the sense that they like to stay longer, to enjoy good meals, to relax and watch television (if it is there) while the hosts are doing all the work alone. Consequently, this kind of laziness and exploitation discourages hospitable individuals. As a result, genuine strangers or guests are neglected because of people who abuse their hospitality. African hospitality does not create a dependency syndrome and laziness. Instead, it creates a community that shares responsibilities and burdens. This is expressed in Swahili as follows: "*Mgeni siku ya kwanza, siku ya pili mpatici jembe.*" This literally means that when visitors come, let them rest for the first day but the second day you must give them a hoe to help the hosts to cultivate the land (Choge 2006: 390).

Fourthly, *social exclusion* is a hindrance to hospitality. In many cases, hospitality seems to be offered on tribal lines, church affiliation, gender, social classes and friendship. The researcher witnessed a serious case of social exclusion (during her fieldwork) when she was invited to attend a one-week conference of church leaders that was organised by one of the theological colleges, which belongs to a particular denomination that does not allow women and girls to speak in church. Even though both male and female church leaders were invited, only males took part in all conference activities, except the cooking and cleaning that were reserved for women and girls. According to that church tradition, it was taboo for women to speak in the presence of men. Even when there were discussions about gender issues, only the researcher was asking questions and contributing to the discussion, without realising that she was violating the church tradition. As a result, she faced strong opposition from some of the male participants as well as, significantly, her fellow women during the break times. This was indicative that cultural norms are so strong that even women have accepted the culture that suppresses them which causes them to resist change to the *status quo*.

The researcher identified certain important factors that contribute to social exclusion as she interacted with one of the male lecturers of the above college that organised the conference and who taught Greek and systematic theology. When asked to explain the reason for excluding women and girls from all the conference activities, the lecturer indicated that it was biblically unacceptable because men were created first. Therefore, it is biblically incorrect for women and girls to speak in the

presence of men or to seek leadership positions in the church. He justified his viewpoint by using the Pauline teaching to the Corinthian Church that women should cover their heads and learn in silence (Cor.11: 5-15). When asked why the college where he was teaching trained women and girls, while they were not designed to be leaders, he explained that female students were only equipped for women and children's ministry. In contrast, only male students were biblically qualified to be pastors, leaders and preachers. When asked whether Deborah was not a leader according to Judges chapter four, his defence was that even though Deborah was a leader, her case did not apply to our context since she was recorded in historical books. The researcher asked him whether he agreed that the Bible interpreted itself (hermeneutics) and he agreed. Then she asked him why he adhered to Paul's teachings on Corinthian women's silence and total submission when we live in a different context and time. She also asked him about the women who were involved in the ministry, such as Phoebe and Priscilla. He responded that the main focus when recording women in the Bible was on their submissive roles and not on what they did.

The above appeared incongruous to the researcher because that man was a highly educated lecturer, who was training men and women in a theological college. Instead of using hermeneutics to contextualise the scriptures and defend the rights of women and girl children, he strengthened gender stereotypes through his thinking, teachings and practice. Instead of challenging men who used the scriptures to defend their cultural ideologies wrongly, he supported them by only looking for scriptures that justified his traditional way of thinking. If intellectuals and theological schools continue to interpret the Bible through their traditional lens and defend gender stereotypes from the pulpit to the classrooms, then what can we expect from their graduates or untrained pastors? Social exclusion is a serious problem not only in secular society but also in Christian institutions where the worship usually reflects the community's culturally assigned roles of gender, race and class (Russell 2009: 107). There are even more examples of patriarchal thinking and practices of church leaders/members. This social exclusion distorts the actual essence of hospitality, which is a call to God's mission and is a characteristic of the household of God's people. The fact is that any exclusion "on the basis of colour, ethnicity, language and social rank has been the subject of justice-oriented theological reflection"

(Oduyoye 2001: 100). Russell (2009: 9) declares that, in God's sight, no one is a misfit and it is our call to join God in practising hospitality that is extended to all persons.

4.2.3 The biblical meaning of hospitality

4.2.3.1 *Hospitality in the Old Testament*

The concept of 'hospitality' is one of the biblical principles that encourage people to welcome visitors and strangers and care for one another, especially the marginalised and alienated such as the poor, women, strangers, widows, orphans and vulnerable children. Hospitality is a significant practice in both the Old and New Testaments. In the Old Testament, hospitality was compulsory in the lives of Israelites because it was "an expression of practical religious commitment that the Lord approved" (Field 1995: 459). As people who had received divine hospitality, they were required to host the downtrodden and care for them (Lev. 19: 33-34). This hospitality was not limited to the simple generosity of offering food, water or shelter but it included human rights because strangers were to be treated fairly and receive equal shares and justice (Lev.19: 34-36). These are the guidelines of the hospitality that urban people today ought to offer to OVCs, more especially girl children who are often treated like strangers in their own families. The following are some of the biblical values of hospitality found in the Old Testament that are advantageous when seeking the welfare of OVCs.

(1) *Stewardship*

Stewardship starts with creation, as God gave the responsibility to the first couple in the Garden of Eden to care for the land (Gen 2: 15) and the rest of the creation (Gen 1: 19-20). Ajulu (2001: 43) argues that in "this stewardship role humanity is given dominion over God's creation, not to dominate and exploit, but to respect creation, to care for it, to preserve it, and to use it wisely to sustain and nurture life." Land was significant in terms of the life and faith of ancient Israel because it was their gift and inheritance from God. As the sole owner of land, God gave them laws and instructions on how to live on it so that they could use it for the benefit of all Israelites, live an equitable life and glorify Him (Deut 17: 14-20). Therefore, land

played a significant role because theologically, it was a sign of the relationship between God and His chosen people and socially, it symbolised “the ideal of equality between each man and his neighbour” (Davis 1989: 364). Land was also divided between kin groups for economic reasons so that it could “protect and preserve the viability of its own extended families” (Wright 1990: 52). This was a sign that God was the initiator of hospitality and He was concerned with the welfare of the family members, not just in the nuclear family but also with the extended families as well as future generations.

Indeed, God demonstrated hospitality through the fair treatment of all people regardless of their status, gender, races and ages. For instance, he laid down laws that protected the rights of the Levites, orphans, widows, children, slaves and aliens (immigrants when the Israelites settled in the Promised Land) who did not possess any land or any other property. For example, the Levites who served in the Temple had to live on the tithes (Deut.14: 27-29). He also decreed the Jubilee laws (Lev. 25: 8-53), gleaning laws (Lev.19: 9-10), sabbatical years (Lev. 25: 2-7), cancellation of debt laws (Deut.15: 1-11; Deut. 24: 12-15) and liberation laws (Deut 15: 12-18) in order to protect the rights of poor and vulnerable groups. These laws show that God demonstrated the kind of hospitality that we ought to offer to poor and marginalised people including OVCs and “affirms the redistributive nature of God’s commitment to the poor, seeking to ensure just and equitable access to land and resources” (Philpott & Butler 2004: 2). They also warned the rich oppressors to change their attitudes and care for the needy; otherwise, they would be punished severely. No wonder that Ajulu (2001:52) argues that:

...those who possess resources must regard them as entrusted to them by the real owner, God, who will require an account of them. God intends such resources to be used and shared for the good of all, therefore access to and uses of those resources are meant to be made available to all.

Therefore, God has provided a role model regarding the stewardship and genuine hospitality to which His people were to ascribe as agents of his mission.

Indeed, Israelites had a family solidarity that helped them to care for and protect one another from alienation. De Vaux (1965: 21) explains that if one of them was

enslaved because of debt, one of his relatives could play the role of redeemer “*goel*” by buying the property of the debtor in order to protect the family property from being alienated. West (1999: 16) adds that, “extended families worked together for labour intensive tasks and the community owned all of its produce.” This support by family members was a sign of being good stewards for God and was an essential ingredient of hospitality. Therefore, the biblical concept of stewardship is very important in restoring the dignity of OVCs in Kawama, specifically girl children who face severe problems that are beyond their understanding. According to the stories of the girls interviewed, they were all abused in the form of heavy domestic chores, battering, rape and neglect. This was a sign that there was a lack of stewardship in their families/ community. Furthermore, problems like these are common to many children in urban areas.

(2) Prophetic voice

In order to understand the relationship between prophecy and hospitality, it is important to define the term ‘prophet’ first. According Toon (1987: 823), the term “prophet” comes from two Hebrew words, ‘*roeh*’ and ‘*hozeh*’ that refer to the person who was “given insight into the mind of God, and who declares what he has ‘seen’ as a message to people.” This is to say that this person is the one “whom God clothes with his authority and his power to communicate his will to people and to teach them (Jer.1: 9-10)” (Adeyemo 2006: 1434). These prophets acted as spokespersons of God or mediators between God and his people (Toon 1987: 824-827). If we look at prophets such as Elijah, Hosea, Amos, Micah and Ezekiel, God gave them specific messages involving either blessings or doom to be delivered to the Israelites, according to whether they had obeyed or disobeyed His command.

For instance, when the Israelites were entering the Promised Land, God gave them specific instructions on how to live, for instance, by taking care of one another and not to take advantage of the poor whether they were fellow citizen or foreigners (Deut.24: 14-15) and to obey the admonishment that there had to be no poor among them (Deut. 15: 4-5). These laws all pertained to the hospitality that was to be extended to all people, not only to their fellow citizens but also the aliens/strangers that were living in that land. This law was similar to the law contained in the Zambian constitution that “every person is equal before the law and has the right to

equal protection and benefit of the law" (Republic of Zambia 2005: 64). In addition, the purpose of the above laws was that the Israelites had to establish an inclusive community where one was commanded to welcome others into that community and serve them through it (Buschart 2006: 263). However, the Israelites did not follow God's instructions. Instead, the elite, including corrupt leaders, kept on abusing the power and wealth that they had acquired through the oppression and exploitation of the poor (Micah 2: 2). As a result, God used the prophets of doom such as Micah and Amos to pronounce their judgment because of their failure to care for one another (Micah 2: 3) and for exploiting the poor (Amos 4: 1-3) because He was concerned with the welfare of marginalised people.

The problems faced by the Israelites, such as corruption, exploitation and oppression of the poor, misuse of power and wealth are still prevalent in Zambia today. For instance, the social workers who were interviewed mentioned that some staff members misused the funds intended to support OVCs, while some corrupt health workers had stolen medicines from the hospitals where they worked and either sold them or opened their own private clinics. Undoubtedly, these problems contribute to the suffering of children who live in poor households. In addition, the story of some of the girls interviewed, such as Hana Manda, show that she was exploited in the form of hard labour, such as working in the fields, doing domestic chores and working as a maid in order to augment the income of her aunt's family while the other children were studying. These problems require a prophetic voice to bring about social transformation as both "the oppressed and oppressors alike are invited to become partners in making all creation new" (Russell 1981: 127). This means that as God used the prophets of doom in the Old Testament to warn the rich oppressors and speak on behalf of poor and oppressed people, the church as a missionary community Bosch (1991: 166) ought to address the problems that lead OVCs into destitution. Indeed, this is a call to establish hospitable communities where the welfare and justice for all people are propagated, as God instructed the Israelites (Micah 6: 8).

(3) Respect for human dignity

Respect for human identity and dignity was required of all Israelites, although they did not follow God's instructions. For instance, the Mosaic Law required that strangers and aliens had to be loved and respected as fellow citizens (Lev.19: 33-34). This command meant that they had to establish an inclusive and caring community in which everyone mattered. This was a call to be God's agent in his mission. Unfortunately, the Israelites disobeyed God by excluding some people from important matters on the basis of status, social class, gender, race and age. As Boecker (1980: 32) explains, all the free citizens were allowed to participate in legal matters in the assembly, however, women, children, aliens and slaves were excluded. This implies that there was a hierarchy and that marginalised people such as women, children, the poor and aliens had no value in society.

The same problems apply to the Zambian context where a child such as Idah could not have her need for school requisites met and according to her, was considered an outsider in the house of her real father, her aunt and her uncle just because her mother was no longer part of that family. This is a breach of hospitality and we are called to address such issues if we are to establish an inclusive household of God. Nyerere (1973: 220) challenges us by asserting that "everything which prevents a man [humanity] from living in dignity and decency must therefore be under attack from the church and its workers." Importantly, we have to value all people because we are all important in God's sight and we all have God-given gifts and talents that can be useful in establishing healthy and hospitable communities.

(4) Justice

The biblical understanding of justice is rooted in the fact that God loves justice because he is concerned with the poor and marginalised who are victims of social injustice. God's concern for social injustice is seen in the way He commanded that the king of Israel should not acquire great numbers of horses for himself, marry many wives or accumulate large amounts of silver and gold (Deut. 17: 16-17). This was a warning because God knew that some leaders would use their power to accumulate wealth and forget about the needs of people whom they were serving. According to Bosch (1991: 401), social justice was at the very heart of the prophetic tradition in Old Testament. God judged the corrupt leaders for their wickedness in

tolerating and perpetuating social injustice (Micah 2: 1-5). Instead, He defended the rights of vulnerable groups such as the poor, widows, aliens and children (Ps.146: 7-9) because He loves justice.

Social injustice was not only a problem in the society of ancient Israel, it is still real in Zambian society where the majority of population is living in extreme poverty while the elite controls an excess of wealth as explained in chapter two. Another form of injustice is seen in the prescribed gender roles and cultural practices that are extremely demanding or oppressive of women and girls, as explained in chapter three. In section 3.3.3, one of the female respondents expressed her support for the higher premium placed on boys' education rather than educating girls. This is not fair because it is punishing girls for falling pregnant (but the men who impregnate them are regarded as innocent) while simultaneously expecting that to happen. The God who exhorted His followers in the Old Testament to seek justice and defend the oppressed, the fatherless and widows (Isa. 1: 17) remains the same and this message is still applicable in our present context. This is an expression of genuine hospitality; otherwise, our ministry would be irrelevant in society if we failed to recognise that the struggle for justice is an expression of faith and if we keep on preaching love, while maintaining the social *status quo* that perpetuates oppression and social injustice (Russell 1993: 123). It is for this reason that Wolterstorff (1995: 18) contends that "to become just, a society must bring into community all its weak and defenseless ones, its marginal ones, giving them a voice and a fair share in the good of the community."

4.2.3.2. Hospitality in the New Testament

This section focusses on the biblical values of hospitality in Jesus' theology and mission through his special welcome and care for vulnerable groups like the lepers, the blind, the lame, women and children. The following are important values that could serve as a guideline in our call to offer genuine hospitality to OVCs, with particular reference to the girl child.

(1) Love and compassion as symbols of hospitality

In Luke 9: 46-48 and Luke 18: 15-17, Jesus serves as a role model of love and compassion by touching, blessing and welcoming the little children, while his disciples shunned them as they were busily scuffling for positions. This gesture gives us a clear picture of the kind of love and compassion that Jesus wants the household of God to show towards children. According to Smith (1995: 225), “the dignity and protection which Christ accorded to children must be mirrored in the church” and this is what gives meaning to hospitality in our ministry. Children as the most weak and disadvantaged members of society need our sincere love and care because “love gives a child a sense of belonging, which builds a sense of self worth and personality” (Gacece 2006: 1240).

In addition, in the parable of the great banquet (Luke 14: 15-24), Jesus describes a welcoming spirit around the table, which is a “reversal of our expectations about who is invited to God’s eschatological banquet” (Russell 1993: 150). According to this scripture, Jesus associated the kingdom of God with the banquet where people share meals in a spirit of love which is a symbol of the hospitality that brings joy to the guests. This is a critical aspect of ministry because it seems counterintuitive to the common impulse to invite friends and family instead of strangers. Moreover, in the Zambian context, most invitations to wedding ceremonies and kitchen parties state “strictly no children.” Only invited guests (those who have invitation cards and gifts) are allowed to enter. In fact, those who have the means, hire guards and ushers to chase away all the uninvited people including beggars so that they do not disturb those who are celebrating. However, the round table ministry of Jesus was not limited to the elite, relatives and close friends but it was also open to those who had been excluded from the social, economic and political advantages, like the poor, crippled, lame and blind (v.21). In fact, true hospitality involves welcoming strangers into our homes, churches, institutions and communities. It is for this reason that Russell (1993: 153) argues that “divine hospitality is a more helpful starting point in developing a theological pattern of diversity and welcome for all people” rather than being biased on the basis of social status. Therefore, God’s hospitality does not leave room for favouritism but encourages us to express love and compassion to the marginalised, including the forgotten children such as Idah

Kunda whose story shows that she did not receive any love and compassion from her biological and extended families.

(2) Reconciliation and forgiveness as tools of hospitality

According to Sinton (1995: 724-725), reconciliation refers to the “renewing of warmth and trust after a period of hostility and conflict.” Significantly, this definition implies that Christian hospitality in its essence is a tool for reconciliation because it brings the spirit of welcoming and mutual acceptance to the offender and the offended. Furthermore, this notion of hospitality entails a theological message, because it portrays the character of God who is a role model with regards to peacemaking. In short, it portrays a divine reconciliation, which is part of our missiological mandate. In the parable of the great banquet, Jesus used the act of sharing meals with strangers and marginalised people as a “primary teaching methodology for instructing about the centrality of reconciliation to the kingdom of God” (Shaw 2011: 10).

In addition, Jesus demonstrated the act of reconciliation in his declaration as the anointed one whose mission was to liberate the poor and oppressed as well as to set the captive free (Luke 4: 18-19). According to Rivera-Pagan (1999: 37), Jesus proclaimed the eschatological *Kairos* of God’s grace in this scripture through which he initiated the concepts of the ‘sabbatical year,’ the ‘jubilee’ and the ‘eschatological day of Yahweh’ that are all linked to the liberation of captives and the proclamation of good news to the poor. Therefore, He has set an example of reconciliation and the church ought to learn from Him. The power of reconciliation is also seen in the redeeming work of Jesus Christ (Col. 1: 20-22) that reminds all believers to “work towards breaking down the barriers of prejudices and privilege centered on class, gender, race and religious practices” (Sinton 1995: 726). In short, God is calling the church to be agents of liberation and reconciliation in order to bring healing to suffering children.

Genuine reconciliation involves forgiveness which Augsburger (1995: 389) defines as “mutual recognition that repentance of either or both parties is genuine and that right relationships have been restored or achieved.” The majority of girls and women who participated in this study have been abused and they find it difficult to forgive

their abusers. For example, Shalon lived a tormented life in her male guardian's home. According to her, this man kept on raping her and he insulted her bitterly whenever she resisted such sexual abuse. Another example is Idah Kunda who considered her family life to be hell because of the unjust treatment and insults she received from her stepmother in the presence of her biological father who did nothing to defend her. The comparison expressed by Idah where she likened her family life to hell is a sign of the hostility between Idah and her family members. Situations like these require a ministry of forgiveness and reconciliation in order to allow both the oppressed and oppressors to realise that "enemy-love is the nature of God and of God's children, and thus motivates a willingness to forgive and to work at the forgiveness process until authentic reconciliation is possible" (Augsburger 1995: 389). Importantly, Shaw (2011: 23) is reminding us that only by promoting a context of hospitality, we can provide a genuine social transformation that reflects the very character of God and which empowers the forgotten people to be ministers of reconciliation. Indeed, this ministry is very important as it helps to establish a new household of freedom, in which both "the oppressed and oppressors alike are invited to become partners in making all creation new" (Russell 1981: 127).

(3) The concept of 'peace' as an element of hospitality

The concept of 'peace' is very important in the Zambian context and people use it daily as an expression of hospitality. For example, there is a Bemba greeting "*umutende mukwai*", meaning to "enjoy peace." This implies that the person who is doing the greeting is expressing the wish that people may have food and other basic necessities as well as live in peace with their family members, neighbours and all that is surrounding them. Peace is also expressed in the Bemba proverb "*Mwapoleni mwapoleni akulile umush*," meaning that the person who makes a habit of greeting people (by wishing them peace) builds relationships in the community.

The concept of 'peace' comes from a Greek word "*sâlôm*" or "*shalom*," which means "personal, familiar and social wholeness, well-being and prosperity" (Kretzschmar & Van Schalkwyk 2003: 105). It also implies "all aspects of the restored and cured human condition: justice, truth, fellowship, communication and so forth" (Kretzschmar & Van Schalkwyk 2003: 105). According to Douglas and Tenney (1987: 761), peace "results from God's forgiveness (Phil 4: 7) and is the

ideal relation with one's brother (2 Cor. 13: 11)". It is also a fruit of the Holy Spirit (Gal.5: 22) and a prime gift that Jesus gave to his disciples to empower them in the ministry he has commanded them to do (John 20: 22). These definitions of peace include all that a person needs to be whole and to be in the right relationship with God, others and God's creation (Brown 1995: 655). This has a theological implication for hospitality as it encourages people to live in peace with God, with one another and with the rest of creation.

In the parable of the great banquet, Jesus demonstrates the special welcome prepared for and identification with the marginalised such as the lame, blind, and crippled who have been rejected by society. He did that because he was concerned about their welfare and their integration into the society. Surely, this hospitality must have brought remarkable joy and peace to the lives of these marginalised people. This is the kind of hospitality and peace that oppressed and dehumanised girls like Shalon, who revealed that she was abused and told, "you have to do all whatever I command you to do because I am feeding you and you are living in my house..." just because she resisted the sexual abuse to which she was subjected. Such experiences were recounted by all the abused and oppressed OVCs and women during the interviews, such as Judith Gumbo who explained that she was divorced by her husband and rejected by his relatives (including the ones she was supporting), just because of her HIV status. They need to be helped to forgive their offenders, experience peace and then become activists of peacemaking because "peace building has both preventive and curative approaches to conflict, and children, as the decision-makers of the future, must be part of both" (Gow 2002: 3). The Bemba saying "*mwikala patalala mwine apatalalika*," expresses the view that if one wants to have peace with people, he/she must be a peacemaker.

Even though abused girls like the interviewed OVCs face problems that may be devastating, they have to learn to forgive but of course, they need to undergo a process of counselling and reconciliation in order to experience healing. This is what can help them to become agents of peacemaking. As Gow (2002: 2) argues, children are "potentially among the most powerful of peace builders and we should listen to them, learn from them and support them in their endeavours." Hospitality requires us to be "a caring and sharing community of God's peace" and we have to realise that

“peacemaking is intimately related to setting at liberty those who are oppressed” (Brown 1995: 655). This peacemaking does not pertain to the healing of human beings only, but also to the rest of creation. This is discussed in detail in chapter seven.

4.3 CONCLUSION

It is important to note that both the biblical and cultural values of hospitality and care in the extended family are synonymous with God’s mission of working for the welfare and protection of the marginalised and oppressed, including vulnerable girl children. We are all called to adopt these biblical and cultural values to care for suffering children for the glory of God. This study has explained that in terms of African tradition, hospitality has important cultural values that bind people together in the community and promote family solidarity. We have also seen that African hospitality that used to be prevalent in the past is declining in city life, because of many factors including socio-economic problems, modernisation, social exclusion and an abuse of hospitality. This study identifies the important values of hospitality both in the Old and New Testaments that are relevant when discussing the care of OVCs, especially girl children, in a holistic manner. Such values are stewardship, the prophetic voice, respect for human dignity, justice, love and compassion, reconciliation and forgiveness, as well as peace or *Shalom*. The next chapter focusses on the outcomes of the Bible studies with women, youth, children and church leaders as well as the results of those Bible studies.

CHAPTER FIVE

BIBLE STUDY WITH RESEARCH PARTICIPANTS

5.1 INTRODUCTION

The previous chapter dealt with the biblical and cultural values of hospitality that would be helpful to care for OVCs, specifically girl children. This chapter is a search for a source of a missiology of hospitality from amongst women, children and church leaders, so that such faith communities may be enabled to practise hospitality towards OVCs, more specifically girl children. This was done through conducting Bible study sessions with women, the youth composed of older and younger children and church leaders. This chapter presents the results of the Bible study sessions with these different groups of people.

5.2 BIBLE STUDY WITH DIFFERENT GROUPS OF PARTICIPANTS

5.2.1 Bible study with women

The Bible study session with the women took place on 27 January 2011 and the participants were twelve women from different denominations, including those whose life stories were presented in chapter three. We focussed on the healing of the dead girl and a sick woman (Mark 5: 21-43). This Bible study was in the form of open discussion and it was conducted in Bemba (the local language) because the majority of the participants were not able to express their ideas in English and some of them did not know how to read and write.

5.2.1.1 Questions guiding the Bible study

The following are the main questions that guided our discussion:

(1) What were the characteristics of the two women and men in this passage and what are the similarities or differences to women and men in our communities?

In response to this question, the participants identified the following similarities and differences: Firstly, it was agreed that the two patients (the sick woman and Jairus's daughter) mentioned in this scripture were in a dehumanising state because they had a low status in that society. According to the participants, a bleeding woman trembled and started confessing (v.30-33) after being healed just because Jesus asked: "who touched me?" instead of rejoicing that she had been healed. To them, this was a sign that she realised that she was in the wrong place according to her culture and that she had committed a serious offence by appearing in public while she was bleeding and, to make matters worse, by touching a man. One of the participants explained that even today, women who have "*ifunde*" (those who display good behaviour as a result of the traditional teachings they have been taught) do not just come into men's gatherings, they have to be with their fellow women and control children while men are discussing important matters. She added that in the Zambian context women and girls who are menstruating and those who have just delivered are not supposed to prepare meals for people, especially men, or to put salt in food, because they are considered dirty or traditionally unclean. In the same way, the group expressed the view that the case of the dying little girl would not be a big concern in a patriarchal context. According to them, almost everyone regarded male children as precious and pillars of households as it is in Zambia today and in the time in which Jesus lived people similarly valued male children more than girl children.

Secondly, it was agreed that the men mentioned in this scripture (Jesus and Jairus) were different from the men in both Jesus's time and our contemporary society because they cared for marginalised patients. According to the group, it is rare that men take their children to hospital or for their vaccinations; the care of patients and children is considered a female duty. One of the group argued that Jesus was different from other men of that time and today because he personally touched a bleeding woman and the dead body of a little girl as if he had no bodyguards (his disciples) to do it on his behalf. She explained that if Jesus were like the pastors and bishops of today, he could have told some of his disciples to touch those dirty females, but he himself did that job with humility. Another participant commented

that Jesus was not concerned with his honour and reputation but that he was concerned with the plight of the sick woman just as doctors are when they receive critically ill patients. According to her, they have to stop whatever they are doing and attend to emergencies in order to save the lives of people. She added that, unfortunately, it was rare to find conscientious doctors like those because, she claimed, many doctors rather paid attention to those who bribe them while the patients who do not have money, die unnecessarily.

Thirdly, it was agreed that the issues of consulting the wrong physicians was not only a problem of the sick woman in this scripture. According to one of the participants, many people in Zambia consult different traditional healers and witchdoctors (*inganga*) who cheat them in order to get their money or property. She added that many people spend a lot of money on false prophets who use “prosperity gospels” and the so-called “anointing oil and prayers” to steal the money of their clients on the pretext of performing miracles.

(2) Compare the hospitality of Jesus with what we practise in our homes, churches and society

In response to this question, the participants explained that Jesus had true love and compassion for the sick woman and dead girl because he touched them and healed them despite their status as “unclean women”. According to the group, the fact that Jesus called these females “daughters” (v.34) and “little girl” (v.41), was a sign that he identified with them and considered them as members of his household. One of the group argued that this character trait of Jesus is not seen in the men of today who regard women and girls as outsiders in their own families. According to her, the men of today are arrogant because they want to be treated as babies, especially when they are sick and expect special care from their wives and daughters but when others are ill, they do not reciprocate because of the belief that caring for patients is a female duty. Another participant explained that Jesus did not favour the honourable Jairus as a ruler and his fellow man who approached him first but he regarded the emergency case of the frustrated and helpless woman as his priority. According to her, people welcome those who are rich and forget about the vulnerable groups like the poor, HIV patients and street kids.

(3) What is your response to this Bible study in the light of the problems that OVCs face in your community?

One of the participants confessed that this Bible study had helped her to realise her weakness with regard to not offering hospitality to all people as Jesus did. According to her, she continually met street children who were begging but she ignored them because of how they looked. She added that she did not like to share or chat with those who had wronged her such as gossips and her enemies. Four other women confessed that they found it challenging to be hospitable to all people, regardless of their status or relationship, but the majority of participants found it difficult to know who the genuinely needy were that they should help or receive in their homes because of people who had abused their hospitality before. Others expressed the view that they really wanted to help the needy, including OVCs, but that their own poverty was a hindrance.

An older woman stated that it was difficult to recognise the genuinely indigent and needy but that we had to learn from Jesus, who welcomed and helped a bleeding woman and a dead girl whom others would not even wish to approach. Finally, two of the participants made a strong comment to the group to the effect that they, the women of this community, always made excuses like poverty for not offering hospitality. To them, hospitality did not mean offering money or valuable things, but visiting patients in hospital and offering them the little food they had because many patients do not have relatives or friends to visit. One of these two participants added that what seemed insignificant to them could be a great feast to the hungry patients and that their presence there could make a great change to their lives. This challenged all the participants and many of them committed themselves to use their energy and the little they have to engage in hospital ministry.

5.2.1.2 Application

It is true that the marginalisation of the two females in this scripture echoes the experiences of women in this contemporary society, as some women participants explained. This presents a theological problem because such marginalisation of women and girls is found not only in secular society but also in Christian institutions that are supposed to be role models of inclusive households of God. The ministry of

Jesus was inclusive, recognising that everyone was created in the image of God. No wonder that Russell (1993: 113) argues that “God reaches out to include all those whom society and religious leaders have declared outsiders and invites them to gather together”. She continues by explaining that “the household of God is open to all persons, especially those who have been excluded and marginalized” (Russell 1993: 166). Two participants indicated that it was important to value all people, regardless of status, race, gender, and positions because we were all children of God. A further four women added that we needed to break the barriers of traditional beliefs and practices that put down women and girls. According to them, Jesus displayed no favouritism because He took time to talk and heal the sick woman despite the fact that He was on His way to Jairus’s daughter who was gravely ill. In fact, she died before He arrived, yet the woman later realised that Jesus knew that he would help both patients.

Gundry (1994: 139) argues that Jesus’ statement to the mourners that the girl was not dead but sleeping “anticipates his bringing her back to life shortly, so that the death will turn out to have been a kind of nap.” He explains that this statement obviously appeared foolish to the mourners who did not understand his mission but later on it became a reality when the girl rose from the dead (Mark 5: 42). He postulates that Jesus broke the barriers of culture and gender in order to respond to the needs of this little girl who had no social value. According to him, hospitality requires us to respect and care for one another regardless of gender, status, creeds, ages and races, as we honour Jesus whose mission was to care for the needy. We need one another, as is expressed in the Kaonde saying “*Mukamfumu wa kajijilwe kikeleko*”, meaning that “a queen lacked some cooking utensils.” This means that no matter how rich one is, one cannot own everything; one may need help from people who look insignificant to one.

Another critical issue was how the sick woman had spent all her resources on different doctors who were powerless to heal her. Most of the participants explained that consulting traditional healers and diviners was a reality in the community of Kawama where one finds many advertisements everywhere for traditional healers, promising that they have remedies for broken marriages, all types of diseases

including HIV/AIDS, fertility problems and so forth. However, the courage of a sick woman to approach Jesus with the hope of healing and Jairus who rushed to Jesus when his daughter was seriously ill, is a good lesson to all of us. There are many quack doctors and faith healers who claim to be messengers of God/ and Christ even in our modern context but we have to learn from the sick woman and Jairus to have strong faith in Jesus Christ our Lord and Saviour.

5.2.1.3. Results of the Bible study with women

The Bible study with the women was fruitful in the sense that it encouraged the women participants to open their hearts and homes to the needy, despite their own socio-economic problems. The elders among the group reminded the rest that to help the needy did not require a lot of money or property but merely love and compassion. According to them, even just visiting patients, praying for them, sharing with them the little you have, could have a great impact on their lives and that God would bless anyone who did that. The participants (including the researcher) were challenged to start visiting patients at the Ndola Central Hospital (for adult patients) and the Arthur Division Hospital (for children) in order to pray for them, comfort those who are helpless or dying and offer them the little food or drink we have. The researcher encouraged them with the comment of Sanders (1997: 30) that “whenever we feed the hungry, take in the homeless, visit the hospitals and nursing homes and prisons, we show God’s promise to be true.” Accordingly, the group felt the need to help hungry patients in hospitals as well as other people in need as much as they could.

In addition, the women were challenged to change their attitudes towards close friends and relatives and the indigent and needy such as street kids and beggars, based on appearance. In addition, they all felt the need to support the needy including street children but the majority complained was that they were vulnerable themselves; therefore, it became difficult if not impossible to help OVCs while they were failing to feed and educate their own children. The majority of them were unemployed as some of them had low levels of education, while others were illiterate. They suggested that if they were empowered by income-generating activities, it could help them not only to improve their lives, but also to be able to

support OVCs, be it in their own homes or in their neighbourhood. They mentioned the problems which prevented them from offering hospitality to those who needed it badly. Such problems were hunger, HIV-related problems, a lack of clean water and poor sanitation, poor housing, a lack of school requirements for their children, the burden of caring for AIDS orphans (some of them were keeping the children of their deceased children and relatives who died of HIV/AIDS) while they were failing to feed their own children as well as a lack of empowerment to engage in income-generating activities. According to them, these problems caused them to focus on their frustrations. Furthermore, they found they were always busy with so many things that prevented them from attending to the problem of vulnerable children other than those they were keeping.

In line with the foregoing, the group did a short survey and found that each member of that Bible study was caring for at least one OVC, some up to four OVCs. Some of them were divorcees, widowed, grandmothers and poor married women who had their own children and/ or children from their deceased children/relatives whom they were struggling to feed and educate. Therefore, all those children were in the category of OVCs. This is a big challenge for many people in Africa, specifically in Zambia where “the vast majority of children orphaned or otherwise made vulnerable by AIDS are living within families” (Foster, Levine & Williamson 2005: 3). The fact is that many people who are able to take care of OVCs are not willing; instead, these children live with their grandparents, mothers or relatives who have no or very little money as some of the participants confirmed during this Bible study. That is why some of the children choose to live on the streets when their guardians fail to provide in their basic needs.

Those women indicated that they really needed spiritual and material support in order to cope with the stress of raising their children plus the orphans they were housing. The researcher advised them to start a support group in which they could be praying for one another, share the word of God and engage in income-generating activities in order to improve the standard of living in their families, including the OVCs they were supporting. One of the group suggested that before they thought of supporting OVCs elsewhere, they had to start with the ones in their homes, then when it was possible, they could plan to support other vulnerable children in other

homes or street children in future. This idea was welcomed by the majority of participants. Because it was impossible to implement everything that had been suggested due to their limited resources, the group came up with the idea of growing some vegetables for both their own consumption and to sell in order to improve the monetary situation of their households. The researcher joined them in planting pumpkins that yielded a good harvest of pumpkin leaves. Since it was in the dry season, the group did not expect any good production of pumpkins but just wanted pumpkin leaves. The group also profited from a portion of land at a church plot in Chifubu (close to Kawama) where they could grow some crops of maize, beans and groundnuts.



Figure 5.1: Women having lunch after working in the garden in Chifubu

Figure 5.1 shows a photograph of women having lunch after working in the garden on the church plot in Chifubu. They also had plans for other activities that would help the group to improve the lives not only of their households, but also to support OVCs.

5.2.2 Bible study with the youth

The Bible study with the youth was done on 4 August 2010 and focussed on the parable of the great banquet (Luke 14: 15-24). The participants were fifteen young people (both boys and girls) from different denominations, aged 9 to 18 years. It was

in the form of a structured discussion in the sense that the researcher used structured questions to lead the discussion because the majority of them were pupils who read the Bible and who conducted some of the religious activities at their schools and denominations such as Scripture Union, Bible studies and praise teams. Four of them did not attend school and were not able to express themselves adequately in English. It required that the Bible study be conducted in both English and Bemba so that everyone could have a chance to express his/her views. The facilitator asked one of the participants to open the Bible study with prayer while another one started a worship song in order to motivate the group to become lively. After singing and praying, she welcomed all the participants and encouraged them to express their views and feelings freely.

5.2.2.1 Questions guiding the Bible study

The following were some of the questions and answers that emanated from the Bible study:

(1) Who wrote this scripture?

One of the participants stated that it was Paul but another one corrected him by saying that the author was Luke.

(2) Who was the audience of the author?

Some responded that the audience was the disciples of Jesus; others mentioned the Jews and people who were at the same table with Jesus. However, the researcher explained that according to Keener (1993: 185), the audiences were gentiles of the Greek-speaking upper class and people from all over the world.

(3) What are the main characters in this scripture?

The facilitator encouraged them to re-read the text and find the answers. The group responded one by one that the main characters were a leader of the Pharisees (the host), Jesus, the guests (Pharisees, disciples and other invited people), a man who prepared a great banquet, the first invited guests, servants, and the second group of invited guests (the poor, crippled, the lame, blind and people from the street).

(4) What was the context?

The group did not have the proper answer to this question but one of the boys said that obviously, it was the time of harvest and people were enjoying weddings, kitchen parties and inviting one another to the braai. His statement caused the entire group to laugh and gave rise to different comments and jokes. Then the facilitator explained that it was in the context of Jesus' rejection by Jewish religious leaders. They were still expecting the Messiah to come and establish a new kingdom on earth that would liberate them from their oppressors.

(5) What kind of banquet did Jesus mean in this parable?

The group had different views. The majority understood it as a physical party at which the first invited guests refused to attend because they were rich and too busy while the hungry poor, lame, crippled and street people came quickly to enjoy nice food. Later on one of the girls explained that Jesus meant the heavenly banquet that will take place in the kingdom of God where only those who receive Jesus as their personal Saviour and Messiah will be invited to celebrate while those who rejected the gospel will not be allowed to enter.

(6) What was the meaning of these invitations?

In reply to this question, the group had contradicting views but finally a certain girl concluded that these invitations referred to God's invitation to the Israelites as the chosen nation but some of them disqualified themselves from entering God's kingdom by refusing his invitation; that is why God called the poor, crippled and lame who were strangers in that tribe to enter in his kingdom. According to her, the first guests who refused to come to the banquet were rich and they did not value that invitation because they had whatever they wanted, but the poor who had nothing to boast of came quickly to the banquet. The researcher thanked all those who contributed and added that according to Adeyemo (2006: 1233), Jesus associated the reign of God with parties, feasts and banquets where food and drink are served and that "these symbols of the reign of God arouse joy and songs of praise". The first invited guests represent the self-righteous Jews, such as the lawyers and Pharisees at table with Jesus (Gundry 1994: 232) who disqualified themselves from having a share in God's kingdom by rejecting Christ as their king and saviour. However, the poor, crippled, blind and lame that are brought to the dinner represent social outcasts

and those brought in from outside town; represent the gentiles (Gundry 1994: 232). She continues to explain that sharing meals was a symbol of hospitality both in the time of Jesus and in our African context (1994: 232). This is a picture of the hospitality that is characteristic in the kingdom of God.

(7) How can you compare the hospitality in this scripture with the Zambian hospitality?

As a response to this question, the participants confirmed that the man who prepared the banquet seemed to be a rich man who invited his fellow rich people just as it is today. According to them, almost everyone invites those who are able to invite them in return in future. They explained that most Zambian people, including themselves, invite their close friends and count the types of gifts that the invited guests could bring. They added that nobody wished to invite the poor and beggars because of fears that they would steal. One of the participants expressed her concern that nowadays she was upset by people who issued wedding invitations stipulating that “only the invited guests are allowed to enter and strictly no children.” She explained that this was a sign that many people valued the material goods and services they would gain from their invited guests and neglected poor and marginalised people.

(8) How can hospitality in this scripture help you to respond to the problems of orphans and vulnerable girls in your community?

At first, this question led to an intense debate; the boys asked why the question did not also include vulnerable boys because all children are the same. The researcher explained that all children were the same but that the problems that girl children face, are different from the ones boys experience and that this study paid more attention to girl children. Immediately, one of the boys (a grade 11 pupil) confessed that it was true, because most of the girls who had started school with him in Chiwala Basic School were mothers. According to him, some of those girls were single mothers while others were married and they have all forgotten about school. After explaining this, four other pupils who were in different schools in Ndola testified that their fellow female classmates in grades 8, 9 and 11 were already engaged and that whenever their fiancés want to marry them, they would quit school and get married. They explained that these girls had no choice because their parents had already received “*lobola*” (bride price) and they had to submit to the authority of

their parents. According to them, this culture of forcing girls into early marriages is very strong in Muslim and Hindu communities as well as some other Zambian cultures. These contributions helped all the participants to understand the vulnerability of girls and the discussion continued.

To return to the above question, four participants indicated that they could use their gifts such as singing and hair plaiting to raise money, clothing or whatever they had for street children. Five of them stated they could approach street children with humility, share the good news with them about Christ, plait their hair if necessary and teach them some skills such as gardening or baking, for example. Two of them indicated that they would be giving advice to their fellow female pupils who wanted to get married early so that they knew the consequences of early marriages versus the benefits of studying. Four of them maintained that they wished to help OVCs but that they had no means at their disposal. The researcher asked them what they meant by that, to which they responded that they had no money or any material possessions to support OVCs as some of them depended on their parents/guardians who were living in poor conditions. They also mentioned other issues that proved to be obstacles to offering hospitality to OVCs such as a lack of school requirements, skills training centres, recreation facilities, computer literacy and adequate medical care.

5.2.2.2 Application

The majority of the group concluded that they were all called to celebrate in the kingdom of God like the guests who rushed to the banquet (the poor, lame, blind and street people), unlike the proud guests who fabricated reasons for not going to the banquet. This was a slight to the host because “all of his rich and busy guests refused to come on one pretext or another” (Farmer 1996: 211). One of the group argued that Jesus was encouraging them to be hospitable to the forgotten people like the lame, poor, blind and street children and that God would bless them in the end. The researcher quoted Shaw (2011: 22) to explain that it was important to engage in incarnational hospitality that includes inviting vulnerable children or marginalised people into our homes, visiting them, sharing with them our experiences and even

asking them to pray for us. Incarnational hospitality is seen in the ministry of Jesus who, despite His deity, became flesh and made a dwelling among us (John 1: 14).

As Adeyemo (2006:1253) explains, this dwelling among us summarises his entire earthly life, from his conception to his ascension. It was a temporary dwelling with the purpose of revealing God and redeeming all human beings regardless of race, gender, age or positions. This teaches us that as God's agents in the mission of hospitality, we have to cross the boundaries of social classes like race, gender, age and social rank and identify with all people and be a welcoming community that holds "fellowship willingly and joyfully with persons of different cultures, and practice mutual hospitality" (Park 2002: 388). This reflects our loving God who continually invites us to develop a deeper understanding of His heart (Shaw 2011: 22) as a loving and caring Father. He continues by explaining that in the above parable, Jesus emphasised welcoming the outcasts of his time to the dinner that represented the kingdom of God. Therefore, hospitality requires us to include marginalised people, including vulnerable girl children, in our programmes and important occasions as a great contribution towards creating the inclusive household of God.

5.2.2.3. Results of the Bible study with the youth

This Bible study with the youth helped the participants to realise the consequences of rejecting God's call and the majority of them decided to use their talents in God's service by inviting and supporting OVCs as much as they could. The participants confirmed that they possessed the gifts of singing, dancing, hair plaiting, and a heart for visiting needy people and hospitality, for example. However, the participants confessed that they were not using these gifts as they were supposed to and that this Bible study motivated them to feel the need to use their gifts and invite some OVCs to participate in their activities. According to them, involving OVCs in some activities like worshiping God through Christian songs, prayer, reading the Bible together, entertainment or involving older children in income-generating projects could keep them busy for a while, reduce their frustrations and help them to know that God loves them, despite the problems they face. They felt that if they had musical instruments it could help them to learn and teach OVCs music as this could

help them to develop their potential. Others suggested that it would be helpful if the church could find the means of empowering them so that they may raise some funds to support vulnerable children and pay their school fees. One of the participants proposed that the group should go and visit one of the orphanages in Ndola in order to see how the street children were living there. The group decided that it was not good to go there with empty hands; together with the researcher it was decided to fundraise and collect some clothes to donate to these vulnerable children.

After the Bible study, the researcher networked with church leaders to find the means of supporting the youth in income-generating activities so that they could raise some funds to support OVCs as they suggested. She also requested the church to help the youth in terms of school requirements, musical instruments and skills training. The church bought them one keyboard, two speakers and two microphones and it hired a Christian musician to teach them to use those instruments. It also awarded them a tender to make bricks in order to raise money for supporting OVCs and at the same time to teach them to be industrial. After raising the money, the youths managed to support some OVCs who came to the crusade that was organised by the Pamodzi Free Methodist Church from the 6th to the 8th of October 2011. Among those who attended that crusade, there were children who had mental problems, those who were homeless and those who were living with vulnerable families. One of those children was jailed for drug abuse and excessive aggression. Later on he was transferred to hospital because it was discovered that he was mentally disturbed. The youth visited him in police custody and even at the hospital until he was discharged. They helped other vulnerable children as well through visits and material help. One of the children who was helped was a school girl who had fallen pregnant and was rejected by her boyfriend and some of her family members. The youths took time to visit her, pray with her and support her with some clothing and foodstuffs because her family was struggling to survive. With such physical and spiritual support, that girl was encouraged to come to church and now she is a strong praise team member.



Figure 5.2: The youth learning music



Figure 5.3: The youth (boys and girls) busy making bricks on the church plot

After the Bible study, we also managed to organise a youth retreat of three days at Monkey Fountain in Ndola. The theme was using the gift of singing in worshipping God. This helped the young people (including the OVCs who were invited) to learn different music skills, as well as to have fun, play sport and do workshops in different groups. The boys had a meeting with male mentors who discussed different issues pertaining to their spirituality, sexuality and choosing a partner. The researcher and one of the female church leaders met with girls in two groups on different occasions. In the group of girls who were between 9 and 12 years old, we discussed the issues of spirituality, sexuality and peer pressure. In the group of older girls (those who were 13 to 18 years old), we discussed the issues of choosing partners and the secrets of Christian marriage.



Figure 5.4: The youth playing soccer in Ndola

The above photo shows the youth (boys and girls including the researcher) playing soccer at Monkey Fountain in Ndola during the youth retreat

5.2.3 Bible study with children

This Bible study took place on 16 October 2010 and 18 children, both boys and girls, from the ages of two to seven attended it. The Bible study was about Jesus welcoming the little children (Luke 18: 15-17). It was conducted in Bemba because many children of this age who have grown up in poor compounds are not fluent in English. The presentation of the Bible study was done in the form of storytelling in order to attract the attention of young participants. It was presented in two sections in order to keep the children busy. The first section of storytelling was followed by singing and dancing. In the second section, the researcher asked some unstructured questions in order to help the children to express their ideas. During this section, one child stole a pencil from another and they started fighting and accusing each other. The researcher was forced to stop and settle the matter first and then the programme continued.

5.2.3.1 Questions guiding the Bible study

The following are the main questions that guided this Bible study as well as the contributions from the participants:

(1) What types of children did Jesus welcome?

The participants started competing to be the first to get up and say what they thought in response to this question. The teacher requested that anyone who had an answer should raise his/her hand first. One of the girls said Jesus welcomed only girl children like her. The boys shouted and said, “No, he welcomed boys because he was also a boy!” The teacher/researcher helped them to understand that Jesus welcomed both boys and girls because he is everyone’s friend.

2) Why did the disciples of Jesus rebuke those who brought children to Jesus?

In response to this question, one of the respondents replied that it was because they did not love children. Another one corrected her by saying that it was because they were men and they did not want children to disturb them. A third respondent felt that those disciples knew that Jesus would provide some food and drink; therefore, they did not want to share these with children. The researcher explained that the reason why the disciples of Jesus rebuked those who brought children was that, in their culture, children were not allowed to be present where adult men were gathering because they thought children would make a noise and disturb them. One of the girls asked why some parents brought their children to church. The researcher responded that the church encourages all parents and guardians to come to church with their children because they also need to praise God and learn many stories about how Jesus is a friend of all people including children.

(3) How did Jesus treat the children who were brought to him?

In answer to this question, one of the respondents got up quickly and replied that Jesus hugged those little children because he is a friend of children. She reminded the group of the song which says “Jesus loves the little children, all the children of the world....” All the children clapped their hands and joined her in singing because they were happy with her answer. After singing that song, the teacher told all the children to applaud themselves because they sang very well and she explained that it was true that Jesus welcomed those children with love because he loves them.

Another child got up and asked whether Jesus also loves the thieves and bad people who had killed her father. The researcher quoted Romans 3: 23 to show the children that all people are sinners and that Jesus still loves sinners but he wants them to

repent because he wants people to do the right things. After the Bible study, the researcher took that child aside and asked her what had happened to her father. She explained that robbers had attacked him when he was returning home from work three years before; they killed him and stole his car and everything that he had. She explained further that she was now living with her mother who had moved from Kansensi to the Kawama compound because she did not have enough money to pay for rent. The researcher comforted her, prayed for her and made an appointment to visit her family, and see how they were living in order to find out what the church could do to help her.

(4) How would you feel if you were among those children whom Jesus received?

In response to this question, three of them replied they would cry if the disciples prevented them from touching Jesus. One of them declared that he would shout at those men because they did not love children. Five maintained they would have jumped and hugged Jesus immediately. Others intimated that they would feel happy to touch the hands of Jesus. The rest indicated they would ask Jesus to give them sweets and popcorn.

(5) What can you do to help poor children, orphans and street children?

In response to this question, six of them stated that if they had money they would buy some sweets, *jigizi* (a type of snack), bubble gum and chocolates to give to those children. Three replied they could ask their parents to buy those children sausages, chicken and chips. Four of them indicated that they felt sorry for the street children who slept under the trees and at markets. They wished they had a car to take those children to school or orphanages or big houses with electricity or to invite them in their homes. The rest declared they would buy medicine for them in case they became sick, because they did not have anybody to take them to hospital. Finally, the researcher gave a word of thanks to all the children for their contribution and she explained that it was good to help vulnerable children and love them as Jesus did. She also encouraged them to pray for the vulnerable children and that if they have something to help them they should do so because Jesus would be happy.

5.2.3.2 Application

It was encouraging to hear the stories and views of the children. The desire for sweets and food from Jesus was a sign of the poverty in which they were living. All they could think of was to have something to put into their empty stomachs because food was scarce in their homes. Importantly, Russell (1993: 197) reminds us that, “the poor, the hungry, the sorrowful, and the reviled will be blessed by God because they are welcomed into God’s reign and invited to the eschatological welcome table where all will have plenty.” However, this does not mean that hungry children have to wait for heavenly blessings alone; an effort has to be made to feed them and this is what the Pamodzi Free Methodist Church is trying to do. This will be explained in the last chapter. It was also encouraging to note that many children have the desire to help their fellow children who are suffering. These gifts need to be developed in order to help them become responsible future leaders and citizens. They need to grow up in wisdom, stature, in favour with God and men as Jesus did (Luke 2: 52). This holistic development requires us to welcome the suffering children into our homes, churches and communities, hear their stories, learn from them and help them to realise their dreams. That is why Shaw (2011: 22) contends that “we cannot hope to truly pass the faith on to the next generation except through a hospitable welcome to the teaching-learning encounter.” According to Adeyemo (2006: 1240), “loving parents and a loving community help children develop normally in all areas of life. The church needs to build up this love within communities.”

5.2.3.3 Results of the Bible study with children

The ideas from the children have helped the researcher to see the need for strengthening the children’s ministry by training Sunday school teachers and helping vulnerable families (including the family of the child who expressed her sorrow during Bible study about the thieves who had killed her father). The Pamodzi Free Methodist Church in collaboration with Forgotten Voices is helping vulnerable children (both girls and boys) by paying for their school requisites (school fees, school uniforms, school bags, notebooks) in order to ensure that they receive a proper education. In addition, the church is offering them food like beans, maize meal and groundnuts in order to prevent malnutrition. We also run a Good News

Club for children during the long holidays at the Pamodzi Free Methodist Church and other places that the management team chooses, depending on the chosen activities.

The researcher, in collaboration with the church leadership and three Sunday school teachers, organised children's activities through Good News Clubs in order to help children develop holistically. Such activities include biblical teaching, Bible stories, drama, songs, different types of games and sharing meals. This ministry brings in orphans and vulnerable children from the poor compounds of Kawama, Chifubu, Pamodzi and Overspill regardless of their denominations, gender, status or ethnicity. The majority of these children come from low-income households; others are double orphans who live with their grandparents or relatives while others are from female-headed families and broken homes. In reality, the vulnerability of these children is not the same but they all need a special moment of sharing meals with other children, playing together, having fun and biblical teaching which they do not find in their families and communities. Our mission is to share the love of God with these marginalised children through the different activities mentioned above. These activities are part of Christian hospitality that the vulnerable children need in their holistic development. We also motivate children to play because their playing "speak volumes about who they are, how they feel, what they can do, and who they would like to be" (Talbot 2010: 7). In addition, by "creating spaces and opportunities for children to play, we can all contribute to a healthier, happier, more energetic nation" (2010: 9). Below are the pictures of children who attended the Bible study and those who attended the Good News Club for children.

Sunday school teachers, researcher and children playing a game called "*Kamushi kalilalila*" (a small village crying) during the Good News club held at the Pamodzi Free Methodist Church on 16 April 2011.



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Figure 5.5: Sunday school teachers, the researcher and children playing a game called “*Kamushi kalilalila*”



Figure 5.6: Children at Bible study

5.2.4. Bible study with church leaders

The Bible study with church leaders took place on 31 October 2010 and it was about the greatest in the kingdom of God: Luke 9: 46-48. Eight church leaders from the Free Methodist Church, Baptist Church, Brethren in Christ Church, Evangelical Church, United Methodist and Apostolic Church, respectively, participated in this Bible study. However, some of the invited church leaders did not take part for personal reasons. After this Bible study, the researcher met with the church leaders of the Pamodzi Free Methodist Church to evaluate what had been discussed and also to find out what could be done to respond to the ideas suggested by the participants in other Bible studies. The Bible study with church leaders was conducted in both

Bemba and English because some participants were able to express themselves in English while others were more comfortable with Bemba. The facilitator welcomed all the participants and asked a volunteer to pray and another one to read the scripture. The presentation was in the form of a structured discussion.

5.2.4.1 Questions guiding the Bible study

(1) What caused Jesus' disciples to quarrel over who would be the greatest?

The participants had a variety of responses to this question. One of them averred that a group like this could not live without having anyone to control it; therefore, they needed to know who would make decisions whenever Jesus was not there. Another one contended that it was just a matter of fighting for positions and all these disciples had the mentality of the power hungry. According to him, not one of the disciples of Jesus was ready to be the least or the most subservient. All the participants supported this view and then the facilitator asked the group to reflect on the statement of Jesus in Luke 9: 44 and see whether it was the right time to fight for positions. After reading this twice, one of the participants indicated that the disciples did not pay attention to the statement of Jesus about his death because they were pre-occupied with their own interests. According to her, they were supposed to be worried and find the means of defending or comforting their master but their interest was in getting higher positions. She continued by explaining that the behaviour of Jesus' disciples was just like the behaviour of some mourners today when a person dies: in most cases the mourners pretend to weep bitterly and even scream at the funeral house, while they are choosing the best property to grab. She continued that she had lost her husband eight years earlier and that her husband's relatives had grabbed all her property and chased her out of the house while her six children were still young. The group was touched by her situation and the discussion continued. The researcher quoted Farmer (1996: 147) who argues that the behaviour of Jesus' disciples was "a sign of the 'darkness of their minds,' they begin quarrelling over who among them is the greatest." She agreed with the respondents that the disciples of Jesus were just concerned with the leadership ranks, which contradicted the mission of Jesus who promoted servile leadership.

(2) What are the consequences of fighting for positions in our churches and communities?

To answer this question, one of the participants explained that many people, including pastors, fight for positions to the extent of using charms to kill their opponents, to secure their jobs and to acquire more wealth. He went on to explain that the wars in many African countries were due to the hunger for power of corrupt leaders and that innocent people including children died unnecessarily while others became refugees. The rest of the participants gave their personal opinions but they were all supportive of the first speaker's position.

(3) Why did Jesus use the little children to respond to the question of who would be the greatest?

In response to this question, one of the participants declared that Jesus used the little children to help his disciples to understand that what matters in the kingdom of God is not rank but humility, like that of the little children. Another participant asked whether Jesus wanted his disciples to have a childish mentality in order to have access to the kingdom of God. Other participants explained to him that Jesus did not mean that people had to be childish in order to enter God's kingdom but they had to be humble and obedient like little children. The discussion heated up and the researcher intervened to explain the statement of Jesus, using the argument of Adeyemo (2006: 1224) that to Jesus "being the greatest means being the one who is the most humble; ready to welcome even the insignificant. She continued to explain that in the context of Jesus, adults considered children as minors and troublemakers who were not allowed to be in adult gatherings, just as it is today. However, Jesus regarded them as important members of society because of their humility made their hearts receptive to the Gospel. Therefore, Jesus challenged his disciples by saying that the greatest in the kingdom of God were people who were as humble as children because they were ready to learn, to obey him and to serve him with humility and that this humility portrayed the relationship with Christ. This is clear in the statement of Jesus in Matthew 18: 4 that "whoever humbles himself like this child is the greatest in the kingdom of heaven."

(4) How does the hospitality in this scripture relate to what you practise at home in church and society?

In response of this question, one of the participants replied that the hospitality that Jesus is emphasising in this scripture is special because in Zambian culture, when older people, especially men, are discussing important matters, children are not supposed to be present or even playing nearby. He confirmed that Jesus was encouraging us to change our attitude towards and treatment of children and value them as important. One member of the group expressed her dismay that children were often restless and noisy during sermons. She added that it was as if the devil used them to prevent their parents from hearing the message. She confessed that sometimes she decided to leave them at home in order to avoid the disturbance. The group challenged her that leaving children at home was not a solution because they could be stolen or abused while one was at church and the damage could be irreversible. One explained that the parents had to be responsible for controlling their children at church or any gathering but it was good to welcome them everywhere as Jesus said.

(5) How can this hospitality help us to meet the needs of vulnerable girl children in our communities?

In response to this question, five participants expressed their willingness to help vulnerable children but declared that the problem was the overwhelming number of OVCs while they were already struggling to support their own children. Three of them expressed their concern at the increasing number of broken marriages in their local churches, early pregnancies of young girls and prostitution. To them, this was a contributing factor to children's vulnerability. The rest said that they were called to practise hospitality despite these problems because God did not expect us to go beyond our abilities. According to them, helping at least one or two children, depending on the family income, could be a great contribution to the mission of the church. They added that church leaders had to be role models for their congregants.

5.2.4.2 Application

The group pointed out that fighting for positions and excluding children were not only particular to Jesus' disciples but also common today both in secular and Christian institutions. According to one of the group, God was not interested in our earthly position and wealth but interested in our humility and service to others. The facilitator emphasised that humility was an important element of hospitality and she quoted Reid (1995: 470) who defines this term as "an essential feature of *agape* (love) that preserves us from corruption into self-centeredness (1 Cor.13: 4-7)". She explained that humility referred also to a self-forgetful, other-regarding quality that is characteristic in Jesus' ministry through his redeeming work and servant leadership (Reid 1995: 470). Therefore, this humility moves us to forget our selfish ambitions and value people including the little children, as Jesus did by offering an example of servant leadership and Christian hospitality that we ought to offer to all people, including the little children, if we are to build a household of God and be agents of his mission. The researcher concurs with Field (1995: 460) that, "the Bible's insistence that the Lord's people should be hospitable highlights several vital, lasting theological and ethical principles" of stewardship and imitation of God, who is hospitable.

5.2.4.3 Results of the Bible study with church leaders

After this Bible study, the researcher called a meeting of church leaders at her local church (Pamodzi Free Methodist) to discuss what could be done to respond to the problems that the participants in all the Bible study sessions had highlighted. During this meeting, the participants found it difficult to respond to all the problems that were identified during these sessions but it was suggested that the church had to make an effort to increase support for the most vulnerable families with the little income it has and the church leaders were requested to partner with the church in this task. The participants were convinced that such support could help children from vulnerable families to improve their standard of living. It was suggested that church leaders should plan how to develop buildings and income-generating projects on the church grounds. The majority of participants suggested that church grounds should contain a church building, buildings for pre-school and evening classes (for illiterate

adults and children who dropped out from school), counselling sessions and offices for staff. Apart from these buildings, it was suggested that there had to be toilets, boreholes for clean water and a variety of trees as well. Below is a picture of the Pamodzi Free Methodist church leaders who were at the meeting.

Figure 5.7 below depicts church leaders (including the researcher) busy drawing up a plan of buildings to be developed on the church grounds.



Figure 5.7: Church leaders drawing up building plans

At the same meeting, it was suggested that the church leaders select a group of people who could be visiting homes and helping families in crisis due to extreme poverty, HIV/AIDS and marital problems. The selected group included two women (including the researcher) and the pastor. It was also suggested that more emphasis be put on promoting the education of girls and that skills training be provided to girls who had dropped out of school as well as to vulnerable women. It was as a result of this Bible study that the church has sponsored computer literacy studies for two young people (an orphaned boy and a girl from a broken home) which they have completed. The girl has since found employment while the boy is still looking for a job. Among the families that were supported, two double orphans and a widow were empowered through provision of capital to engage in the business of selling clothes and foodstuffs respectively in order to increase their family income and support their

siblings and children. The church was challenged to engage in home visits and counselling of those with marital problems and HIV patients. Some of them were supported by the provision of food, clothing, skills training or counselling depending on their needs. The church also empowered them to acquire farming skills to become self-sustaining as small-scale farmers (Foster, Levine & Williamson 2005: 3).

5.3. CONCLUSION

The Bible study sessions with women, youths, children and church leaders provided an overview of the main aspects of hospitality such as humility, love, compassion and special care for vulnerable groups like women, girls, little children, the poor, the lame and the blind. Accordingly, God's people who are willing to respond to God's call must welcome all people (regardless of gender, nationality, age, social class) into the household of believers. Hospitality is part of Jesus' teachings and mission. In the above four scriptures, Jesus has provided an example of how to practise hospitality by having love and compassion for the poor and oppressed as well as welcoming, comforting, honouring and healing the marginalised and the outcasts of his society. In addition, he revealed the "effect of the gospel on social structures, bringing help to the victims of social injustice but also challenging and sometimes transforming the evil structural roots of social injustice" (Escobar 2003: 148). Jesus' mission was a holistic one because "through teaching, preaching and healing, the work of Jesus reached and transformed people in all aspects of their lives" (2003: 143). Therefore, Christians have a crucial role to play in the transformation of society through a hospitality ministry, as expressed by many members of the Bible study sessions. The following chapter deals with the missiological responses to the urban problems that affect the lives of OVCs, more specifically girl children in the community of Kawama.

CHAPTER SIX

MISSIONAL RESPONSES TO THE PLIGHS OF ORPHANS AND VULNERABLE CHILDREN, SPECIFICALLY GIRL CHILDREN IN THE KAWAMA COMMUNITY

6.1 INTRODUCTION

The previous chapter focussed on the outcome of the Bible studies with women, youths, children and church leaders. Accordingly, it highlighted the critical points in Jesus' teaching about hospitality that add values to the ones dealt with in chapter four. The values of hospitality that were highlighted in these two chapters (chapters four and five) catalysed the researcher to develop the missiological responses to the plight of OVCs in the community of Kawama. In other words, chapter six explores how the themes of hospitality emerged from the previous chapters would help the Pamodzi Free Methodist Church to be practical in restoring the dignity of OVCs in a holistic manner. Those themes motives and oblige the church to be involved in the ministries of advocacy, lobbying, integral mission and conscientisation.

6.2 ADVOCACY

Blackman (2002: 29) defines the concept of 'advocacy' as the "process of using influence we have by virtue of our influence, expertise, size and programming to bring long-term, sustainable benefit to the poor." This process involves different activities such as capacity building, networking, prayer, seeking justice for the poor and oppressed, including OVCs, as well as good research in order to identify the reasons behind their vulnerability and the possible solutions to their problems (Blackman 2002: 30). The researcher has undertaken this study in order to identify the problems that are behind the vulnerability of OVCs, more specifically girl children, and to suggest strategies that would be helpful with regard to finding solutions to these problems.

Advocacy is based on the fact that "people have inherent worth in God and that God is just and righteous" (Miles & Wright 2003: 93). It is one of the attributes of God

that He defends the causes of the oppressed while taking care of vulnerable groups like the hungry, prisoners, immigrants, refugees, orphans and widows (Ps. 1146: 7-9). This group of vulnerable people falls into the category of strangers even though they might be living in the country of their birth because one can be a stranger in one's own land or home by being stranded and having no access to the opportunities that others have. As Ross (2005) defines it, to be a stranger or alien means "to feel out of place, to be unsure, to experience dislocation, to feel vulnerable, to make mistakes, to be dependant and to have needs". Through this special concern for the poor and marginalised, God is teaching us to be advocates of OVCs, more specifically girl children who are victims of gender-based violence, domestic and sexual abuse and cultural practices that are dehumanising. Some of the major concerns that were highlighted during the Bible studies and that should exhort us to be advocates for poor and marginalised people are discussed in the following paragraphs.

Firstly, all the participants in the Bible studies expressed the view that they were failing to offer hospitality to the needy including OVCs, due to poverty and unemployment. That is why women and youths proposed the idea of empowering them through income-generating projects that would help them to improve their standard of life and be able to support OVCs. The fact is that many people in Kawama, including the women who were interviewed and those who participated in the Bible studies survive through casual jobs such as being maids, gardeners and street vendors. As was explained in chapter two, this poverty is caused by structural injustice by which the rich concentrate on increasing their wealth at the expense of the poor, while the poor and their children go hungry. Shorter (1991: 140) argues that "although money, jobs, goods and services trickle down from the circle of the affluent, they are channelled through urban networks of patronage." He adds that "this produces a wasteful, uneconomic and unjust system which denies ordinary clients and customers their rights and which contributes to erosion of social justice in the city". This is the major factor contributing to the vulnerability of the urban poor including OVCs who have no access to urban facilities and wealth. That is why God is warning the rich oppressors who exploit the poor as follows: "woe to him who builds his house by unrighteous, and his upper rooms by injustice; that makes his neighbours work for nothing" (Jer. 22: 13).

Secondly, women have explained that in the Zambian context, women and girls who are menstruating are not supposed to put salt into the food or prepare meals because they are considered to be unclean, just as it was in the context of the sick woman in the parable recounted in Mark 5: 25. They added that unlike men like Jesus and Jairus who were concerned with the health of female patients (a sick woman and Jairus's daughter), the men of today are not involved at all with caring for patients and children because culturally, these are female duties. They also mentioned that women are often treated like outsiders in their own families. In addition, the youths were concerned that some of their fellow female pupils were already engaged to be married (their fiancés had paid a bride price in advance) and that, therefore, they would have to stop going to school any time their fiancées decided to marry them. This is dehumanising because these girls are treated as the property of their parents (who are interested in the benefits of the bride price rather than the education of their daughters) and husbands who often mistreat them or use them as machines in order to compensate for the high bride price they had paid.

Thirdly, one of the female church leaders revealed how the relatives of her late husband had grabbed all her property and had evicted her from her house, together with her six children who were still young. This behaviour corroborates the complaint by women that they are treated like outsiders in their own homes which is why many people do not feel ashamed of grabbing the property of their deceased relatives because culturally, women are not valued highly in their own families.

The above problems are contributory factors with regards to women and girls' oppression, their high levels of illiteracy and their experience of poverty-related problems hence the need for a missiological intervention that would help to liberate women and girls from the exploitation and oppression that render them vulnerable and powerless. Mpumlwana (1991: 383) argues that there are many African cultural practices that should be abolished or revised if we want to enjoy our cultural heritage because it is inconceivable and indefensible to continue to maintain a culture which exploits and discriminates against women and girls. Fortunately, the government of Zambia is now eager to eradicate property grabbing and gender-based violence, but

in the cases not reported due to pressure from family members, this injustice prevails. The researcher has cooperated with the church leaders in her local church to discourage the oppressive traditional beliefs and practices; this will be explained later in the following chapter. As a household of God, we are called to be the voice of the voiceless including OVCs by promoting freedom, equality, justice, peace, hope and participation in the well-being of the community (Bowers 2005: 57).

One might wonder how advocacy contributes to the ministry of hospitality. The work of advocacy requires all those who are mission-oriented to embrace OVCs and other vulnerable people with love and care. As we have seen in chapter four, both the Old Testament and the New Testament propagate the biblical values of hospitality that motivate us to be advocates on behalf of poor and marginalised people, including OVCs. These values include compassion (Ex. 22: 22-27, Lev. 23: 22), seeking justice for the poor and oppressed (Mal. 3: 5), being good stewards of God's creation (Gen.2: 15-16), equality of all human beings regardless of gender, race or age (Gen.1: 27), love (Matt. 22: 37-38), peace and reconciliation (Matt.5: 37-38). These values are important guidelines of how we ought to practise genuine hospitality in a godly way by being advocates for vulnerable people, including children who have "undergone intense emotional torture as a result of having been traumatized by real child abusers" (Musonda 2004: 54). Without the above values, our ministry of advocacy would be meaningless.

In addition, in the four scriptures that guided the Bible study in the previous chapter, Jesus played an advocacy role by embracing and meeting the needs of marginalised people like lepers, the lame, the blind, women and children who had no social standing. He also challenged the structures that undermined and excluded these vulnerable people. This was a demonstration of both hospitality and advocacy. It is what motivated women activists (the researcher, three female church members of the Pamodzi Free Methodist Church and two male church members) to address sensitive issues such as sexual abuse, gender-based violence, child prostitution, early pregnancies and marriages during women conferences, workshops and Bible studies although we still face many challenges from people who resist change.

Therefore, advocacy contributes towards a ministry of hospitality because it helps people to be moved by the challenges of the marginalised, identify with them and speak on their behalf. Like hospitality, advocacy opens the door to those who are voiceless and empowers them to identify with their problems and find solutions to those problems. However, advocacy does not mean that the needy have to just be beneficiaries and dependent. Instead, they have to contribute in one way or another to the process of change, as expressed by a Swahili proverb "*Mgeni siku ya kwanza, siku ya pili mupatia jembe*" (Treat a visitor as a guest for the first day, the second day give him/her a hoe) (Choge 2006: 390). Vulnerable people including OVCs, the 'visitors' in this proverb, should know that they have to participate in the process.

The above proverb is expressed in the context where people value agriculture and some visitors like to relax while the hosts are working in the fields alone. It teaches us that visitors have to help the hosts in activities that they are involved in. In the same way, the vulnerable children have to be helped to participate in the journey of advocacy. It is important to note that the ministries of advocacy and hospitality require participation. That is why the Pamodzi Free Methodist Church teaches and empowers vulnerable families and OVCs not only to be beneficiaries of the projects it has initiated such as farming/gardening and education but also to be hardworking people, in order to make a difference in their lives and in the lives of their children. We are striving to contribute to the process of eradicating poverty-related problems by speaking on behalf of powerless children and vulnerable families and helping them to become part of that process.

6.3 LOBBYING

The concept of 'lobbying' comes from the English word "lobby" that Thompson (1995: 799) defines as "a body of persons seeking to influence legislators on behalf of a particular interest." Our interest here is to lobby for policies that will be helpful to fight against the forces that result in OVCs, more especially girls, landing up in situations of destitution such as physical, domestic and sexual abuse, HIV-related problems, poverty, oppressive cultural beliefs and practices as well as gender-based violence. As God's agents in mission, we are called upon to practise hospitality by addressing the above issues. Corrie (2007: 170) shows us that hospitality is all about

giving those who have been displaced (including poor and marginalised children) a legitimate place to be and belong and it “breaks the vicious circle that makes people continually vulnerable.” This is what motivates us (church representatives) to do home visits in order to identify children who are at risk and find the means of helping them or to connect them with the appropriate intervention institutions such as the Victim Support Unit or the Police Department and the Social Welfare Department if necessary. We are convinced that home visits of families at risk of domestic violence is effective as it helps families to build a support system in which parents and children can be reached whenever they are in need (Vuong, Silva & Marchionna 2009:7).

We also joined a campaign for zero tolerance for any kind of violence against women and girl children, walking from Kansenshi to the Ndola town centre, together with church members from other denominations, pupils and teachers as well as other women activists. The challenges of OVCs, such as gender-based violence, have led us to be “troublemakers within the social, political, and economic structures that bring social and physical suffering” as Russell (1981: 145) argues. The church and activists of change are called to challenge unfair structures that contribute to the suffering of OVCs. For instance, African cultures in patriarchal societies consider speaking about sex, rape and women battering taboo because it destroys the reputation of rapists and husbands. According to this culture, these are family affairs and yet they expose many girls and women to various sexually transmitted diseases including HIV/AIDS, and premature death. Practical hospitality requires us “to heal divisions, hostilities and distinctions in our world that occur due to ethnic, racial, class and gender differences, for the sake of expanding the kingdom” (Corrie 2007: 170). We have to promote child protection and childcare as this is what Jesus did in his special welcome to the children and his reaction in terms of rebuking his disciples who were turning the children away (Luke 18: 15-17). As the household of God, we are “called to recognize the marginalized and treat them with equal dignity” (Russell 2009: 83).

Lobbying involves the planning and implementation of policies. Some interviewees, such as social workers and civil servants, have confirmed that the poor planning and poor implementation of policies in both the churches and the government contribute

to the vulnerability of children. It was also confirmed by the Alliance Zambia (2009) that the top leaders in ministries and civil society have deliberated on the policies regarding children's rights and then issued directives to community leaders regarding their implementation. This approach ignores the views of local communities since they were not consulted and it often "leads to fragmented support for OVC at community level. It also deprives communities of their right to participate in decision-making and to feed their experiences into policy" (Alliance Zambia 2009). To make matters worse, some churches leaders have refused to become involved in the development of the national constitution because of their evangelical perspective as explained in chapter three. Thus, it may be difficult or impossible for them to lobby for policies that promote the rights and wellbeing of the OVCs.

The researcher managed to interact with some of those who were involved in the National Constitution Conference in 2007 as well as some pastors who felt that being involved in political issues is a dirty game (according to one of them). The intention was to encourage church leaders to develop an interest in contributing constructive ideas because it could help policymakers to help community members. The researcher discussed issues of policy making, especially concerning children, with church leaders (research participants) since many churches including the Pamodzi Free Methodist Church do not have policies on childcare and protection. We only follow the constitution of church discipline that is based on morals and Christian ethics that underlie our concern for the welfare of children by starting the projects of empowering OVCs and their families.

After a long discussion with the participants, we concluded that it was important to develop a policy that would help the church to deal with various issues that arise in both the church and the community. This idea came after the researcher found that all the Bible study participants had highlighted the major concerns of high levels of issues such as broken marriages, domestic and sexual abuse, early pregnancies and marriages, corruption, property grabbing, the stigma attached to street children and HIV patients as well as gender-based violence. It was suggested that, as the church, we have to promote the biblical pattern of childcare and protection in our homes, communities and churches. This is what Killbourn (1996: 10) reminds us in her argument, namely, that "when the biblical pattern of caring for children with a heart

of love is honoured, family and community leaders provide children with an abundance of loving, trust-filled relationships,” it gives children “a sense of security, identity, belonging, love and happiness.”

The mission of the church includes its involvement in policy formulation and lobbying for good policies and the implementation of those policies in order to ensure the wellbeing of vulnerable girl children. This is done through a constructive approach that includes “prayer, education, research, training, encouraging, networking and other means of highlighting and addressing issues” (Brewster 2011: 185). The Pamodzi Free Methodist Church is involved in some of these ministries and it lobbies some Christian institutions such as Forgotten Voices International and Open Home Foundation International as well as the government to support the projects that are meant to help OVCs and vulnerable households. Such projects include literacy and skills training, and empowering children through education as well as empowering the families that have OVCs with income-generating activities such as farming and small-scale businesses. We believe that through the above ministries, people will be empowered to make a difference in their communities.

In addition, the researcher cooperates with women activists to lobby for Christian traditional teachers (who teach teenage girls about cultural issues during initiation ceremonies and offer pre-marital counselling to young girls who are ready for marriages), both males and females. The fact is that these traditional teachers are able to deliver effective teachings to young girls and boys as well as men and women/men according to their cultures and biblical principles unlike the secular traditional teachers who often perpetuate the oppression of girls and women in their teachings. This is an expression of hospitality since the aim is to fight for the rights of oppressed children and women in order to help them to live a better life. This will be explained in the following chapter. As a church, we also take time to pray for the government and policy makers (both in churches and government) during the weekly Bible studies in our cell groups so that God may give them wisdom and willingness to consider the felt needs of people at grassroots level, including OVCs. We are convinced that, as Christians, we have a responsibility to pray for our nation and leaders because God is able to move them and use them in accordance with His will

because He reigns over all things (Adoyo 2006: 1186). Therefore, He can use them to improve the planning and implementation of policies.

In short, lobbying is part of the hospitality ministry from a biblical and cultural point of view because biblically, we are called to defend the cause of the fatherless and not to neglect justice, to be moved by compassion, mercy and human dignity and seek to loosen the chains of injustice and untie the cords of the yoke, to set the oppressed free (Deut. 10:1 8; Micah 6: 8; Luke 10: 42). The Pamodzi Free Methodist church has a large role to play in lobbying on behalf of OVCs; it collaborates with other churches and Christian organisations to put pressure on urban elites who own hotels, guest houses and other companies in Ndola to stop using OVCs, more specifically young girls and the urban poor, as cheap labour. We support the new government with regard to the policy of a reasonable minimum wage in order to reduce exploitation of the poor, especially women and girls (including some of participants) who are forced to do casual work such as cleaning houses or crushing stones to sell. They deserve to earn better salaries and/or wages that can help them to meet their basic needs and care for their children. We are also looking forward to seeing how the church can sponsor more researchers who are able to give the government and other organisations up-to-date information on current trends in relation to OVCs such as the commercial sexual exploitation of the girl child, human trafficking and child labour.

We can also strive to strengthen and increase the number of women and girls in the church leadership so that they will be able to speak out against the challenges of their fellow female population. The researcher cooperates with other church leaders to train them and help them to understand their roles in the church and government affairs. She has played her role by influencing the church to involve more women in church leadership so that they can participate in the decision-making committee of the church. This lobbying is bearing fruit, because as she is carrying out her research, one of the women whom the researcher has groomed to be part of the process of resolving issues that affect women and vulnerable girl children, has been now welcomed into pastoral circles as a ministerial candidate. She is going to be ordained during the coming annual church conference that will take place in May 2013.

6.4 INTEGRAL MISSION

The term “integration” comes from the word “integrate,” which means, “to bring or come into equal participation in or membership of society” (Thompson 1995: 707). The integral mission entails the holistic mission that considers the fact that “people are spiritual, social and bodily beings, made to live in relationship with God, with neighbours, and with God’s creation” (Corrie 2007: 158). Therefore, its purpose is to “place spiritual nurture and social care on an equal footing from the start” (Sider, Olson & Unrush 2003: 64) in order to meet the needs of people, including OVCs, in all areas of life. This is what Kretzschmar and Van Schalkwyk (2003: 142) refer to as a holistic and integrated spirituality that is shalomatic as “it brings about the peace and well-being of the Spirit in our own lives and relates us to others in relationships of justice and love.” Thus, a holistic approach to an integral mission calls the church to work with people in communities to facilitate changes in people’s attitudes, fundamental values, beliefs and behaviour as well as to improve the quality of life (Yamamori, Myers, Bediako & Reed 1996: 124). This is what can make people whole and good stewards of God’s creation as we strive for transforming human life and the rest of creation in all dimensions, according to God’s purpose (Corrie 2007: 159).

The ideas that were forthcoming from the Bible study participants (women, youths, children and church leaders) highlight the fact that people in the poor communities of Kawama (including the majority of those who participated in Bible studies) are living in poor living conditions that hinder children who grow up in that environment from having access to basic needs such as good quality food, school requirements, safe and clean drinking water, sanitation and health facilities. This is where an integral or holistic mission is needed to address the sensitive issues that were highlighted in problem statements pertaining to poverty, HIV/AIDS, child abuse, cultural and gender-related problems because when “people’s needs are met in Christ’s name, they catch a glimpse of Jehovah Jireh the great provider” (Sider, Olson & Unrush 2003: 38). An understanding of the integral mission is able to bring healing and reconciliation to affected children, their families and communities.

The Pamodzi Free Methodist Church has taken the step to tackle some of these issues through some focus areas such as spiritual development, empowerment of some OVCs and vulnerable families through education, agriculture and gardening, as will be explained in the following chapter. However, there is still a long way to go because this empowerment is like a drop of water in the ocean, since there are numerous suffering children in the community of Kawama and people are not grounded in God's Word in order to understand God's mandate for themselves and also for the community they are serving or in which they are living.

Meeting the needs of people does not mean making them dependent on others, but it requires empowering them to work towards their holistic development. In line with this reasoning, the researcher has cooperated with her denomination and other FBOs (faith-based organisations) to support vulnerable households and their children to develop their skills in order to achieve satisfactory results (Musonda 2004: 23). The researcher has put herself in the shoes of people who shared the challenges they were facing in their families. For example, during Bible study, some of the women revealed that they did not know how to read and write, while others were struggling to feed and educate their children. Subsequently, the women developed the idea of starting gardens. She cooperated with them throughout all the processes and also influenced her local church to empower them with regard to education, laying a biblical foundation, providing skills training and initiating income-generating projects in order to help them support their children. As a church, we are convinced that children are "the major focus of transformational development, since they are the most vulnerable" (Musonda 2004: 36).

Real transformation can only be achieved if the community is transformed by the renewal of the mind (Rom.12: 1-2). Our minds can be transformed if people are willing to participate in Bible studies so that they are enriched by God's Word. In the researcher's view, the concept of an 'integral or holistic mission' cannot be understood without being engaged in Bible study and social work. The old model of mission was understood in terms of spreading the good news with regard to the salvation of the soul in other countries or cultures or the conversion of the heathen (Bosch 1991: 1); it had nothing to do with the other dimensions of life. However, Bible study empowers and educates the community to understand God's Word and

put it into action. It helps the participants to progress beyond spiritual salvation to political, economic, intellectual and social salvation or liberation. The fact is that the more people are involved in Bible study and are influenced by the cycle of mission praxis to reflect on biblical teaching, the more they will be agents of transformation in their households, churches and communities. Importantly, they will be able to improve the standard of living of their children and be role models in their communities as they link the Good News and deeds and also teach their neighbours, relatives and church members.

The Free Methodist Church adheres to the tradition of John Wesley that values Bible study because of the difference it makes in understanding and reflecting critically on the biblical text, its context and the context of the reader. Furthermore, it is well known in the Wesleyan theological tradition that “the goal of the Christian life is not something achievable by an isolated individual, as theoretically ‘perfect faith’ might be, but something that binds the believers to others” (Craske & Marsh 1999: 115).

According to Wesley:

...there is no holiness but social holiness...the contribution of small groups... has been appreciated first. They are places where experience of worship, prayer and searching the scriptures can promote spiritual growth. They are places where individuals find challenge, acceptance and healing in the fullest sense (Craske & Marsh 1999: 115).

The researcher has collaborated with the leadership of the Pamodzi Free Methodist Church to start five cell groups, one in Chifubu, one in Kawama, one in Pamodzi and two in Overspill. Each cell group meets on a specific day every week and discusses biblical texts and their applicability to people’s contexts. The facilitators of the cell groups help the participants (who often include children) not only to read the Bible, but also to reflect on its context and then apply the biblical truth to their contexts. This has been a good moment of discussion and spiritual maturity. The highlight was the Thursday meetings during which women met alone to do Bible study and reflect on issues that affected their lives, including their children.

Bible study is part of the integral mission because it helps the participants to understand the scriptures better and put them into practice. When Bible study

sessions are conducted well, they help people to understand that the message of the Kingdom of God is not only the salvation of the souls, but also the fullness of salvation, which includes all dimensions of life such as freedom from oppression and socio-economic liberation so that people will not be enslaved by poverty and all its consequences but experience prosperity (Luke 4: 18-19; Joshua 1: 7-9). The church that is involved in an integral mission is motivated by the values that were identified as outcomes from the Bible study - such as hospitality, love, justice, compassion, mercy, and humility to incarnate the values of the Kingdom of God into their communities and to show how the salvation of the soul goes hand in hand with the transformation of the whole human life at individual, community, national and international level (Gordon 2002: 70-72). Indeed, such a local church becomes the centre where those who are spiritually and physically neglected find rest, peace and welcome. The local church that is involved in the integral mission expresses the reality of total salvation by meeting the needs of the total human being.

Bible studies are very important occasions with regards to both spiritual maturity and the transformation of people, especially those who are damaged by the problems they face daily. The fact is that Bible study is part of the integral mission and it helps people to reflect on scripture and apply it to their current issues in a way that transforms their lives. As the participants reflect critically on the scriptures and share their experiences, they identify the problems they face or those that are common in their communities, analyse them in terms of their context, relate them to the scriptures in their discussions (theological reflection), apply them to their context and then come up with action planning (Karecki 1999: 14). This is how many members of Bible study groups in different cell groups have been motivated to offer hospitality to vulnerable people including OVCs by sacrificing their time, resources and energy to visit patients in hospitals or in their homes, share some food with them, encourage them with the Word of God and pray for them. Therefore, Bible study is very important both in terms of the integral mission and in the ministry of hospitality since it helps the participants to learn from one another and from social realities, reflect on what God is doing in their context and make an effort to uplift one another in a holistic way. It is for this reason that Kretzschmar and Van Schalkwyk (2003: 132) argue that "the contextual Bible study process is committed

to both personal and social transformation, and includes the existential, the political, the economic, the cultural, and the religious spheres of life.”

Our mission is not only achieving spiritual maturity but also meeting the needs of people in all areas of life. As we have seen in the definition of integral mission, we are required to engage in a holistic ministry by combining both the spiritual and physical responses to the needs of OVCs, specifically girl children. Pieterse (2001: 118) reminds us that sermons have to be put into the perspective of God’s mission and work. This has a close link with Christian hospitality that requires us as the household of God to reach out to poor and marginalised children and vulnerable people with the heart of receptivity, respect and generosity as Jesus did in His special touch of the sick woman and dead girl (Mark 5: 21-43). It is what God instructed the Israelites who received divine hospitality, namely to be hospitable to others, not just to welcome them in their homes but also to respond to their needs (Lev.19: 33-34). Therefore, an integral mission flows from the heart of God to the heart of His household (the church) to meet the needs of vulnerable people including the suffering girl children to heal their wounds.

In addition, when the church gets involved in the integral mission, it becomes hospitable and friendly to all people. It goes beyond race and social background, as it recognises that every human being is created in God’s image. Church members are able to have a clear sense of the priesthood of all believers and become involved in community services of different kinds according to their gifts (Eph 4). The church that comprehends the message of the integral mission does not become a home of only human beings; it becomes hospitable to the rest of creation because the wellbeing of people depends on their relationship with nature. No one can enjoy living in a polluted and unhealthy environment. Hence, the need for environmental care (this will be explained in the next chapter).

Therefore, the integral mission contributes to a ministry of hospitality by trying to influence the church to shoulder its responsibility to preach the message of salvation to the whole person. The local church becomes the centre where those who are spiritually and physically neglected find rest, peace and welcome. In addition, when

the local church gets involved in integral mission it becomes hospitable and friendly to all believers as well as to Christians.

The Pamodzi Free Methodist Church realises that the Christian faith demands that we get involved in the practical integral mission. This means that we have to identify with OVCs and their families as we learn from Jesus' incarnation since he serves as "an inspiration and a role model for the kind of identification that should mark Christian mission" (Karecki 1999: 47). According to Banda (2009: 118), at the centre of the cycle of mission praxis, is what Karecki calls "incarnational spirituality" that radiates out from the centre of the cycle and penetrates each stage." This is also the conviction of the researcher and she shares this affirmation with the church leadership of her congregation as well as church leaders of other congregations that participated in this study. The church has to get involved in the ministry of incarnation to be where people are and to identify with the community in all areas of their lives. To incarnate in the community of Kawama means to influence the community members to be transformed by the power of the Holy Spirit and be renewed so that their biblical and theological thinking may influence them to seek the welfare of vulnerable girl children. It is to this end that the Pamodzi Free Methodist Church is nurturing little children, youths and adults through Good News Clubs, youth retreats, Bible studies, workshops, seminars and crusades as well as empowering them with skills training and income-generating projects.

6. 5 CONSCIENTISATION

The concept of 'conscientisation' means "making conscious and alludes to a process of discovery of self as oppressed which leads to the desire for change and the search for affirmation and wholeness" (Kretzschmar & Van Schalkwyk 2003: 92). In order for OVCs, more specifically girl children, to be aware of their challenges as well as the forces behind their vulnerability and to become agents of change, a paradigm shift is required in terms of which they are "more analytical, generally better educated, having a degree of self-esteem, intellectual skills and social experience (Kretzschmar & Van Schalkwyk 2003: 91). This knowledge helps them to bring change to their lives and influence others to join the journey of their liberation process. The church is called to engage in liberation praxis by serving as a vehicle

through which poor and marginalised children can articulate their socio-economic, cultural and political consciousness and affect change in society (Musku 1995: 554).

In the discussion with the young people who participated in the Bible study, one of the boys confirmed that the majority of girls who started school with him had stopped their studies due to early pregnancies and marriages and that they were struggling to survive. It was also observed that some of the women who participated in the Bible study were illiterate, while others were less educated. This high level of illiteracy or low level of education among women and girls is the major factor that contributes to their powerlessness to resist gender-based violence and arises from their poverty since they have no economic power or education that would help them to survive and take care of their children (World Health Organisation-Western Pacific Region 2005). No wonder Stenger and Tatti (2002: 61) argue that women (and girls) are the majority of those who are in need of education since they have been marginalised, socially, physically and sexually exploited, denied their identity and dignity, restricted to menial job opportunities. In chapter three, this study showed that the root causes of these problems can be found in the social, cultural, and economic situation in their homes as well as the breakdown of family solidarity. That is why the Pamodzi Free Methodist Church is focussing strongly on the education of OVCs and some adults, such as women who did not have a chance to attend school and those who did not complete their studies for various reasons such as early pregnancies and marriage or the loss of parents. We hope that their education will help them to understand their context better and strive to be agents of change.

The church has a role to play regarding addressing the root causes of the problems that hinder child development and break the vicious cycle that ultimately leaves children destitute. This cannot be achieved unless such children are supported to become activists of change and this has to start by promoting their education, active participation and ongoing discussion (Gow 2002: 3). Christians must be at the forefront to discourage early marriages and pregnancies as well as gender-based violence and help parents to motivate girl children to be serious with their studies. It is even important to organise awareness campaigns about the above issues that

increase the vulnerability of girls and women. This sensitisation is very important to bring about cultural and behavioural changes which are part of hospitality.

For example, the researcher's interaction with the Open Home Foundation and Forgotten Voices staff to conscientise girl children regarding education and even to motivate those who became pregnant before finishing school, to go back to school, has made a positive impact on the lives of women and girls. In fact, one of the girls who became pregnant while in grade nine, was conscientised to go back to school and now she is in grade eleven. In addition, one of the women who participated in a Bible study and who was motivated to go back to school is now finishing grade twelve with the aim of continuing her studies at the School of Nursing in order to contribute to the well-being of her community. Another young girl who stopped attending school in grade seven was motivated to go back to school and she is now in grade ten. This required the researcher to cooperate with the social workers to speak to her guardians who were not willing to sponsor her, since they wanted to use her as a domestic worker and as a source of family income as a maid. However, the church understood the challenges of these two girls and paid for their school requirements. During a conversation with the researcher, one of these girls indicated that she wanted to be a teacher while the other wanted to be a journalist.

We have motivated women to fight against hunger through the different income-generating activities such as farming, gardening and handicraft which have increased their self-reliance. In the first place, this project was done in groups but it was not successful because some women were not doing their share. During the following farming seasons, women were given seeds and fertiliser and were informed that whatever they harvested would be theirs and that they would then give only one bag of 50kg of maize to the church to feed other vulnerable households. Consequently, these project participants have become extremely committed. Some participants harvested more than 10 times of what they had received, thus ensuring their food security, and this has motivated other women to become involved in farming. The above involvement of the Pamodzi Free Methodist Church in seeking the welfare of vulnerable children and their families reflects the ministry of hospitality that every real Christian has been called upon to fulfil.

Another area of concern is that many people undervalue children by regarding them as inferior members of society who have no wisdom and by denying them the right to participate in important matters. This marginalisation is reflected in a Bemba saying “*nama yabaice tainona*” (children’s meat is never tasty), as highlighted in chapter one. However, to ignore children’s potential and achievements is to negate their rights (Gow 2002: 3). That is why the Pamodzi Free Methodist Church has made an effort to promote their education and participation in church activities including preaching and conducting church services as well as a dialogue about current issues that affect their lives during Bible studies in cell groups, conferences and retreats. We realise that they deserve to be helped to be agents of transformation.

In addition, the researcher influenced the church leaders of the Free Methodist Church to organise a three day conference with parents and guardians and the representatives of youths (both boys and girls) from each circuit to help them to understand the value and rights of children so that they could influence others in their local churches and communities to respect the dignity of children. This conference took place from 15 to 18 August 2012 at Zingalume-Lusaka and the theme was “Christian parenting”. Many participants were challenged to change their mindsets and to start treating children as important members and partners in their households rather than merely labelling them as noise makers or troublemakers. It is for this reason that Ackermann and Bons-Storm (1998: 14) feel that what can make a difference in society is “what enhances justice and love-especially for the ‘little ones’ - and what strives to lessen injustice and the infliction of pain.” In the discussion with the participants who attended Bible studies (women, children and church leaders), it was observed that Jesus had restored the dignity of children by welcoming, blessing, healing, uplifting and raising them from the dead (Brewster 2011: 20). We are called to learn from Jesus’ ministry amongst children.

Conscientisation is one of the mission mandates of the church and this mission demands that the church identifies with the community members including girl children in order to understand their daily experiences fully and to find the means of empowering them to be agents of change. According to Kretzschmar and Van Schalkwyk (2003:119), it is through the churches’ “involvement in and identification with the experiences” of the girl child that it will grasp the fundamental truth of their

oppression and struggles. It is for this reason that the researcher agrees with Musonda (2004: 46) that women and girls have to refuse to be “victims of unfounded traditional biases that the society has coined in an effort to manipulate the naïve minded women”. Real hospitality cannot take place unless there is a change in our mindsets and attitudes regarding how we treat people. The teachings of Jesus in the four scriptures that were dealt with in Bible studies is a guideline on how we have to welcome and value marginalised people including children as important people who bear the image of God and who have the right to enter the kingdom of God.

From the researcher’s point of view, the activism for change contributes practically to a ministry of hospitality as explained above because when the marginalised or people in need understand their problems and participate in resolving those problems, they stop being burdens on the church or support groups and become self-reliant. Then the church can shift its support to other needy people.

6.6 CONCLUSION

This chapter concludes that like hospitality, the ministries of advocacy and lobbying give people the opportunity to identify with those who are suffering, to speak on their behalf and empower them to be part of change in their lives, their families and their communities. These ministries require humility, unconditional love and honesty, as the members of God’s household listen carefully to the stories of OVCs and other suffering people and lobby for effective policies that would be helpful to improve the wellbeing of these vulnerable groups. This cannot be achieved without being engaged in the integral mission that is meant to minister to the whole person by meeting both their spiritual and physical needs.

For these ministries to be effective and relevant in the context of children, it is important to engage in conscientisation in order to liberate the poor and oppressed as well as to help them develop their potential. This is what is needed in the ministry of hospitality which is both the object and subject of God’s love and the “designated vehicle for communicating God’s love to the world” (Gordon 2002: 63). It is through this generous hospitality motivated by love that Jesus Christ served others with humility and rendered Him ready to suffer for others. Though His mission

welcomes and restores the dignity and value of those who were hated, He also challenged the vices that hindered the progress of others such as corruption, hypocrisy and injustice among religious and community leaders; He treated those who were socially rejected with dignity, respect and he associated with those who were marginalised and outcasts in the community, the society and the country (Gordon 2002: 77). This is what is needed if our ministry is to be relevant to society. In other words, we have to link mission to hospitality and learn from the ministry of Jesus.

The next chapter intends to find a strategic action plan for what the Free Methodist Church needs to do in order to create a community that promotes biblical hospitality and a household of God where OVCs can feel at home and girl children can have dreams of a better life.

CHAPTER SEVEN

MISSIONAL PRAXIS: INTERVENTIONS FOR OVC PROGRAMMES WITH REGARD TO CREATING A HOSPITABLE COMMUNITY

7.1 INTRODUCTION

The previous chapter dealt with the missiological responses to the plight of orphans and vulnerable children in the city of Ndola. Such missiological responses include advocacy, lobbying, integral mission and conscientisation. This chapter focusses on the missiological praxis and interventions for OVCs programmes, as the strategic plan of empowering OVCs, more specifically girl children and the community members in Kawama to become agents of change. This has to be done in terms of the following focus areas: food security, provision of water, sanitation and environmental care, integral response to HIV/AIDS, traditional and religious dialogue, care and support of abused OVCs, child development, child protection and child empowerment as well as strengthening family solidarity and community systems.

7.2 FOOD SECURITY

The majority of the Zambian population make a living from agriculture (small-scale farming) and according to the National Gender Policy (Republic of Zambia 2000: 32); women contribute 70% of the agricultural labour. This means that women make up the majority of the people who are involved in food production, while they are “disadvantaged by their lack of equal access with their male counterparts to resources such as information, credit, inputs, land, technology and decision-making power” (Republic of Zambia, 2000: 32). Although it was reported in Grassroots International (2012) that, “all people have the right to decide what they eat and to ensure that food in their community is healthy and accessible for everyone.” this is not the case in Zambia where the majority of the population are living in extreme poverty. According to The East and Southern Africa Agribusiness Network (ESAANet) (2012), poverty and food insecurity in Zambia “are widespread in both

rural and urban areas, and the country remains extremely vulnerable to recurring natural disasters including floods, drought and animal disease.”

The reality of food insecurity in poor communities such as Kawama was a major concern for the majority of people who participated in the Bible studies. For instance, in the discussion with Bible study participants such as women, the youth and church leaders, it was noticed that the poor living conditions in their homes and communities were hindrances to their willingness to support OVCs. This confirms Oduyoye’s (2001: 97) argument that “urban unemployment strains hospitality not only at the point of food and clothing, but also in the lack of a roof over one’s head.” This creates a challenge for women who are the majority of jobless people in Zambia, due to the lack of or the poor level of education as well as the heavy loads of domestic chores. According to the National Gender Policy (Republic of Zambia 2000: 26), over 90% of the wages and salaries are paid to men. This means that there are numerous jobless women who always struggle to feed their family members, while they have no economic power.

Concerns about food security were also expressed in the statements of little children, specifically; they expressed a desire to have money to buy sweets, chocolates, chicken and chips for street children. They also expressed a wish to ask Jesus to buy sweets and popcorn for them. These were the express wishes uttered by the hungry children who lived in an environment characterised by food insecurity. That is why some participants such as the women and youths welcomed the idea of engaging in income generating activities like gardening and brick making and they could help to improve their standards of living in whatever way they wanted. This was more especially the case with women who were affected more heavily than men by urban poverty.

This context of poverty and food insecurity in Kawama makes it essential for mission oriented institutions to set up plans of action in order to empower the community members to increase food security in their homes and to be able to feed not only their biological children but also other stranded children adequately. The researcher has discussed ways with the church leaders of her local church to empower the poor households that were identified by means of income generating

projects that would help them to increase their family incomes so that they would be able to support OVCs as was suggested during Bible studies with women and the youth. After a long discussion in a meeting of church leaders, it was suggested that if the church had enough funds, it could purchase at least two cows that could help people to plough their fields faster than they would if they used hoes that are tiresome and time consuming. This idea arose because many people have seen how the commercial farmers use machinery in most farming activities as well as the modern agricultural methods that help them to produce bountiful crops within a short period, while the peasant farmers struggle to produce at least enough crops for domestic consumption because they depend on rainfall and traditional hoe cultivation (ESAANet 2012). Nevertheless, what complicates the situation is unexpected climate changes, a lack of infrastructure and inadequate agricultural inputs.

Another serious problem lies in the fact that many Zambian people depend on the mono-production of maize as their staple food. It becomes a big challenge for the little children who always eat “shima” or “pap” without added relish, since their bodies need a balanced diet in order to grow properly and be healthy. As a result, children who grow up in the context of poverty and hunger become victims of malnutrition, diseases and other poverty related problems. In fact, it was reported in ESAANet (2012) that malnutrition levels in Zambia among under-five children is categorised in terms of 5% wasting, 28% underweight and 47% stunting. Finally, it was suggested that the church should use the little income it had to support some vulnerable families who were interested in farming by providing agricultural inputs such as fertilisers and seeds and then, those suggestions of buying ploughing cows would be considered later if there was a chance of getting investors and sponsors who could support the church projects.

The church leaders who participated in that meeting were convinced that the mission of the church includes creating income-generating activities that could help the urban poor to provide the basic needs for their children. Furthermore, Russell (1987: 91) argues, these people do not need to continue to be dependants, uncertain and needy but what they really need is the kind of support that seeks to eliminate poverty and dependency, so that they can care for themselves and their children. The context of

poverty and alienation in poor communities such as Kawama calls us to focus on a liberation theology that is important to rediscover the identity of the poor as “a hermeneutical focus, which leads to a new understanding of the Christian gospel and to a legitimate attention to the priority of ‘the poor’ in mission” (Park 2002: 387). It is for this reason that the researcher agrees with Linthicum (1991: 176) that, “our strategic and unique role in the city is to work with all those people who feel powerless and out of control so that we may enable them to discover freedom and liberation themselves.” This is what motivated us, as a church, to empower the vulnerable families in education, skills training and agriculture in order to help them to become self-sustained.

The concern for food insecurity in Kawama has also been instrumental in making the researcher strive to network with the church leaders and other stakeholders in order to find the means of supporting children from vulnerable households. However, we did not have enough funds to meet the needs of all vulnerable children in Kawama, but we cooperated with the Open Home Foundation to empower seven vulnerable families to engage in farming in order to have food security and be able to feed their children properly. Among those people, four of them were single mothers (three widows and one divorcee) and the rest were married women who were the breadwinners in their families. Other vulnerable families whom we identified did not have an interest in agriculture but they were supported in the business of selling foodstuffs and clothing, which was their choice. Most of them wanted to be supported in the business of selling charcoal since it brings in an income quickly, but we did not want to support that business because it increases deforestation.

We had regular meetings with those supported families and we reached an agreement that such empowerment was not permanent because we needed to support other vulnerable families as well. Those who were supported in agriculture received fertilisers (D compounds and urea or top dressing) and maize seeds for three years in order to prepare them to become self-sustaining because we did not want to make them dependent on us. We supported them with regard to maize production because it was their choice as maize is the staple food in Zambia but we encouraged them to grow different varieties of crops in order to have a balanced diet for their children. We also taught them how to preserve and store their products because desperation

forces many poor farmers to sell most of their crops at low prices in search of quick cash and they end up with a food shortage for the whole year.

The majority of these farmers followed our instructions and they had a good harvest but two of them had a poor harvest mostly because they did not follow instructions; they sold the fertilisers and seeds that they had received and decided to use their traditional way of farming. When we visited their fields, we tried to explain the consequences of their actions to them and the following farming season they did quite well. We also collaborated with Forgotten Voices Zambia to train these farmers (including the farmers from other denominations in Ndola) the modern method of farming called conservation farming and farming in God's way in order to help them increase their food production and protect their land from being over utilised. Such training took place on 20 October 2011 at Kansenshi and ten families from Pamodzi, Kawama and Chifubu were trained. We also plan to buy a hammer mill that will help them to grind their crops as well as the crops of other community members at a reasonable cost. This income-generating project will give the church more income to support the families that participated and other families that are caring for OVCs. Our dream for these projects is that the members will be able to feed not only their own children but also to support OVCs in our catchment areas. We have to encourage them to develop a spirit of hospitality with regard to all people, but more especially, the vulnerable groups as it was suggested in the results of Bible studies with women and church leaders.

Food security is linked to the theology of mission and hospitality because it is fundamentally necessary for the survival of all human beings. The food is not only a God-ordained provision, but it also has social and spiritual significance (Blanshard 1995:386-387). Firstly, by knowing that God initiated a mission for providing food for humanity (Gen.1:29-30) and that he has provided sufficient resources to satisfy the needs of his people, no one has a reason to be greedy or to deny anyone the right to access good quality of food. Secondly, food matters in the social life of every community; be it in times of hunger or in time of prosperity and ceremonies such as funerals, marriages and birthdays, for example. In fact, most social gatherings require food.

Therefore, the church has a mission to participate in what moves God's heart by making concerted efforts to feed the hungry, including OVCs, as well as to fight against any forces that hinder people to share what God has provided to his people free of charge. This means to promote the sharing of land and other resources with the full knowledge that the earth belongs to God and that caring for His creation in order to bring about sustainable development according to which food provision for our children brings glory to the creator. However, it is only those who have a heart for hospitality that can be moved with this theology of sharing God's resources and caring for His creation. In other words, Wibberley (2006:1) links the theology of food security (from the agricultural point of view) to hospitality. According to him, agriculture "connects humans to the earth and its care and to the creator and sustainer of all things. It must also connect humans to each others as we share the resources for production and the fruits produced equitably..." This is very important with regard to God's mission of hospitality. That is why the Pamodzi Free Methodist Church has made an effort to empower the vulnerable households to have food security in their homes and this has a great impact in their communities and churches as well.

7.3 PROVISION OF WATER, SANITATION AND ENVIRONMENTAL CARE

Many participants, but mostly the women complained during the Bible studies that the major problems that hindered development and the wellbeing of children in their community included a lack of clean water, poor sanitation, poor housing and congestion. By following their statements carefully, the researcher realised that those women were concerned with the above issues mostly because they were the ones who prepared meals, did the cleaning, collected water and cared for the children and the patients. Therefore, they were the ones who often felt the pinch whenever there was an outbreak of dysentery, cholera, malaria and any other diseases that were related to poor sanitation and a lack of clean water. Some participants may not have thought the same because of the type of jobs that they often did but it does not mean that they were not affected as well. These are sensitive issues that affected everyone in the communities, more especially, children. Therefore, there is a need for Christian institutions to promote community intervention in order to find solutions to

these problems in order to help the community members raise their children in healthy and safe environments. The following are the major aspects that need to be considered when talking about the above issues:

Firstly, it is important to influence the government through the Kafubu Water and Sewerage Company as well as Christian institutions to cooperate with regard to providing enough boreholes and piped water in order to help people in Kawama have access to safe drinking water. As Kawama is located in the northern zone of Ndola, it receives a water supply from the Minsundu plant by the Kafubu and Sewerage Company (Ndola City Council 2005: 54), using the water pipes that were laid during the colonial era. However, many shanty houses that were built recently do not have a water supply; consequently the women have to travel long distances to fetch water either at the Kafubu kiosks or from water wells in their neighbourhood. Those who have money pay about K400000 or R 666.6 to the casual workers who are able to dig wells in their yards but not everyone can afford this high cost of digging water wells.

As the researcher observed during her visits during her research, she realised that some of those wells were not safe for children because they were not well covered and some of them were dug near the toilets and pit latrines. In fact, there were reports from the community members that sometimes the children, including babies, were drowned in those wells when they were learning to explore whatever surrounded as part of the normal growing up process in all children. In addition, the water from these water wells was not safe for drinking because the rubbish, rats, frogs and small insect often fell in and rotted in the water that people use for various purposes. Hence, there was a need for the provision of enough boreholes, piped water or safe and well covered water wells in this poor community in order to help people to have clean water and protect children from the danger of dying unnecessarily. A few churches and individuals have tried to dig some covered water wells, while the Pamodzi Free Methodist Church has dug one on a church plot that will benefit the community members in that area but these are not enough. Indeed, every household needs to have a water supply in order to have access to clean water and healthy environments and eradicate waterborne diseases.

Secondly, there is a need to dig and build *toilets* with a good *sewer system* for each household in order to improve sanitation in Kawama. The Ndola City Council (2005: 55) asserts that, “most of the sewers in the low cost housing areas no longer have the capacity for effectively convey the high sewage flow” due to the increase in the population. Kawama is among those affected areas. Therefore, provision of good toilets with a sewer system can help residents to reduce unsanitary diseases that affect children mostly.

Thirdly, there is a need to cooperate with the council to increase waste collection services so that even the poor settlements including Kawama may be considered. The service of waste collection is there in Ndola but it is restricted to the central business centres and some markets; as a result, “illegal garbage dumpsites are seen in almost all the low cost and informal settlements” (Ndola City Council 2005: 56). Therefore, these services need to be extended to poor communities including Kawama and the rubbish bins are needed both in homes and in public places so that nobody can have excuses for dumping rubbish anyhow. The city council needs to provide those bins and put measures/ rules in place on how to use those bins in order to help those who have the habit of dumping rubbish carelessly. Some people do not care about polluting both their surroundings and public places and yet when there is an outbreak of contagious diseases, the same people start complaining that the government is not cleaning the city, while they are responsible for that mess. That is why Chakanza (2002:54) argues that, “we are both perpetrators and victims of environmental destruction.” This mentality has to be discouraged as much as possible and those who do not want to listen have to get stiff punishments. People have to learn to keep their homes, their neighbourhoods and public places clean.

Another alternative is to motivate people to dig pit latrines in their yards in order to avoid flies and mosquitoes that increase diseases that are related to poor sanitation. This is why we, as a church, always reminds our church members including children during seminars, workshops and Good News clubs to join the national campaign of “keep Zambia clean” and make an effort to put it into practice.

Fourthly, there is a need to deal with the shortage of housing in Kawama in order to reduce the problems related to congestion as women complained during the Bible

studies. According to them, many people in Kawama live in shared houses and this increases the spread of diseases and immorality, especially among the young generations. It has been reported that many public houses were sold under the house empowerment scheme (Ndola City Council 2005: 64) during the privatisation era. As a result, the owners of those houses increase the rentals at any time they want and the poor tenants keep on moving from one house to another and children who live in a congested environment face many problems due to poor living conditions.

Therefore, there is a need for the government and Christian institutions to cooperate and find the means of improving housing issues in poor communities and help the urban poor and their children to attain access to affordable and safe accommodations. Linthicum (1991: 169) challenges us by contending that the church must work for “safe and well-built housing so that there are no tenements, no slums, no cardboard and tin shacks, no barrios, no bustees or farvellas.” This does not mean that the church has to force itself to build houses for urban people even when it has no funds, but it has to network with individuals, Christian organisations and the government to facilitate the housing process. This process also involves the fair allocation of plots to individuals or companies that are willing to build houses for rentals at reasonable prices. Accordingly, the National Gender Policy (Republic of Zambia 2000: 25) that there has been pre-mature allocation of plots, due to the lack of coordination between local authorities and other service providers. This issue needs to be resolved in order to facilitate those who are committed to improve housing issues in poor communities in order to reduce the problems of congestion. The Pamodzi Free Methodist church contributes to this issue by lobbying its sister churches and individuals to build some houses at reasonable prices so that the lower class population can afford to rent. This increases the incomes of the owners of those houses but it is also a symbol of hospitality towards the community members. As Zambia has sufficient unoccupied land near the Kawama Township, the church also plans to cooperate with other churches to put pressure on the government to provide plots to the urban poor in order to help them to have enough shelter.

Fifthly, we have to discourage deforestation, the burning of bushes and the making of charcoal because these are factors contributing to climate change, pollution and the destruction of wild life. Instead, we have to encourage people to plant a variety

of trees (including the watershed trees) because of the importance of trees as they can provide flesh air, shade and attract rainfall, for example. Accordingly, the researcher encouraged the church members, including children, to plant a variety of trees (including fruit trees) on the church plot the previous year. In this regard, we planted about twenty fruit trees and other general trees on the plot. Toh (2001: 80) reminds us that older children and youths have to be trained “to care for the natural resources around them as a strategy to combat desertification, control adverse climate changes, soil conservation, water catchments and above all, promote rehabilitation of biodiversity.” Therefore, it is important to keep on teaching people including children the importance of trees and the negative consequences of destroying the vegetation including the wildlife.

In the sixth place, there is a need to control the level of industrialisation that pollutes our environment. Mining activities in Ndola such as the Ndola Lime and Chilanga Cement plant always emits dust and smokes that affect the quality of air, water and soil, which in turn, affect people’s health negatively (Ndola City Council 2005: 50). This is a serious problem that requires quick intervention for the sake of people’s health, especially the little children. Of course, we cannot reverse industrialisation or deny the advantages of technology but it “must be used to serve the interests of humanity and should not be used to destroy our existence” (Shivute 1991: 70). According to Shivute (1991: 68), “the technology that harmed the environment is capable of rehabilitating it” and that humanity “is capable of living in harmony with the environment provided a balance is observed between his needs and those of environment.” It may be difficult for the local church or individuals to control the level of industrialisation because this is a global issue that needs cooperation from individuals, national and international organisations. However, there is a need for dialogue between the community members, Christian institutions, the government and the stakeholders of industries in Ndola in order to find the means of reducing the negative effects of industries on people’s lives, in effect, which are mostly children.

The call to participate in God’s mission by extending hospitality towards OVCs includes caring for the ecology. This requires us to have a biblical approach towards stewardship in mind in which humanity has a God-given mandate for the use of the earth and its resources. Failure to recognise that humanity is the caretaker of God’s

resources is disobedience that often leads many people not carrying out their mission to dominate over nature (Gen.1:28). Instead, they destroy it without realising that they are bringing ruin on themselves and innocent children. We have to adopt the principle of equity that teaches us that humanity and nature have something in common as God's creation in the sense that humanity bears the image of God and the nature is connected to God as the creator. Therefore, this is part of God's legacy "for the communal body, a concept that includes all of nature" (Mugambi & Vâhâkangas 2001: 29).

The theology of hospitality requires us to take care of the ecology rather than destroy it. Our role and our mission are to live in a healthy environment and to be part of priesthood of all believers where the whole creation expresses its praise to the creator. We should have a caring relationship based on respect with the rest of creation, which implies a stewardship role that requires us to be accountable in terms of the friendly management of the earth's resources (Wibberley 2006: 2). If this hospitable relationship is restored in our communities, the children will have a safe environment where they are free to play and to explore what surrounds them. Consequently, they will have reason to celebrate God's creation and God's love. In other words, the ministry of hospitality reminds us that, in the household of freedom, "humanity and nature can live in a community of responsibility, partnership and freedom, as opposed to those structures of domination that perpetuate suffering" (Kretzschmar & Van Schalkwyk 2003: 107). Thus, people who are mission oriented and who value the ministry of hospitality have a responsibility to nurture and maintain God's creation.

We have to understand that this responsibility "derives from our accountability to God who provides enough for all in justice, but not for everything that human profligacy may demand" (An Oxford Statement 1999: 364). This is a challenge for those whose desire is to acquire more wealth and power by exploiting the poor (including OVCs) and the nature. That is why Jesus challenged his disciples who were fighting for the best positions by telling them that whoever welcomes the little children welcomes Him and that whoever wants to be the greatest should be the servant first (Luke 9: 47-48). Power hunger and the greed for money is what is killing our continent (Africa) that has become a battlefield with corrupt leaders and

Jesus' disciples were severely tempted when they argued seriously who were to be the greatest among them (Luke 9: 46) rather than emulating Jesus' example regarding humility and serving others..

The biblical values of hospitality remind us that we have to be stewards of God's creation as discussed in chapter four. We have to know that it is against the will of God to exploit nature merely for short-term profit like those who chop down trees in order to prepare the land for agriculture, to get timber or charcoal as well as those who are involved in mining activities without providing any alternative means of protecting the soil. It is for this reason that Meyer and Meyer (1991: 87) tell us that, if we are serious about "responsible stewardship of the Lord's earth and have compassion for future generations, we must reduce our consumption of energy fossil fuels, develop alternate renewable types of energy, and restore lands already degraded." That is why the Pamodzi Free Methodist Church has refused to sponsor those who wanted to be involved in the business of selling charcoal because it increases deforestation. Instead, we have discussed the possibility of teaching people about making home-made stoves that can be used for quick food preparation and do not consume a lot of wood but this is still at the planning stage. We hope that it will help the poor households who do not have electricity in their homes as a cheap means of preparing meals.

The church as the household of God needs to make a paradigm shift in order to promote shalom as well as the ethics of ecological care because these are part of our mission as the stewards of God's creation by caring for the environment "not only for the present generation but also for posterity" (Gitau 2000: 155). We have to know that whatever we do against nature affects all creations, including the children. That is why Van Schalkwyk (2011: 1) is saying that we have to understand the earth as the "oikos of God" and to immerse ourselves in the ecology since humanity is part of nature. This reminds us to live in harmony with God, with oneself, with one another and with nature (De Gruchy 2005:31). This harmony cannot happen unless there is total transformation through Jesus who is able to restore the wounded creation as a re-ordered creation, in line with the creation that God intended in the mandate given in Genesis as shown in the following picture (Figure 7.1) (Pountney 2012: 2).

* Re-ordered Creation: through Jesus

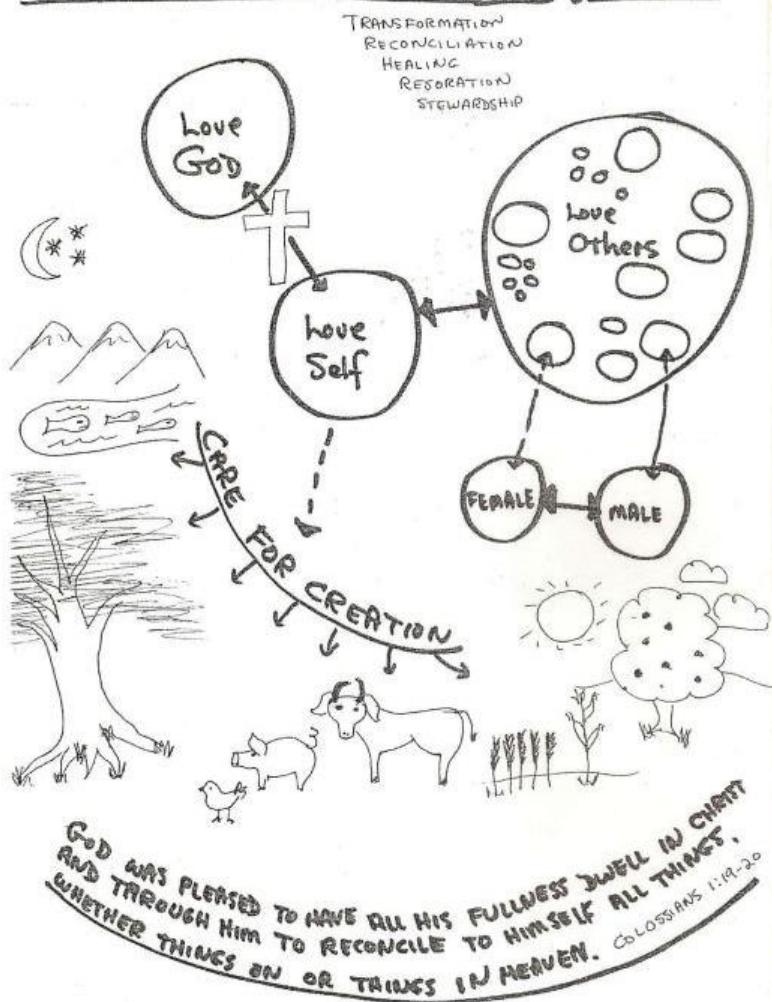


Figure 7.1: Re-ordered creation through Jesus as in participant notes prepared by World Vision Zambia (Pountney 2012: 2)

7.4 INTEGRAL RESPONSE TO HIV/ AIDS

This study has shown in both the problem statement as well as in chapter two that the HIV pandemic is an immense problem in Zambia and it is a hindrance to many opportunities as HIV infections result in the “reduced productivity, frequent absence from work, threat to job security and increased medical costs”(Munjanja 1996: 33).

All these affect the family members and the nation negatively because the high costs of caring for HIV patients and funerals when they die have a negative impact on the economic position of the family to a large extent. Therefore, there is a need to respond to HIV related problems in a holistic manner, using the strategies discussed in the following paragraphs.

Firstly, it is important to eradicate poverty because it is closely linked to the HIV pandemic. Of course, poverty does not cause an HIV infection directly but it is a contributing factor in terms of HIV infections and the complexity of this disease. For instance, this study has shown that many girls engage in prostitution as a means of survival. According to Shorter (1991: 68), “prostitution of women and children is one of the commonest ways of making a living in slums.” As a result, this behaviour puts them at serious risk of contracting sexually transmitted diseases including AIDS (Kilbourn 1997: 108). Therefore, the church has to address the issue of poverty in the context of HIV/AIDS because poverty “facilitates transmission, makes treatment unaffordable, accelerates death from AIDS-related illnesses, and multiplies the social impact of the pandemic” (Corrie 2007:14). It is impossible to eradicate HIV pandemic without considering poverty as a factor contributing greatly to HIV related problems.

Secondly, we have to promote HIV prevention by encouraging people, including OVCs, to go for HIV counselling and testing in order to know their status and make decisions on how to live. This can help those who are not infected to know how to prevent HIV infections and those who are already infected can know how to live a positive life and avoid further infections or infecting others (Garland & Blyth 2005: 46). In addition, the church has to fight against HIV infections by strengthening the weapons of “abstinence before marriage and faithfulness in marriage” as well as the use of condoms for infected partner(s) (Garland & Blyth 2005: 236, 277). According to Dortzbach & Long (2006:93), “the practice of abstinence and faithfulness protect and animate God’s gifts of sexuality and sexual expression. Mutual faithfulness provides a firm foundation for procreation and family life.” All these are very important values of hospitality, as they help people to be responsible and to develop a spirit of self –control, while at the same time, they help people to protect one another from HIV infections.

Thirdly, the church as the household of God is called to fight against stigma because many people regard HIV patients and AIDS orphans as outcasts and serious sinners who deserve punishment. Some women explained during the Bible studies that people (including Christians) often despise HIV patients and AIDS orphans to the extent that they do not feel free to welcome them into their homes. However, they forget that many HIV patients have done nothing wrong to deserve such a disease, since some girl children are infected because of sexual abuse while other children are infected during birth or through breastfeeding. The trauma caused by the stigma is evident in the story of Judith Gumbo who was rejected by her husband and the relatives of her husband encouraged him to divorce her so that they could find a better wife for him just because of her HIV status. Accordingly, this woman and her children lived in a traumatic situation after her husband left her to go and marry another wife in Lusaka. This was a sign that hospitality had no room in that family because all the people, including her husband, ran away from Judith in the time when she really needed them for spiritual, psychological, physical and emotional support.

The ministry of hospitality requires us to have unconditional love for others as Jesus did. As we saw during the Bible studies, Jesus did not stigmatise anyone; instead, he brought “healing to the sick, food to the hungry, sight to the blind, hope to the despairing, good news to the poor, life to the dead” (De Gruchy 2005: 32). This is a practical hospitality that is required from all of us who are ready to fulfil God’s mission. As the household of God, we have become involved with the grieving people and children in order to listen to their cries, share their broken lives and accompany them during their process of liberation (Abeledo 2002: 112). We have to develop an integral approach to respond to the HIV pandemic by promoting Christian ethics and embracing HIV patients and AIDS orphans with love and compassion as well as “to inspire them in a positive way, so as to enable them find acceptance in the society” (Musonda 2005: 57). In the story of the sick woman and dead girl, Jesus embraced them with unconditional love and compassion regardless of from where their sicknesses came. This ministry of Jesus reminds us that we have to change our attitudes regarding how we treat HIV patients and see them as important members of the society that God can use in one way or another. Grant (2008:43) contends that, “HIV provides a huge opportunity for churches to demonstrate extraordinary love and to bring their teaching in line with Christ’s heart

for the marginalized.” The Pamodzi Free Methodist Church makes an effort to embrace HIV patients through the ministry of home visitation, counselling and support as explained in the results obtained from the Bible study with church leaders.

Fourthly, we have to address the issue of the HIV pandemic through *sex education*. In the Zambian culture, it is taboo for adults to talk about sex with children as one of the church leaders confirmed during the interview. However, children need to know the reality of sex and sexuality because these are the major channels of HIV infections. They also need to know the biblical and ethical principles of sex and sexuality as blessings from God that are intended for fellowship for married people only (Gen.2: 24) and for child bearing in marriage relationships (Gen. 1: 28). That is why Dortzbach and Long (2006: 55) argue that, “the crisis of AIDS demands that we do all we can to return the society to the biblical mandates of honouring God with our bodies and keeping his gift of sex for marriage.” The researcher collaborates with two female church members to become special friends of girls in her local church as well as with female OVCs who were interviewed and those who were identified during this research. We discuss the issues of sex and sexuality with them, the changes in their bodies; teach them to respect their virginity until they get married and some other topics of their choice during female workshops and retreats.

Fifthly, it is important to set up an HIV awareness campaign as part of the church activities and train church leaders (including women and youth representatives) who can teach those whom they are representing during conferences, seminars, and workshops as well as to mobilise the entire congregations to be involved in HIV programmes. This ministry is helpful with bringing healing to girl children who are infected or affected by the HIV pandemic. The researcher agrees with Okaalet (2006: 667) that the church is called to be a healing community that focusses on “prevention education and awareness-raising, home-based care and support for those infected or affected, care for orphans and advocacy at all levels.” As a church, we are convinced that we have a mandate to extend hospitality to those marginalised people including those who are infected or affected by the HIV pandemic through the ministries of HIV awareness, supporting HIV victims, advocacy, reconciliation and training caregivers (Blackman 2005: 33).

As explained in the results obtained from the Bible studies with church leaders, the Pamodzi Free Methodist Church has appointed a committee of people (including the researcher) who try their best to promote HIV awareness and also to offer physical and spiritual support to HIV victims. However, there is still a challenge because some of the patients continue to hide their status and reveal it only when it is when it is too late to save their lives. In such cases, we still support them as much as possible until they die and the church supports their families during and after funerals. We teach people including children to be aware of the channels of HIV infections such as prostitution, rape and sexual cleansing. The researcher agrees with Ackermann (2004: 30) that the problem of the HIV pandemic:

...requires a theological response that is prepared to wrestle with the implications of gender inequality in our traditions and our practices as well as the reasons for continuous grinding poverty in sub-Saharan Africa.

We always encourage our church members and community members including children to go for a VCT in order to know their status so that those who are not infected may make an effort to close all the doors to the HIV virus. We provide spiritual and material support to those who are already infected as far as we can and help them to live positive lives. We also encouraged people to participate in the HIV awareness campaign during World AIDS Day and to use other special opportunities like Bible studies to address HIV related issues.

Indeed, the ministry of hospitality calls us to associate with HIV victims such as women and children who are often rejected and stigmatised. They really need emotional and physical healing. McCloughry (1995:113) urges the community of believers to imitate the mission model of Jesus that is based on building a new inclusive community rather than an exclusive society. According to him, “the Kingdom is an inclusive community... Human relationships within community are to be characterized by love, mercy, peace and justice, which draw in those who have been marginalized.” (McCloughry 1995:113). Creating this inclusive community is rooted in the mission of Jesus who embraced the poor and the oppressed. The Pamodzi Free Methodist church has developed a child care system in which OVCs are sponsored with regard to education and supported through food supplements. In addition, the church has become a caring family in which both children from our

church and those who are not our members are invited to participate in different activities that are provided during Good News Clubs every long holiday and some parties such as Christmas parties and birthday parties which OVCs do not often experience in their homes. These activities are there to help these children feel that they are welcome in a new household of God's people.

7.5 CHRISTIAN DIALOGUE WITH AFRICAN CULTURAL TRADITIONS

This research has explained the reality of oppressive cultural beliefs and practices in terms of the Zambian context that includes property grabbing and gender based violence on the basis of culturally determined unequal power relations between men and women. For instance, it is confirmed in the National Gender Policy (2000: 42) that some traditional beliefs and practices perpetuate women and girl abuse, for example, initiation ceremonies and payment of the bride price tend to make men feel superior over women. Consequently, women become submissive and obedient to men even when they are physically or sexually abused. In addition, the reality of property grabbing was the complaint of some women who were interviewed and those who participated in Bible studies, including one of the church leaders who was evicted from her house together with her children. Nowadays, the law of Zambia has set up measures to protect widows, children and aged people from property grabbing through the Victim Support Unit (VSU). However, it was confirmed in the National Gender Policy (Republic of Zambia 2000: 43) that these laws are not implemented effectively due to inadequate funding and human resources and a lack of skills with regard to psychology, social work, gender and human rights among the VSU officers.

During the visits, and conversations with the participants as well as what the literature revealed, it became clear, that "the pressure from the culture causes women and girls to give up their voice, hopes, dreams, thoughts, dignity and calling" (Pountney 2012: 2) in order to please their husbands and male patrons at any cost. On the other hand, the boys grow up with a superiority complex because "children learn the patterns of gender power and relationships that they see and experience within their families and culture" (Dortzbach & Long 2006: 83). These teachings and practices are not liberating at all; instead, they subject girls and women to the

bondage of cultural ideologies that are oppressive. However, it is important to know that, “in all areas of life, authority is exercised within boundaries so that the person under authority is treated with respect and dignity, and treated as someone who shares equally in the image of God” (Gludem 2004: 60).

The above problems require a critical reflection and a process of change in order to liberate women and girl children who are victims of gender based violence (Mahmoud 1991: 142). It is for this reason that Rakozy (2004: 219) reminds us that “women in the church are called to recognize clearly the situation of oppression in both church and society and, as members of the people of God to exercise their power for change and transformation.” We are aware that transformation cannot be realistic unless women and girl children have access to good quality education that would “have dramatic impacts on improving the health of communities as well as their economic progress” (Grant 2008: 54). This motivates the Pamodzi Free Methodist Church to promote female education and motivate women and girls to become aware of their rights. We encourage them to expose any kind of gender based violence and sexual abuse and report the perpetrators to the nearest police station so that they may be helped to change.

The Pamodzi Free Methodist Church tries to address gender related problems by using some special opportunities such as the pulpit, Bible studies, seminars, workshops and meetings. We have realised that the traditional teachers who teach young girls do not use the biblical principles in their teachings and that boys and men are often exempted from such teachings even though they need them. As a result, *banachimbusa* (female traditional teachers) enforces oppressive traditional teachings that increase girl and women vulnerability, while giving men and sons more power to rule over their wives and daughters. This is what women activists in the Pamodzi Free Methodist Church (the researcher, three females and two males) have discussed with the church leaders who allowed them to train Christian female traditional teachers (*banachimbusa*) who will be offering effective teaching to the young girls and women, since they will be applying the biblical principles. We are also planning to teach *bashibukombe* (Christian male traditional teachers) who will be teaching and counselling boys and men who are getting married as well as those who are struggling in their marriages.

The ministry of hospitality calls the church to bring the church leaders and some community members together to enter into dialogue on how we can cooperate to promote the moral and cultural values that respect human dignity rather than perpetuate gender stereotypes. This was done through monthly couples fellowships that brought not only the church members of Free Methodist Church together, but also some other community members who were interested in this programme. It was also done during conferences, youth camps, and Bible studies in cell group to which the church members often invited their neighbours and friends as well as on some occasions such as Christmas parties and retreats.

The main purpose was to help the church members and some community members to engage in Christian dialogue about the cultural ideologies that perpetuate gender stereotypes and gender based violence. We have realised that the issues of culture that the participants highlighted during interviews and Bible studies such as early marriages, property grabbing, sexual exploitation, sexual cleansing and prescribed gender roles that are imposed on women and girls require us as the church to develop a strategy of preaching against these cultural imbalances through enculturation. This means continuous dialogue between faith and culture in a dynamic and constructive relationship. It is in fact a true and proper “incarnation of the Christian message in a particular cultural context” (Lokiru 2010:64). These facilities of dialogue were meant to introduce the gospel of liberation into the culture in order to infuse “the realities of women’s life with Christian values” and to promote their liberation that leads to integral development (Umorem 1995). We were convinced that it could not be possible to bring about women and girls liberation without involving men, women, girls and boys. No wonder then that Oduyoye (1999: 185) argues that, “liberation must be viewed as men and women walking together on the journey home, with the church as the umbrella of faith, hope, and love.” This liberation is very important because many people including some women resist change especially as “African women have so internalized this low esteem of women in the church and other prevailing values that they may become accomplices in the suppression of their own gender” (Oduyoye 2001: 78).

The dialogues in which we engaged were excellent opportunities to share our stories and experiences as well as to reflect on them from a biblical point of view in order to see the reason why the cultural values that discriminate against women and girl children must be eliminated. It was remarkable because some participants presented their testimonies regarding how these programmes had helped them to realise their weaknesses in terms of gender discrimination. For example, one of the male participants in couples fellowship confessed that he used to whip and insult his wife on occasion as well as to let her do all the domestic chores alone. According to him, he learnt from his culture (the Bemba culture) that a man is like a lion (*inkalamo*) in his house; therefore, his wife or wives and children have to do all whatever he commands them to do; otherwise they have to face the consequences. He apologised to his wife immediately and promised her that he would not mistreat her any longer since the word of God had spoken to him.

7.6 Child care, protection and empowerment

Having discussed the problems that the OVCs, specifically girl children in Kawama, face, the following are important plans of action that could help the Pamodzi Free Methodist Church and other Christian institutions to care for OVCs, particularly girls, in a holistic manner:

Firstly, it is important to promote child protection with regard to all types of abuse that they experience so that they can enjoy their rights and dignity. Ndongoni (2002: 7) makes suggestions regarding important strategies that can be helpful for child protection. Such strategies are:

- Counsel children who have been traumatised by the bad experiences they had
- Punish those who abuse children and resort to other practical actions to stop violence against children.
- Develop policies that can address the root causes of child vulnerability.
- Educate children and parents or guardians about children's rights.
- Develop a culture of peace, dialogue and understanding within families.
- Encourage people to adopt homeless OVCs so that they may feel that they have permanent and stable families.

- Strike a balance between children's felt needs and the childrearing ability of parents or guardians.

Secondly, there is a need to establish shelters or temporary homes for abused girl children and women in Kawama. Even though this study aims to support OVCs in the family setup, we cannot forget that when abused girls and women have no one to turn to when they are in trouble, their abusers take advantage of their vulnerability to abuse them and even kill them. Vuong, Silva & Marchionna (2009: 7) confirm that nearly 40 % of women victims of domestic abuse live with children under the age of 12, which highlights the need for shelters in order to minimise their vulnerability. Of course, such shelters cannot be a solution to their problems but they can serve as temporary homes where the victims of abuse can be helped through counselling, skills training and spiritual development while the facilitators can organise the means of restoring them to their families or finding foster families that are willing to accommodate them. Surely, the abused women and girl children need somebody to listen to their cries for help because the more often their stories of suffering are told in the ever-growing outer circles of discourse, the greater is the potential for healing for those who are scarred, beaten, and abused (Ackermann1996: 146). This is very important because when abused children and women have nobody to turn to; some of them decide to commit suicide or decide to turn to the streets.

The researcher has noticed that the abused girls and women in Kawama have no secure places where they can take refuge, since there is not even one haven or shelter in this area. It means that those who are desperate continue to live in abusive homes or go and live on the streets. The researcher shared these issues pertaining to shelter for abused women and girl children with the church leaders during a board meeting that took place at the Pamodzi Free Methodist Church on 16 April 2010. The purpose of this meeting was to discuss what to do with the church plot that had been acquired from the city council. The board members concluded that the plot should be developed by constructing three buildings on it to help the church conduct different activities. The first building will serve as a church hall (the construction process is half way completed), the second one will be used for children's ministries and education from the nursery level upwards to secondary level. The third building will be used as a centre for counselling, a temporary shelter for abused children and

women, after care centre and a centre where extra-lessons for pupils who dropped out of school as well as for skills training will be provided. As the funds are not available to develop all these centres at the same time, the church leaders decided to start with the church building and then the other buildings will be developed later when the funds are available.

The ministry of hospitality calls the church to be agents of God's mission and to be a hospitable community by providing care and support to OVCs by establishing a Christian community that creates a safe space for abused children to tell their stories and find safe homes. The researcher agrees with Beckwith (2004: 110) that, "the family's affirmation of the child's personhood and abilities will speak to God's affirming presence in her life and help her understand that she is loved by God as a part of God's glorious creation." Only then will the concept of a 'home' evoke feelings of love, peace and security for these grieving children (Siwila 2009: 156). According to Ndongoni (2002: 8), "it is our hope that African children can once again start to dream of the day when they will become teachers, doctors, farmers, leaders or citizens who are eager to support their families and communities." This is what can help our children to feel the essence of hospitality and the care of the extended family as they are enabled to realise their dreams for a better life.

Thirdly, it is important to allow children to participate in all the affairs that are important to their lives (Kobia 1995: 257) because it helps them to experience a sense of belonging in the community and develop their potential. Beckwith (2004:86) reminds us that "people who are allowed to use their gifts and talents to contribute to the wellbeing of the community tend to be more committed to it than those who sit on the sidelines." Therefore, it is important not to overlook OVCs because of their status or gender; they can contribute to God's mission in one way or another, if they are given the opportunity.

Fourthly, it is important to empower OVCs through education and skill training because these are key elements in holistic development. The results from the interviews, Bible studies and literature show that many girls in poor compounds including Kawama drop out of school due to pregnancies, domestic chores, a lack of school supplies and sexual abuse. It is for this reason that the researcher agrees with

Brewster (2011: 94) that holistic development involves “providing learning opportunities for a child, whether formal or informal” because “a good education is often the only means of breaking the cycle of poverty for the poor children” (Pellino 2011:4). It is important to point out that the Pamodzi Free Methodist Church values the promotion of female education so that the neglected girls and women can have the chance to develop their potential. This will hopefully have a positive impact on the church and society because educated mothers are able to support their children in education and other areas of life. Dube (2004: 7) contends that, “empowerment of women in society will be achieved if we also focus on the girl child, and seek to remove all the social constructions that disadvantage her.”

During her fieldwork, the researcher responded to the requests of participants who suggested the need for supporting OVCs and illiterate women with regard to education and skills training. She contacted the church leaders in her congregation, social workers and some community members to see how they could cooperate to support illiterate people, including children who had stopped attending school and those who were not doing well at school due to their poor living conditions. The church responded positively although it did not have enough funds to meet the needs of all the vulnerable people that were identified. We managed to sponsor ten illiterate women to attend literacy evening classes, some children who wanted to return to school and those who wanted to rewrite the national exams. The church rented a learning centre in Kawama and this increased the number of female participants in education. So far, we have three teachers and twenty-five people that have registered for such evening classes.

This literacy centre was officially opened on 25 October 2011 at Kawama and we are in the process of registering it with the Ministry of Education. Those who enrolled were pupils who had dropped out of school for various reasons (both girls and women), illiterate women and few men. The church also helped two girls who participated in this study and who stopped attending schools due to domestic abuse and pregnancy to go back to school. The first one is in grade seven and the second one is in grade ten; they are all doing well in class. We also motivated some pupils who were struggling in their academic performance by paying their fees for extra lessons as they were preparing to write national exams in grade seven, grade nine

and grade twelve. The system of extra lessons in Zambia is commonly used by pupils to pass the national exams well although this requires a great deal of money, which the pupils from poor families cannot afford. The church is intending to provide financial support to more girls.

Importantly, the church did not forget the little children. With help from the Forgotten Voices, we sponsored twenty six children (twelve boys and fourteen girls) by providing them with school supplies such as school uniforms, school fees as well as some foodstuffs like maize, beans and groundnuts in order to prevent malnutrition. We also empowered some elder children and vulnerable individuals through skills training that can help them to have hope for a better life and to deal with the forces that undermine their rights. The church bought one knitting machine and sponsored two women to learn how to use that machine and to make a variety of items such as jerseys, school uniforms for children and baby wear. We also sponsored two youths (one girl and one boy) to study computer literacy as well as two youths to learn about carpentry. We hope that these skills will help these people to support their children and siblings.

Fifth, we have empowered children in sport, recreation and the arts. Many people, especially the urban poor regard playing as a waste of time and many people do not allow girl children to participate in recreational activities easily. Instead, they keep them busy with domestic chores, while the boys are free to engage in play as the majority of the participants consisting of mostly women, confirmed during the interviews. This is not fair; as all children have the right to play because play helps them “to feel the freedom of exploring and discovering, to perhaps act out some of the frustrations, sadness or anger they feel, and to put aside for a time the burdens they carry” (Talbot 2010:9). Unfortunately, there are no playgrounds in Kawama. Those who want to play have to go to the grounds of the Kamba Basic School in Chifubu.

The most common kind of leisure activity for many children in Kawama is watching movies (including pornography) at markets and taverns and dancing in nightclubs that expose them to prostitution and drug abuse. This is the reason why the researcher agrees with Talbot (2010: 13) that cities can be hostile towards children

when they lack play spaces, are overcrowded and are crime ridden. Moreover, it is important for children to be involved in different games because such activities help them to “develop holistically, using all their senses, physical skills, mental capacity, social skills and emotions together” (Talbot 2010: 15). This is extremely important for their health and holistic development. Accordingly, the Pamodzi Free Methodist Church has started to empower the little children and the youth with regard to playing different games in order to help them develop their potential. As explained in the replies elicited from the Bible studies with children, the Pamodzi Free Methodist Church organises Good News Clubs for children every long holiday and the activities they do include singing, dancing, different types of games, role-plays and sharing meals. The youth also have opportunities to play different games and become involved in drama and music during their retreats, crusades, conference and praise team. The above activities are an expression of Christian hospitality regarding the little children and the youth.

Sixth, there is a need for spiritual development of OVCs in order to help them to recognise the presence of God even in their suffering. It is obvious that the hungry and abused children may not see the hand of God because of serious problems; consequently, the church has to be close to them and offer them spiritual guidance (Gacece 2006: 1240). They need to know that God still loves and cares for them, despite their challenges. Adeyemo (2006: 1240) argues that, “effective services and ministries to children are part of any flourishing congregation” Accordingly, the Pamodzi Free Methodist Church is nurturing the little children and the youth through the Good News Club for children, youth retreats, seminars and crusades and trains them to engage in some church activities such as leading church services and being involved in evangelism according to their ages and abilities. In fact, hospitality requires us to value children as important members of God’s household since Jesus declared them to be heirs of the kingdom of God in the above scripture. This was a model of how the church has to treat children because it brings about a positive impact on their lives as we support them and partner with them in mission rather than fighting against them (Gow 2002:2). In order to help them to be spiritually mature, we bought them forty Bibles (both English and Bemba translations) since some people complained during the Bible studies, interviews and conversations that they did not have Bibles.

7.7 Strengthening the family solidarity and community systems

The family is the first place where a child experiences love, intimacy, forgiveness, and physical care (Beckwith 2004:101). The researcher agrees with Green (2003: 134) that, “every child needs some type of social interaction to learn, thrive and heal, because relationship with others is the foundation of socialization and cultural continuity.” This research has proved that a family breakdown is one of the major forces that contribute to child vulnerability. The fact is that when the families are stable, it is likely that the likelihood of child vulnerability and child abuse are reduced because “if our marriages and our families are safe, happy places where people are loved and secured, the stage will be set for our children to care for others” (Sharp1996: 248). This means that the children who grow up in a family set- up are more likely to develop their potential and become responsible citizens than those who grow up in broken families or on the streets, since they learn a number of moral values and about spirituality from their parents, relatives, and neighbours. On the other hand, abused and abandoned children are likely to become more violent and irresponsible. These children, more especially the homeless, need a place that they can call home so that they feel integrated in the society.

That is why there is a need to build hospitable and healthy families because family solidarity is an important key with regard to the physical, emotional, spiritual and psychological development of children. Jesus reminds us in Mark 9:36 that the children are placed physically in our midst because they need special care. We are also reminded that the faith community has Christian ethics and moral values that call Christians to care for vulnerable groups such as widows and orphans (James 1: 27, Acts.4:32-35). Therefore, the church has to foster hospitable families that “provide a context in which love, respect and mutual support combine with the commitment of men and women to permanent and faithful relationships to provide a stable and nurturing environment in which children can flourish” (Oxford Statement 1999:366). Such love and care are not limited to biological family members but is open to those from extended families including OVCs.

The missiological contribution of this chapter is to restore a sense of community as a household of God that can be a safe place in which children experience security,

acceptance and intimacy (De Beer 2006: 32). The family and community members need to be helped to restore the biblical and traditional values of hospitality (as explained in chapter four) so that all people may live in harmony with one another and the rest of creation. This brings glory to God, who is the initiator of the family. The Free Methodist church and other Christian institutions are called to be the home of those who are victims of this lost culture of hospitality. We fulfil this calling through the ministry we offer to the little children at the Good News Clubs and the support of vulnerable families in education, agriculture, skills training and home visitation. We are aware that whatever happens to children and adolescents today will “determine not only their futures but also the future of their families, communities, and societies” (Foster, Levine & Williamson 2005: 1). The need to support the hospitable family and community systems with regard to caring for vulnerable children is crucial because both the burden of increasing OVCs and its solution lie within the community, since the local people are the ones who understand the reality of what children experience better than outsiders. As indicated in the Situation Analysis on OVCs (USAID/UNICEF/SIDA/Study Fund 1999: 20), the community members know the daily problems of OVCs well as well as their priorities and the possible solutions. Therefore, there is a need to mobilise the community members to participate during every step of child development and “all policies, strategies and interventions should focus on strengthening the extended family, as an entity in itself and as part of the community, so that it can adequately discharge its protection and care role” (USAID/UNICEF/SIDA/Study Fund: 1999:20). This is what can make children proud of their families and communities, as they live in healthy homes and their felt needs are met.

The Pamodzi Free Methodist Church tries to promote family solidarity and communal responsibility by offering pre-marital counselling to those who want to get married and teaching about Christian marriages and Christian parenting to those who are already married. This is done through special arrangements and during couples fellowships that take place once a month in the homes of church members as well as during conferences. The focus is on helping people understand the importance of having stable families and developing a strong bond in the families and communities in which children are cared for in a loving manner. We also aimed to teach parents or guardians that children are a heritage and gift from God;

therefore, they have to value them and challenge those who label them as troublemakers and noisy. We have to know that it is a God given duty to care for children and protect them by all means (Deut.10:17-19; Bunge 2011:15-29). We want people to understand that the ministry of hospitality includes respecting children's rights because they are human beings who bear the image of God and who deserve justice and a compassionate ministry. The fact is that the church and community have an obligation to be the families that recognise children and make them models of faith as Jesus did in his ministry.

7.8 CONCLUSION

In summary, the missiological praxis requires the Pamodzi Free Methodist church to contribute to the wellbeing of OVCs and particularly, the girl child by promoting food security in this community of Kawama because food is a fundamental necessity for their survival of everyone. Secondly, the issues of health matters in the lives of those children. They really need a clean and safe environment, safe drinking water, and VIP toilets. Therefore, the PFMC has a mission to teach its member and the community members how to care for their environment in order to ensure the safety of their children. Thirdly, the missiological praxis is motivated by unconditional love that moves the godly people to value and embrace the suffering children including, AIDS orphans. Genuine hospitality requires us to recognise that "God reveals his heart for the fatherless and exhibits the characteristic of a loving father towards them as he offers them protection, provides for their food and other necessities, and requires justice for them in society" (Bradley 1996: 206). Therefore, the household of God is called to support these children as much as possible.

Fourthly, the missiological praxis has helped the church leaders to understand clearly that they have to incarnate these values in the community. That is why they have allowed the Christian dialogue with African cultural traditional religions to take place, in order to promote both the biblical and traditional values that are constructive.

Fifthly, the value of hospitality has been encouraged in the church and in the community of Kawama because it promotes solidarity with the oppressed, it cares,

protects and empowers those who are looked down upon by our society. Indeed, the ministry of hospitality is practical and goes beyond race, tribe, economical position and it calls us to “recognize the marginalized and treat them with equal dignity” (Russell 2009: 83). The ministry of hospitality is as inclusive as it was in terms of the mission of Jesus who “embraces both the poor and the rich, both the oppressed and the oppressor, both the sinners and the devout” (Bosch 1991: 28).

Sixthly, the local church that responds to God’s mission recognises the important of strengthening the families’ solidarity and community systems to be safe places where children’s dignity and identity are built. Indeed, we have to know that children are the most important heritage for the continuity of our families, societies and nations. It is for this reason that the researcher agrees with Kilbourn (1996: 10) that, “when the biblical pattern of caring for children with a heart of love is honoured, family and community leaders provide children with an abundance of loving, trust-filled relationships.” She continues by saying that “these relationships give children a sense of security, identity, belonging, love and happiness” (1996: 10). According to Russell (1993: 173), “hospitality creates a safe and welcoming space for persons to find their own sense of humanity and worth.” This is what can help the suffering girl children in Kawama to experience real transformation in their lives and their families.

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CHAPTER EIGHT:

CONCLUSION

This chapter aims to provide information regarding a missiological reflection concerning the cultural and biblical themes of hospitality as it seeks to strengthen the role of the **Pamodzi Free Methodist Church's (PFMC)** in caring for orphans and vulnerable children (OVCs), specifically girl children, in the compound of Kawama in the city of Ndola in the Republic of Zambia, to achieve the main objective of this dissertation. The main question of this study sought to explore how the cultural and biblical heritage of hospitality would help the PFMC to respond to the problems of OVCs, particularly girl children as victims of urban problems. This question was divided into twelve sub-questions that sought to highlight the role of the PFMC in mission of hospitality to OVCs in Kawama and these questions have been answered in chapters two to seven.

Through this study, the major concepts of ‘mission’ and ‘hospitality’ that are key elements in this study have been defined. Firstly, mission has been understood as *Missio Dei*, which means the love of God that moves out into the world to redeem his fallen creation and draw people and the rest of creation back into his heart. The researcher concurs with Duncan (2007: 55), who defines mission as God’s work in “reconciling the whole of the created order to God self in which human beings are called and invited to participate by being sent through the love of Christ (Matt. 5: 43-45) that all might achieve life in its fullness (Jn.10:10).” With this definition, it has become clear that *Missio Dei* is all about what moved God’s heart to identify with the poor and oppressed as it was in Jesus’ ministry to the lame, poor and blind little children, girls and women, according to the scriptures that were dealt with during Bible studies. He [Jesus] not only embraced them with unconditional love and compassion but he also met their felt needs. This is a guideline for the ministry that the church ought to offer to the marginalised people including OVCs, specifically girl children in Kawama.

Mission has also been understood as contextualisation because the scripture has to be read, interpreted and applied to the specific contexts and for this matter the context

of OVCs who are suffering because of the life challenges they face daily. Ross (2005) argues, all of us are “part of communities where we long for others and the world to experience the grace and reality of Christ amidst the suffering, the pain and the brokenness of our world.” Therefore, hospitality calls us to re-examine our own biblical interpretations and church traditions so that it may not be a hindrance to just hospitality (Russell 2009: 119). This is critical especially in the case of the theologians who read the Bible with their patriarchal glasses and ban women and girls from important activities that are part of God’s mission as explained in chapters four and seven. For mission to be relevant in society, we have to pay attention to the realities of injustice, gender stereotypes, violence, rape, pollution, poverty, slavery, and racism and become involved in the works of life-healing, restoration, nurturing, caring (De Gruchy 2005: 33).

Indeed, *Missio Dei* has been understood as praxis in the sense that it is all about “transformative encounters: among people, and between the living God and people, leading people being called, sent, healed, and empowered” (Karecki 2009: 33). If there is no transformation, then mission will be meaningless. Mission is there to help people to become transformed and then become agents of transformation in their own denominations, workplaces and the communities in which they live. This transformation implies that we have to look at mission in a multi-dimensional or holistic way by considering all areas of life in order to be “credible and faithful to its origins and character” (Bosch 1991: 512). The fact is that the well-being of the “beloved creation ‘creatura’ lies at the heart of God’s mission to the world” (Conradie 2010: 394). Therefore, there are no areas of life that have to be neglected if the ministry to girl children has to be relevant in the context of the suffering children.

Secondly, hospitality has been understood as God’s welcome which, according to Russell (2009: 82), has four overlapping components such as the unexpected divine presence, advocacy for the marginalised, a mutual welcome and the creation of community. It is this understanding of hospitality that helps us, as the church, to adopt the spirituality of connection in which we insert ourselves into the context of OVCs and help them to be the complete and full humans that God intended them to be (Russell 1993: 187). Furthermore, this entails a holistic understanding of

hospitality as “solidarity with strangers, a mutual relationship of care and trust in which we share in the struggle for empowerment, dignity, and fullness of life...” (Russell 2009: 20). The mission of hospitality is rooted in God’s special concern for the poor, oppressed, fatherless, widows and aliens (Psalm. 146: 7-9) and Jesus demonstrated it in his ministry to street people, little children, a dead girl and a sick woman. As the household of God, we are called to follow in the footsteps of Jesus by welcoming and treating all people fairly without any kind of discrimination if we are to be faithful agents of God in mission. Russell (2009: 20) reminds us that our ministry as the church is “to be partners with strangers, to welcome those whom Christ welcomed, and thus learn to be a community in which people are made one in Jesus Christ in spite of their differences, religious backgrounds, genders, races, and ethnic groups.” This is what would make the mission of hospitality meaningful to the marginalised people, including the girl children.

Christian hospitality is inseparable from *Missio Dei* because mission is a catalyst for creating and sustaining a new community that allows partnership with its members (Russell 2009: 84). This partnership is understood as a new paradigm in which the members of God’s household work together with the marginalised people including girl children in mission. This makes the church become an inclusive community and as Ross (2005) argues, when we practice hospitality, we are nurtured, challenged and strengthened in our relationship with God and with one another. This link of hospitality to *Missio Dei* motivates the church to consider that “hospitality and diversity provide a clearer way of speaking of the need for community in Christ that engages in reciprocal cerebration of the gifts that different persons can offer as they gather together” (Russell 1993:180). The fact is that we need one another to fulfil God’s mission of hospitality.

Hospitality leaves no room for patriarchal ideologies that reduce women and girls to sex objects, machinery for child bearing and domestic workers. Moreover, these men use the Bible to discredit their participation in God’s mission on the basis of their gender (Phiri 2010: 463). Those who hold on to such ideologies are reminded that God’s mission involves liberation, humanisation and the pursuit of justice for all, especially those who have been deprived of it (Oduyoye 2001: 87). Therefore, as

the church, we have to build an inclusive household in which both men and women are empowered to partner in mission without any kind of discrimination.

The church's participation in *Missio Dei* involves joining women in search of their liberation. By using an emancipatory and feminist approach in this study, the researcher, as an African woman theologian, has discovered that the church has enough heritage or values of hospitality that can be integrated into African traditional society in order to promote women liberation. Those values include the community life and family solidarity that are based on the value of *ubuntu* according to which the members of that community are taught to be generous, hospitable, friendly, caring and compassionate (Murithi 2006: 28). These positive values are important to help the church and society "to unmask the thinking that set up patriarchal hierarchies and to enable the divine plan for full human relationships between women and men to develop" (Oduyoye 1999: 184). Jesus has demonstrated the mission of hospitality through his liberating message of preaching the Good News to the poor and liberating the prisoners (Luke 4: 18). This message is powerful enough to transform both the hearts and cultures in a way that will help people to realise that the victims of oppression deserve to be set free and have their rights respected.

The participatory approach has also enriched this research because through the group discussions and debates during Bible studies, the researcher was able to capture an understanding and interpretation of the participants as they were able to link the biblical texts related to hospitality on their current issues. This contributed a great deal to the search for finding the root of hospitality among women, children, the youth and church leaders as one seeks to respond to the issues of an increasing number of OVCs in the Kawama community. Some important lessons from the Bible studies are discussed in the following paragraphs:

The women participants have realised that the positive attitude of Jesus and Jairus in the story of the healing of the sick woman and restoration of the dead girl to life was a good lesson for the men of today because they paid special attention to these women who had no value in their society. They felt that it was important that the men of today learn from these male characters rather than boasting about their

masculinity. They were also challenged to become involved in God's mission by opening their hearts to the suffering people including hospital ministry.

The youth were challenged to close the barriers of favouritism and welcome all people regardless of their gender, race, and classes as Jesus did in his mission. They also realised that the culture of forcing girl children into early marriages and the culture of gender based violence is extremely wrong since these problems hinder their rights and distort their images by reducing them to sex objects. This encouraged the researcher to motivate the church to spend its significant resources in empowering OVCs, particularly girl children through education, skill training and income generating projects for the older ones.

The Bible study sessions with children were the most interesting sessions because as young as they were, they had a strong desire to welcome and support street children, with help from their parents or guardians. These are the positive attitudes that need to be encouraged and developed in the lives of these children to help them to be future citizens and leaders who have the heart for the needy. This is a sign that children can be God's instruments with regard to a mission of hospitality if they are equipped and motivated.

The church leaders had learnt to help their churches to be caring communities that place a great deal of emphasis on child care, ministry to the broken families and empowering the vulnerable households rather than fighting for positions. They were also motivated to regard both men and women as equal partners in God's mission. That is why those people from the Pamodzi Free Methodist Church have welcomed the idea of involving women and girls in church leadership as ordained ministers, allowing them to preach and lead church services, which is not the case in many other patriarchal churches.

This study enriches the mission of hospitality by reminding the readers that God's mission has to be practical.

Firstly, the practical mission involves advocacy in order to liberate the vulnerable children who are bound in the chains of poverty, HIV/AIDS, gender stereotypes, child abuse as well as oppressive cultural beliefs and practices. Through this advocacy role, the marginality of girl children becomes a new identity because by addressing their problems and meeting their needs and welcomed in the household of God, they become new creations that are able to contribute to the well being of their congregations and nation. With this new identity, the Pamodzi Free Methodist Church has been encouraged to start listening and learning from the voices of the marginalised like the little ones, the unnoticed and the insignificant (Ross 2005) as it has started involving all people (men, women, youth and children) in all church activities including preaching and leading church services. The intention is to help all people to develop and use their gifts/ talents for God's mission.

Secondly, the practical mission creates a community which is involved in lobbying for policies that would be used to uplift the neglected, fatherless, the widows and OVCs by giving them a sense of belonging and dignity (Deut. 10:18-19; Micah 6:8). The mission of hospitality requires that "we should not be quiet when we have the opportunity to speak up against unjust laws and when strangers are mistreated" (Yoder 2012).

Thirdly, the practical mission involves an integral mission that is meant to meet the needs of people in all areas of life. This is where the incarnational spirituality becomes meaningful as it radiates from the cycle of mission praxis and penetrates each stage, as Karecki in Banda (2009: 118) argues and transforms the lives of people. This spirituality acted as a catalyst for the Pamodzi Free Methodist church to concern itself with the lives of the marginalised OVCs and their families and respond to their needs through different projects that were explained in chapter seven.

Fourthly, the practical mission involves conscientisation that Freire (2009) describes as a "process of developing a critical awareness of one's social reality through reflection and action." The mission of hospitality requires a partnership with those who are suffering in order to work toward liberation. This requires "a pedagogy for oppressors designed to unveil injustice and social sin" as Russell (1981: 111) argues. She continues by adding that "together with the oppressed, those who wish to move

toward liberation can express their own need for help by asking the oppressed to assist them in discovery of solidarity in groaning.” This implies that in the context of OVCs, the liberation process does not pertain to the activist only; it also concerns both the oppressed and the oppressors. Therefore, they all need to be capacitated in terms of critical reflection or dialogue in order to help them take action by joining the journey of fighting for positive and liberating transformation (Kretzschmar & Van Schalkwyk 2003: 116).

CONCLUSION

This study has presented the readers with an overview of the missiological contribution of the Pamodzi Free Methodist Church in responding to the plight of OVCs, with particular reference to the girl child in the community of Kawama, in the Republic of Zambia. This contribution has been made with regard to the focus areas that would help the church and community members to support OVCs and their families. Such focus areas include food security, environmental care, and integral response to HIV/AIDS, Christian dialogue with African cultural traditions, child care, protection and empowerment as well as strengthening family solidarity. It has also been achieved through the findings and exploration of the mission of hospitality in order to bring about a clear understanding of their impact in the journey of liberating girl children who often feel strangers in their own land since they have no access to the social, economic and political opportunities that urban elites enjoy. This study concludes that we, (the godly people), have to put ourselves into the shoes of these strangers (OVCs and other vulnerable people) and insert ourselves into their lives in order to listen in order to know fully what they experience and strive to seek their welfare.

This research has motivated the Pamodzi Free Methodist church to integrate the biblical values of hospitality into their mission. This has enriched many church leaders and church members including all those who participated in this study and encouraged them to become more interested in OVC programmes and to open their homes to welcome, not only their close friends, but also the vulnerable groups like the street children, beggars and strangers. Furthermore, this study has also helped the female participants to have a clear understanding of the forces that contribute to

their vulnerability through the findings from interviews and debates during Bible studies, workshops and retreats. This helped many of them to realise the importance of joining the journey of the liberation process by breaking the culture of silence by sharing their stories, reporting any kind of gender based violence to the nearest police station and joining the campaign against gender discrimination and gender based violence. Indeed, for African women theologians, this research is an important document that is meant to catalyse our thinking in order to promote gender equality and fight against all the forces that perpetuate the oppression of women and girls.

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10 APPENDIX A: QUESTIONNAIRES

QUESTIONNAIRES FOR OVCs

- What are the problems that you (and other girls) are facing in this Kawama township?
- What are the causes of those problems?
- What are the root causes that create the conditions in which girl children become orphaned and vulnerable?
- How do those problems affect you and prevent your rights from being implemented?
- What are the specific responsibilities for girls and boys in your home or in this community?
- As a girl-child, how do you think does this division of labour affect your life and future?
- What happens to the children who lose one or both parents?
- The Constitution of Zambia Act (2005: 76), article44,(k), in agreement with the UN Convention, states that every child has the right to “a standard of living adequate for the child’s physical, mental, spiritual, moral and social development.” How are your rights implemented?
- How do you feel about the experience of orphans and vulnerable children?
- How do you deal with the issues of child abuse, gender based violence, child prostitution?
- Who makes decisions in your home and in the community? Why?
- How do those decisions affect women and female children?
- How does the church and community respond to your challenges as an orphan and a vulnerable child?
- What needs to be changed in terms of the church and community responses to challenges of OVCs?

- Which specific actions do you wish the church and community to take in order to uplift the welfare of OVCs?
- How can children be empowered to assert their dignity, improve their standard of life and be self-sustained?

QUESTIONNAIRES FOR WOMEN AS COMMUNITY MEMBERS

- What problems are the girl children facing in this Kawama township? What are the causes of those problems?
- How do those problems affect the girl children and prevent their rights from being implemented?
- What are the root causes leading to the creation of the conditions in which children become orphaned and vulnerable?
- What are the root causes of the gender-related problems (created by a patriarchal culture) that affect OVCs, specifically girl children?
- The Constitution of Zambia Act (2005: 76), article 44,(k), in agreement with the UN Convention, states that every child has a right to “a standard of living adequate for the child’s physical, mental, spiritual, moral and social development. How are the rights of girl children implemented in this community?
- How do you feel about the experience of orphans and vulnerable girl children in this community of Kawama?
- What policies are available to ensure that your community meet the basic needs of OVCs? Who make those policies? How are they implemented?
- How do you deal with the issues of child abuse, gender based violence, child prostitution, and immorality?
- Who makes decisions in your home, in the church and in the community? Why?
- How do those decisions affect women and female children?
- What meaning does the cultural value of hospitality or care of the extended family has in this community?

- How can this culture help to resolve the problems of orphans and vulnerable children?
- What are the possible responses to the challenges of orphans and vulnerable children in this community in terms of specific plans of action?
- How can both the community members be empowered to assert their dignity, to improve their standard of life and to be self-sustaining?

QUESTIONNAIRES FOR CHURCH LEADERS

- What are the challenges/problems that the OVCs and specifically vulnerable girl children are facing in this community?
- What are the root causes of those problems?
- What are the roots causes of gender-related problem (created by the patriarchal culture) that affect OVCs, specifically girl children?
- The Constitution of Zambia Act (2005: 76), article 44,(k), in agreement with the UN Convention, states that every child has the right to “a standard of living adequate for the child’s physical, mental, spiritual, moral and social development. How are the rights of children implemented in this community?
- What policies are available to ensure that your church meets the basic needs of children? Who make those policies? How are they implemented?
- How do you deal with the issues of child abuse, gender based violence, child prostitution and immorality in your church and community?
- What is the church doing about the current problems that affect the lives of orphans and vulnerable girl children?
- What meaning does the biblical value of hospitality have in your church?
- How can it be related to the cultural values of hospitality and care of the extended family?
- How can those cultural and biblical values help to resolve the problems of orphans and vulnerable girl children?
- What needs to be changed in terms of the church’s response to OVCs?

- How can change take place in this regard; in terms of attitudes, priorities and the reading of the Bible in the church?
- Who can bring about that change?
- Which specific plans of action can the church implement to address the causes of the existence of OVC's; as well as their gifts, their needs and their hopes?
- What are the possible responses to the challenges of orphans and vulnerable children in this community in terms of specific plans of action?
- How can the community members and girl children be empowered to assert their dignity, to improve their standard of life, and to be self- sustained?

QUESTIONNAIRES FOR SOCIAL WORKERS AND GOVERNMENT AGENTS

- What are the problems that people are facing in the Kawama township? What are the causes of those problems?
- What are the root causes of the problems, which create the conditions in which children become orphaned and vulnerable?
- The Constitution of Zambia Act (2005: 76), article44,(k), in agreement with the UN Convention, states that every child has the right to “a standard of living adequate for the child’s physical, mental, spiritual, moral and social development. How are the rights of children implemented in this community?
- What are the root causes of gender-related problems (created by a patriarchal culture) that affect OVCs, specifically girl children?
- How do you approach and deal with the issues of child abuse, gender based violence, child prostitution, immorality in this community?
- What policies are available to ensure that your institution/community meets the basic needs of children? Who make those policies? How are they implemented?
- What are the possible responses to the challenges of orphans and vulnerable children in this community in terms of specific plans of action?

- Which specific plans of action can the government implement to address the causes of the existence of OVCs; as well as their gifts, their needs and their hopes?
- How can both the community members be empowered to assert their dignity, to improve their standard of life, and to be self- sustaining?

APPENDIX B: REQUEST TO CARRY OUT ACADEMIC RESEARCH

Annonciata Nyiratabaruka

TCCA

P. O Box 250100

Ndola, Zambia

18 July 2010

The senior Pastor

Pamodzi Free Methodist Church

P.O Box 250110

Dear Pastor

Ref: **Request for carrying out academic research paper**

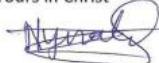
I would like to inform you that this research is intended to gather information about my academic research on the lives of orphans and vulnerable children in the community of Kawama which is also under your circuit and I have been the member of this church for the past 11years. Therefore, I write to seek permission to carry out interviews with your leadership team and some members from your church.

Currently, I am doing my studies with UNISA and my thesis is entitled "**A MISSIOLOGICAL REFLECTION ON THE CULTURAL AND BIBLICAL THEME OF HOSPITALITY, AS THIS RELATES TO THE FREE METHODIST CHURCH'S MINISTRY TO ORPHANS AND VULNERABLE CHILDREN IN THE CITY OF NDOLA: A CASE STUDY OF KAWAMA TOWNSHIP**".

I am hereby promising that I will keep all information confidential and use them for the intended purpose. Attached is an introduction letter from my Supervisor.

Your cooperation will be highly appreciated

Yours in Christ



Annonciata Nyiratabaruka

APPENDIX C: PERMISSION GRANTED TO CARRY OUT ACADEMIC RESEARCH



FREE METHODIST CHURCH IN ZAMBIA
Head office: P.O. Box 250110
Ndola, Zambia

30th July 2010

Mrs. Annontiata Nyiratabaruka
Theological College of Central Africa
P.O Box 250100
Ndola

REF: Permission for carrying out your academic research

The reference is made to your letter of 18th July 2010 requesting us to carry out an academic research in our circuit – Pamodzi Free Methodist Church.

Kindly, be informed that your request has been granted and you are free to carry out this research. We are looking forward to hear from you about the outcome/ results of that research entitled: A MISSIONAL REFLECTION ON THE CULTURAL AND BIBLICAL THEME OF HOSPITALITY, AS THIS RELATES TO THE FREE METHODIST CHURCH'S MINISTRY TO ORPHANS AND VULNERABLE CHILDREN IN THE CITY OF NDOLA: A CASE STUDY OF KAWAMA TOWNSHIP.

The church will be pleased to have a copy of research results at the end of this wonderful work. Your recommendation may help us to work better in this area of ministering to Orphans and Vulnerable children in this community of Kawama.

Thank you in advance for your considering to do your academic research with us.

Yours faithfully

Rev. Ronald Mulolo
The Chairperson of the Board of Administration

"Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers,
Be shepherds of the church of God which he bought with his own Blood"
Acts 20:28

APPENDIX D: LETTER OF CONFIRMATION FROM PROFESSOR ANNALET VAN SCHALKWYK

APPENDIX E: LETTER OF INTRODUCTION

Annonciata Nyiratabaruka

TCCA

PoBox 250100

Ndola, Zambia

21 August 2010

Dear interviewees

Ref: Introduction and commitment

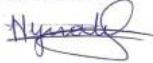
I would like to inform you that this is intended to gather information about my academic research on the lives of orphans and vulnerable children in the community of Kawama.

I am Annonciata Nyiratabaruka Murekezi , married and mother of 3 children, a student at University of south Africa. My husband and I have been pasturing the Ndola-Pomodzi Free Methodist Church for the past 11 years. Currently, I am doing my studies with UNISA and my thesis is entitled "**A MISSIONAL REFLECTION ON THE CULTURAL AND BIBLICAL THEME OF HOSPITALITY, AS THIS RELATES TO THE FREE METHODIST CHURCH'S MINISTRY TO ORPHANS AND VULNERABLE CHILDREN IN THE CITY OF NDOLA: A CASE STUDY OF KAWAMA TOWNSHIP**".

I am seeking permission to carry on interviews with you and I request you to help me in answering the questions below. I am hereby promising that I will keep all information confidential and use them for the intended purpose.

Your cooperation will be highly appreciated

Yours in Christ



Annonciata Nyiratabaruka

APPENDIX F: ASSESSMENT FORM/CHECKLIST

1. Code number:

2. Title of research proposal:

A MISSIONAL REFLECTION ON THE CULTURAL AND BIBLICAL THEMES OF HOSPITALITY, AS THIS RELATES TO THE FREE METHODIST CHURCH'S MINISTRY TO ORPHANS AND VULNERABLE CHILDREN IN THE CITY OF NDOLA: A CASE STUDY OF KAWAMA TOWNSHIP

3. Proponent: Nyiratabaruka Annonciata

4. College/institution: University of South Africa-Urban Ministry

5. Sponsor or Funder: The Free Methodist Church in Southern Africa

6. Declaration that potential benefits outweigh potential harm

This research will help the Pamodzi Free Methodist Church, the participants and the researcher and the society to understand well the urban problems that affect the lives of OVCs in the community of Kawama more especially girl children. It points out the root causes of those problems and the possible strategies in seeking the welfare of children in the community of Kawama. These potential benefits outweigh the potential harms that may occur during the process of conducting research since there will be written consents from the researcher to ensure that she protects the rights and reputation of all participants.

7. Justification for risk: There are no risks expected in this work

8. Protective measures for vulnerable participants

I will keep all information from the participants confidential; I will respect the rights of participants and get informed consent from each one (where it will be appropriate). When dealing with children who cannot understand fully the informed consent I will get permission from their parents or guardians.

9. Informed consent form in language familiar to participant: The majority of people in the Kawama community speak Bemba, a common local language that is used in the Copperbelt province. However, some educated people including those who come from other provinces communicate in English. I will present the informed consent form in both languages that are spoken in Kawama (namely,English and Bemba) below.

10. Information in consent form clear and comprehensible to participant

Before conducting any interview and focus groups such as Bible studies and workshops, I will take time to explain the purpose of research and what their role is in this study to the participants I will give them a copy of the letter from my supervisor that allows me to conduct this research and a consent letter/form so that those who are free to participate may sign a consent letter. For those who do not understand English, I will give them a translated letter/ form in Bemba, a local language in the Copperbelt province. For those who do not know how to read and write, I will translate the letter/form and read them to those participants in the language that they use. For the children who cannot sign the consent letter, one of their parents, guardians or relatives will sign on their behalf. If there is any participants who feels that there is no need to sign a consent letter, their choice will be accepted.

11. Procedure for taking prior informed consent ensures that potential participants understand the implications of their participation and are able to make an autonomous decision.

Before conducting the interviews, Bible studies and workshops, I will explain fully the nature of research, the benefits, risks and the outcome of the research so that they may decide to participate or not.

12. Security of data storage: The data collected will be stored on radio tape and the written data will be filed. Only the stakeholders and my supervisor will have access to such information for academic reasons only.

13. Information and consultation with participants on findings or results: I will keep informing the participants about the outcome of this research.
14. Participants' access to the product developed by this study: This thesis will be available at both the TCCA library and the Free Methodist library, at the community library where they are able to read it.
15. Sharing of benefits from the final product developed by this study: It is through reading the final product of this research that one will be able to benefit from this research.
16. Reporting to ERC after approval: I will present this research to my supervisor and who will present it to the ERC committee
17. Qualifications of the investigator and the staff: As a masters; student, I will conduct this research and where I encounter problems, I will consult my supervisor.
18. Disclosure of conflict of interest: N/A.
19. Benefits to local community: This research will contribute to the wellbeing of both the participants and community members in the sense that the researcher will cooperate with the church to respond to the identified needs of people as possible as she can.
20. Benefits to larger society: See the benefits of this study to society in the completed informed consent form .
21. Community participation: This study will motivate the community members to participate in the process of change and to be the voice of the voiceless orphans and vulnerable children especially girl children.
22. Possible adverse impact on the community: I do not expect this research to have any adverse impact on the community.

23. Manner of sharing or disseminating findings or results: This research will be available in the library of UNISA and other colleges in Zambia as well as in community library.

24. Prior informed consent

Informed consent form

Name of institution: University of South Africa

Name of department: Christian Spirituality, Church History and Missiology

Name of student/ researcher: Nyiratabaruka Annonciata

Supervisor: Prof. Annalet Van Schalkwyk, University of South Africa

Title of research project:

A missiological reflection on the cultural and biblical themes of hospitality, as this relates to the Free Methodist Church's ministry for orphans and vulnerable children in the city of Ndola: a case study of the Kawama township.

Invitation to participate: I would like to invite you to participate in this research study because I believe you can provide relevant information that will be useful in this study.

Purpose of research: The aim of this research is to examine and reflect missiologically and theologically on how the cultural and biblical concepts of hospitality can help the Pamodzi Free Methodist church to develop child care and empowerment programmes; to fulfil its mission mandate to restore the dignity and identity of marginalised girl children in the township of Kawama.

Expected duration of participation: January 2011

Procedures for selection of participants: In terms of this purposeful sampling method, you have been selected as one of the five civil servants, five community members, six orphans and vulnerable girl children (who are between 11and 17 years of age), six church leaders, five social workers, and some women and men who belong to the Christian community in Kawama. Participation in this research project

is voluntary and you may choose to participate or not. Bless, Higson-Smith and Kagee (2006: 142), state, "At the core of the principle of autonomy is the right of participants to participate voluntarily in social research or decline to participate".

Participant's actual role in the study: As a participant, your role will be to answer the questions provided on the questionnaire and/or to participate actively in the conversations and discussions during the focus groups such as Bible studies and workshops.

Foreseeable risks and discomforts: As a participant, some of the questions on the questionnaires may touch on sensitive areas and/ or you may experience discomfort. However, the researcher will make every effort to minimise your discomfort. You are also encouraged to discuss any negative or difficult feelings or experiences you have with the researcher because of participating in this research project. If at any time you feel you would like to stop your participation in the research study, you will be free to do so (cfr. Bless, Higson-Smith & Kagee 2006: 147).

Procedures or measures in case of adverse events

In case of adverse events due to this research, there will be a consultation with the people involved in order to find out what has happened, the type of damage and the possible solution to that problem. If there will be a need for counselling, compensation or enforcing the law, it will be done accordingly.

Measures that will be taken if any injury or harm attributed to the study occurs

We do not expect this study to cause any kind of injury or accidents to the participants. In case it happens and the damage is caused by the researcher, then she will be responsible for the medical costs or any compensation according to how the situation is. In case there is any harm to the wellbeing of participants whether psychological, emotional or physical, there will be processes to deal with the negative consequences of participating in this research. If there will be a need for counselling or medical arrangements, the researcher will network with individuals and organisations that are responsible for these services.

Benefits to the participant

There is no guarantee that you will benefit directly from this research project. However, we do believe that the participants may benefit in one way or another from this study. As an advocacy document, the outcome of this research will motivate the government, churches, faith based organisations and individuals to meet the felt needs of people, more especially, girl children in Kawama. As they participate in educational meetings like Bible studies, the Good News Club for children and workshops, the participants will be able to identify and understand the urban problems better that affect the lives of OVCs, including other community members. Therefore, they will be motivated to develop their potential and influence other community members and leaders to participate in development processes and to seek the welfare of OVCs, especially girl children. Another benefit is that the stakeholders will get feedback regarding the research results. This will help them to know what needs to be changed or strengthened in their communities better in order to seek the welfare of the vulnerable people including girl children.

Benefits to others

The society can benefit from this research because it will provide an awareness of what needs to change in order to improve the lives of the community members, more specifically girl children. In addition, the researcher will offer a copy of the completed research to the church library and to the representatives of the participants. The publication of research results will be beneficial to the stakeholders and to other society members, including the future generation in one way or another.

Compensation/ gifts/ services to participants

You will not receive any compensation for participating in this research and it does not require any financial costs. However, some transport money and lunch/ snacks will be provided to those who have to travel long distances and those who will spend a long time on this study like those who will participate in the workshops and Bible studies. In addition, the researcher will provide some materials for the services needed during interviews, Bible studies and workshops. Some of those materials are papers, pens, pencils and notebooks where necessary.

How confidentiality will be maintained:

Confidentiality is an important tool to maintain a good relationship between the participants and the researchers. As Vaillancourt and Igneski (2006: 210) assert, confidentiality is “essential to the development and maintenance of a relationship of trust between the parties involved.”. The researcher has an obligation to protect the image and reputation of the participants. Therefore, the researcher will make an effort to keep all information collected in this study strictly confidential, except if it is required by the law.

In short, the information will be anonymous; it will not be connected with the name of any participant and all the information will be used for the intended purpose.

How privacy of participants will be ensured

In this research, the researcher will use one-to-one interviews in order to ensure the privacy of each interviewee. The Bible studies and focus groups will also be conducted in a secure place so that only the intended participants will be present there.

Additional information/ disclaimer /withdrawal

Your participation in this study is voluntary and you are free to refuse or withdraw your participation at any time without prejudice or without jeopardising the future care either of yourself or your family members. If you discontinue participation in the project, you may request that we not use the information already given to us. You are free to ask questions concerning the study at any time you want. Any significant new findings developed during the course of the study that may relate to your willingness to continue participation will be provided to you (cfr. Bless, Higson-Smith & Kagee (2006: 148).

Names of contact person for research-related inquiry

If you have any questions about your participation in this research, you may contact the following people:

1. Prof. Annalet Van Schalkwyk, University of South Africa, department of Christian Spirituality, Church History and Missiology (+27 12 429 4685) or (+27 82 321 7131)
2. Mrs Annonciata Nyiratabaruka, researcher (+260979681229)

3. Rev. Ronald Mulolo, the pastor of Pamodzi Free Methodist church (+260977642938)

N.B: If you agree to participate in this research study, you can sign below that you have read and understood the content of this consent form.

Interviewee's

signature.....Date.....

Interviewer's

signature

Date.....

IFIPOPE IFYA KUSUMINISHANYA

Ishina lye sukulu: University of South Africa

Ishina lya chipululwa cha masambililo: Bumupashi mu bwina kristu, Intendeko ya lukuta lwa bwina Kristu ne fya butumishi

Umusambi: Annonciata Nyiratabaruka

Kafundisha: Prof. Annalet Van Schalkwyk

Umutwe we sambililo:

Ukupituluka mu mibele ya buntunse ne fyo icipingo cisosa pafyo chalinga ukusakamana no kusunga umo no mubiye, ngefyo ulukuta ulwa Pamodzi Free Methodist lulingilo kusunga abana ba nshiwa nabalekeleshiwa mu musumba wa Ndola: Isampule lya mu mushi wa Kawama.

Ubwite bwa kuyibimba muli aya masambililo:

Mukwai muleitwa ukuibimba muli aya masambililo pantu nincetekela ukuti kuti mwaafwilisha mu kusonselekeshapo fimo ifilefwaikwa muli aya yene amasambililo.

Umulandu wa aya masambililo

Aya masambililo yalelolesha pa buyo ubwaba mu kusakamana no kusunga umo no mubiye nefyo ici cinga awilisha ulukuta lwa Pamodzi Free Methodist ukusanga inshila ishayana ishinga-awilisha abaice abasulwa mu mushi wa Kawama ukulingana nefyo icipingo chilanda nefyo tumona mu mibile iisuma iya buntunse.

Inshita iya kupwilamo aya masambililo: Akabengele kanono mu 2011

Inshila iyakusalilamo aba kuibimba muli aya masambililo:

Muli uku kusala ukwaibela, namusalwa mu tubungwe pa babomfi ba buteko abali no kuba basano, ababomfyi bam u ncende mwikalala nabo abali basano, abana banshiwa nabalekeleshiwa abalefwwikwa mutanda (mu mushinku wamyaka ikumi na kamo ukushinta pa myaka ikumi na cine lubali), intungulushi sham u bwina Kristu mutanda, ababomfi ba Bantu basano ukubikapo na bashitata bamobamo pamo na banamayo abena Kristu aba mu mushi wa Kawama. Chili kuli imwe ukuibimba muli aya masambililo nangu ukukaana ngefyo balemba ba Bless, Higson-Smith nab a Kagee (2006:142) ukutila”Ukulingana ne nsambu sha Bantu, kuti mwaibimba mu kutemwa kwenu mu kufwailisha ifintu ifikankala ifilefwaikwa nangu ukukana pantu mwalikwata insambu shakucita ifi”.

Ifilefwaikwa kuli bonse abaibimbile muli aya masambililo:

Mukwai mwalombwa ukwasuka amepusho yantu mwipushiwe ayapekanishiwa limo no kusangwa mu tubungwe pamo ngo twa “Bible study” no kulongana kumbi.

Ifingapumikisha nangu amafya yengafuma muli aya masambililo:

Amepusho yamo mukalaasuka kuti yamikuma mu nshila iyakuti tamusekelelemo. Ba kafwailisha be lyashi bakesha inshila yonse ukulenga ukweba ati mwasekelelamo. Kibili muli abakakulwa ukulanshanya nabo pali fyonse ifyo muleumfwa ilyo aya masambililo yaletwalilila. Kibili muli abakakulwa ukuleka nga mwakabila ukucita ici ukulingana nefyo ba Bless, Higson-Smith and ba Kagee balanda (2006: 147).

Ifya kucita nga paba ubwafya:

Ilyo lyonse kwasangwa ubwafya, tukepusha bwino bwino ifyacitike no bonaushi ubulipo nefya kucita pa kulungika ifi. Nga kuli ukukoselesha, ukufuta nangu ukukosha amafunde, fifwile fyacitika ukulingana nefyo ubwafya buli.

Ifya kucita nga kwaba ukucenekwa mu nshita iya masambililo:

Bonse abaibimbile muli uyu mulimo balingile ukwisha ukuti taba katumbule ifingi pali aka kashita. Limbi ifyo bakalanda kuti fya afwilisha ababuteko ne filonganino fimo nangu utubungwe ukufwaya inshila iyakwafwilishamo abakashana abaice mu mushi wa Kawama. Ilyo bakalalanshanya mu “Bible study” na mu tubungwe tumbi bafwile bakeshiba bwino ifyo abana ba nshiwa na balekeleshiwa baptamo. Ici cikalenga bakambe ukubomba mu kwafwilisha no kulenga bambi nabo ukucita ici. Limbi ici cikalenga imikalile ya bana ukulondoloka. Na cimbi ca kuti aba mu fiputulwa fimo abakeshiba ifilecitika ukuti bakafwilisha aba bana.

Amafuto/ ifyabupe/ ne milimo yakubombela abaibimbile muli uyu mulimo:

Uyu mulimo te wakulenga mulepoka indalamu nangu ifili fyonse mulefwaya; lelo kuli abo abakalafuma ukutali, ulupiya ulunono ulwakwendela luli no pupelwa kuli bena pamo no twa kulya utunono. Ba kafwailisha bakapela fimbi fyonse ifilekabilwa pamo nga amapepala, amapensulo, amabuuku nama bo peni kuli cila umo na umo inshita iya “Bible study” no tubungwe tumbi nga filefwaikwa.

Ukusunga inkama:

Fyonse ifikatumbuka muli aya masambililo fikasungwa mu nkama. Ba Villancout nab a Igneski (2006: 210) batile at cikankala ukusunga inkama “pantu ici cilenga ukumfwana ukukosa pa kati ka Bantu”. Ba kafwailisha balingile ukucingilila bonse abo baleipushako fimo ukwabula ukulumbula ishina lyabo ku Bantu bambi no kubomfyia ifiletumbuka mu masambililo aya fyonse mu nshila iyalinga.

Ifyo inkama ikasungwa:

Ba kafwailisha bakalakumana no muntu umo na umo ilyo balefwallisha ifya masambililo.

Ifya tubungwe na “Bible study” fikacitwa fye ku basalilwe ukuibimba muli aya masambililo lelo te kuli bambi iyo.

Fimbi ifyo mufwile ukwishiba:

Mwalikwata insambu isha kuibimba muli aya masambililo nangu ukukana. Nga ca kuti mwalitampa kale elo mwasala ukuleka, kuti mwabinda ukubomfyamalyashi mwapela kale muli aya masambililo. Muli abakakulwa ukwipusha ifipusho ilyo amasambililo yaletwalilila. Kabili mwibukishe ukuti fyonse ifikasangwa ifya kumukoselesha mu masambililo fikapelwa kuli imwe (Bless, Higson-Smith na Kagee 2006: 148).

Aba kulanshanya nabo nga mwakwata ifipusho:

1. Ba Prof. Annalet Van Schalkwyk, University of South Africa, iciputulwa icimona pa fya bumupashi ku bena Kristu, Ukutampa ukwa cilonganino cha bena Kristu nefya butumishi. Tumeni pali aya manambala: + 27 82 321 7131 nangu + 27 12 429 4685
2. Ba mayo ba Mrs Annonciata Nyiratabaruka, ba kufwailikisha pali no. + 260 979681229
3. Ba Kapyunga ba Rev. Ronald Mulolo aba pa cilonganino ica Pamodzi Free Methodist Church, + 260 977 642938

Nga mwasuminisha fyonse ifi kibili mwafwaya ukuibimba muli aya masambililo, kuti mwasaina pansi apa mukwai.

Abaibimbilemo.....Ubushiku

Ba kafwailisha..... ubushiku