

THESIS ABSTRACT

Master of Arts Missiology

Adventist University of Africa

Theological Seminary

Title: AN EVALUATION OF THE IMPACT OF POVERTY ON THE LIUMBA
COMMUNITY IN LIUMBA MISSION STATION: A STRATEGY
TOWARDS HARDSHIP ALLEVIATION

Researcher: Monde Ilukena

Primary advisor: Olaotse Obed Gabasiane PhD

Date completed: May 2025

The study was about evaluating the impact of Poverty on the Liumba community in Liumba mission station: A strategy towards hardship alleviation. The research used a qualitative design that employed personal interviews and a focus group. Six individuals were interviewed and eight participants formed a focus group. The findings of this research indicate that poverty has had a negative impact on the Liumba mission station in its pursuit to carry out the divine missiological mandate of reaching the community of Liumba. The findings in chapter two further revealed that both the Old Testament and New Testament presented the challenge of poverty on mission and provided a blueprint of how God addressed the scourge of poverty among his people and on mission.

Chapter four discussed the methodology in details employed in this research. Chapter five analysed the findings using a thematic analysis by arranging the responses according to the questions in the investigation. Further it was found out that poverty has had a negative impact on the mission at Liumba mission station, and the social-economic prospects of the community of Liumba. Furthermore, a strategy towards poverty alleviation was devised in this chapter. Chapter six suggests about six recommendations on how the challenge of poverty on mission can be addressed by the Seventh-day Adventist Church. The use of integrated approach involving non-governmental organisations, youth ministries department, opening churches for literacy classes to address the effects of poverty on mission and in the community of Liumba.

Adventist University of Africa

Theological Seminary

AN EVALUATION OF THE IMPACT OF POVERTY ON THE
LIUMBA COMMUNITY IN LIUMBA MISSION STATION:
A STRATEGY TOWARDS HARDSHIP ALLEVIATION

A thesis

presented in partial fulfilment

of the requirement for the degree

Master of Arts Missiology

by

Monde Ilukena

May 2025

AN EVALUATION OF THE IMPACT OF POVERTY ON THE
LIUMBA COMMUNITY IN LIUMBA MISSION STATION:
A STRATEGY TOWARDS HARDSHIP ALLEVIATION

A thesis
presented in partial fulfilment
of the requirement for the degree
Master of Arts Missiology

by
Monde Ilukena

APPROVAL BY THE COMMITTEE



Primary advisor
Olaotse Obed Gabasiane PhD



Program Coordinator, MAMiss
Olaotse Obed Gabasiane PhD



Secondary Advisor
Burton M. Moonga, DMin

Dean, Theological Seminary
Feliks Ponyatovskiy, PhD



External Examiner
John Shumba, PhD

AUA Main Campus

Date: May 2025

I dedicate this thesis to my dear wife, Mrs Mercy B. Monde, and our three Daughters Jedidah Monde, Joanah Monde, and Jaedyn Monde for their support which was a source of inspiration in thios attainment. Lastly, to all Seventh-day Adventists in Midlands West Zambia Conference and West Zambia Conference.

TABLE OF CONTENTS

ACKNOWLEDGMENTS	IX
CHAPTER	
1. INTRODUCTION	1
Background of the Study	1
Effects of Poverty	2
The Beginnings of Adventist Missions in Zambia	4
Statement of the Problem.....	8
Purpose of Study	9
Significance of the Study	9
Limitation.....	9
Delimitation	9
Research Questions	10
Reflexivity.....	10
Methodology	12
Research Approach and Design	12
Population and Sampling	13
Sample size	14
Sampling Criteria	14
Data Collection Procedure	15
Data Analysis	17
Ethical Consideration.....	17
Definition of Terms.....	18
2. BIBLICAL AND THEOLOGICAL FOUNDATION OF THE ALLEVIATION OF POVERTY	20
A Biblical Perspective of Poverty in General	22
Self-invited Poverty	23
Imposed Poverty	24
A God who Cares for the Poor.....	25
Mission and Poverty in the Old Testament.....	26
Pre-exilic Prophets on the Poor in Society (Amos 4:1, Micah 2:2).26	
Poverty as an Involuntary Social Evil (Leviticus 19:9-10).....	27
Poverty and Mission in the New Testament	29
Helping the Poor (Matthew 25:35-36).....	29
Community Support; the Case of the Early Church (Acts 2:44-45) 31	
The Ministry of Compassion and Generosity (Matthew 14:14-21).31	
Biblical Tasks to the Churches towards Mission.....	32
Evangelism and Discipleship.....	33

Benevolent Programs in the Community	34
Promoting the Spirit of Hard Work	34
The Church must be the Voice of the Voiceless.....	35
The Church to Promote Worldview Transformation through Prayer and Worship	36
The Church as a Missionary Support Base	37
Churches Can Transform into Community Centres.....	37
Spiritual and Emotional Support.....	38
Ellen G. White’s Guidance to the Church on Poverty Alleviation	39
Conclusion	40
3. LITERATURE REVIEW	41
Background	41
Geographical Setting.....	42
Demography.....	42
Political, Social-Economic Activities	43
Politics.....	44
Economic Setting	46
Effects of Climate Change	48
Climate Change’s Contribution to Poverty Levels	49
Literacy and Poverty	51
Effects of Low literacy levels on Poverty.....	51
History of Adventist Missions in Western Zambia.....	53
Early Beginnings.....	53
Education and Health Services from the Station	54
Support from the World Church	55
The Three Cs of Dr Livingstone	56
Perceived Impact and Critics of Dr. Livingstone’s Advocacy in Africa.....	57
Missiological Implications.....	60
The Adventist Church in the 21st Century	60
The Adventist Church’s Potential Response to Poverty	61
Teaching Self-Reliance at the Household Level.....	62
Worldview of the Liumba Community	62
The Reality of Spirituality in the Mbunda Worldview	63
Social Welfare Among the Mbunda People of Liumba.....	64
Welfare Community Programs in the Zambian Context	65
Communal Harvesting	65
African Empowerment Model: “Likomu Za Mafisa Practice”	67
How Traditional and Cultural Practices Exacerbate Poverty	69
The Mukanda Rite of Passage.....	69
Mission Implications.....	71
Social Theory on Poverty.....	72
Conflict Theory	72
Conflict Theory’s Missional implication	74
African Traditional Religion and Christianity on Poverty.....	75
Adventist Approaches on Mission	76
The Mission of God (<i>Missio Dei</i>)	76
Contextualised Mission Initiatives.....	77

Contextualising a Centre of Influence	78
Benevolence Mission Strategy.....	79
Friendship Evangelism Strategy	79
Summary	80
4. METHODOLOGY	82
The Geographical Boundaries of Zambia	82
Western Province of Zambia	83
West Zambia Conference of the Seventh-day Adventist Church	83
Research Approach and Design	84
Population and Sampling	85
Sample size	86
Sampling Criteria	86
Data Collection Procedure and Analysis	88
Ethical Consideration.....	90
Trustworthiness and Authenticity Matters.....	91
Summary	92
5. DATA ANALYSIS AND FINDINGS	93
Description of Participants.....	93
Overview of Respondents	94
The First Research Question.....	97
Low Levels of Literacy	98
Poor Attitude towards Education and Its Contribution to Poverty in a Community	99
The Established Findings in Literature Review	100
Poor Access to Developmental Resources.....	101
Poor Engagements in Economic Activities.....	102
Traditional and Cultural Practices	103
Missiological Implications.....	104
The Second Research Question	105
Missiological Implications.....	107
Research Question Three	108
Resource Constraint.....	108
Hindrances to Evangelism.....	111
Limited Local Support and Leadership.....	111
The Fourth Research Question.....	112
Factors Influencing hardship and poverty.....	113
Dependence on Traditional Farming.	113
Declining of Fish in the River.....	113
Poor Attitude Towards Personal Development.....	114
No Entrepreneurial Platform and inborn Motivation.....	114
Extended Family: Dependence on Others and Lack of Initiative ...	115
Missiological Implications.....	115
Proposed Strategy to Mitigate the Hardship and Poverty in the Liumba Community and Mission Station	117
The Strategic Plan for Proposed Strategy	124
Conclusion	126

6. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS	127
Summary	127
Emergent Themes from the Findings.....	129
Conclusion	131
Recommendations.....	132
APPENDIXES	134
A. INFORMED CONSENT FORM	135
B. GUIDED QUESTIONS FOR INDIVIDUAL INTERVIEWS	137
C. FOCUS GROUP GUIDE QUESTIONS FOR-PARTICIPANTS.....	138
D. LETTERS.....	139
E. TRIANGULATION TABLE	143
BIBLIOGRAPHY	144

ACKNOWLEDGMENTS

May I take this opportunity to thank everyone who was involved either directly or indirectly in the development of this thesis. A good number of people were involved and contributed to the success of this work. Profound gratitude will go to all of them, particularly, to my two advisors professor Olaotse Obed Gabasiane (MA Miss Program Coordinator) and Dr Burton M. Moonga whose tireless guidance made it possible for the work to come to completion. Also, I wish to thank Professor Kelvin Onongha for building the first step into my academic research skills.

Special acknowledgement to my wife Mercy, my three daughters Jedidah, Joannah, Jaedyn respectively. You guys really helped keep focus, may God reward you.

Last but not best, my parents, Pastor and shephardess Ilukena Monde senior who were always awake praying for me, worried of my long journeys to and from AUA. May the Lord grant you more years to see the fruits of this.

CHAPTER 1

INTRODUCTION

In this Chapter the background of the study is presented, statement of the problem, purpose of the study, significance of the study, limitations, delimitation, research questions, reflexivity, methodology, research approach and design, population and sampling, data collection procedure and analysis, ethical consideration and definition of terms.

Background of the Study

This research thesis was seeking to comprehend the challenge of poverty on mission in the Liumba Community where Liumba Mission Station is established in the district of Kalabo. Poverty is a universal problem whose effects are tangibly cross-cutting and visibly entrenched in the urban and rural settings of the world communities. According to World Vision, "pronounced deprivation in well-being" is the definition of poverty. Those who do not earn enough money or consume enough to surpass a suitable minimal threshold are considered impoverished."¹ So, those living below the generally accepted marked threshold as poor are seemingly the majority in the communities.

The recently updated global statistics on poverty indicate that approximately 700 million individuals, or 9.2% of the global population, live in extreme poverty

¹ World Vision, "What is Poverty? It's Not As Simple As You Think," accessed 21 January 2024, <https://www.worldvision.ca/stories/child-sponsorship/what-is-poverty#>.

nationwide. In this context, extreme poverty is defined as the daily income of less than \$1.90² Africa as a whole is heavily challenged by the grip of poverty among its people with statistics released by the United Nations in 2023 showing that in 110 nations, just over 18% of the 6.1 billion people on the planet, or 1.1 billion people, live in extreme multidimensional poverty. Sub-Saharan Africa (534 million) and South Asia (389 million) are home to roughly five out of six destitute people.³

When I narrow down the subject of poverty to the Zambian scenario, it is vividly observed in the report issued by the United Nations Development Program (UNDP), the poverty statistical levels indicate, that 76.6 percent of the population in rural areas live in poverty while those in urban areas are 23.4 percent. As for Kalabo district where Liumba is located, the poverty levels stand at 85%.⁴ The above statistics show a reality of the existing challenge of poverty especially in the rural settings of the country. Poverty is described as hunger, lack of clean water, failure to access education, and deprivation of all standard basic human needs.

Effects of Poverty

Poverty is largely “inequality which threatens economic, spiritual terms, as well as closing opportunities and choices, in social services, and health services in both rural and urban areas, as well as between men and women.”⁵ As the researcher

² UN (United Nations). End poverty in all its forms everywhere, “accessed 21 January 2024. <https://sdgs.un.org/goals/goal1>.

³ UNDP, “Global Multidimensional Poverty Index 2023 - Unstacking global poverty: Data for high impact action,” accessed on 16 February 2024. <https://reliefweb.int/report/world/global-multidimensional-poverty-index-2023-unstacking-global-poverty-data-high-impact-action>.

⁴ Seshamani V. Deprivation in Zambia: District-level Profiles and Rankings Based on an Index of Deprivation, *UNICEF*, (2000): 1, accessed 13 February 2024, <https://sarpn.org/CountryPovertyPapers/Zambia/Strategy/povertyrelatedindicators.pdf>.

⁵ UNDP, *Africa Poverty Report: Poverty Rising in Africa, 117-131* (Washington DC: World Bank, 2016), accessed 13 February 2024, <https://openknowledge.worldbank.org/entities/publication/dc36650e-cebd-58e3-b235-89acb96e7e2e>.

worked in Liumba community during an evangelist campaign, around 2007, he observed that poverty often serves as both a cause and consequence of disease, creating a vicious cycle that undermines the labor force and perpetuates extreme poverty. Additionally, it is closely associated with dangerous behaviours including drug usage, prostitution, substance misuse, and unlawful sexual activity. The indirect impact of poverty on spiritual and theological issues is a topic of great interest in this study.

Two potential effects of poverty on religion and eventually mission stand out in Liumba Mission Station. Firstly, when people put their confidence in a super-divine being who should lift them out of poverty via prayer and spiritual commitments, they become more religious in their quest for higher Christian living standards. Secondly, poverty appears to have a detrimental influence in that mission is interrupted because its bearers are impoverished and lack the resources to spread the gospel. In this instance, the Seventh Day Adventist church founded the Liumba Mission Station in Kalabo District in the 1900s.⁶

Faith and money are the foundations of mission. Without sufficient funding from church members, missionary efforts in Liumba Mission Station can come to a standstill. "Ecclesiastes 10:19 states that "bread is made for laughter, wine cheers life, and money answers everything." Therefore, the availability of resources is essential to the church's capacity to carry out its missiological duties. The section that follows makes an effort to chart the Liumba Mission Station's development to its present financial situation and its mission exploits.

⁶ The Rhodesian Study Circle, "Seventh-Day Adventist Church Liumba Hill Mission Station," accessed 14 February 2024, <https://www.rhodesianstudycircle.org.uk/seventh-day-adventist-church-liumba-hill-mission-station/>.

The Beginnings of Adventist Missions in Zambia

The beginnings of Adventist Missions in Zambia, leading to the establishment of Liumba Mission Station are traced from the inception of the Seventh-day Adventist church in 1863. There had been an observable desire for evangelism by the clergy and the laity.⁷ This could have been a response to the missiological mandate for the church emanating from the book of Matthew 28:18-20 and Revelation 14:6-12. The message of Revelation 14:6-12 is a worldwide message for all races, tribes, kindred, and nations of the earth, which is the gospel of the soon return of Jesus Christ. To carry out this gospel mandate, the church has developed methods and strategies to fulfil this mission task across the globe.

Strategies such as public campaigns, tent meetings campaigns, annual camp-meeting, public gatherings, rallies, and personal evangelism have been applied in communities and many souls have been won into the church. According to 2024 statistical reports, the Zambian Seventh-day Adventist church membership has grown to around two million.⁸ Currently, there are two union conferences in the country. These union conferences are made of ten local conferences, two local fields as well as seven mission stations. West Zambia Conference was the last one to be organized from a field into a local conference although it is one of the oldest fields in Zambia.

Tracing church membership growth from the time of the early Adventist missionaries, it's said that missionaries used more of the "incarnational method"⁹ in

⁷ General Conference of Seventh-day Adventists, *Sabbath School & Personal Ministries Department, Keys to Public Evangelism* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2012), 4.

⁸ Northern and Southern Zambia Union Conferences of Seventh-day Adventists, *Church Membership Statistical Reports* (Lusaka, Zambia: Midland West Conference, 2024),15

⁹ Robin D. *Mission Strategies: Then and Now* (Chester, UK: Tamarisk Publication, 2012), 13-18.

the infancy stage of the church. This method allowed them to get accepted easily among the communities they were serving. Missionaries learned and adopted the cultures and languages of the locals, ate with the locals the indigenous food, and participated in the day-to-day activities of the natives.

This was in line with what the early disciples of the Lord Jesus Christ used to do, as Paul boldly stated; “In order to gain Jews, I became a Jew. That I might win those under the law made me one of them, even though I wasn't myself in the eyes of the law. To gain the favour of people who were not bound by the law, I became one of them—not because I was not bound by God's law, but because I was bound by Christ's law. In order to win over the weak, I became weak. I've gotten so all-encompassing to everyone that I could potentially save.”¹⁰

The incarnational method gave the early disciples of Jesus and early Adventist missionaries a missiological opportunity to open churches, schools, and health facilities. These established institutions worked as the entering wedge for the gospel proclamation. It was through these facilities, missionaries easily mingled with the natives just as the saviour mingled with men. Ellen White emphasizes this thought and states: “The Savior interacted with people as someone who cared about their well-being, empathetically addressed their needs, and gained their trust. He then instructed them to follow me”¹¹

Missionaries who came to Zambia opened the following stations: “Mwami Adventist Mission Hospital in 1925, Yuka Adventist Mission Hospital in 1955, Liumba Hill Mission Station in 1928, Rusangu Mission Station in 1905, Musofu

¹⁰ Ibid.

¹¹ Ellen G. White, *The Ministry of Health and Healing* (Washington, DC: Ellen G. White Estates, 2005), 9.

Mission Secondary School in 1917, Chimpempe Mission Station in 1921 and Sitoti mission in 1930.”¹² Liumba Hill Mission station was “established by a missionary known as Samuel M. Koningmacher, of German origin.”¹³ The station is located close to Chief Mwene Mundu's palace in the present-day Kalabo District in Zambia's Western Province. As of 2024, the school is administered by the Republic of Zambian government, while the station is under the jurisdiction of the West Zambia Conference of Seventh-day Adventists.

Liumba Mission began as a church, a dispensary, and a boarding school. Additionally, it developed as the hub for coordinating different mission schools in Zambia's western province.¹⁴ Unfortunately, over some time with the leaving of missionaries, the mission station could no longer be sustained and maintained. Its infrastructure outlook displayed a sad state of reality that is undeniable. “The West Zambia Field church was unable to raise the necessary funds to operate the school according to the Adventist educational system. In 1972, the church decided to turn the school over to the Government of the Republic of Zambia because it was not functioning well.”¹⁵

During the missionary period, the functionality, operations, and projects under the Liumba Mission Station were largely dependent on the sponsorship from the world headquarters of the Seventh-day Adventist Church. Also, support from some church members and well-wishers across the world who donated special offerings

¹² Cornelius M. Matandiko, *Seventh-day Adventism in Zambia* (Lusaka: Zambia Adventist Press, 2003), 16.

¹³Ibid., 17.

¹⁴ General Conference of Seventh-day Adventists, Education Department, *The Story of our Church* (Mountain View, CA: Pacific Press Publishing Association, 1956),14

¹⁵ Nalumino Nalumino, Retired Pastor, Liumba Mission District, Interviewed by the author, Kalabo. 20 September, 2023.

towards the mission was recorded. As such, the church membership grew indeed rapidly in this window when missionaries were at the helm of this mission station and many others across the globe. This position is emphasized by Trim who states; “As the Seventh-day Adventist population has grown, net growth has stayed strong. We have grown faster than the global population, even if we only consider the past 50 years.”¹⁶

As the support from the World Church declined over some time, the Liumba Mission Station experienced some setbacks in its missional activities. Trim commenting on the decline highlighted that the first decline was felt in the late 1970s to late 1980s. This is emphasized in this statement and he states, the late 1970s and early 1980s, followed by a period of near-stagnation from 1991 to 2003. The local population stopped contributing to missions.¹⁷ The decline of support for mission work meant the sustenance for the Mission activities at the station would be impacted negatively.

This is traceable in the Liumba Mission station church clerical baptism statistics which show a sharp continuous decline from the period of 1985 through to 2004. For instance, the first decade (1985-1994) highlights the following decrease in figures of baptisms 941 and 482 respectively.¹⁸ As such, the decadal decrease in percentage for the cited period is approximately 48%.

Also, noticeable is the same trend in the second decade from 1995 to 2004. According to the clerical report for 1995, the achieved baptism was a total number

¹⁶ Trim. J.D, “Adventist Church Growth and Mission since 1863: An Historical–Statistical Analysis,” *Journal of Adventist Mission Studies* 8 (2012): 5

¹⁷ Ibid 5

¹⁸ Liumba Mission District of Seventh-day Adventists, Church Membership Statistical Reports (Kalabo, Zambia: Liumba Mission District, 2023).

283 while in 2004, 66 souls were baptized.¹⁹ Therefore, the decadal decrease in percentage for the period between 1995 and 2004 is approximately 76%. The decadal decrease in percentage for both decades suggests a considerable negative impact at the mission station mandated to herald the three Angels' message through the provision of Adventist holistic education and health care provision to its community. As such, "The mission station's current position as far as its mission is concerned leaves a lot to be desired as the major hindrance is lack of resources to finance Missional activities."²⁰

Statement of the Problem

The levels of poverty in Kalabo District of Zambia as at 2020 stands at 85 percent²¹. It is in this district where Liumba Community is found which hosts Liumba Mission Station which was established in 1928. Liumba community as well as the mission station have faced the challenges of poverty. Since the world church stopped supporting the mission station and the leaving of the missionaries, there has been stalled progress in missional and infrastructure growth. The delayed progress is attributed to the impact of the poverty levels at the mission station and within the community of Liumba. Therefore, this study seeks to develop a strategy towards poverty alleviation at Liumba Mission Station in Liumba Community.

¹⁹ Ibid 3

²⁰ Mundia Likezo, Current District Pastor, Liumba Mission District, interviewed by the author, Lusaka, 17 April, 2024.

²¹ Kalabo Town Council, "Smart Zambia Institute," accessed on 25 March 2025 on https://www.kalabocouncil.gov.zm/?page_id=1159.

Purpose of Study

The purpose of this study was to determine the perceived impact of poverty on mission in Liumba Community and Liumba Mission Station in order to develop a strategy on poverty alleviation for holistic mission.

Significance of the Study

The establishment of Liumba Mission Station by missionaries increased the number of schools in the district and employment opportunities for the people of Liumba Community and the nation at large. Pupils have a privilege of attending school within their community. The perceived poverty in Liumba community and Liumba Mission Station has stalled economic development as well as mission activities. This study therefore, is to develop a strategy on poverty alleviation for holistic mission. Additionally, this strategy will help in aiding the SDA Church in West Zambia Conference and beyond to penetrate poverty-stricken communities and people groups.

Limitation

This researcher was faced with two potential challenges. 1. Financial difficult because of being self-sponsored. 2. The schedule may lead the researcher to do his field work during the rainy season which may make it difficult to assess all the respondents on time. Financial advances from the employer (MWZC) will be sought when faced with financial challenges. Online platforms such as zoom and google meet will be used to reach respondents when they may not be reached physically.

Delimitation

Although poverty is a challenge in the entire Kalabo District of Zambia, the research was carried out within the Liumba community and the Mission Station. It's

at Liumba Hill Mission Station where the Seventh-day Adventist Church established a Mission Station to impact positively the lives of the surrounding people spiritually, socially, and physically. Since the relevance of the Mission Station was alleged to be neither here nor there because of the perceived challenge of poverty, the research will be limited only to the community of Liumba and the Mission Station.

Research Questions

1. How do the Mbunda Community members at the Liumba Mission Station perceive poverty?
2. What is the Biblical-theological perspective on poverty alleviation and mission?
3. What is the impact of poverty on the mission in the West Zambia conference, where the Liumba Mission Station is located?
4. What strategy can be developed to mitigate and alleviate poverty in the Liumba community and the Mission Station for holistic mission?

Reflexivity

The researcher has been ordained as a minister of the gospel in Zambia's Seventh Day Adventist Church. He was currently serving as a District Pastor in the Manda Hill Mission in the Capital City of Zambia, Lusaka. In his Mission Station, the researcher worked as the main strategic planner for mission and evangelistic activities within and outside, especially in unentered territories.

Because of the nature of my work, I have had the opportunity to travel for mission outreach activities out of my country of origin and within territories that are rural with the purpose of heralding the Adventist message. It's in these missiological movements that the researcher came in contact with real community poverty at the

Liumba community, the Mission Station, and the surrounding areas. The researcher had the chance to witness poverty first hand while on assignment in Zambia's Western Province's rural communities.

Additionally, it gave him the chance to observe poverty up close, including interacting with those who depend on a dollar and below per day to survive. The researcher's relationship with the community grew stronger the more he participated in the mission work with them. The more the researcher immersed themselves in the everyday lives of the Liumba people, the more they understood the significance of the church's active involvement in efforts to lessen the suffering of those living in rural areas with fewer Adventist residents.

While ministering in this territory the researcher was confronted with severe poverty manifesting risk behaviors such as teenagers engaging in illicit sexual activities, and drug and alcohol abuse. The researcher has seen cases of impoverished members of the community of Liumba who can do anything compromising their morality as long as it gives them the benefit of relief aid from either the church or government handouts. For example, this researcher has interacted with an elderly man who, upon hearing he had tested negative for HIV/AIDS, broke down and wept bitterly, frustrated and disappointed.

This reaction from the man puzzled the researcher and he decided to have a one-on-one interaction with the man. For the man, testing positive for HIV would have qualified him for food relief from the government as he was caring for three orphaned children of his late biological sister.

It's in this community of Liumba where the researcher observed the presence of Adventism not having tangible impact on the lives of the people. The researcher gathers the feelings and sentiments of the local people describing how the Adventist

Church and its Mission Station have not been relevant in alleviating the sufferings of the people. One striking statement from a member of the community stated “We are all poor in this community, it’s unrealistic to expect a fellow poor person to help fellow poor villagers.”²²

This statement left the researcher wondering about the perceptions and attitudes developed by the poor people of this community. The researcher notes that poverty in Liumba remains a serious challenge for the Seventh-day Adventist Church that established a Mission Station in this territory to present the Adventist message and is no longer effective as was the case in the early days of the Mission Station.

Methodology

This section of the study includes the researcher's discussion of the study's methodology. The demographic and sampling, data collecting and analysis, research design and methods, and ethical considerations are all included in the methodology.

Research Approach and Design

This study used qualitative research approach, and the design was phenomenology. The researcher settled for qualitative design because “researchers look at things in their natural environments in an effort to understand or interpret a phenomenon in terms of the meanings that individuals assign to it. Furthermore, according to Swinton and Mowat, "A good piece of qualitative research is like a detective story without a set ending." In order to make a fair decision, it entails the

²² David Kayeye, Community Member, Liumba, Interviewed by the author, Kalabo. 20 September, 2024.

laborious and intricate process of dissecting the specifics of who did what, when, and why in a certain circumstance and turning this information into evidence.”²³

According to John Creswell, phenomenology design is an “inquiry in which participants' descriptions of a phenomenon are used by the researcher to describe the real experiences of persons. As the participants offer rich, in-depth insights into their lived experiences, free from preconceived assumptions or biases. A phenomenological approach will aid the researcher in understanding their perspectives on the perceived impact of poverty in the Liumba community and the mission station to enhance mission. Additionally, the goal is to uncover the core essence of an experience shared by multiple people, allowing for a deeper understanding of the phenomenon.

Population and Sampling

According to the 2023 Zambian national census, the population of Liumba in Kalabo district is as follows: Males are 1,732, while females are 1,929, giving us a total of 3,661.”²⁴ On the other hand, the Seventh-day Adventist church membership in Liumba Mission alone stands at 897²⁵ as of 2023. The targeted population in this research is the Mbunda people of the Liumba Community and the Liumba Mission Station who are challenged with poverty which has caused stalled progress in missional and infrastructure growth

²³ Ibid. 29.

²⁴ Zambian Statistics, “Central Statistics Office Report 2022,” accessed 20 September 2024, https://www.citypopulation.de/en/zambia/wards/admin/kalabo/13410__liumba/.

²⁵ Liumba Mission District of Seventh-day Adventists, Church Membership Statistical Reports (Kalabo, Zambia: Liumba Mission District, 2024),3

Sample size

In this study, a sample size of 8 respondents was used for a focus group. The number 8 was picked because it is within a typically recommended number of participants for a focus group which is “between six and ten people.”²⁶ Commenting on focus group, Jeff Woods points out that it “is a way of gathering the group’s perspective on a particular issue among a particular group of people.”²⁷ Also, the researcher picked 6 people for personal interviews using quota sampling who are well versed on the affairs of Liumba Community and Liumba Mission Station. The number 6 is picked because Creswell suggests that phenomenological research typically requires 6 participants as a reasonable number.²⁸ Also, the method of conducting interviews is recommended by Jeff who states, “Interviews provide an excellent opportunity to sit across from someone and pose open-ended questions and record the content while noting the accompanying emotions, facial expressions, and energy.”²⁹

Sampling Criteria

In this qualitative research, non-probability sampling techniques have been used. For the formation of a focus group, convenience sampling was employed. The group was made up of participants from within the Liumba community and the mission station. Eight people in total, all in the 20–60 age range, participated in the focus group since people of different ages have varied needs, perspectives, and ways

²⁶ Hellen Camron and Catherine Duce, *Researching Practice in Ministry and Mission: A Companion*, (London: SCM Press 2013), 109.

²⁷ Woods. C. Jeff, *Designing Religious Research Studies: From Passion to Procedure* (Eugene, OR: Wipf and Stock Publishers, 2016), 76.

²⁸ J W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (London: Sage Publication 2014), 14.

²⁹ *Ibid.*, 75.

of understanding the world. According to Russel, focus groups typically have 6–12 members. Additionally, the purpose of establishing the focus group in this research is primarily to help develop a strategy towards hardship alleviation through insights and ideas generated from the group’s discussions. This idea is supported by Morgan who adds, “group interactions in focus groups can yield deeper insights than individual interviews, as participants build on each other’s ideas.”³⁰

Furthermore, six individuals from the neighbourhood [community] and the mission station [church] were chosen for interviews using quota sampling. Two participants ideally the headmaster and one school alumna represent the mission school out of the six chosen. Furthermore, there is one participant in this example, the district pastor representing the Seventh Day Adventist church.

However, three community representatives were chosen, including the village headman, who is in charge of the village's well-being, a male, and a female who are informed about the village's financial situation.

Data Collection Procedure

The research data collection method will be through individual interviews³¹ at the mission station with the help of the mission station administrators, while the interviews with the villagers will be conducted with the help of the village leadership. The researcher will use open ended questions. According to Russell, Open ended

³⁰ David L. Morgan, *Focus groups as Qualitative Research*, 2nd ed. (London: Sage Publications 1997), 21.

³¹ J.E. Van Aken, *Qualitative Methods and Analysis in Organizational Research: A Practical Guide in Organizational Studies*. ed. Gillian Symon and Catherine Cassell (Grand rapids: Eerdmans, 2021), 64–69.

questions follow a general script and covers a list of topics.³² It allows the interviewer to probe and get clarification leading to quality information.

The other instrument for Data collection was the Focus Group Discussion (FGDs) Alan Bryman states, “A form of group interview where several individuals participate is the focus group method.”³³ As such, guided discussions were employed in which four sessions were carried out so as to reveal attitudes, opinions, and experiences of participants on the complex subject of poverty and mission in Liumba Community.

Furthermore, information was obtained to address research question 1 regarding the worldview of the Liumba Mbunda community. Again, to answer research question 2 on the biblical-theological foundation of poverty alleviation, data was collected through a literary survey of the Bible—the Old Testament and the New Testament, to have a biblical-theological perspective on poverty alleviation and mission. Still, a limited hermeneutical approach was used in the presentation of biblical passages that deal with poverty and its impact on the wheels of the mission.

Moreover, related resources were examined in the literature review chapter so as to answer to research question 3 regarding the effect of poverty on the mission in the West Zambia conference, which is where the Liumba Mission Station is situated. More so, interviews were conducted among the selected community members and church members of Liumba to describe the phenomenon and impact of poverty on mission in the area. Local community members of Liumba who were not fluent in English were processed through guided interviews in one main generated focus

³² Russell H. Bernard, *Research Methods in anthropology: Qualitative and Quantitative Approaches*, 4th ed. (Rowman and Little field publishers, New York. 2006.), 210-213.

³³ Alan Bryman, *Social Research Methods*, 4th ed. (Oxford University Press, 2012.), 501-503.

group.³⁴ Data that was reviewed through literature review, individual interviews, and Patterns and themes extracted during the focus group discussion were used to attempt to answer research question 4 on the mitigation measures to be employed in mitigating poverty at the Liumba mission station and the community at large.

Data Analysis

The collected information from personal interviews and focus group discussions was processed through thematic analysis. The analyzed and synthesized data was used to develop a strategy towards hardship alleviation to be used in the Liumba Mission Station and the West Zambia Conference of the S.D.A Church in the region and beyond.

Ethical Consideration

For every research, there is a need to carry out ethical considerations in the interest of participants and other factors.³⁵ The researcher in this study sought ethical approval from the Adventist University of Africa Institutional Scientific and Ethics Review Committee by submitting its consent form and data collection instruments to them for review and approval. When approved, all the prospective community members to be interviewed signed the consent form before they were interviewed. Furthermore, a letter was written to the West Zambia Conference requesting permission to conduct research work at the Liumba Mission Station and the surrounding community.

³⁴ C. Bradbury Jones, S. Sambrook, and F. Irvine, "The Phenomenological Focus Group: An Oxymoron?" *J Adv Nurs*, 65 (March 2009): 663-671.

³⁵ Robert K. Yin, *Case Study Research: Design and Methodology* (Los Angeles, CA: SAGE, 2009), 78.

Definition of Terms

This section defines some terms relevant to the study.

Hardship: An uncomfortable situation; pain; deprivation; oppression: a life of adversity³⁶

Holistic mission: addresses the needs of people and communities on a physical, emotional, social, and spiritual level.³⁷

Impact: Refers to a powerful effect, consequences, that something especially something new, has on a situation or person³⁸

Incarnate: Immersing oneself into a local culture and becoming Jesus to that culture.³⁹ **Inculturation:** The process of adapting to a cultural context to present one's faith without compromising it.⁴⁰

Mission: in this context will refer to missiological approaches a church undertakes to present a packaged gospel of Jesus Christ to the entire world.⁴¹

Poverty: Evident lack of well-being. Individuals without sufficient income or consumption to surpass a suitable minimum criterion are considered impoverished.⁴²

³⁶ Dictionary.com, s.v. "hardship," accessed 7th April 2025, <https://www.dictionary.com/browse/hardship>.

³⁷ Kirkpatrick, C. David, "The Widening of Christian mission: Rene Padilla and the intellectual origins of missions," *Ministry*, July 2016, 10-12

³⁸ Cambridge dictionary: accessed 7th April 2025 on <https://dictionary.combridge.org>

³⁹ Kelvin Onongha, class notes for Foundations of Cross-Cultural Ministries, Adventist University of Africa, Nairobi, Kenya, class January, 2020.

⁴⁰ Elmer Duane, *Cross-cultural Connections: Stepping Out and Fitting in Around the World* (Downers Grove, IL: IVP, 2002.), 6

⁴¹ B. Bauer, and W. Kuhn, eds., *Biblical Principles for Missiological Issues in Africa* (Berrien Springs, MI: Department of World Mission, Andrews University, 2015), 15.

⁴² World vision, "What is Poverty? It's Not As Simple As You Think," accessed 21 January 2024, <https://www.worldvision.ca/stories/child-sponsorship/what-is-poverty#>.

Poverty: is characterized as severe deprivation of wellbeing. People who don't make enough money or consume enough to meet a minimum standard are considered impoverished⁴³

Remnant Church: This refers to a group of believers who remain faithful to God's commandment and the testimony of Jesus especially in the end times.⁴⁴

Three angels' Message: It is God's last warning to humanity before Christ returns. The teachings urge people to revere the real God, reject heretical religious doctrines, and get ready for Christ.

World view: "A worldview is defined as "a collection of fundamental assumptions about reality that form the basis for our beliefs, values, and consequent behaviour; thus, culture manifested in patterns of behaviour."⁴⁵

⁴³ World vision, "What is poverty?"

⁴⁴ Ekkehardt Mueller, "The End-Time Remnant and the Gift of Prophecy," Biblical Research Institute General Conference of Seventh-day Adventists, accessed 24 February 2025, <https://www.adventistbiblicalresearch.org/>

⁴⁵ Hiebert P.G. "Transforming Worldviews: An Anthropological Understanding of How People Change," accessed 28 September 2024. <https://www.researchgate.>

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION OF THE ALLEVIATION OF POVERTY

In this chapter, a biblical-theological perspective of poverty and hardship are established. An examination of the contextual rendering of poverty and mission from both the Old Testament and the New Testament are presented. The biblical tasks for the church are highlighted. Finally, the writings of Ellen White on poverty are considered.

In the book of Deuteronomy 15:11, God tells the Israelites that the poor will always be among them. In the same text a measure of how the children of Israel were to address the subject of poverty amidst them is given. In the same book of Deuteronomy 15:4 a seemingly contradicting statement to the one above where God is relaying to the children of Israel that: "But the LORD will provide you with an inheritance in the land that the LORD, your God, is giving you, so there won't be any impoverished people among you (Deuteronomy 15:4). But verse 5 clarifies what appears to be a contradicting statement: "If only you will strictly obey the voice of the LORD your God, being careful to do all this commandment that I command you today" (Deuteronomy 15:5). It now becomes clear that the instruction of God in Deuteronomy 15:11 is a conditional one implying that as long as the Israelites were to be obedient to the voice of God, there would be no poor among them. The challenges of poverty among the Israelites were dependent on their commitment to obeying and adhering to the commands of God.

In the New Testament, the issue of the poor is addressed by Jesus through a response he gives to the disciples [particularly Judas] who saw the perfume brought by the woman and pouring it at the feet of Jesus as a waste. (Mark 14:3-7). In this account, Judas' suggestion was to have the perfume sold for three hundred pence and be given to the poor.¹ As a result, Jesus gave a remark; 'the poor you will always have'. The bottom line in the statement of Jesus is that there will always be poor people from generation to generation. Therefore, God's instruction to the Israelites in Deuteronomy applies to all generations. Coffman affirms this by stating: This statement of Christ is true both in and out of its context. All the social schemes of all the ages have not changed the situation, nor will they ever do so. Men and nations may declare war on poverty; and, although Jesus' statement is a far cry from any derogation of any effort to relieve the afflictions of the poor and unfortunate, nevertheless, human nature being what it is, the fact of the ever-present poor remains century after century, and generation after generation.²

Coffman's position suggests that the poor will always be in and around communities for as long as the earth is in existence. Therefore, in this context the poor are those who suffer "unfairness through bondage, exploitation, tyranny, poverty, homelessness, and illness"³. As such, the Christian church must rise to the occasion to become conduits of hope and help in the struggle against poverty ravaging the communities. To underscore this thought Jerry says, "It is a complete

¹ Clarke, Adam. "Commentary on John 12:5". "The Adam Clarke Commentary". Accessed 12/10/2024 on <https://www.studylight.org/commentaries/acc/john-12.html>. 1832.

² James Burton Coffman, "Commentary on Matthew 26:11," "Coffman's Commentaries on the Bible," accessed 12/10/2024, <https://www.studylight.org/commentaries/bcc/matthew-26.html>.

³ E Kingsley Larbi, "Theological Examination of Poverty relief Models in the African Context," (MA Thesis, Africa International University, Nairobi, 2014), 56.

misinterpretation of mission to fail to recognize the impoverished as the biblical target of mission.”⁴

The mandate of the Church revolves around people and it is millions-of people for that matter. Those who are poor, weak, needy, and downtrodden make up the majority. Therefore, the missiological approaches of the church in our communities inclusive Liumba should holistically bring hope to the weak and stricken by poverty. When the church draws near to the poor in an impactful way to serve them, the church is then demonstrating what Christ taught.

A Biblical Perspective of Poverty in General

The Bible in the book of Genesis presents a perfect state of being after God had finished creating everything in the world. Genesis 1:31 states, “And when God looked at everything he had created, he realized that it was excellent.” The Genesis creation account proves that Adam and Eve were provided with everything they required for their everyday sustenance and provision, and as such their task was only to fulfil the stewardship responsibilities God entrusted upon them (Genesis 2:15).

Further, the Biblical creation account indicate that there were no traces of poverty, inequality, oppression, hunger, and deprivation in the pre-sin environment (Genesis 1:26-29). The Garden of Eden itself being home to Adam and Eve was dressed with all necessities to support the livelihood of the first couple. “And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food” (Genesis 1:29).

⁴ Jerry Pillay, “Mission in the Context of the Poor with Special Reference to the Isipingo Farm Community, Durban,” (MA thesis, University of Durban – Westville. 1991. 7

Therefore, one can deduce that poverty is a post-sin phenomenon, affecting the well-being of humanity and distorting the welfare pattern originally developed by God for his creation. Larbi affirms this thought and states, Poverty is a social evil that came after the fall⁵ . With the entrance of sin, humanity has lived in a fallen world, marred with the effects of sin. Poverty is one of those direct end effects of a sinful corrupt environment. However, this does not mean that the poor people are more sinful than the rich; it may simply mean that some were born into poor families, for example, the case of the window's son during the time of Prophet Elisha in 2 kings 4:1-7. The window had nothing and was about to lose her sons due to debts contracted by the dead husband. God rescued the sons born in poverty through Elisha's miracle, providing her with enough oil to sell and pay off her debts and secure the lives of her sons.

Self-invited Poverty

The concept of self-invited poverty discusses the negative effect of sin in the world, and one of such is laziness and indolence. Self-invited poverty is when people deliberately choose to be lazy and indolent. Solomon speaks against laziness and indolence in this manner, "A slack hand causes poverty, but the hand of the diligent makes rich" (Proverbs 10:4).

This thought is further affirmed in this way, "How long will you lie there, O sluggard? When will you arise from your sleep? A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man" (Proverbs 6:9-11). So, inactivity, laziness, and love for sleep are direct results of poverty. Self-invited poverty is traceable among many African

⁵ Ibid 67.

families. Dennis Archambault agrees with thought and states, “The land of the free is suffering from a ‘self-inflicted’ injustice when it comes to poverty”⁶

Additionally, Paul advised strongly against laziness and indolent in Thessalonica. He charged church members whose attitude towards hard work was negative that they must not be given food to eat, for they just love to be busybodies. “For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. For we hear that some among you walk in idleness, not busy at work, but busybodies” (2 Thessalonians 3:10-11). Paul emphasizes the principle of personal responsibility and the spirit of hard work to avoid self-inflicted poverty in the household and the church community at large.

Imposed Poverty

In this context we see poverty affecting people not because of personal laziness but rather, resulting from external circumstances and systemic injustice perpetrated by those in authority. In the Old Testament several examples speak to imposed poverty as a result of external circumstances and systemic injustice. This reality reveals imposed and ascribed poverty and hardships in some of the highlighted biblical figures below.

In Judges 6:15, we see an example of ascribed poverty in the character of Gideon. Gideon is depicted as having come from a poor and weak family. He was born in a poor family. He describes himself as the least in his family, and his tribe was the weakest. On the other hand, in Exodus 2:1-3, Moses was born at critical time of poverty and slavery among the Hebrews imposed by the Egyptian rulers. Carlvine

⁶ Dennis Archambault, “Self-inflicted’ Injustice of Poverty is Killing Thousands, Perpetuating Health Inequity,” accessed on https://authorityhealth.org/community_health/self-inflicted-injustice-of-poverty-is-killing-thousands-perpetuating-health-inequity/

claims that imposed poverty is caused by oppression and religious error⁷ Calvin's view is affirmed by what is happening in the times of Amos. The prophet speaks of injustice and oppression perpetrated by the elite of his time on the poor. This is what the prophet says against this social quagmire, "According to the LORD, "I will not revoke the punishment for three of Israel's transgressions and four for the sale of the righteous for silver and the needy for a pair of sandals—those who crush the head of the poor into the dust of the earth and block the path of the afflicted; a man and his father enter the same girl so that my holy name is profaned" (Amos 2:6-7). In this window of Israel's history, poor people were economically oppressed by their leaders with high interest rates and unmanageable tax imposition which led them to continue to wallow in imposed poverty. This clearly shows the magnitude of imposed poverty on the people as excessive such that God had to intervene.

In conclusion, the book of Ruth 2:2, presents Ruth, a Moabite woman facing extreme circumstantial poverty together with her mother-in-law Naomi imposed on them. Their survival was by gleaning leftover grain in other people fields. The case for Liumba community's poverty is perceived is to be Circumstantial and ascribed.

A God who Cares for the Poor

Additionally, it is the view of the researcher that God has put the poor in His heart for they are part of his missional activities and salvific program. Further reading into the Psalms reveals good promises God gives of a better life, lifting the poor from the dust [deprivation] to be dining with the princes and princesses of royalty (Ps 113:7-8).

⁷ Beiner E. Carlvine, *Prosperity and Poverty: The Compassionate Use of Resources in a World of Scarcity* (Westchester, Illinois: Good News Publishers, 60153), 195, quoted in Carl F. Henry, *God Revelation, and Authority*, six vols. (Wasco, TX: Word, 1976ff), 4:549.

When we continue to examine the book of Psalms, we see many portions painting God as one who comes through to salvage and help the marginalized and poor in their moments of hardship and perplexity. This is demonstrated in Prayers for the poor being offered and recorded in the book Psalms. The psalmist affirms and assures the poor that God will respond to their sorrow. The poor are further admonished never to be afraid of anything because their God will always stand with them and devise means of rescuing them from the oppressors (Ps.109:31, 140:12)

Mission and Poverty in the Old Testament

The Old Testament illustrates a link between mission and poverty, underscoring God's compassion for those that pass through the hardship of poverty and His call for His followers to meet their needs. Its observable in the Old Testament that God consistently emphasizes deep concern for the impoverished, widows, orphans, and foreigners (Deuteronomy 10:18; Psalm 68:5). The poor are often depicted as oppressed or vulnerable, and God assumes the role of being their protector and provider (Proverbs 14:31; Psalm 12:5).

Pre-exilic Prophets on the Poor in Society (Amos 4:1, Micah 2:2)

Another perspective from the two pre-exilic prophets (Amos and Micah) is the presentation of a message of justice to the affluent of the day. In these books, God's mission is to bring to an end the victimization of the poor, suffering, and the injustice inflicted on his chosen people. The mission of God in such an environment was to set free his enslaved, and oppressed children. The common understanding of mission is one that is evangelistic in nature. However, in this context in the books of Micah and Amos we see mission demonstrated by God as He shows concern when His children wallow in subjugation and are being oppressed without help and justice. Furthermore,

through the lenses of prophet Amos (4:1), the mission of God was to condemn the victimisation of the impoverished by the well to do in Samaria (the Northern kingdom of Israel)

The defence for the vulnerable is missional from the perspective of God. Such, speaks of a God whose missional approach is redemptive and does not get limited by situations and circumstances. The missional approach of God through the prophets in these texts suggests that the wealthy must be kind and accommodative to the poor rather than exploiting them. Additionally, God is highly intentional by presenting the concept of justice and equity to be practiced by all regardless of one's status in society. Finally, God is stating that those wallowing in poverty should not be victimised because of their defenceless situation. On the other hand, God looks at poverty as a social scourge that must be addressed, and eradicated among his chosen ones in order to have an accommodative society.

Poverty as an Involuntary Social Evil (Leviticus 19:9-10)

The classification of poverty as a social evil is not only read from different scholars such as Adam Smith who argued that “poverty results from structural issues within the economy rather than individual failures”⁸. But John Scot also arguing the Leviticus instruction by God presents a profound view that re-defines “The impoverished, including widows, orphans, and foreigners, should be viewed as persons who need to be helped rather than held accountable, and poverty should be eradicated as an involuntary social evil.”⁹

⁸ Adam Smith, *The Wealth of Nations*, Book 1 (London: W. Strahan and T. Cadell, 1776), chapter V111.

⁹ John Scott, *Issues Facing Christians Today* (Hants: Marshal Morgan and Scott, 1984), p.217

God is cognisant of the fact that there are people that find themselves caught up in the web of poverty because of various reasons that are not of their own making. So, In the Leviticus account God makes it his mission to fend for the vulnerable. God's command is that they must be taken care of with specific provisions addressing the predicament of the deprived.

In adherence to the command of God, poor people were to be intentionally allowed to glean from the field as instructed by God Himself (Lev.19:9, 10). Additionally, poor people were to be allowed to harvest crops on the fields in the seventh (sabbatical) year (Exod. 23:11). Further still, those blessed with enough resources were instructed by God to satisfy the needs of the afflicted.

The mission of God in this context was to be the provider of the afflicted through the wealthy ones. "Your light will rise in the darkness and your gloom will be as bright as the midday sun if you go out of your way to feed the hungry and appease the suffering. Isaiah 58:10. In her commentary on the same, Ellen G. White states, let us always be conduits through which the cool waters of compassion may flow to them. The promise is that if you provide for the needs of the hungry and suffering, your light will eventually rise above the darkness."¹⁰

These discussed texts teach that God's mission was to fend for the poor and the afflicted. In the texts, there is no direct causative of the status quo of the poor indicated, their poverty could have come as a result of poor choices, laziness, or natural calamities. However, the response of God is not selective but missional and inclusive. This therefore, speaks of a test Christians ought to pass by expressing

¹⁰ Ellen White, *The SDA Bible commentary* Vol. 4 Review and herald publishing association, 1955.

genuine love and authentic righteousness to the hungry and poor without becoming judgemental.

Poverty and Mission in the New Testament

The New Testament contains so many portions that speak about poverty and mission. Some general principles and traditions from the New Testament will be applied as we expose the involvement of God's mission with regards to the plight of the poor in the days of Jesus on earth.

Helping the Poor (Matthew 25:35-36)

The Matthew account emphasizes the importance and concept of relieving the underprivileged and deprived. One way of conducting mission from the lenses of God is by extending acts of compassion, mercy, and kindness to the poor. Matthew 25:35-36, hermeneutically emphasize the importance of supporting the hungry, clothing the naked, and the imprisoned without inquiring what led them to be in such a situation. Such acts of benevolence highlight the Christian's missiological responsibility to assist those in need physically, emotionally and spiritually.

Matthew places this portion of the text under the category that discusses the end of the age and judgement. Right within this part of Christ's discourse is the crucial subject of providing humanitarian service as a major precursor to the second coming of the redeemer. Biblical expectations are that Christians who live before Christ's second coming are expected to be involved in missional life changing activities. Such missional exploits which aim at alleviating the suffering of human beings should be prioritized in the community of Liumba by the West Zambia conference leadership and the end result will see many souls been won into the kingdom of God.

Two categories of people are drawn in this passage; one group presented as the sheep on the right side of Christ's hand is concerned with the welfare of the sick, the imprisoned, the naked, the hungry, the thirsty, and the stranger. This group will truly live the benevolent lifestyle of helping the needy. Barnes commenting on the same says:

“The "sheep" are God's people, and they demonstrate this by loving others practically, frequently at the price of their own comfort and ease. They might not be conscious of all the good they do or the gratitude that others receive for their generosity since they are selfless. Jesus, however, takes note. He has become so involved with the poor that he considers every act of goodwill toward them to be an act of kindness toward himself.¹¹

While on the other hand, another group presented as 'goats' on Christ's left side took no interest in the plight of the incarcerated, the naked, the hungry, the thirsty and the strangers. Fleming, commenting on the same passage puts it in this way, “The 'goats', by contrast, are those who think only of themselves. Their lack of interest in the misery and suffering of others shows their lack of love for Jesus”¹² (Matthew 25:33). The Christians presented as the sheep in the discourse of Jesus have the attributes of their master Jesus Christ who took keen interest in alleviating the sufferings of the people. This could be extended to the Liumba area by promoting outreach programs, providing support, and assisting in alleviating poverty.

¹¹ Albert Barnes, “Commentary on Matthew 25:33,” Barnes' Notes on the Whole Bible, <https://www.studylight.org/commentaries/bnb/matthew-25.html>. 1870.

¹² Donald C Fleming, “Commentary on Matthew 25:33,” Fleming's Bridgeway Bible Commentary, accessed 14/10/24, <https://www.studylight.org/commentaries/bbc/matthew-25.html>.

Community Support; the Case of the Early Church (Acts 2:44-45)

Another important episode in the church's life worth looking at is the window after the persecution of AD 70. The early Christian church demonstrated a strong sense of community and love for one another. The spirit in the early church was non-selective but highly inclusive. "All those who shared a belief were united and shared everything. Additionally, they were selling their assets and property and allocating the money to everyone in need" (Acts 2:44-45).

The believers in this church were able to sell their property for the sake of helping their fellow brothers and sisters who were in need. They shared their possessions with those in need in a communal way. Smith observing on the same says, "There was early communism, in a good sense, in the church, prompted by love. Those who had were selling so that they might distribute to those who did not have, that they might be able to help them."¹³What propelled this type of engagement is love for one another as Smith suggests. "Deeds of love are an integral part in the spread of the word"

The Ministry of Compassion and Generosity (Matthew 14:14-21)

In Matthew 14:14, the author opens with a striking thought that demonstrates how Jesus was moved with compassion when he saw the people he came to minister to, "When he went ashore, he saw a great crowd, and he had compassion on them and healed their sick" (verse 14). Suffice it to mention that throughout the ministry of Jesus compassion and generosity marked his character. He was ever moved by the suffering of humanity and always stepped up to alleviate the suffering of the masses.

¹³ Charles Ward Smith, "Commentary on Acts 2:44," Smith's Bible Commentary, accessed 14/10/24, <https://www.studylight.org/commentaries/csc/acts-2.html>.

In this passage, Jesus heals the sick and performs a miracle from five loaves of bread and two fishes to feed the five thousand. These missional acts by Jesus are a result of inherent love for mankind. Ellen G. White writes:

“We require more Christlike compassion—not only compassion for people who seem perfect to us, but compassion for the poor, suffering, and struggling souls who are frequently overcome by fault, sin and repentance, temptation and discouragement. Like our gracious high priest, we are to approach our fellow humans and feel their suffering.”¹⁴

These words awaken a spirit of love and compassion for the suffering and vulnerable victims in the communities. Additionally, they are source of encouragement to the believers and will remain a reminder of the noble salvific task the church and its members ought to do in alleviating the suffering of the people before the coming of Christ for the second time. In particular, Liumba mission station can be empowered for such explosive missional approaches.

Biblical Tasks to the Churches towards Mission

The Church draws her divine humanitarian mandate from the entire scripture, inspired by Jesus the greatest community worker of all ages. Showing mercy to the poor (Romans 15:26, Galatians 2:10, Luke 14:12-14) is depicted as a noble and solemn responsibility. The vulnerable do not just need physical help but need Christ as well. Civil society organizations and governments of the day can never be expected to present Christ to the world as such a mandate may not be within their mission objectives; this is the mandate of the believers.

¹⁴ Ellen G. White, *The ministry of healing* (Washington, DC: Review and Herald, 1977), 18.

As such the body of Christ cannot grow cold feet in her responsibility by only concentrating on giving food or clothes to the poor and yet deny them Christ the real deal of their lives. It's also believed that as individual believers, and as Church families, we must address the needs of the poor, for the poor live among us and afterward point them to Christ who in turn will attend to their spiritual poverty and maladies.

The Bible presents various key tasks for the church to perform concerning their mission and poverty alleviation in the community. These tasks focus on spreading the Gospel, serving the community, creating community empowerment programs, and growing the spiritual contents of believers. Below are some of these biblical tasks for the church toward cosmic mission highlighted:

Evangelism and Discipleship

There is a missiological challenge in (Matthew 28:18-20, and Revelation 14:6-9) in which the bible Remnant Church living before the end of earth history is tasked with a divine mandate of making disciples of all nations, baptizing them, and teaching them to observe all that Jesus has commanded. Further, the church is expected to carry this spiritual undertaking of warning, transforming, and presenting a distinctive message to the perishing world with a sense of urgency as depicted in the Book of Revelation.

By so doing, the church will live to fulfil its purpose and mission here on earth. The existence of the church upon the face of the earth is preaching the Gospel, "Go forth into the world and share the gospel with everyone." (Mark 16:15) and lifting Jesus. Jesus Himself said, "When I am raised from the ground, I shall attract everyone to." (John 12:35).

Benevolent Programs in the Community

The church is tasked with responsibility of being relevant to the wants of the people. The presence of the body of Christ in the community must be known for nothing less than benevolent acts of kindness and compassion towards the vulnerable, and the socially victimized. What must speak out loud for the church are the works of love she initiates and conducts in the community. Social welfare programs must be rooted in the community, having been established by the church. Activities such as School feeding programs, cloth the naked projects, and the I Care for My Community initiatives are among the many activities the church can embark on and impact the community positively.

When the church embarks on such a trajectory, she registers successfully her relevancy in the community. From a biblical point of view, doing so is responding to the benevolence challenge in the book of James which says, "As stated in James 1:27, "pure and faultless religion involves keeping oneself from being polluted by the world and helping orphans and widows in their distress." According to Matthew 5:16, the Bible also exhorts the church to do good things, saying, "Let your light shine before others, that they may see your good deeds and glorify your Father in heaven."

Promoting the Spirit of Hard Work

Although the church is required by the Bible to care for the poor in the society, it is also becoming evident that churches may cause dependence syndrome in their members and the community. To empower church members to produce goods and services and have enough money to support the underprivileged in the community, the church must start self-sustaining stewardship training. The church must deliberately plan to organize training sessions for its members, addressing topics such as capital mobilisation for financing small business, the role of entrepreneurship in personal

development, and how to run a business effectively. The undeniable reality is that the majority of the poor both in the churches and communities are wrapped in ignorance and such has hindered self-improvement. Many of these poor people lack the technical know-how, and if provided, they can exceptionally do well and improve their livelihood. Ronald agrees with the above statement and he states, God desires that every individual or family have equal access to economic opportunities, at least to the extent that they can obtain the resources (land, money, and education) needed to make a respectable life and engage in their community as respected citizens.¹⁵

The approach of empowering the community with necessary skills and basic information should be preferred to distributing charity to the poor, as such has a short-lived impact. A very old adage yet still profound says, giving a man a fish feeds him for a day, but teaching him how to fish feeds him for life.¹⁶ A better approach to alleviating the suffering of the community and individuals is by teaching them to be self-reliant and industrious. The spirit of hard work must be inculcated in the people's minds to assist both the individual and the community.

The Church must be the Voice of the Voiceless

According to Micah 6:8, the church must be seen dispensing Justice and Mercy. The body of Christ is called to act justly, love mercy, and walk humbly with God. This thought is further emphasised in Isaiah 1:17. As such the church must defend the Oppressed, and speak for the voiceless. It's the church's role to speak out against social injustices and advocate for policies that promote equality and protect

¹⁵ Ronald J. Sider, *Rich Christians in an Age of Hunger: Moving from affluence to generosity* (Thomas Nelson, 2016) p. XIV

¹⁶ Waldron Scott, "The Paterson Paradigm: Some Personal Reflection," *Transformation*, 8, no 4, October, 1991, p.18

the poor. Furthermore, the church must practice her teaching as she takes up the cause of the fatherless and plead the case of the widow. E.C Beisner submits this idea aptly in this way, in order to be practically right or just, one must serve the impoverished with grace, as well as everyone else with various needs. As a matter of obedience, believers both individually and collectively owe God this kind service to the poor.¹⁷

The Church to Promote Worldview Transformation through Prayer and Worship

The church is expected to become a change agent in the community it's placed. The impactful change will be through the process of worldview transformation. When the church's Worldview is transformed, the impact of such a change is observable in the manner with which the church engages the community. The result of this change will also reflect transformation in culture, perceptions, behaviour patterns, and attitudes of the community. When members of the church's worldview are transformed, the immediate impactful result is that these members will demonstrate love and compassion to community members unreservedly.

In doing so, the church will share hope, love, and redemption emphasizing the inherent dignity and worthiness found in Christ in the community. Moreover, the church will teach biblical principles, and life skills, fostering spiritual growth and spiritual character formation in the community, aiming at transforming the community. A "transformed church is mirrored by the community in which it is placed"¹⁸. It is therefore expected that the community will be impacted by the metamorphization of

¹⁷ Calvin, E. Beisner "Justice and Poverty: Two Views Contrasted," *Transformation*, 10, Jan-April, 1993, p.22

¹⁸ David J. Bosh, *Transforming Mission Paradigm Shifts In Theology Of Mission* (Bangalore: Siga Arles Centre for contemporary Christianity, 2006)19.

the church resulting in the community experiencing changes in meanings, perceptions, behaviour, and interpretation of reality.

The Church as a Missionary Support Base

It's the responsibility of the church to support the spread of the gospel through missionaries to all the four corners of the earth (Philippians 4:15-16). Churches are a creation of missionary activities and as such must as well support those who go out for the sake of the salvation of others. This is well-illustrated by Paul when he commended the church of Philippians for their support during his missionary journey. The church is a reservoir of field workers and is prepared from within the flock in readiness to be sent as gospel workers to the ends of the earth for the cause of God and the salvation of humanity (Acts 13:2-3). The scripture indicates that while they were worshiping the Lord and fasting, the Holy Spirit said, Set apart for me Barnabas and Saul for the work to which I have called them. So, after they had fasted and prayed, they placed their hands on them and sent them off.

Churches Can Transform into Community Centres

The churches in their quest to evangelize and meet the needs of the community can transform their church buildings into a centre of hope to allow the community to gather, and share various concerns, resources, and support towards one another. At these centres, the churches can facilitate the formation of support groups for various needs affecting the community, "such as single parenting, recovering drug addicts, those experiencing grief"¹⁹. The provision of emotional and spiritual in the form of counselling support becomes a key factor in these established support groups as they meet every day.

¹⁹ John R. W. Stott, *Issues Facing Christians Today* (London, Zondervan, 2011), 22.

Also, at these centres, the promotion of education can be fundamentally of great priority. The centres can house support community schools, literacy programs, and vocational training guidance to the young ones as a means of providing quality education and skills development. Furthermore, adult education programs for the school dropouts can also be initiated to improve the literacy levels of the aged, hence enhancing their practical skills and enabling them better employment opportunities.

These tasks emphasize the holistic mission of the church, which includes evangelism, discipleship, social justice, community service, and support for missionaries. By fulfilling these tasks, churches can effectively participate in God's mission with excellent results.

Spiritual and Emotional Support

The provision of spiritual guidance and counselling in the community will help individuals and families cope with the emotional and psychological stress which comes as a result of poverty. The church's support in this area can be a source of hope and resilience. The church can initiate the creation of support groups within itself and the community that focus on mutual aid, where members can share resources, ideas, and encouragement.

The other way the church can address poverty in Liumba is by becoming the voice of the community in advocating for improved access to essential services such as clean water, sanitation, and healthcare thereby engaging with local government authorities and Non-Governmental Organizations (NGO).

Ellen G. White's Guidance to the Church on Poverty Alleviation

Ellen White is not silent on the subject of poverty and mission. As a matter of fact, she comments on the missiological role of the church in regards to attending to the plight of the poor, and she says, it is the church's responsibility to educate the poor to become self-reliant. This can truly be helpful, for it does not only make them self-sustaining but enables them to help others.²⁰ She further guides and states that poor people should be helped willingly according to their needs.²¹

Other than being helped when in deprivation, Ellen white underscores the fundamental teaching of the Old Testament, and states, "God had a plan for Israel, every family needed to have land with sufficient ground for tilling. Thus, the Israelites were provided with both the means and the incentives to be useful, industrious, and self-supporting in life." This measure, originating from divine instruction, was addressing deprivation and poverty amidst the children of Israel. As such, every home in Israel had to train their young ones in self-sustaining skills and doing so was regarded as a duty. This thought is affirmed by whites and states, it was a requirement for every father to teach his sons some useful trade. Various industries were taught in the schools of the prophets, and many of the students sustained themselves by manual labour.²²

In conclusion, Mufaweli, a former headmaster at Liumba Mission Station School observed that one of the good avenues through which tangible response can be rendered to the challenge of hardship exacerbated by poverty in the Liumba

²⁰ Ellen G. white, *Patriarchs and Prophets* (Nampa, ID: Pacific Press, 2004).

²¹ Ellen G. White, *Patriarchs and Prophets* (Nampa, ID: Pacific Press, 2004).

²² Ellen G. White, *Ministry of health and Healing* (Nampa, ID: Pacific Press, 2004), 98.

community is developing a holistic service delivery that involves spiritual support, practical physical assistance, and community empowerment projects.²³ Additionally, addressing the root causes of poverty by working in partnership with the local community, the Adventist Church can help create lasting change and improve the quality of life for the residents of the Liumba community

Conclusion

The subject of poverty and how it relates to mission has been exposed in both the New and Old Testament. It's very clear from the highlighted evidence both from the New and Old Testament that poverty can negate and drug the wheels of mission. The scriptures have elucidated the biblical perspective concerning poverty and how God stepped in to defend the afflicted, victimized, and oppressed on account of poverty and being vulnerable in society.

The church is placed in the community as the conduit of justice, love, and mercy to the needy. The church is further admonished to present a holistic approach in its quest to evangelize, share love, and bring hope to the hopeless masses of the community. Through benevolent acts, the church becomes the salt of the earth and the light of the world. Further, the church should be practical in teaching self-reliance by transforming its premises into training centres of hope. It's at these centres where the concerns of the community will be adequately addressed.

²³ Mufaweli Akafekwa, Former Headmaster, Liumba Mission School, interviewed by the author, Liumba, Zambia, 21 September 2024.

CHAPTER 3

LITERATURE REVIEW

Background

This chapter presents the literature review, attempting to analyse the outcomes of closely related studies to the research being conducted.¹ The main purpose of the literature review is to learn from what other people have already written about the topic related to the one being undertaken and to find a gap in knowledge that the research will fill.² As such, a literature review gives an overview of sources encountered while researching a particular topic, thereby showing how the research fits into a larger field of study.

Therefore, in line with the aforementioned, this literature review uses diverse sources which include journal articles, magazines, and books. Herein is the inclusion of missiological implications, worldview discussions, and the welfare programs of the Mbunda community in Liumba, social theory, and traditional and cultural practices of the Mbunda people of Liumba. Finally, there will be a summary and conclusion.

¹ John W. Creswell, and J. David Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (Los Angeles: SAGE, 2018), 26.

² Hellen Cameron and Catherine Duce, *Research Practice in Ministry and Mission*, (London, UK: SCM Press, 2013), 64.

Geographical Setting

Liumba Community is located in Kalabo district in the Western Province of Zambia. From Kalabo township to Liumba Community is about 45 kilometres.

Kalabo town serves as a local administrative and commercial hub of the region.³

Liumba community is characterized by flat plains in the North, and in the West is a vast flood plain known as the “Barotse floodplain” which is an extensive, seasonal flooding plain.

The plains support agriculture and fishing activities attributed to the Zambezi River, which is one of Africa’s major rivers significantly influencing the region’s climate, agriculture, and transportation. Liumba has an estimated terrain elevation above sea level of 1038 meters. Further, Liumba has approximated geographical coordinates around 15.00’S latitude and 22.68’E longitude. It must be noted that the exact coordinates can vary slightly.

Demography

According to the 2023 National Census conducted by the Zambia Central Statistics Office, the total population size of Liumba in Kalabo District is 3661.⁴ The cited population is translated as follows: males are 1,761 while women are 1,929. As regards the land surface area of Liumba, such data is not explicitly stated in publicly accessible sources. However, Liumba forms part of the larger Kalabo District, which has a total area of approximately 17,845 square kilometres.⁵ The Climate of the region

³ Joseph, G. S. “More Than Two Hundred Villages Waiting,” *The African Division Outlook*, August 11, 1930. 21-26

⁴ Central statistical office Zambia, population Statistics for Liumba Ward. 2010. accessed 12 May 2024, https://www.citypopulation.de/en/zambia/wards/admin/1001_kalabo.

⁵ Ibid.

is tropical savanna with distinct wet and dry seasons. The wet season usually runs from November to April, while the dry season lasts from May to October.

Political, Social-Economic Activities

When working on literature review on poverty reduction in Zambia, Bruce Imboela Lubinda discovered that there is limited literature available. He therefore suggests that more research is to be done to understand the complex issues surrounding poverty in Zambia.⁶ Liumba community in Kalabo District of Western Province of Zambia is one such area where this type of research has never been done. It is therefore necessary to do research on the challenges of poverty and its implications to mission in the context of Liumba community in Kalabo district, which will contribute to the field of research work.

As stated by Frohlich et al, poverty represents a “serious quagmire to all societies, including the community of Liumba and has a wide range of physical and health-related problems. Poverty has high risks of economic, health, and educational costs to societies.” As such it becomes imperative to encourage efforts to prevent, reduce, and challenge the scourge of poverty, especially in the Liumba community and the country of Zambia as a whole. it is highly observable that wherever poverty has shown its ugly face, there has been a direct negative impact on socioeconomic prospects in such communities, and Liumba is not an exception.

Additionally, arguing the reasons necessitating the increase of poverty in both rural and urban areas is Moghaddam who claims that “people and nations are poor both in rural and urban areas because of the failure by governments or individuals to

⁶ Bruce Imboela Lubinda, “Poverty Reduction in Zambia: A Conceptual Analysis of the Zambian Poverty Reduction Strategy Paper,” *Bulletin of Science, Technology & Society* 25, no. 5 (2005): 435-445, <https://doi.org/10.1177/0270467605279324>.

adequately and properly plan at national, group, family or personal levels.”⁷ On the other hand, Collier suggests the opposite and states that the “undisputable fact of why some people wallow in abject poverty is because of the reasons beyond their control such as natural ecological, climatic or environmental factors such as droughts, floods, tsunami, earthquakes, and so on.”⁸

Further, scholars like Daron and James have ascertained that “some people are poor because of ethnoreligious wars, terrorism, and the likes, while others are poor because of mismanaged political policies.”⁹ Most studies conducted in Africa and Zambia attributed the high prevalence of poverty in African societies to several reasons such as natural disasters, lack of proper management of naturally endowed resources, poor economic policies and lack of political will.

Politics

In government, politics is important for either reducing the suffering of the people in each nation or exacerbating poverty levels. Todaro advances this thought that the role of governments is to develop a good political environment and socioeconomic policies aimed at building positive prospects for both rural and urban areas.¹⁰ According to Ramphoma S., “In the majority of Black nations, the main causes of poverty are found to be the shortcomings of the political and social

⁷ Moghaddam., & Baghertari, M. Cultures, “conventions, and the human development approach: issues and challenges,” *Journal of human development*,6(1), (2005): 25-45. Accessed 13 May 2024, <https://doi.org/10.1080/1464988052000342162>

⁸ Collier, P. & Sambanis N. “Understanding civil war: evidence and analysis” (vol 1. World Bank publications 2005,) 6.

⁹Acemoglu, Daron, and James A. Robinson, *Why Nations fail: The origins of Power, prosperity and poverty*. (Crown Business, 2012), 21-26

¹⁰ Todaro, Micheal, P., and Stephen C. Smith, *Economic development*. 12th ed., (Pearson, 2015), 15-25

structures.”¹¹ Based on the thoughts above, it’s the role of the government to preside over programs and policies to eradicate poverty.

It’s in this vein that Roland in his publication suggested various ways in which governments can tackle poverty, which include “macro-economic policies which should aim at creating jobs which in turn would reduce poverty.”¹² In his studies, Srinivasan T. N indicates that poverty reduction can effectively be tackled with the government deliberately directing its policy implementation in specific grassroots territories. When the communities are empowered at the grassroots level with means, poverty reduction becomes a direct result.¹³ This is in line with what Collins asserts when he writes that developing countries can overcome poverty through good visionary leadership coupled with good governance in prioritising the needs of the poor.¹⁴

So, it can be concluded that good political will generates good policy programs that meet the contextual aspirations of the community and eventually empower and uplift the living standards of the people. Liang advances this thought in agreement and states: “The understanding of poverty alleviation efforts can never be

¹¹ S. Ramphoma, *Understanding poverty: Causes, Effects and Characteristics*. accessed 8th September 2024, <https://journals.co.za/doi/pdf/10.10520/EJC164841>

Roland K. Roberts and others, “The impact of government funding of poverty reduction programmes” *Science Direct* 94 (August 2015): 3 accessed 15 September 2024, <https://www.sciencedirect.com/science/article/pii/S1056819023017979#pirs12089-bib-0046>

¹³ T. N. Srinivasan, “Poverty and Its Eradication”. *International Monetary Fund eLibrary* (14 September 2004): 5, accessed 15 September 2024, <https://www.elibrary.imf.org/display/book/9781589062627/ch05.xml>

¹⁴ Collins Ayoo, “Poverty Reduction Strategies in Developing Countries. *Intechopen journals* 101472 (February 2004): accessed 15 September 2024. <https://www.intechopen.com/chapters/79838>

comprehensive enough, until the results show effects of total poverty alleviation among the poor communities.”¹⁵

Therefore, political will of the government sets a stable environment where growth is sustainable economically and socially. The missional result is that mission and the gospel will thrive in such an environment because community members will no longer direct their efforts and time to fighting poverty at the household level but rather to other areas of their lives which include religion.

Economic Setting

Lusaka is the main economic hub of the country being the capital city of Zambia. The approximate distance between Liumba and Lusaka is around 640 kilometres. This distance can vary depending on the route one uses. As such economic activities in the region of Liumba have not been largely influenced by the fluidity of the main economic activities in Lusaka.

Liumba is geographically disadvantaged as it is located in one of the poorest provinces of Zambia and boasts only of local economic drivers such as fishing though without any fishing industry due lack of investment by the government. In as much as Liumba is endowed with natural rivers (Luanginga and Zambezi) that flood the area for not less than three months, the region remains underdeveloped in the area of fishing. This is affirmed by the study conducted in 2020 by Mutale who states, “There

¹⁵ Li Liang, “Research on Poverty Alleviation Work in Rural Areas from the Perspective of Targeted Poverty Reduction”, *Atlantis Press January 2018*, accessed 15 September 2015, https://www.researchgate.net/publication/327521614_

[Research_on_Poverty_Alleviation_Work_in_Rural_Areas_from_the_Perspective_of_Targeted_Poverty_Reduction-Taking_L_County_of_S_Province_as_an_Example](https://www.researchgate.net/publication/327521614_)

is limited development in aquaculture [fishing industry] owing to inadequate investment.”¹⁶

Liumba like many parts of Zambia is endowed with arable land and plenty of water owing to the floods which makes it suitable for the cultivation of rice, wheat, and barley on a large scale.¹⁷ However, the present reality is that there are no agricultural activities conducted on a large scale in the region that could have turned the economic fortunes of this naturally blessed region. According to Ojo states majority of African countries have abundance of resources, but the continent remains the poorest in the world.¹⁸ This could be the case of Liumba community.

Majority of Liumba people are on subsistence farming. Crops such as maize, cassava, millet, and rice are being cultivated. Also, backyard gardens produce vegetables and fruits for home consumption. Additionally, the practice of livestock rearing is limited to cattle, goats, and chickens done by a few in the community. The products from these animals (beef, milk, and eggs) provide food though at high prices and can only be afforded by a few in the villages.

Those with artistic skills do handicrafts (make baskets, pottery staff, and mats) with returns being so minimal. The proceeds from these limited economic activities are hand to mouth, creating a challenge of poverty in the community. According to Kenneth R. Smith commenting on the poverty levels in Kalabo where Liumba is

¹⁶ Mutale, Bornwell, “A review of the fisheries sector in Zambia: 'Fisheries Economic Management perspective.' *ResearchGate*, November 2020, accessed 18 September 2024, https://www.researchgate.net/publication/345777104_A_review_of_the_fisheries_sector_in_Zambia_Fisheries_Economic_Management_perspective'

¹⁷ International Growth Centre, “How to unlock Zambia’s agricultural potential,” accessed on 18th September 2024 on <https://www.theigc.org/blogs/how-unlock-zambias-agricultural-potential>

¹⁸ Ojo. O. E. “Under development in Africa: Theories and facts,” *The Journal of Social, Political and Economic Studies* 41 (2016):89–103.

situated, he states that the poverty levels of Kalabo stands at 85%.¹⁹ With all its abundant natural resources, this shouldn't be the situation for Liumba.

When hardship at the household and community level is a result of economic challenges, the mission implication is that less time will be given to the proclamation and accommodation of the gospel as much time and effort will be devoted to fighting hunger in the homes. A Study done by Centre for Cities indicates that “economic stagnation can significantly impact mission work.”²⁰ This could be the status quo for Liumba community.

Effects of Climate Change

The effects of climate change have significantly impacted many lives across the world. For instance, World Vision reports that there are “152 million children around the world who are forced into child labour as a way of trying to get a livelihood. Further, one of the factors contributing to child marriages is climate change, as desperate parents search for methods to lower the number of mouths to feed in their home.”²¹

Similarly, the impact of climate change is experienced in every part of Zambia, especially in rural areas where they solely depend on agriculture. Wats has advanced this thought and states “There has been palpable agricultural disruption

¹⁹ R. S. Kenneth, “Micro-Level Estimates of Poverty in Zambia,” *International Food Policy Research Institute*. Accessed 17 September 2024, <https://www.zamstats.gov.zm/wpcontent/uploads/2023/12/Micro-Level-Estimates-of-Poverty-in-Zambia-V3.pdf>

²⁰ Centre for Cities, “What a Decade of Economic Stagnation has meant for Poverty in the UK cities,” Accessed 17 September 2024, <https://www.cntreforcities.org>.

²¹ World vision, “Ten Facts about climate and poverty,” accessed 19 September 2024, <https://www.wvi.org/stories/child-sponsorship/10-facts-about-climate-change-and-poverty>

through unpredictable rainfall patterns and temperature changes.”²² Liumba like any other region around Zambia has suffered erratic rainfall patterns disrupting planting and harvesting schedules, leading to reduced crop yields.

For instance, in the year 2024, a drought hit the nation of Zambia, Liumba inclusive, forcing the government to declare the situation a national natural disaster.²³ The drought was influenced by climate change and the El Nino weather phenomenon resulting in crop failures and hunger in 84 out of 116 districts country-wide.²⁴

Suffice it to mention that the effects of climate change are visible in the reduction of the water levels in the rivers affecting fish populations and fishing activities. The scarcity of water eventually affects both animals and humans, thereby exacerbating the difficulties in maintaining livestock.²⁵

Climate Change’s Contribution to Poverty Levels

Research has shown that there is a direct impact of climate change on the livelihood of the people such as inescapable poverty. The World Bank in its publication states: “In addition to having a detrimental impact on the wellbeing of the poor, climate change is likely to increase the number of people living in poverty and

²² Watts, Amann, M., Arnell, E., et al, “The 2021 Report of the Lancet Countdown on Health and Climate Change: code red for healthy future”. *The lancet*, 398 (10311), 1619-1662.

²³ Office of the President, “Statement on the Drought response Appeal. accessed 24th April 2024, <https://www.cabinet.gov.zm/wp-content/uploads/2024/04/Statement-of-Drought-by-the-President-Mr.-H.H-2024.pdf>

²⁴ Jesuit centre for theological reflection, “Understanding the impact of El Niño on Zambia: Navigating through the Dry spell,” accessed 3 April 2024 https://repository.jctr.org.zm/bitstream/handle/20.500.14274/1833/20240403-Understanding_El_Nino_Impact-Aricle-V01.pdf?sequence=1

²⁵ Intergovernmental Panel on climate change 2014, “Impacts, adaptation, and vulnerability. Cambridge University Press, Cambridge, UK and New York, USA. accessed 20 September 2024, https://www.ipcc.ch/site/assets/uploads/2018/02/WGIIAR5-FrontMatterA_FINAL.pdf

make it more difficult for them to escape it.”²⁶ When communities are gripped by poverty, families and households are directly impacted by food shortages, increased malnutrition, and hunger.

Furthermore, the World Bank argues that “the impact of Climate change continues to bring more people into poverty every year due to increased frequency and intensity of the catastrophic events that destroy physical, human, social, and natural assets, such as floods and droughts.”²⁷ Natural calamities are inevitable and usually leave communities impoverished. Also, climate-related diseases adversely affect poor communities by placing upon them additional financial burdens to offset medical bills.

Many studies conducted in Africa have provided contextualized mitigating measures on how poverty induced by climate change can be ameliorated since it appears it will not disappear any time soon. The World Bank suggests the following:

- a) Local authorities must be able to generate resources that can finance programs tailored to benefit the poor.
- b) Governments are encouraged to put up interventions to reduce the exposure and vulnerability of the poor while increasing their capacity to adapt to shocks.
- c) Pro-poor programs must be well-funded, and easily scaled-up social protection schemes; good targeting mechanisms to identify the transient poor

²⁶ World Bank, “Policy Research work paper, Climate Change and Poverty: An analytical frame work,” accessed 20 September 2024, <https://documents1.worldbank.org/curated/en/275231468331203291/pdf/WPS7126.pdf>

²⁷ Ibid, 4

- d) Local authorities are encouraged to invest in educational infrastructure and community awareness programs.²⁸

These measures can help build resilience against the impact of climate change and reduce poverty levels in Liumba community and beyond.

Literacy and Poverty

According to Hariana Stethi, Zambian rural areas face low literacy because there are few schools, making most students cover long distances to education establishment while others cannot afford the cost of transportation to schools.²⁹ The setting up of Liumba mission brought some excitement among residents towards education. Liumba Mission offers both boarding and day school. However, the “attitude and desire for learning dwindled over time from the days of the missionaries.”³⁰ One of the reasons could be that the school has no capacity to enrol all students into boarding leaving many to walk long distances. Sikongo and Nyengo are the nearest government schools covering a distance of 75 to 120 kilometres

Effects of Low literacy levels on Poverty

Low literacy rates generally result in fewer job opportunities because most formal employment requires at least basic literacy and numeracy skills³¹. The centre for analysis of social exclusion advances this thought and suggests that “The increased unemployment rates are found to be equally explained by inadequate

²⁸ Ibid, 5

²⁹ Hariana Stethi, “*Access to Education in Rural Zambia*,” accessed 20 September 2024, <https://borgenproject.org/education-in-rural-Zambia/>

³⁰ Pastor Nalumino Nalumino, Retired pastor for Liumba Mission district, interviewed on the 13 September 2024.

³¹ World Bank, “World Development Report 2018: Learning to realize education’s promise,” (The world bank, Washington, DC: 12-13 September 2018),5

literacy and numeracy skills.”³² The case of rural areas such as the Liumba Community where literacy levels are low suggests that residents are likely to only find low-paying, labour-intensive jobs, possibly in agriculture.

When community members are unable to read and write, the likelihood is a struggle to even adopt improved agricultural techniques, or access information that could increase their productivity and income. In another dimension David and Lleras assert that education is closely linked to health.³³ This thought advances the idea that literate individuals are more likely to understand health information, leading to better health practices, choices and outcomes.

On the flip side of the story, illiterate individuals can have poor health due to lack of education which further exacerbates poverty. Further studies by Burchardt, reveals that low “literacy levels can lead to social exclusion and a lack of participation in community decision-making processes, hindering efforts to improve living conditions and economic opportunities.”³⁴ Therefore, the pursuit to address literacy and educational access in the Liumba community is crucial for breaking the cycle of poverty and promoting holistic missional activities

³² Jo Sparkes, “Schools, Education and Social Exclusion: Centre for Analysis of Social Exclusion,” (London: 1999), 3. Accessed 23 September 2024, https://eprints.lse.ac.uk/6482/1/Schools,_Education_and_Social_Exclusion.pdf

³³ D. M. Cutler, & A. Lleras-Muney, “Education and health: evaluation theories and evidence,” *National Beaurau of economic Research*. (January 2015): 34, accessed 22 September 2024, https://www.researchgate.net/publication/283226939_Wellbeing_and_Schools_Exploring_the_Normative_Dimensions

³⁴ T. Burchardt, et al., “Social Exclusion in Britain 1991-1995, Social Policy and Administration,” *international policy and research* (December 2002): 33(3): 227-244. Accessed 23 September 2024, <https://onlinelibrary.wiley.com/doi/abs/10.1111/1467-9515.00148>.

History of Adventist Missions in Western Zambia

The missionary work of Samuel M. Konigsmacher, his wife, son Arthur, and B. M. Heald is thought to have been the beginning of the rich history of Adventist mission work in Western Zambia.³⁵ This is a story of persistence, cultural adaptation, and missional growth. The Seventh-day Adventist Church's presence in this region began in the early 1900s and has since expanded through the provision of education, healthcare, and incarnational evangelistic efforts.

Early Beginnings

Adventist mission work in this part of the global mission field began as part of the broader missionary expansion across Africa. It's recorded that the first Adventist missionaries arrived in the Western province of Zambia around 1928.³⁶ Samuel M. Konigsmacher, a missionary, arrived at Liumba Hill on May 29, 1928, after traveling with 13 horsemen from Sesheke, a village in Namibia that borders the Caprivi Strip, on April 20, 1928.³⁷ The region's remoteness, challenging geographical conditions, and cultural differences made it difficult for early missionaries to work effectively in their quest to open other mission posts. Suffice it to mention that the region of Western Zambia was called Barotse Mission territory as a whole.³⁸

In 1946, the region was split into two mission regions: Northern Barotseland, where the headquarters were at Liumba Hill Mission, and Southern Barotseland,

³⁵ B. N. Heald, "Northern Rhodesia Mission," *The African Division Outlook*, April 1, 1928. 10-12

³⁶ S. M. Konigsmacher, "Liumba Mission – Barotseland," *The African Division Outlook*, October 11, 1928. 4.

³⁷ Konigsmacher, S. M. "Liumba Mission-Barotseland," *The African Division Outlook*, July 1, 1928, 192

³⁸ B. M. Heald, "Another New Mission," *ARH*, October 18, 1928, 8.

where the headquarters were at Sitoti Mission, which had established in the 1930s. In 1948, a plan was later developed to create a central mission headquarters in the province seat of Mongu. Whereas the southern region had eight schools affiliated with the Sitoti Mission, the northern region had eleven peripheral schools run from the Liumba Mission station. With the help of African evangelists, European missionaries oversaw the administration of the two areas.

Education and Health Services from the Station

The Adventist Church's strategy in Western Zambia (Barotseland mission then), involved establishing schools and clinics as a means of outreach as outlined in the following. "There is probably nowhere else in this sector is there a greater opportunity for some excellent teachers and evangelists. Our goal is to start initiatives and open schools as soon as funding becomes available. The chances of a significant harvest of souls and the creation of a significant work are favourable when this can be accomplished."³⁹

Education was particularly emphasized, with the establishment of a primary school that provided both academic and religious instruction. The church's evangelistic efforts gained momentum during this period, with missionaries and local evangelists working to spread the Adventist message.

Despite the progress made, the Adventist mission in Western Zambia faced challenges, particularly from local traditional religions. The Lozi people, who are the

³⁹ G. S. Joseph, "More Than Two Hundred Villages Waiting," *The African Division Outlook*, August 11, 1930. 4.

predominant ethnic group in the region, had strong cultural and religious traditions that sometimes conflicted with Adventist teachings.⁴⁰

In response to these challenges, Adventist missionaries and local leaders worked to adapt their message and methods to be more culturally sensitive. This involved contextualizing the Adventist message to be acceptable among locals and finding ways of not building conflict with the Lozi people's cultural and spiritual worldview. Examples of contextualization efforts by the missionaries included translation of the Bible and other spiritual teaching materials into Lozi and Mbunda languages, and the use of traditional Lozi storytelling and proverbs to explain Adventist teachings.

Support from the World Church

The mission stations had support from the World Church financially and materially but later began to decline over time. The stations experienced some setbacks in its missional activities. Trim D. B. states that the first decline was felt in the late 1970s, followed by another in the early 1980. “After this period, there was a period of virtual stagnation from 1991 through 2003. During this period, the giving pattern to missions by the local people also declined.”⁴¹

Trim D. B. further highlights the difficulties of the time when he states that, “The drop in our people's desire to donate to missions is concerning.”⁴² This indicates

⁴⁰ Mutinta C. Mwangi, “*The Impact of Seventh day Adventist missionaries on the Lozi people of western Zambia 1905-1964*,” Ph.D. Thesis, University of Zambia. 2013. 156.

⁴¹ D B. Trim, *Seventh-day Adventist Missionaries and the Mission of the Church*. George R. Knight (Ed.), (New York: Pacific Press Publishing association), 202-217.

⁴² *Ibid*, 218.

that mission support from the world church drastically declined thereby affecting the progress of missional activities in the territory of Liumba and beyond.

The Three Cs of Dr Livingstone

Dr. David Livingstone is a renowned, Scottish missionary, physician and explorer, who became one of the most notable figures in the history of African exploration.⁴³ He dedicated his life to spreading Christianity and exploring the uncharted interior of Africa during the 19th century. He was born in 1813 on March 19th, in Blantyre Scotland.⁴⁴ One of his greatest and notable contribution was his anti-slavery advocacy.⁴⁵ He was a passionate opponent of the African slave trade which he witnessed firsthand during his travels. Livingstone set out on a government-sponsored mission in March 1858 to bring Christianity, trade, and civilization to the regions between Lake Malawi and the Zambezi River. As such promoted a concept often referred to as the "three Cs"⁴⁶ during his time in Africa. These three Cs were:

1. Christianity: Dr Livingstone believed in the spread of Christianity as a means to bring moral and spiritual guidance to the locals of Africa. He aimed to introduce Christian values and teachings as a way of improving the lives of the locals morally and spiritually. Teaching Christian values was a vehicle for addressing African society's social ills and ethical

⁴³ G. W. Clendennen, "Who Wrote Livingstone's 'Narrative'?" *The Bibliothek; a Scottish Journal of Bibliography and Allied Topics* (1989): 16, 30-39. Accessed 23 September 2024, <https://livingstoneonline.org/resources/david-livingstone-bibliography>

⁴⁴ David Livingstone, "Birthplace (nd). David Livingstone," Accessed 23 September 2024, <http://www.david-livinstone-birthplace.org/biography>.

⁴⁵ Cecil Northcott, *David Livingstone: His Triumph, Decline, and Fall* (Philadelphia: Westminster, 1973), 20.

⁴⁶ D. Livingstone, *Missionary travels and Researches in South Africa* (London: John Murray 1857).

challenges. Andrew affirms the passion Livingstone had in presenting the gospel to the Africans and states: Livingstone purposed to bring the gospel to the free peoples beyond the white-dominated south.⁴⁷

2. **Commerce:** Dr Livingstone promoted the legitimate development of trade and commerce as a conduit to provide economic opportunities and emancipation for Africans. He believed that by introducing new markets and trade routes, Africans were directly being given opportunities to participate in global commerce, which would help to uplift local economies and reduce the dependency on the slave trade.
3. **Civilization:** Livingstone's idea of "civilization" involved introducing Western education, healthcare, and governance systems to African societies. He believed that these aspects of European culture could help improve the quality of life for Africans and lead to social development. His goal was to bring about a transformation that would align African societies more closely with European standards of living.

The three Cs: Christianity, Commerce, and Civilization represented Dr Livingstone's holistic approach to his missionary and exploratory work in Africa. He hoped that by promoting these values, he could contribute to the end of the slave trade and the overall development of the continent.

Perceived Impact and Critics of Dr. Livingstone's Advocacy in Africa

Some scholars have argued that Christianity has grown significantly across Africa since Livingstone's time. The Gordon-Conwell Theological Seminary assert

⁴⁷ Andrew C. Ross, "Livingstone, David," in *Biographical Dictionary of Christian Missions*, ed. Gerald H. Anderson (New York: Macmillan Reference USA, 1998), 405.

that “An estimated 26% of the world’s Christian population is living on the continent of Africa.”⁴⁸ As stated, this achievement is viewed in the context of the influence of Dr Livingstone’s Christian advocacy. Therefore, it is implied that his efforts have had a positive impact on the growth of Christianity on African soil.

On the other hand, some scholars believe that Dr Livingstone’s missionary movements in Africa led to the emergence of colonialism and the scramble for Africa. This thought is also implied by Andrew who states, “Many authors produced their own Livingstones, the majority of which were crafted to support the Scramble for Africa, and contemporary authors have not quite abandoned these misconceptions.”⁴⁹

Andrews asserts that some modern scholars painted Livingstone’s missiological movements on the African continent to have opened doors for colonialism and the eventual scramble for Africa. On the other hand, David B. Calhoun contends otherwise and he states, “Livingstone's goal was not to further European colonialism for its own sake, but rather to ensure the well-being of Africans.”⁵⁰

The growth witnessed in Christian circles over the past years, can be concluded that David Livingstone opened doors of mission on African soil and Christianity massively grew a sign of acceptance by Africans. The efforts by Livingstone to promote legitimate commerce as a way of fighting the slave trade have had mixed results from different scholarly commentators.

⁴⁸ Muller Retief, “*The Most Christian Continent: Africa*. Templeton religion trust,” accessed 23 September 2024, <https://templetonreligiontrust.org/explore/most-christian-continent/>

⁴⁹ Andrew C. Ross, “Livingstone, David,” in *Biographical Dictionary of Christian Missions*, ed. Gerald H. Anderson (New York: Macmillan Reference USA, 1998), 405

⁵⁰ David B. Calhoun, *David Livingstone: He lived and died for. Knowing and doing*, fall 2013. Accessed on <https://www.cslewisinnstitute.org/resources/david-livingstone-1813-1873/>.

Some scholars like Ross take the view that Africa has seen significant economic development in various regions, with increased trade and the growth of markets because of the trade routes opened by Livingstone.⁵¹ Further, he advances the idea that the export of natural resources, agriculture, and, more recently, technology and services is a result of the commerce foundation laid by Livingstone.⁵² On the other hand, Hogue argues that commerce didn't lead to the economic development that Livingstone envisioned.⁵³

Still, Rotberg contends that Livingstone underestimated the complexities of African society and the negative impacts of European exploitation that would come flowing on the platform of commerce.⁵⁴ This suggests that the economic benefits of trade and commerce as envisioned by Livingstone were not equally shared and local people remained marginalized and exploited. European businesses ended up disrupting existing African trade networks leading to economic instability in certain areas.

Other scholars hold the view that Livingstone's "three Cs" inadvertently paved the way for European imperialism in Africa.⁵⁵ They argue that the idea of civilizing Africa was used to justify the emergency of colonial control. They further assert that the imposition of Christianity and Western civilization is viewed as a form of cultural

⁵¹ A.C. Ross, *David Livingstone: Mission and Empire*. (Hambledon Press.2002), 45.

⁵² *Ibid*, 46

⁵³ J.M. Hodge, *Triumph of the Expert: Agrarian Doctrines of development and the Legacies of British colonialism*. (Ohio university: 2007), 34.

⁵⁴ I. R. Rotberg, "The rise of nationalism in central Africa: the making of Malawi and Zambia 1873-1964," (Harvard University Press:1971), 86

⁵⁵ H. M. Stanley, *How I found Livingstone*, (Charles Scribner's son. 1872), 65.

imperialism, where African cultures were judged by Western standards and deemed inferior.⁵⁶

Missiological Implications

The missional implications of the three Cs of Dr Livingstone are both positive and negative. Christianity introduced Zambians to the gospel and particularly Adventist gospel in many opened mission stations in the country. Ethan affirms that 95%⁵⁷ of the Zambian population is Christianity. This makes Christianity the largest religion in the country. Also, civilization established schools and healthcare facilities which became vehicles for mission expansion. Mbiti commenting on the above states that while it may be good that Christianity was thriving, it is important also to observe it was sometimes mixed with traditional practices by some missionaries, leading to theological confusion.⁵⁸

The Adventist Church in the 21st Century

The Seventh-day Adventist Church in the 21st century is known as a global protestant Christian denomination. The Adventist Church has experienced significant growth from its inception, especially in regions like Africa, Latin America, and parts of Asia. The 2023 generated membership report states that the church has “over 22,785,195 members worldwide, with a presence in more than 200 countries.”⁵⁹ The Adventist church is increasingly diverse, with members from various cultural, ethnic,

⁵⁶ Comaroff. & Comaroff. *Revelation and Revolution: Christianity, Colonialism and Consciousness in south Africa*. University of Chicago press, 1991. 89.

⁵⁷ Grant Ethan, “Religions in Zambia,” accessed on <http://faithinspires.org/religions-in-Zambia/>

⁵⁸ John S. Mbiti, *African Religions and Philosophy* (London: Heinemann, 1969), 229-241.

⁵⁹ Astr, “Office of the archives, statistics and research,” accessed 28 September 2024 <https://www.adventistarchives.org/church-membership>.

and linguistic backgrounds. It is the view of the researcher that this diversity has greatly enriched the church, but it has also introduced challenges in preserving unity and addressing the varied cultural contexts.

The Adventist Church through health and wellness programs operates a large network of hospitals, and clinics worldwide. Moreover, the church operates thousands of schools, colleges, and universities, making it one of the biggest Protestant educational institutions in the world.⁶⁰ These establishments aim to provide holistic education, integrating faith and learning.

The Adventist Church's Potential Response to Poverty

There are various challenges that the church faces especially in the developing world. Among these challenges, poverty stands out, and the response to this challenge in relation to mission is imperative. If the body of Christ is to be impactful, it must intentionally seek to address the social, emotional, spiritual and physical needs of the community.

Addressing a similar challenge is a study conducted in Kenya by Joseph B. Nyagwoka in 2011 whose topic is 'A strategy for poverty reduction among Seventh-day Adventist members in Kenya'. Joseph made some good proposals on how the Adventist church could reduce poverty among SDA members in that country. His study was focusing on poverty reduction. Thus, left the gap on the impact of poverty on mission which this study seeks to address. Some of the recommendations of the study yielded positive results and can be employed in the Western Province of Zambia context, especially in the Liumba Community. Below is the inclusion of one of his proposals:

⁶⁰ General conference of the Seventh-day Adventists, *Institutions and organizations of Seventh day-day Adventists*, 1992-1993 ed. (Hagerstown: Review & Herald, 1993), 136

Teaching Self-Reliance at the Household Level

The wise words of the Apostle Paul indicate that “for when we were with you, we gave you this rule: the one who is unwilling to work should not eat” (2Thesalonians 3:10). The text speaks of valuing the importance of personal responsibility and diligence. Seventh-day Adventist members who are poor and those in the community who are needy should be encouraged to pursue the lines of self-reliance. The dependency syndrome on handouts must be strongly discouraged. The disadvantaged [poor] should be assisted with inspirational biblical information on how they can acquire work and become productive.

Deliberate programs aimed at equipping and empowering families can be devised such as standard cookery lessons, simple basic handcraft, and managing a productive garden. The church should further advocate for income-generating activities in the community such as bee keeping, poultry farming, fish farming and craft production. These suggested activities require capital injection at the individual level as well as at the community level. The church needs to use its platform to further help the community by directing them to current financing facilities under government initiatives such as the Constituency Development Fund (CDF).⁶¹ Children in the homes should be thoroughly taught by their parents some useful trade occupations.

Worldview of the Liumba Community

In this section, the researcher explores the Liumba community worldview. It is the focus of this study to understand the contextual worldview of the Mbunda people who dominantly live in the Liumba community. The worldview of the Mbunda people

⁶¹ Mungonge Henry. *Constituency Development Fund in Zambia: A critical Analysis*. University of Zambia press, 2017. 45

in Liumba is rooted in their culture and environment. Below are some key elements that shape the Mbunda worldview.

The Reality of Spirituality in the Mbunda Worldview

The Mbunda people of the Liumba community like many African people, traditionally believe in a Supreme Being invisible to the human eye and a world of spirits, including ancestral spirits, which play a significant role in their daily lives. This thought is affirmed by Bona who asserts that “In Africa, spirits are directly connected to every area of existence due to their pervasiveness and capacity to affect the rest of creation.”⁶²

So, the Mbunda people believe that these spirits can influence their well-being, health, and success, and thus, they engage in rituals and ceremonies to honour and appease them. Ekwunife’s view is also in the same line when he states, “Africans view the world as an intricate co-penetrating and highly structured two realities—the visible and invisible.”⁶³ For Mbunda people, rituals are mainly done through agents who have access to the invisible reality. For instance, before the rain season, the Mbunda people led by a traditional spiritualist need to ask the invisible if rains would be enough. After harvest, they are to give the invisible [Ancestors] part of their produce to thank the spirit world.

⁶² Bona Ikenna Ugwu, “Spirits in African Worldview: Implications for the Church in Africa,” *A Journal of Contextual Theology* 3, no. 1 (2017): 76-88, accessed 8 September 2024, <https://www.studocu.com/row/document/redeemers-university/counselling-psychology/649-2667-1-pb/75857782>.

⁶³ Anthony N.O. Ekwunife, *Christianity and the Challenge of Witchcraft in Contemporary Africa* (Enugu: Snaap Press, 2011), 25. 12 accessed 12 September 2024
<https://www.journals.ezenwaohaetorc.org/index.php/Ministerium/article/viewFile/649/2027>

Discussing the two realities, Paul Hiebert talks about the flaw of the excluded middle, which is the intersection of the visible and the invisible ⁶⁴ which in the case of the Mbunda people may be the agents. The “flaw of the excluded middle” as a theory and developed by Paul Hiebert show the local community members’ trust in the invisible reality. The Mbunda people believed that when the spirit world is not well appeased by not following well the ritual process, one can be cursed with poverty or disease.

This thought is affirmed by Mbiti who states, “Disease, poverty, and other calamities are often attributed to the wrath of the spirits.”⁶⁵ So, poverty, and disease in the Mbunda community was considered a direct failure to be in good books with the invisible reality through the human agents such as traditional medicine men, and witch doctors

Social Welfare Among the Mbunda People of Liumba

The Mbunda people have a communal lifestyle, where the well-being of the community is prioritized over individual needs. Social structures such as extended families and clan systems, play a crucial role in shaping the Mbunda worldview, emphasizing cooperation, mutual respect, and collective responsibility. Currently these structures are falling apart. Nuclear families are now being promoted in place-of extended families. Clans are almost forgotten. People no longer get help from extended families the way they used to hence poverty being experienced.⁶⁶ This

⁶⁴ Paul G. Hiebert, “*The Flaw of the Excluded Middle: Missiology*” *An International Review* 10, no. 1 (January 1982): 35–47, <https://doi.org/10.1177/009182968201000103>.

⁶⁵ Mbiti John. S. *African Religions and philosophy*. London: Heinemann, 1969, 170.

⁶⁶ Mundia Likezo. Liumba Mission District, Kalabo District. Interviewed on the 27th of October 2024.

thought is affirmed by Mundia Likezo, the current resident District pastor for Liumba Mission.⁶⁷

Welfare Community Programs in the Zambian Context

In most cases welfare community programs are embedded in the culture of every Zambian community. The government has also put in place welfare programs such as community development fund, food for work, and social cash transfer for the aged.

Communal Harvesting

The question of how African communities sustained themselves before the arrival of the missionaries to rid themselves of hunger and poverty is of great magnitude to this study. It is important to mention, in response to the question above, those initiatives of Communal harvesting activities kept families and communities without hunger.⁶⁸ This practice was and is still a traditional program in many African communities conducted to address the unity and common good of the communities.

This practice did not just enhance unity and cooperation but also significantly played a role in alleviating poverty and ensuring food security in the community. Eric Green highlights that in the pre-colonial days what “it was not a lack of land but rather a lack of labor that hampered productivity.”⁶⁹ So, Community harvesting activities served as a means of bringing manpower together to help each other with the labour-intensive process of harvesting crops.

⁶⁷ Ibid. 27th October.

⁶⁸ Ncube Busi. “The Role of Communal farming practices in Alleviating Hunger in sub-Saharan Africa,” (PhD Dissertation, University of Cape Town, Cape Town, South Africa, 2010), 25.

⁶⁹ Erik Green, “Production systems in pre-colonial Africa”. The History of African Development. accessed 14 October 2024, <https://www.aehnetwork.org/wp-content/uploads/2016/01/Green.Production-Systems-in-Pre-Colonial-Africa.pdf>

When the community members came to work together, the process of harvesting could be completed quickly and efficiently. This was particularly important during peak harvest times when crops needed to be gathered quickly to avoid spoilage or loss due to weather conditions. Families that were unable to hire labour highly benefited from the collective effort. As such poor families were able to bring in their crops on time, ensuring they had enough food to last until the next planting season.

Communal harvesting also served the purpose of reinforcing social cohesion and mutual support within the community.⁷⁰ Families knew that they could rely on their neighbours for help, reducing the anxiety and stress associated with the uncertainties of farming. Additionally, for families facing difficult circumstances, such as illness, loss of a breadwinner, or insufficient labour within the household—the communal approach acted as a social safety net. The community ensured that no family was left behind, thus preventing extreme poverty and hunger

It was during communal harvesting, that experienced farmers were able to share their knowledge and techniques with others. This transfer of knowledge helped increase crop yields and promoted more effective farming methods across the community.⁷¹ Furthermore, Chambers and Janice affirmed that the “practice also

⁷⁰ I. Jane Guyer, “The Communal Work Group: Structure And Strategy in Agriculture in Niger Delta,” *African Journal of international institute* 52 (1982): 35-51, accessed 14 October 2024, https://www.researchgate.net/profile/Jane-Guyer/publication/227682190_Land_Use_in_an_Urban_Hinterland_Ethnography_and_Remote_Sensing_in_the_Study_of_African_Intensification/links/558afb3508aee99ca9ca3b03/Land-Use-in-an-Urban-Hinterland-Ethnography-and-Remote-Sensing-in-the-Study-of-African-Intensification.pdf

⁷¹ R. Paul. *Indigenous Agricultural revolution: ecology and food production in West Africa*. (London: West view Press), 1985.

allowed for the passing down of cultural traditions and farming knowledge from one generation to the next, ensuring that valuable skills and customs were preserved.”⁷²

By working together, families could produce more, save on labour costs, and secure a more stable food supply. This directly contributed to reducing poverty levels within the community, as families were better able to meet their needs and invest in their future. Communal harvesting reinforced the idea that the well-being of one family was tied to the well-being of all. This collective responsibility fostered a sense of unity and ensured that resources were distributed more equitably, helping to prevent the concentration of wealth and the marginalization of the poor.

The reciprocal nature of communal harvesting meant that families who received help during one season would contribute their labour to help others in the next season. This created a cycle of mutual aid and trust, which was essential for community resilience and long-term. However, the communal harvesting way of life has eroded to almost non-existent and thus, leading to the poverty situation in Liumba.

African Empowerment Model: “Likomu Za Mafisa Practice”

The Likomu Za Mafisa [Cattle Lending] empowerment model is an African concept and in the context of this study, the practice is limited to the Lozi-speaking people of the Western province of Zambia. Kamutumwa, in his dissertation highlights and gives the historicity of the practice and states that Mafisa was an actual Lozi

⁷² Chambers R. and Jiggins J. “*Agricultural Research for Resource-poor farmers: A Parsimonious Paradigm*,” IDS Discussion Paper, December 1987, 10-12.

institution that existed in Bulozhi long before communities like the Mbunda and Kololo people came.⁷³

This practice is referred to as “Likomu za Mafisa” in Lozi or "Kgomo ya Lefisa" in Setswana because, in this system, wealthier members of the community would give livestock, usually cattle or goats, to poorer community members to take care in their behalf. Kamutumwa further highlights that there were two types of engagements in this model namely the short-term and the long-term arrangements⁷⁴. In the long-term arrangement, the caretaker would benefit from the milk or other products of the livestock and, in some cases, would receive a calf or kid (a young animal) as their own once the animals reproduce. This arrangement helped to redistribute wealth within the community and provided a way for the less fortunate to gradually build their livestock holdings.

It must be mentioned that this practice did not only help to alleviate poverty but it also strengthened social bonds and ensured that wealth was shared within the community. It was a form of social security and mutual assistance that promoted communal harmony and enhanced productivity in the community, thus alleviating poverty

The practice of "Likomu Za Mafisa"[cattle loaning system] in the Bulozhi communities enhanced wealth and such resources were seen as being held in trust for the benefit of the wider community. This traditional practice plays an important role in mitigating poverty and fostering economic stability in African communities, reflecting the value placed on mutual aid and collective responsibility.

⁷³ Kamutumwa Muyangwa, “Mafisa and Bulozhi Cattle Economy in Historical Perspective 1886-1986,” (MA Dissertation, university of Zambia, Lusaka, Zambia, 2002), 25

⁷⁴ Ibid., 26.

How Traditional and Cultural Practices Exacerbate Poverty

While indigenous practices are often helpful, some can negatively impact the welfare of the African communities, especially the poor members. A case in point is the Mukanda rite of passage, with all its good intentions—yet has drawn the attention of critical African scholars, as per the discussion that follows.

The Mukanda Rite of Passage

The Mukanda rite of passage is placed under the control of experienced traditional authorities, ritual experts, and elders. The initiation period can vary from a minimum of two months to a maximum of six months.⁷⁵ The aim of Mukanda is to impart cultural values and traditions as well as to transition boys between the ages of 6-12 years into adulthood.⁷⁶ These boys are put in small groups for easy organization. The purposes include the affirmation of values that are expressed in the formal learning of techniques, behavioural codes, texts, songs, and dances together with an enactment of ritual dramas.⁷⁷ Furthermore, Binsbergen submits that the boys were trained to be productive and be future breadwinners, thus averting poverty.⁷⁸

Victor W. Turner states that the Mukanda ritual plays a vital role in strengthening communal bonds preserving the identity and traditions of the Mbunda-

⁷⁵ H. Ng'andu, *Traditional Rites Of Passage in Zambia: A Study of the Mukanda Initiation* (Lusaka: Zambia Publishing House), 34

⁷⁶ Ibid 23

⁷⁷ M. A. M. Kalaba, *The Role of Traditional Education and Initiation in Zambian Society* (Lusaka: Zambian Education House), 67

⁷⁸ Van Binsbergen, Wim M, "Northwest: Zambian Male Initiation Rites in Terms of General Sociocultural Processes," *African Studies*, December 1979, 29-52

speaking people.⁷⁹ Noticeable of late are views which state that this rite exacerbates poverty. The critiques of this rite are often balanced with a recognition of cultural and social importance of the Mukanda rite, while others raise questions about its economic impact in the modern context today.

Some of the concerns they raise boarder on financial implications, expenses such as the cost of materials for the ritual, food, traditional attire, and gifts demanded during the ceremony.⁸⁰ Binsbergen contends that families may already be living in poverty, and yet get pressured to spend beyond their means just to fulfil the ritual expectations.⁸¹ Such has the potential to plummet families into poverty.

It is also the view of James Amanze who states, that the Mukanda ceremony often requires boys between the ages of 6-12 years of age to leave their regular activities for a minimum period of 2 months thereby disrupting household economic activities such as farming, fishing, and agriculture, leading to a loss of productivity and income for families.⁸² For boys, it can also mean missing out on acquiring education, which has long-term personal consequences for their future economic prospects.

The Mukanda rite involves circumcision which, if not conducted under proper medical conditions, can lead to complications requiring medical attention, especially in rural areas where they have limited access to healthcare facilities. This can result in additional medical expenses that families might struggle to afford.

⁷⁹ Victor. W. Turner, "The Ritual Process: Structure and anti-Structure," (London: Aldine Publishing, 1969), 56

⁸⁰ Schumaker, Lyn, "Africanizing Anthropology: Fieldwork, Networks, and the making of cultural knowledge in central Africa," (Duke university press, 2001), 43

⁸¹ Ibid 29-52

⁸² James Amanze, *Initiation Rites in Zambia: A Study of the Mukanda* (Lusaka: Zambia association of Christian Educators 2015), 23

Also, during the Mukanda period, boys are often secluded and may not have access to adequate nutrition, which can impact their health and development. Malnutrition or illness during this period can lead to long-term health problems, further worsening poverty by reducing the individual's ability to contribute economically.

Mission Implications

The missional implications of the Mukanda rite of passage are significant, as they deeply influence how communities perceive, interact with, and respond to mission and evangelism work. While these vital cultural practises play an important role in the social structure of the Liumba community, they have the potential to hinder the receptibility of the gospel.

For instance, this rite secludes boys for a period of not less than 2 months and no one is allowed to have access to them except the traditional tutors and elders responsible for the initiation program. Therefore, it is clear that these boys will not be accessed by carriers of the gospel in the aforementioned period. Further, the boys get exposed to traditional and cultural indoctrination which in most cases conflict with the teachings of the gospel and thus, making it difficult to have a world view transformation after coming in contact with the gospel.

Since, traditional practices often have deep spiritual and social significance, contextualizing messages, practices, and rituals would make a missionary very relevant in that community. When mission work thoughtlessly introduces new religious or ethical systems into a culture with strong traditional practices, there is a risk of failing to fulfil its mission. Missionaries must navigate this carefully, ensuring that the core message is maintained while being open to integrating elements of the local culture.

Traditional practices often include community gatherings, festivals, and rites of passage that can serve as opportunities for mission engagement. Participating in or supporting these events can build goodwill and open doors for deeper conversations and relationships. This was Christ's method of mission work when he was here on earth, "He interacted with men as if he cared about them and satisfied their wants before ordering them to follow me."⁸³

Social Theory on Poverty

A social theory as defined by Giddens is a "framework or set of ideas that scholars use to analyse, explain, and understand social phenomena, structures, relationships and processes in the society."⁸⁴ Further, Giddens definition of a social theory can be explained in a way of understanding how societies operate, and how individuals interact with social structures being used to bring about social order within a society

Conflict Theory

Conflict Theory, is rooted in the ideas of Karl Marx, who portrays a picture of "society as being in a constant state of conflict due to competition for limited resources."⁸⁵ According to this theory, poverty is the result of the exploitation of the deprived by the rich and powerful. The theory suggests that poverty is a consequence of the unequal distribution of wealth and power in society.

⁸³ Ellen G. White, *The Ministry of Health and Healing* (Mountain View, CA: Pacific Press, 1948), 16.

⁸⁴ Anthony Giddens, *The Constitution of Society: Outline of the Theory of Structuration* (University of California Press, 1984), 36

⁸⁵ Marx Karl and Friedrich Engels, *The communist Manifesto* (New York: international publishers, 1948), 56

Poverty in this social theory is not a natural condition but a result of social structures that favour the rich at the expense of the poor. This thought is what is prevailing in the context of the people of Liumba in Western province of Zambia. The village headmen, Indunas, and chiefs have authority that is most cases abused to advantage themselves. For example, through the traditional governing council which they lead, instruction is issued to the villagers to first prepare and plough the fields of the chief or village headman at the commencement of the rain season.

This practice perpetuates poverty because these villagers will have limited time to work in their fields. Additionally, Robert says, in situations of hunger induced by droughts, government sometimes provide food packages for the villagers which usually only ends up in the homes of the Village leadership than the intended people.⁸⁶

Beatrice argues the effect of this suppression and states that, “T There are various facets to the poverty of the disadvantaged, including social, educational, health, spiritual, environmental, and economic and financial aspects.”⁸⁷ It must be understood that poverty is systemic. As Myers points out, “People and the social structures in which they live are inextricably linked.”⁸⁸

As such the conflict theory brings out the reality that society is classified according to social clusters and therefore seeks to break down the walls of inequality. Here, conflict theory emphasizes the need for social change to address the structural

⁸⁶ Klitgaard Robert. “Controlling Corruption,” (Berkeley: University of California Press, 1988).78

⁸⁷ Beatrice W. E. Churu and Mary N. Getui, “Community on Mission in a World Wounded by Poverty: A Call to Solidarity, Vulnerability and Liberation,” accessed 23 October 2024, <https://www.missionstudies.org/index.php/study-groups/ecclesial-futures-local-Christian-communities-in-mission>.

⁸⁸ Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, NY: Orbis Books, 2011), 63.

inequalities that cause and perpetuate poverty. This was also the burden of renowned social gospel liberation theologian Gutierrez, who stated, “It was necessary to eliminate the direct causes of poverty and injustice and transform unfair social systems.”⁸⁹

Advancing similar thoughts is Pixley and Off who stated, “The option for the poor means putting ourselves on the side of the poor, in solidarity with them in their cause and their struggle.”⁹⁰ Likewise the church being in the community is mandated by the scripture in Isaiah 61:1-6 to take responsibility of spreading good news to the poor, to tell the captives they are free, and to tell the prisoners of poverty that they are released. As such Conflict theory offers distinct insights into the causes of poverty, focusing on societal stability by alleviating, rehabilitating and developing the marginalised.

Conflict Theory’s Missional implication

If mission work is to be informed by conflict theory, the outcome is that a missional priority will be emphasized on addressing social injustices and inequalities in the communities. “Social justice, which is still a top priority for the gospel, is impacted by the wealth and poverty levels in any community.”⁹¹ The missional implication is that poverty is an inequality and a social injustice in any community, as such it must get addressed and by so doing a conduit of presenting the gospel is opened. So, Injustice and Inequality [poverty] as a social ill in the Liumba community

⁸⁹ Gustavo Gutierrez, *The Power of the Poor in History* (Maryknoll, NY: Orbis, 1983), 205.

⁹⁰ Clodovis Off & George V. Pixley, “The Bible, the Church, and the Poor: Translated by PAUL BURNS,” (Orbis Books, Maryknoll, 1989) 266

⁹¹ Kwabena J. Asamoah-Gyadu, “Poverty, Wealth and Social Justice in Africa,” accessed 8 September 2024, <https://www.qscience.com/docserver/fulltext/rels/2012/2/rels.2012.justice.13.pdf?expires=1725787622&id=id&accname=guest&checksum=963CA0FCF42AFE0602A6626363337B5>.

should be tackled effectively and such an approach resonates well with the biblical guidance on fighting injustice and poverty.

This social framework creates a conducive environment for the missional effort to be impactful while packaged to advocate for the marginalized groups, challenge oppressive systems, and seek to have resources redistributed more equitably. It's the view of the researcher that this theory accommodates the ideology of alleviating, rehabilitating and empowering disenfranchised communities to resist exploitation and hence poverty in the communities is addressed.

African Traditional Religion and Christianity on Poverty

African Traditional Religion (ATR) and Christianity are religions that are entrenched in the African soil offering different perspectives on poverty, shaped by their respective worldviews, beliefs, and teachings. African Traditional Religion looks at poverty not as an individual problem but as a community concern. African Traditional Religion often attributes poverty to spiritual causes. Poverty in such a context is seen as a result of a curse, ancestral displeasure, or failure to observe traditional customs and rituals.

It must be noted that Narayan states, In African traditional societies, material accumulation for individual benefit is an unfamiliar concept. Wealth is defined by the presence of a strong community, good health, ethical integrity, and harmony with one's creator, ancestors, and society."⁹² Therefore, poverty might be perceived as a disruption of the social balance or as a sign of disharmony with the spirit world. To

⁹² Narayan D, Calderisi R, & Sugden "Voices of the Poor in Belshaw: *Faith in Development, Partnership between the World Bank and the Churches of Africa,*" (2001) 39-48, accessed 23 October 2024. https://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2305-445X2015000100010

address poverty, people might seek the intervention of a traditional healer or diviner to appease the ancestors, remove curses, or restore spiritual harmony.⁹³

This religion mostly links poverty to spiritual causes and remedies, focusing on maintaining harmony with the spiritual world. It focuses more on restoring harmony between the physical and spiritual world through traditional practices and rituals.

Adventist Approaches on Mission

The Scripture provides different ways that can be used and become relevant to the context of Liumba Community. The aim of devising effective approaches to mission is to impact the community in a meaningful way that lasts long. Below are some the generated approaches:

The Mission of God (*Missio Dei*)

The phrase *Missio Dei* is often used to characterise the ideology that “Mission is first and foremost the work of God in which Human beings participate (Genesis 6:13-14; 12:1-3).”⁹⁴ Human beings do not determine the mission but God because mission is rooted in the heart and nature of God (Exodus 3:10). God is the initiator, sustainer, provider and reason for mission. The concept of *Missio Dei* is expected to be entrenched in the DNA of the church for great results. The owner of Mission will oversee the works as reapers, and labourer are invited to partner with Him. The field is ready and yet the labourers are few (Matt. 9:37).

⁹³ Ibid 40

⁹⁴ David, J. Bosch, *Transforming Mission: Paradigm Shift in Theology of Mission* (New York: Obis Books, 1991), 56.

The church missional methods should be as diverse, and broad because mission has various manifestations and forms. God's mission must meet the physical, social, moral, and spiritual needs of mankind through people by experiencing the salvation of Jesus Christ. The ultimate purpose of mission is to reach mankind holistically by way of restoring the image of God.

Contextualised Mission Initiatives

In this approach, the Church will seek to be relevant culturally, particularly to the community context where mission is taking place. Reinder emphasized this thought by stating that the corporate church, in all its forms, cannot overlook issues such as poverty, injustice, and their related challenges. In the same way that Christ committed Himself to healing, feeding the hungry, and combining the teaching of the Word with deeds of justice and compassion—embracing poverty alongside the poor—so too must the church affirm that it is the Lord.⁹⁵

The gospel should be presented in a manner that is both culturally relevant and respectful by the church. While the missionary brings the gospel of God, it must be conveyed through a transcendent culture that exists above human cultural boundaries. To gain acceptance from the local community, missionaries must learn the local languages and address social issues relevant to the community's needs. However, these efforts should be approached cautiously to prevent syncretism, which occurs when elements of one religion are absorbed into another, altering the foundational principles or character of both religions.

⁹⁵ Reinder Bruinsma, *The Body of Christ: A Biblical Understanding of the Church* (Hagerstown, MD: Review and Herald, 2009), 168.

Contextualising a Centre of Influence

Recently, the Adventist Church has focused on mission initiatives like "Mission to the Cities." This strategy typically involves establishing centres of influence that provide community services, health programs, and spiritual resources to address urban needs effectively.⁹⁶ Centres of influence are associated with Cities, however; in the presentation of this research, contextualising the model of a centre of influence in Liumba rural community would impact the villages around it.

This model would facilitate initiatives such as Community based health programs varying from promotion of health education, and provision of health care services with support of partners. Further, prayer and counselling sessions ranging from spiritual, emotional, and psych-social will be provided. Also, promotion of rural community owned cooperatives that provide linkage to local government financial facilities such as Constituency Development Fund (CDF). Constituency Development fund is a government initiative established to finance development projects at constituency level.⁹⁷ This approach is also affirmed by Gary and states, "As long as the centre offers a means of connecting with and serving the needs of the local community, its size or shape isn't that crucial."⁹⁸ It is observed that this concept presents great missiological opportunities for practical ministry in the Liumba community.

⁹⁶ Centers of Influence, "Mission 360," Interview with Gary Krause, accessed <https://am.adventistmission.org/360-centers>.

⁹⁷ Chikulo C. Bornwell, "Local Development planning and the Constituency Development fund in Zambia" *Journal of African studies and development* 6 (2014): 71-83.

⁹⁸ Ibid, Centers of influence.

Benevolence Mission Strategy

One of the effective mission approaches that can be employed in the Liumba Community is the benevolence strategy. This strategy engages in transforming the community through deliberate developmental projects initiated by the church that focus on sustainable living, provision of clean water, shelter, sanitation, and agricultural training. These projects are often integrated with evangelistic efforts to holistically change the lives of the vulnerable in the community. Affirming this Ellen white says, Christ's method is the only approach that ensures genuine success in reaching people. The Saviour connected with individuals as someone who genuinely sought their well-being. He demonstrated empathy, attended to their needs, and earned their trust before inviting them to 'Follow Me.'⁹⁹

Friendship Evangelism Strategy

Evangelism through friendship relations presents the idea of personal Evangelism and is said to be one of the present efficient methods of bringing people to Christ one on one or sharing the good news effectively in our time. Packer describes this approach in this way, “Sharing the good news of our Lord and Saviour with others in the hopes of converting them to Christ, who has changed the lives of those who hear it.¹⁰⁰ This means that the sharer of the gospel must have been impacted by the same gospel before sharing it with others.

This strategy, first of all, aims at building sound relationships within communities before introducing religious teachings. All aspects and spheres of

⁹⁹ Ellen G. White, *Ministry of health and Healing* (Mountain View, CA: Pacific Press, 1905), 142-143.

¹⁰⁰ I. J. Packer, *Evangelism and the Sovereignty of God* (Downers Grove, IL: InterVarsity Press, 2008), 31.

humanity in that friendship become a centre of concern to the missionary. The gospel carrier will be more compassionate, loving and empathetic to all situations in the life of the prospect convert. Donald McGavran commenting on the power friendship ministry highlights and states, “Strive to be kindly in your judgments of others, true in everything you say, helpful to all, friendly to those in need of friends, and unfailingly pleasant¹⁰¹

When the church adopts and is trained in Friendship evangelism, Liumba community will receive the good news of God’s redemptive love. Actually, one of the advantages of Friendship evangelism is how the missionary wins the confidence of his audience as he gets them to be receptive to the gospel. Also, it is possible to share God’s love in a relaxed and organic way through friendship evangelism. Friendship evangelism results in the effective assimilation of new converts into the church. Finally, Friendship evangelism method has the ability to win to Christ the entire family if well executed.

Summary

This literature review has studied the subject of poverty and mission. The contextual factors influencing poverty hindering mission in many African communities and particularly Liumba community, been extensively highlighted. Also, issues of political governance, economic settings, the effects of climate change, the role of traditions and cultural practices in exacerbating poverty is extensively presented. Further, the Mbunda world view, social theory, welfare programs were scrutinised and missional implications have been given.

¹⁰¹ Donald McGavran, “Church Planting Movement Pioneers” accessed 25 October <https://allnations.international/blog/church-planting-movement-pioneers-don-mcgavran>.

In addition, issues to do with literacy were observed to be contributing to the poverty levels in most underdeveloped countries. Further, the researcher observed from the highlighted literature in this chapter that this type of research has not been conducted in the context of Zambia and the Liumba community. As such, this research will add to the body of knowledge on how mission can be conducted in poverty-stricken territories. Finally, the measures to be employed in alleviating poverty in Liumba community and the mission station must be holistic and impactful to the community for a longer period of time.

CHAPTER 4

METHODOLOGY

This chapter sought to discuss the methodology for the research process that will lead to understanding the impact of poverty on the Liumba community in the Liumba Mission Station. This part of research as highlighted by Kumar involves the process through which knowledge about the world can be obtained to answer research questions.¹ When the methodology part is employed well, the researcher is able to gather information through varying means such as interviews, focus group, etc.² This data enables the researcher to unravel what he or she intends to understand.

The Geographical Boundaries of Zambia

The landlocked nation of Zambia is situated in southern Africa. The entire land area of the nation is 752,612 square kilometres.³ The country has a total land surface area of 752,612 square kilometres.⁴ As of 2024 the population of Zambia stands at over 20 million.⁵ There are 72 ethnic groups in Zambia. The largest ethnic

¹ Dipak Kumar Bhattacharyya, “*Research Methodology*” (New Delhi, Excel Books, 2006), 17.

² John W. Creswell, “*Qualitative Inquiry & Research Design: Choosing among Five Approaches*,” 2nd ed (Thousand Oaks: Sage Publications, 2007), 117.

³ World Atlas, “Map of Zambia” accessed 26 October 2024, <https://www.worldatlas.com/maps/Zambia>

⁴ Central intelligence Agency, “The world factbook: Zambia, 2023,” accessed 26 October 2024, <https://www.cia.gov/the-world-factbook/countries/Zambia/>

⁵ Zambia Statistics Agency, “Census of population and housing summary report,” Zambia Statistics agency, accessed on 26 October <https://www.zamstats.gov.zm>.

groups are the Bembas, Kaondes, Lundas, Luvalas, Lozis, Mbundas, Nyanja and Tongas. Zambia was declared a Christian nation in 1991.⁶ The nation boasts of approximately 95.5% of its population being Christians.⁷

Western Province of Zambia

Western Province is located in the western part of Zambia. Therefore, highlighting the geographical setting of the province will be okay for the study. The province borders with Angola and Namibia. The provincial headquarters is Mongu. The area coverage of this region is 126,386 km² and according to the Zambia Central statistics office, the province has a population of 1.1 million,⁸ people. The Silozi language dominates the region even when Mbunda, Simakomakoma and some English are being spoken.

West Zambia Conference of the Seventh-day Adventist Church

West Zambia Conference (WZC) is an administrative unit of the Seventh-day Adventist church in Zambia. The union under which it operates is the Southern Zambia Union Conference of the Southern Indian Ocean Division. WZC was established in 1972 as a Field and got organized into a conference in December 2022.

⁶ Chiluba Fedrick, "Declaration of Zambia as a Christian nation". Government of Zambia, December 29, 1991.

⁷ Central intelligence Agency, "Zambia Population is 95.5% Christian," The world factbook, 2023. Accessed 26 October 2024, <https://www.cia.gov/the-world-factbook/countries/zambia/>

⁸ City Population, "Western Province, Zambia, Population statistics, charts, maps and Location," accessed on 26 October 2024 https://www.citypopulation.de/en/Zambia/admin/10_western.

⁹ There are currently 18 mission districts in WZC with a Church membership of 24,732.¹⁰

Research Approach and Design

This mission study was employing qualitative research approach.¹¹ This approach is arrived at by the researcher because “researchers look at things in their natural environments in an effort to understand or interpret a phenomenon in terms of the meanings that individuals assign to it. Furthermore, according to Swinton and Mowat, "A good piece of qualitative research is like a detective story without a set ending." In order to make a fair decision, it entails the laborious and intricate process of dissecting the specifics of who did what, when, and why in a certain circumstance and turning this information into evidence.”¹²

The design used in this study was phenomenology. According to John Creswell, phenomenological research is a “design of inquiry in which the researcher describes the lived experiences of individuals about a phenomenon as described by participants.”¹³ A phenomenological approach to research was to help the researcher understand the perspectives of the participants as they provide rich, detailed insights into their lived experiences, free of preconceived assumptions or

⁹ Kayongo Ndala, “West Zambia Field, Encyclopaedia of Adventists,” accessed 27 October 2024, <https://encyclopedia.adventist.org/article?id=5D26>.

¹⁰ Southern Zambia Union Conference of Seventh-day Adventists, “West Zambia conference: Church Membership Statistical Reports” (Lusaka, Zambia: Southern Zambia Union Conference, 2024), 8.

¹¹ William Nicholas, *Your Research Project*, 2nd ed. (London: SAGE, 2005), 109.

¹² *Ibid.*, 29.

¹³ J. W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (London: Sage Publication 2014), 14.

biases. Additionally, the goal is to uncover the core essence of an experience shared by multiple people, allowing for a deeper understanding of the phenomenon.

Population and Sampling

According to Leroy, a population is an entire group of individuals who share certain traits. It's crucial to remember that there are two methods for identifying the population in research: the accessible population and the target population. People in a specific geographic area who possess certain traits are referred to as the target population. The accessible population, on the other hand, is a subset of the target population, which is the group of persons in the target population that the researcher plans to study.¹⁴

According to the 2023 National census, the target population of Liumba community in Kalabo district is as follows: Males are 1,732, while females are 1,929, giving us a total of 3,661.”¹⁵ On the other hand, the Seventh-day Adventist church membership in Liumba Mission alone stands at “897”¹⁶ as of 2023. Therefore, the research was carried out among the accessible Mbunda People of Liumba community and the mission station who are challenged with poverty which has caused stalled progress in missional and infrastructure growth.

¹⁴ Ibid, 45

¹⁵ Zambian Statistics, “Central Statistics office report 2022,” accessed 26 October 2024 https://www.citypopulation.de/en/zambia/wards/admin/kalabo/13410__liumba/

¹⁶ Liumba Mission District of Seventh-day Adventists, “Church Membership Statistical Reports” (Kalabo, Zambia: Liumba Mission District, 2022).

Sample size

Sampling is a way of harnessing data in a given population through deduction from a selected small number of people representing the entire population.¹⁷ The reason for sampling is that not everyone in a population can be studied at the time the research is being conducted.¹⁸ So, sampling speaks of a process of selecting the people to be interviewed or events to observe. It's important to note that Sampling should closely link the objective and the research questions of the study.

Two sampling methods are known in research, depending on the approach and design. These are non-random and random sampling. Qualitative researchers use non-random sampling instead of random sampling which is used in quantitative research.

Quota sampling allows the choosing of a restricted number of participants based on pre-defined criteria to ensure representation of specific groups to help the researcher better understand the research problem.¹⁹ Therefore, this study employs non-random sampling in the selection of participants. The selected participants will be made aware of the problem statement and the reasons for undertaking the study.²⁰

Sampling Criteria

In this qualitative research, non-probability sampling techniques was used. For the formation of a focus group, convenience sampling was employed. Jeff Woods points out, "Conducting focus groups is a way of gathering the group's perspective on

¹⁷ Shahid N. Khan, "Qualitative Research Method Phenomenology," *Asian Social Science* 10, no. 21 (October 30, 2014): p 298, accessed 28 October 2024 <https://doi.org/10.5539/ass.v10n21p298>.

¹⁸ Keith F. Punch, *Introduction to Social Research: Quantitative and Qualitative Approaches* 1st ed. (London, Thousand Oaks California, New Delhi: SAGE Publications, 1998), 193.

¹⁹ John W. Creswell, *Qualitative Inquiry & Research Design: Choosing among Five Approaches*, 125.

²⁰ *Ibid.*, 126.

a particular issue among a particular group of people.²¹ The total number of participants for the focus group was 8. According to Russel focus groups typically have 6–12 members. Additionally, the purpose of establishing the focus group in this research was primarily to help develop a strategy towards hardship alleviation through insights and ideas generated from the group’s discussions. This idea is supported by Morgan who adds, “group interactions in focus groups can yield deeper insights than individual interviews, as participants build on each other’s ideas.”²²

Quota sampling was employed to select 6 members for individual interviews from both the mission station and the community. Quota sampling is a non-probability sampling technique wherein a researcher chooses participants based on predetermined quotas for specific attributes like age, gender, or educational attainment in order to guarantee that these attributes are represented in the sample.²³ The method of conducting interviews is recommended by Jeff who states, “Interviews provide an excellent opportunity to sit across from someone and pose open-ended questions and record the content while noting the accompanying emotions, facial expressions, and energy.”²⁴ Out of the 6 selected, 2 participants were representing the mission school preferably the headmaster and 1 school alumni member. Additionally, one participant representing the church, in this case the district pastor was selected.

²¹ Woods. C. Jeff, *Designing Religious Research Studies: From Passion to Procedure* (Eugene, OR: Wipf and Stock Publishers, 2016), 76.

²¹ Ibid., 75.

²² David L. Morgan, *Focus groups as Qualitative Research*, 2nd ed. (London: Sage Publications 1997), 21.

²³ P.J. Lavrakas, *Encyclopedia of survey research methods*. (London: Sage Publication 2008), 56.

²⁴ Ibid., 75.

However, three community representatives were chosen, including the village headman, who is in charge of the village's well-being, a male, and a female who are informed about the village's financial situation. To enable independent responses, free of intimidation or fear, the village headman was interviewed alone one-on-one while the two community representatives were interviewed independently. This idea is supported by Sandelowski, who says, " In qualitative research, selecting a suitable sample size is ultimately a function of the researcher's judgment and expertise, although it must be done with significant consideration for the requirement to assess the calibre of data to be gathered."²⁵

Data Collection Procedure and Analysis

The research data collection method was through individual interviews²⁶ at the mission station with the help of the mission station administrators, while the interviews with the villagers was conducted with the help of the village leadership. The researcher used open ended questions. According to Russell, Open-ended inquiries cover a variety of subjects and adhere to a broad script.²⁷

This style of conducting interviews allow the interviewer to probe and get clarification leading to quality information. Alan Bryman states, "Focus group method is a form of group interview in which there are several participants."²⁸ As such, guided discussions were conducted in which four sessions were carried out so as

²⁵ Margarete Sandelowski, "Sample Size in Qualitative Research," *Research in Nursing and Health* 18, no. 2 (1995): 183.

²⁶ Van Aken, J.E. "Qualitative Methods and Analysis in Organizational Research: A Practical Guide" *Organization Studies*, Gillian Symon and Catherine Cassell (eds): 21 (6): 1164–69.

²⁷ Russell.H. Bernard. *Research Methods in anthropology: Qualitative and Quantitative approaches*, 4th ed. (New York: Rowman and Little Field Publishers, 2006), 210-213.

²⁸ Alan Bryman, *Social Research Methods*, 4th edition, (Oxford: Oxford University Press, 2012), 501-3.

to reveal attitudes, opinions, and experiences of participants on the complex subject of poverty and mission in Liumba community.

Additionally, researched data was gathered to answer research question 1 on the worldview of the Mbunda people of Liumba community. Again, to answer research question 2 on the biblical-theological foundation of poverty, data was collected through a literary survey of the Bible – the Old Testament and the New Testament, to have a biblical-theological perspective on poverty and mission. Still, a limited hermeneutical approach was used in the presentation of Biblical passages that deal with poverty and its impact on the wheels of the mission.

Furthermore, to answer research question 3 on challenges facing the community and the church at the mission station, interviews were conducted among the selected community members and church members of Liumba Mission. Local community members of Liumba who are not fluent in English will be processed through guided interviews in one main generated focus group.²⁹

Data was collected through literature review, individual interviews, and focus groups. Patterns and themes³⁰ developed out of individual interviews and focus group discussions was used to attempt to answer research question 4 on the mitigating measures to be employed in curbing poverty at the Liumba mission station and the community at large.

Data Analysis

The data collected from both focus groups and personal interviews was transcribed prior to the commencement of data analysis in this research. The

²⁹ C. Bradbury-Jones, S. Sambrook and F. Irvine, “The phenomenological focus group: an oxymoron?” *J Adv Nurs*. 65, no. 3(2009): 663-71.

³⁰ J. W. Creswell and C. N. Poth, *Qualitative Inquiry and Research Design: Choosing Among five approaches*, 4th ed. (Sage publication, 2018), 18

researcher employed thematic transcription, a specialised method designed to focus on parts of data relevant to specific research themes.³¹ Ranjit Kumar highlights that, the process of thematic transcription requires a careful perusal of descriptive responses given in order to develop broad themes. The themes will become a basis for analysing the text of unstructured interviews and focus group. When all the themes were identified from both personal interviews and focus group, they were categorised in order to be integrated into final report.³² Therefore, the analyzed and synthesized report was used to develop strategy towards hardship alleviation in the Liumba community, Mission Station and the West Zambia Conference of the S.D.A Church and beyond.

Ethical Consideration

For every research, there is a need to carry out ethical considerations in the interest of participants and other factors.³³ The researcher in this study sought ethical clearance from the Adventist University of Africa Institutional Scientific and Ethics Review Committee by submitting its consent form and data collection instruments to them for review and approval. When approved, all the prospective community members who were interviewed signed the consent form before they got interviewed. Additionally, permission was sought from the Liumba community traditional leaders. Further, a letter was written to the West Zambia Conference requesting permission to

³¹ V. Braun and V. Clark, "Using Thematic Analysis in Psychology: Qualitative Research in Psychology," (2006), 79.

³² Ranjit Kumar, *Research Methodology: A Step-by-Step Guide for Beginners*, 4th ed. (Los-Angeles, Sage publication. 2014), 318.

³³ Robert K. Yin, *Case Study Research: Design and Methodology* (Los Angeles, CA: SAGE, 2009), 78.

conduct research work at the Liumba Mission Station and the surrounding community.

Trustworthiness and Authenticity Matters

The subject of authenticity with regards to the data collection and analysis processes was adequately managed by implementing the following validity strategy: qualitative validity and triangulation. These two steps are essential because they are likely to reduce the researcher's bias and wrong portrayals of participants' experiences.³⁴ Creswell defines qualitative validity as the researcher using specific techniques, including using a detailed description to explain the findings, to ensure that the findings are accurate.³⁵

As already alluded to, triangulation was used to ensure the validity of this research. According to Patton, using various methods or data sources to have a detailed and exhaustive comprehension of a phenomenon is called triangulation.³⁶ Information is conveyed from varying sources as a qualitative research strategy in triangulation. There are four different kinds of triangulations: data-source, method, investigative, and theoretical. The use of various techniques to gather information on a specific phenomenon in research is known as method triangulation.³⁷ Data-source

³⁴ R. Whittemore, S. K. Chase, & C. L. Mandle, "Validity in qualitative research," *Qualitative Health Research*, (2001): 11(4), 529.

³⁵ John W. Creswell, *Research Design: Qualitative, Quantitative, and mixed methods Approaches* (Sage publications, 2014.) 201.

³⁶ M. Q. Patton, "Enhancing the Quality and Credibility of Qualitative Analysis," *Health Sciences Research* 34 (1999): 1189-1208.

³⁷ D. F. Polit, & C. T. Beck, *Nursing research: Generating and Assessing Evidence for Nursing Practice* (Philadelphia, PA: Lippincott Williams and Wilkins, 2012), 15.

triangulation involves data being compared from different perspectives, contexts or informants to ensure consistency.³⁸ The researcher used data source triangulation.

Summary

In summary, the research design employed in this study was phenomenology, a special type of enquiry in qualitative research. The impact of poverty on mission at Liumba mission station and the Liumba community was evaluated. Six people were interviewed using open ended interview questions. Different eight people formed the focus group responding to guided, open-ended questions. The collected data was analysed and synthesised to extract emerging themes so as to answer research questions. The issues of trustworthiness were ensured through validity strategies which were employed.

³⁸ Ibid., 15.

CHAPTER 5

DATA ANALYSIS AND FINDINGS

This chapter provides the study results that were acquired in order to ascertain the perceived impact of poverty and to analyse the attitudes and perspectives that the residents of the Mission Station and the Liumba Community have toward poverty. The results collected on the hindrances of poverty as experienced by the Liumba Mission Station in its missiological mandate of preaching the three Angels' Messages were examined. The themes developed helped to come up with a strategy.

Description of Participants

Initially, I sought permission from the Research Ethics Committee (REC) of Adventist University of Africa, which was granted following the approval of my proposal by the defence committee and my research supervisors. I approached the West Zambia Conference leadership after obtaining REC authorization, and they authorized me to do a phenomenological study in their territory. I asked them to designate an elder from Liumba Seventh-day Adventist Mission church as my guide in identifying potential participants.

Having obtained the permission from the leadership of the conference, I moved on with the elder to the village traditional leadership where we were warmly welcomed. Following my guide's introduction, I provided a summary of the study's objectives. The village headman and his assistants (indunas) were happy because to them it was like “water in a desert” to see someone coming to understand the

perceived impact of poverty on the community and its hindrance on the missional activities of the Liumba mission station.

Data was first collected by observation during the research procedure, when the researcher observed the focus group and one-on-one interview respondents' facial expressions and movements to determine whether they displayed fear, worry, or mistrust. Next, the one-on-one personal interview was used to establish the presence of the perceived poverty and its hindrances towards the missional activities of the church and the mission station in Liumba community. Thirdly, the Literature Review data was weaved into the data collection pool so that together with the observation, focus group, and one-on-one personal interviews contributed to the data analysis and its subsequent interpretation.

Overview of Respondents

This study was a phenomenological case study. Its purpose was to establish the lived experiences of the people of Liumba mission station and its community with regards to poverty and its effects on mission. This research intended to interview Liumba community members, leadership of the mission station and some members of the Liumba Seventh-day Adventist Mission Church between the ages of 20 – 60 years. The Data processing approach used in this was manual. The theme model approach is what was used in this study's analysis.

Emerging themes from the information gathered from the focus group and interviews were useful in establishing this thematic approach. The study was conducted primarily with six interviewees and eight focus group participants. Following their readiness to engage, the respondents were selected using convenient and quota sampling. The two were employed to help the researcher attract the most suitable

interview subjects. In this research, the phrase “Personal Interviews Participants” will be referred as P1 to P6.

P1 is a Mbunda woman who is divorced, aged 46 with two children and a peasant farmer.

P2 is a Mbunda woman, who is 26 years of age and an alumnus of Liumba mission school. She lives with her two sons after being abandoned by her husband. She does some gardening around her home for a living.

P3 is a middle-aged man who happens to be the headmaster of the Liumba mission school.

P4 is the Liumba Mission district pastor where Liumba Mission station is housed.

P5 is the village headman who hails from within Liumba Community.

P6 Is a man who live alone and advanced in age. He looked free to share his life experience.

The following table presents the activities of the focus group (FG) discussions, which took place for 4 days. Each day of the meeting took about two hours on average. The schedule of meetings was as shown in the table 1 below:

Table 1. The schedule of meetings

No	Date	Day	Time	Discussed Questions Each Day
1.	26.02.25	Wednesday	16:00 to 18:00	Discussed solutions to the social-economic challenges of the Liumba Community? Defined poverty in the lenses of the people in the Liumba community?
2.	27.02.25	Thursday	16:00 to 18:00	Discussed the impact of the Liumba Mission station with regards to education and social economy Discussed how the Adventist message as preached by the Mission station has helped in breaking the negative traditional beliefs, cultures and social barriers in the community
3.	28.02.25	Friday	16:00 to 18:00	Discussed the relationship between religion and poverty from the lenses of the community Discussed the involvement of government in the fight against poverty and hardships in the community Discussed the academic experiences of pupils coming from perceived poverty-stricken households
4.	2.03.25	Sunday	10:00 to 12:00	Discussed the attitude of community members with regards to fighting poverty at household and individual levels Discussed best approaches and solutions to the hardships and poverty levels within the community and at the mission station
5.	Total Number of Hours		8 hours	We spent more than 9 hours in the focus group because on some days, participants asked to extend the time beyond 2 hours because they believed that if we were too rigid with time, some issues would be overlooked.

The interviewing procedure employed a theme approach with four main questions to determine the existence of poverty and how it affects the Liumba community and the Liumba mission station's ability to carry out missionary work.

The study's research questions were examined in view of what was expected to be the impact of poverty on the community of Liumba in Liumba mission station, and the study was made easier by the creation of four themes. These themes included the following:

1. How do the Mbunda Community members at the Liumba Mission Station perceive poverty?
2. What is the Biblical-theological perspective on poverty alleviation and mission?
3. What is the impact of poverty on the mission in the West Zambia conference, where the Liumba Mission Station is located?
4. What strategy can be developed to mitigate and alleviate poverty in the Liumba community and the Mission Station for holistic mission?

The above four research questions became the focal points of the entire study since they were the primary areas that were expected to raise awareness of poverty and its effects on mission in the Liumba Mission Station and the lives of those who live nearby.

The First Research Question

This question dealt with the perception of the Mbunda Community on poverty. Since perceptions of what constitutes poverty vary from one society to another,¹ it can be interpreted based on the societal cultural traits observable in the life experiences of the community members². The Liumba community members were requested to state

¹ Asian Development Bank, *Understanding Poverty in India Manila* (Philippines, Asian Development Bank, 2011), 78.

²Davids, Y. D. Explaining poverty: a comparison between perceptions and conditions of poverty in South Africa (Doctoral dissertation, Stellenbosch: University of Stellenbosch.2010. 34.

their perceptions about poverty and how it impacted low-income households and victims who were below the poverty line.

It came out from the data generated from the respondents during personal interviews and focus group that they viewed poverty as a suppressed condition as well as an underprivileged condition which was prevalent in the Liumba community. The perception and interpretation of poverty according to the participants were based on five distinguished relatable thematic elements such as (i) low levels of literacy, (ii) poor attitude towards education, (iii) poor access to resources (iv) poor engagement in economic activities and (v) traditional and cultural practices.

Low Levels of Literacy

According to data from the focus group discussions, low levels of literacy were revealed to have a direct impact on the lives of the Liumba people, thereby precipitating the presence of poverty. The focus group members agreed that there is an observable relationship between low literacy levels and poverty in the Liumba community. This status quo has been attributed to the communities' negative attitude towards education from despite having a mission school amidst them. One discussant in the focus group observed that:

The majority of the pupils registered at the mission school were those coming from far places compared to the indigenous Liumba community members' children. The negative attitude towards education by the locals has heavily contributed to the low levels of literacy which have consistently impacted on economic development in the community. When communities harbor negative attitudes towards education, it creates a cyclical effect that hinders economic growth and plunges the community into misery and hardships.

Communities with low literacy rates may experience higher unemployment rates because individuals are less qualified for available jobs that require even basic literacy.³

The above findings are in agreement with what was established during literature review in this thesis by Pastor Nalumino Nalumino, a retired church leader who once pastored Liumba mission District in the 1980s. He stated that the opening of Liumba mission station brought excitement among residents towards education. However, with the passage of time, the attitudes and desire for learning by the children of the community at the mission station school dwindled because of many factors of which among them is the issue of negative attitude towards education and it has precipitated the continued grip of poverty in the Liumba community.

Still under literature review findings, Burchardt, highlighted that poor attitude towards education has resulted in social marginalization and a lack of involvement in community decision-making processes, impeding attempts to enhance living conditions and economic prospects of the people of Liumba community

. The established discussions on low levels of literacy, in literature review, personal interviews respondents and focus group discussions highlighted that community members in Liumba continued to experience low literacy levels resulting in stunted economic growth, primarily due to negative attitudes towards education.

Poor Attitude towards Education and Its Contribution to Poverty in a Community

Provision of education is always viewed as a means to alleviate the suffering of the people because it opens many fronts towards success and uplifts living

³ World Bank, *World Development Report 2018: Learning to Realize Education's Promise* (Washington, DC: The World Bank, 12-13 September 2018), 5.

conditions of the people. A good learning environment plays a significant role in making education realizable. Unfortunately, if the facilities where education is expected to take place do not support learning, then learning will be unrealizable. When respondents were engaged on follow-up questions on why there was poor attitude towards learning in Liumba community, P1 had this to say:

From the time of the establishment of the missionary station back in the 1900s, there has been no improvement on the educational facilities by the WZC that were initially designed following the introduction of the missionary station. This could be the reason why all boarding facilities that were provided at the school closed after the missionaries left, as such pupils were asked to come as day scholars, which led to a significant number of pupils dropping out.

In a community like Liumba, the findings have revealed that education is often undervalued, leading to low enrolment rates and poor educational outcomes largely because of the lack of role models. In a follow up question, P1 observed that if a community has no educated individuals which is a case for Liumba Community, who have succeeded through formal learning, children may not see the value of education and as such may desire to follow the traditional paths. This fact was as well raised during focus group discussion on attitudes maintaining the underdevelopment and poverty cycle in the Liumba community.

The Established Findings in Literature Review

As such poor attitude towards education has resulted in social marginalization and a lack of involvement in community decision-making processes, impeding attempts to enhance living conditions and economic prospects, as observed by

Burchardt⁴. Thus, efforts to improve literacy and educational opportunities in the Liumba community are essential to ending the poverty cycle and advancing comprehensive missionary endeavours.

During personal interviews, it was established that Liumba community is disadvantaged by its geographical placement, poor road network system and lack of a trading place for business opportunities (market). On this, P4 had this to say:

Poor Access to Developmental Resources

The economic challenge of the community of Liumba could be a result of poor access to developmental resources. Some few people may desire to run small businesses, sell their harvested produce from their backyard gardens, but there is no market. The focus group also noted that the only available trading facility is in the town of Kalabo district, which is confirmed by the literature review discussing the distance between Kalabo and Liumba community. This has negatively impacted on their economic development thereby indirectly affecting the mission activities of the station.

As a researcher, I noticed there was a visible poor community engagement in economic activities in the area of agriculture. One of the key points that came out of the focus group discussions indicated that “economic activities” such as agriculture are not utilized by the community members due to the climate and terrestrial make-up of the territory. The observation by P5 affirmed this when he stated that during his last fieldwork, he experienced crop loss due to drought, as there was no rain, and this economically affected his household. Furthermore, he mentioned that due to

⁴ T. Burchardt, et al., “Social Exclusion in Britain 1991-1995, Social Policy and Administration,” *International Policy and Research* 33, no. 3 (2002): 227-244, accessed 23 September 2024, <https://onlinelibrary.wiley.com/doi/abs/10.1111/1467-9515.00148>.

environmental changes, drought has been persistent in the area such that community members in 2024 were majorly dependent on Government hand-outs for survival.

The above findings are in tandem with the findings in literature review where it was stated that in the year 2024, a drought hit the nation of Zambia, Liumba inclusive, forcing the government to declare the situation a national natural disaster.⁵ The drought was influenced by climate change and the El Nino weather phenomenon resulting in crop failures and hunger in 84 out of 116 districts country-wide.

P4 stated that the majority of the community members lack capital to invest in the cultivation of drought resistant crops such as, cassava, and sorghum. As such the experience of poor economic returns is the norm for those who try to venture into agricultural activities. P4 further stated that the adverse effect is that many families end up without their having three meals a day, living in poor housing infrastructures, and are incapable of affording nutritious food.

Poor Engagements in Economic Activities

It has been observed during the FG discussions that Liumba community, being a rural community suffers geographical constraints resulting in poor engagements in economic activities. In one of the FG meetings, it was stated that rural areas such as Liumba community finds it hard to reach areas where economic activities are taking place thereby disadvantaging them. This could be in line with P6 who highlighted that, by virtue of the geographical location of Liumba community which is located in the outskirts of western province bordering with Angola continues to suffer limited access to formal financial services such as banks or microfinance institutions. This

⁵ Office of the President, “Statement on the Drought response Appeal. accessed 24th April 2024, <https://www.cabinet.gov.zm/wp-content/uploads/2024/04/Statement-of-Drought-by-the-President-Mr.-H.H-2024.pdf>

reality makes it difficult for the community members of Liumba to engage in economic activities.

In response to the issue under discussion, P3 stated that Liumba community lacks proper road network system thereby making it difficult to access financial institutions and markets to sell their farm produce. It can be concluded that Liumba community as a rural area is one with limited financial resources, lack of access to credit facilities there by preventing its members from becoming players in economic activities.

Traditional and Cultural Practices

Culture is a way of life that identifies a people. However, findings from the discussions in the focus group and personal interviews highlighted the cultural practices such as the Mukanda initiation ceremony and other relatable traditional beliefs in the Liumba community have had an impact on exacerbating poverty. These findings are in harmony with the findings in the literature reviewed under chapter three where Granato⁶ purported that “Cultural attitudes have the propensity to negate the economic achievement and growth of any community and Liumba is not an exception.”⁷

Cultural activities are social identifiers of any community, however, when not handled well, they have potential to stagnate economic growth. Binsbergen during literature review contended that families are already living in poverty as such cultural

⁶ Lawrence E. Harrison, “The Effect of Cultural Values on Economic Development Theory Hypotheses and Some Empirical Tests,” accessed on March 9.2025 https://www.researchgate.net/publication/272541704_

⁷ Ibid.

practices like the Mukanda rite of passage only adds more pressure to the families in trying to fulfil the demands of the ritual.

Schumaker agreeing with Binsbergen, stated that, the Mukanda rite had potential demands of the costs of materials, food, traditional attire, and gifts demanded for the ritual. The study findings established that the community of Liumba despite the financial obligations that come with the Mukanda ritual still cherish this distinguished cultural practice. P5 highlighted that: “The Mbunda speaking people still believe that when children both male and female reach the initiation age, they must be taken to secluded places where the initiation “Mukanda and Sikenge ceremonies” (the rite of passage) takes place.

P6 who is the oldest among the interviewees stated that “The purpose of establishing the Mission station was to impact this community in a missional way, however, this impact is less felt today and this could be attributed to the lack of structured missional programs from the mission station. The respondent further highlighted that “during the days of the missionaries, the mission church at the station had impacted the community by contextualizing some of the traditional practices such as “Sikenge” [initiation ceremonies for the girl child] in line with biblical models such as circumcision

Through such programs, the mission station had a positive impact on the cultural practices within the Liumba community. The philosophy of the mission station was having an open-door policy to contextualize some traditional beliefs and cultural practices into evangelism platforms.

Missiological Implications

The following are the missiological implications I learned based on the perception of the Liumba people on education: It is hard to evangelize to a

community that has a negative attitude towards education. If the purpose of education is well embraced, it enlightens, and empowers people which in turn makes the presentation and receptibility of the gospel well accommodated, but this not the case of Liumba.

Contextualization of a cultural practice such as the Mukanda initiation ritual into a spiritual boot camp running only for a week during school holiday may be a missiological initiative. This program is to be structured with activities designed to provide young men with a strong foundation in faith, character development, and life skills necessary for adulthood. This type of a boot camp would combine evangelistic thrust with practical lessons on discipline, goal setting in life, stewardship and financial literacy. A program of this nature should be deliberately opened to all the young boys and young men of the community of Liumba. This program would serve as a good platform for evangelism in the community.

In the quest to address the challenge of low literacy levels with an anticipated result of alleviating poverty in the community, the mission church collaborating with the leadership of the school can open up or establish literacy sessions for elderly community members. The literacy sessions will serve as a platform for mission and evangelism in the area. The literacy sessions will open opportunities for building intimate relationships and friendships, which must lead to religious discussions to reach the unreached of the community members.

The Second Research Question

The second research question is: What is the biblical-theological foundation on Poverty alleviation and mission? Chapter 2 of this study dealt with this question and the following conclusions were made. The Old Testament recognize that poverty will continue to be experienced on the surface of the earth. It is also deduced that

poverty is a problem which will always be dealt by individuals and corporate bodies. According to Deuteronomy 15:11, because the poor will always be present in the land, I command you to extend your hand wide to your brother, to your poor and needy, in your land.⁸ It was also seen that poverty comes in different forms such as self-invited poverty, imposed poverty, as well as unveiling of a God who cares for the poor.

Further, in the Old Testament the theme of the poor and God's mission to the poor is visible as observed in the warnings and judgments addressed to the wealthy and the powerful during the periods of Israel's monarchy. Greater social inequalities emerged during this period of monarchy in both the northern and southern kingdoms, bringing with them a rise in the exploitation and persecution of the poor.⁹

Out of this social and political period of crisis in Israel emerged the most unique religious phenomenon in the world's history, God's missiological support and defence for the poor. God is heard directing the prophets to speak words against the "social injustices of the people and the rulers and became staunch defenders of the poor and powerless."¹⁰ God proved to be a dependable anchor for those who were staggering in victimization and social injustice

In the New Testament, an affirmation of Deuteronomy sentiment is highlighted by Jesus in John 12:8: "the poor you will always have with you." This should never be interpreted as a sign of resigned hopelessness or a lack of concern for

⁸ The online bible Gateway. accessed on 2 march 2025,
<https://www.biblegateway.com/passage/?search=Deuteronomy%2015%3A11&version=NIV>

⁹ Ibid.

¹⁰ Albert Knudson, the forgotten movement in Israel. Boston university school of theology. Accessed on the 2nd of march 2025
https://forgottenbooks.com/es/download/ThePropheticMovementinIsrael_10082209.pdf

the underprivileged. The true depiction of the statement is that God is kind and merciful to the poor. “If God can still dispense his mercy and accommodation to the ungrateful and selfish, indeed He will not fail to act kindly to the poor as of means defending and reaching out to them in a salvific way” (Lk 6:35- 36).

Furthermore, the New Testament teaching on mission and poverty suggests that God does not shy away from those deprived as such is a platform for salvific and missiological exploits. This is what is demonstrated in the early church and how support was rendered to the marginalized and poor in the church.

Missiological Implications

The narratives presented in the Old Testament, New Testament and Counsels by Ellen White challenges the reader to be intentional in caring for the marginalised in the community. The following are the lessons which came up in chapter two:

Mission work to help the marginalised must be prioritised because it's not all poor people that are lazy. God's concern and help towards poor people is a perfect example of how we must become concerned with the plight of the poor. God was always on time when stepping in to help the poor and likewise we must learn to be sympathetic and compassionate towards the poor. This calls for all Christian leaders to note that mission work should not just be about preaching but also actively demonstrating God's love through compassionate services.

Through the biblical narratives, mission must embrace inclusivity, extending care to outsiders and every effort must include practical assistance not just spiritual teachings. Mission should also promote fairness in handling of people and should give people access to education; This should be promoted among the people of Liumba mission station and the community at large. Additionally, the church should promote a culture of generosity, encouraging resource sharing for the welfare of the less

fortunate. Finally, mission work should recognize that caring for the poor is central to Christian faith and reflects one's relationship with Jesus Christ.

Research Question Three

The third research question dealt with the impact of poverty on the mission in the West Zambia conference in the context of the Liumba Mission Station in order to understand the magnitude of poverty on the church's mission.

The study findings presented here highlights how poverty has had a negative impact on mission carried out under the West Zambia conference, especially in Liumba mission station. Three thematic areas were established from personal interviews and the focus group; these are: (i) resource constraint, (ii) hindrance to evangelism, (iii) limited local support and leadership.

Resource Constraint.

According to P3, the mission station suffered resource constraint immediately the missional support from the world church stopped. As a matter of fact, this unfortunate reality was discussed and affirmed by the FG participants who summarized it by stating that the effects of poverty crippled the institution shortly after the departure of the missionaries at the Liumba mission station. The mission station was left in a position of having no ability to run its own missional affairs financially. This made it difficult to plan for evangelism and mission simply because of the limited finances.

The district pastor for Liumba mission, a member of the FG stated that the departure of missionaries placed the mission station in the hands of the West Zambia Mission leadership in Mongu. However, this move was to work to the disadvantage of the growth of the mission station. The church leadership in Mongu faced difficulty in

mobilising resources to run the operations of the mission church in Mongu and Liumba mission station. The lack of resources at the mission station negated mission and evangelism programs.

Additionally, the FG concluded that this position has continued to hinder the ability of the mission station to provide essential services such as healthcare, food and infrastructure development, thereby reducing the mission station's effectiveness in impacting the community in a meaningful way. The pastor of Liumba mission district stated that the Liumba mission station of West Zambia Conference has failed in its missional mandate. According to him, the Liumba mission station's agenda from inception was to spread the Adventist message in the Liumba community, which did not materialize. After the takeover by the government, the Adventist philosophy of education was discarded, at the health facilities, the spiritual activities of Adventism in nature were stopped. The mission school no longer conducts spiritual activities such as Spiritual Week of Emphasis, prayer and counselling sessions for the pupils, and no more Bible teaching programs for the pupils.

In regions like the Liumba community, poverty still poses a significant challenge to the mission station threatening its relevance to the community as affirmed by the contribution of the district pastor for Liumba mission during FG discussions who stated that as of 2025 the Liumba Mission Church is full of members who are navigating the effects of poverty which extend beyond mere financial constraints.

As such, the church's missiological influence and its ability to effectively reach and engage with the local population seems insurmountable. It is the same economic struggles faced by both the community, mission station, and Liumba mission church members, which force individuals to prioritize daily survival over

participation in missional church activities, thereby reducing attendance and evangelistic engagement. In responding to the question under discussion, P4 said that the limited resources available and at most not available is necessitating the difficult decisions about where to allocate the inadequate funds and efforts, often prioritizing immediate physical needs over spiritual development. The mission station in the West Zambia Conference has completely failed to guide and be impactful in providing spiritual guidance as well as necessities which must be available at a mission station such as food, clean water, and healthcare.

The study findings revealed that the existence of poverty at household level [church members' houses] has hurt the mission station's aim. The visibility of poverty and hardships in the homes of the church members and at the mission station speaks of the same poor economic progressions existing among various community members of this region. These findings are in line with those of the World Bank as discussed in this thesis in literature review chapter.¹¹ The World Bank contended that the flow of people who are poor has increased and continues to increase making it difficult for people to escape poverty especially in rural areas such the Liumba Community.

In the same vein, P6 reported that they go out to work in the fields of others to meet their basic financial needs at house hold level, however, it's from such meagre earnings where the church as well reminds members of their divine obligations to assist newer and less privileged people in the church and the community.

However, both FG discussions and P6 raised concerns that their earnings from piece works is so insufficient to share with the church in solving the problems of the vulnerable and the community at the expense of their families. The study findings

¹¹ Kakwata, F The church and poverty alleviation - The challenges for Congo Evangelistic Mission. Missional, 2010. 6

revealed that the community [both church members and non-church members] in Liumba engages in the normal day to day activities in order to sustain their livelihoods.

Hindrance to Evangelism

Extreme poverty can make it difficult for God's children to engage in evangelistic and spiritual programs. For instance, when one has slept on an empty stomach, it becomes difficult to accept an evangelistic assignment and later on become an effective vessel. Lack of basic needs in a household or a church institution such as Liumba mission station can overshadow the ability of an individual and the organization to execute divine mandates.

This is the experience of Liumba mission church as P1 highlighted during the interviews that Liumba community members rarely engage or actively participate in evangelistic activities as it should be. This challenge is as result of their constant desire and effort to fend for their families and uphold the livelihood sustenance of their household. It can be concluded based on the respondents that actualization of evangelistic programs either initiated by the mission station or the mission church requires proper resource-mobilization and a structured missional program deliberately planned.

Limited Local Support and Leadership

An established Adventist mission station receives support from the mainstream church through offerings, donations, and contributions aimed at helping the station carry out the mission of the church in that locality. The leadership and operations of the mission station are solely dependent on the sending organization. This was the case of the Liumba mission station before the going of the missionaries,

one respondent stated. After the going of the missionaries, the station was left in the hands of the then West Zambia Field, to finance its operations and evangelism budgets. However, the field then was financially incapacitated to continue providing support and leadership. P4 stated: The departure of the missionaries at the mission station left a challenge that has never been resolved to date. The WZC, then field had had financial challenges which even led to the retrenchment of some of its pastors. The field could not shoulder the burden of running the mission schools within its boundaries, leading to complete death of some of the mission schools, while others like Liumba and Sitoti were handed over to the government.

The effects of poverty on the church in the West Zambia Field could physically be felt in this window of church history. Since then, the mission station has never operated in a way a mission station ought to operate. The territory under discussion is impoverished, with unserviced education facilities from the 1900s, experiencing economic hardship, and these ills are having a huge impact on how mission can be carried out. Discussions from the focus group indicated that the local leadership at the mission station continues to deal with overwhelming needs without adequate support. The FG further stated that the pressure to address spiritual, emotional, material, and social needs of the people of Liumba is a burden they fail to carry because of lack of empowerment and support from organizations

The Fourth Research Question

The fourth research question was to help develop a strategy to mitigate and alleviate hardships and poverty in the Liumba community and the Mission Station for holistic mission. To begin with, factors are highlighted that are influencing hardship and poverty as gleaned from the collected data. Then, missiological implications are

shared finally a proposed strategy to mitigate and alleviate hardships and poverty in the Liumba community for holistic mission is presented.

Factors Influencing hardship and poverty.

Four factors influencing hardships and poverty in the Liumba community are discussed below in order of their intensity

Dependence on Traditional Farming. It was observed by P2 that most local farmers lack modern tools and completely depend on hoe-based farming. As a result, they can only cultivate very small fields of which the production is so limited. This respondent revealed that in this area they depend on rainfall and in seasons when drought is experienced, they harvest nothing. As such, dependence on traditional farming has influenced hardship in the community. P2 stated that a farmer who does not adjust and adapt to learn modern farming skills and techniques will always have low crop yield, thereby attracting hunger compared to those using better methods.

It was mentioned that some of the few farmers rotate crops and use fertilizer provided by government through a program called farmer input support program (FISP). It was observed that use of continued fertilizer has led to soil depletion in some of the fields of the locals. Also, climate change has had a negative effect through floods and unpredictable weather patterns leading to starvation and hunger in the community.

Declining of Fish in the River. In chapter three, the script highlighted that the Liumba community is a fishing community. However, collected data through focus group discussion revealed that while fishing is an important source of livelihood for the people of Liumba community, there is an emerging challenge of overfishing due to the violation fishing regulations given by the authorities. This has led to fish quantities declining. Climate change is also cited as affecting fish breeding patterns,

thereby causing scarcity of fish for the survival of families. The little fish caught by the fishermen will be sold quickly at low prices to avoid a total complete loss because of the lack of storage facilities and preservation techniques.

Poor Attitude Towards Personal Development. P5 highlighted a serious challenge observed among the members of the Liumba community. This respondent indicated that the majority of the members have a negative attitude towards personal development. This has significantly worsened poverty and hardships in the lives of the community members. Further, it was mentioned that such an attitude has the potential to limit people from seizing available opportunities for growth, financial independence and long-term success. The best example that can be given is how individual members of this community have not prioritized education. P5 further stated that without continuous learning, a person remains stuck in low-income work or unemployment. Someone who refuses to improve their literacy or technical skills will have fewer opportunities in the job market. So, it can be deduced that people with a fixed mindset have struggles with entertaining new ideas, which may lead them to no economic opportunities. Unfortunately, this the case for the people of Liumba.

No Entrepreneurial Platform and inborn Motivation. The spirit of enterprising among the people of Liumba is a subject far away from the lips of many people in that community. One of the reasons attributed to such a situation is the lack of capital injection into some business ideas. This is affirmed during the focus group discussions that the community is deprived of capital for their business.

P6 revealed that there are negative sentiments among community members, which speak of no ambition to enterprise. In the Liumba community there are some members whose negative mindset will not allow them to step out of their fears to start a business or something new. P6 states that others are heard issuing remarks such as

“I will always remain poor for I can’t, run any business with my little understanding of financial literacy. I was bewitched to remain poor.” Sentiments of this nature clearly indicate that these community members are not ready to step out of their poverty comfort zone.

Extended Family: Dependence on Others and Lack of Initiative

In an African traditional extended family structure, members help each other to make sure that no one suffers. Unfortunately, the focus group observed that this structure has been abused by some of the Liumba people who decide not to do their part but solely depend on others and well-wishers for a living. This has destroyed the initiative to improve their own lives which has created a dependence syndrome; thus, the cycle of poverty continues.

These findings are in agreement with what was established during literature review in this thesis. Pastor Likezo Mundia highlighted that people no longer get help from extended family the way they used to because times have changed and now it’s each nuclear family must fend for itself.¹²

Missiological Implications

It’s imperative to register that the district pastor, elders and all members of Liumba mission church be aware of the effects of poverty on mission and understand that mission thrives well on the wheels of resources, just as there is a missiological relationship between the personal ministries department and the stewardship department of the church. The latter promotes faithfulness in members to raise resources for personal ministries which is the carrier of mission.

¹² Ibid.

The carrier of the gospel must be empowered in all aspects, aiding him to become impactful in poverty and hardship infested mission field. The above findings about the impoverished state of the mission station and the poverty blanketing the community are to be perceived as a missiological opportunity which demands proper reactivity from the leadership of the church.

If mission to the community of Liumba through the Liumba mission station and the mission church is to be effective, there must be intentional restructuring of the operations at the mission station. Further, planning to conduct revival missional seminars at the mission church intended to share different methods of mission engagement in a territory such as Liumba will enhance mission thrust. There is always a workable missiological approach for every community and Liumba is not an exception.

Another missiological aspect would be that of introducing a pragmatic discipleship program for the mission station to awaken the evangelism spirit. Missional programs such as Spiritual week of emphasis are highly evangelistic and have the power to cause baptisms emanating from the workforce and students of the mission school. Another missional implication is to encourage the mission church leadership to adopt the use of truth link study bible materials. When students are given this study bible materials to read and study at their own convenience, and later hold a graduation program for all participants that finish the course work, such becomes a missional opportunity to witness and evangelise to the students and faculty members. Such a program can run for the entire term. Many missional implications are sitting in the context of the Liumba mission station.

Therefore, the impoverished state of the mission station, mission church and community should be viewed as a ripe platform for holistic evangelism. This thought

can only be materialized through consented effort from the WZC leadership, Liumba Mission District pastor's office, and the mission school leadership.

Proposed Strategy to Mitigate the Hardship and Poverty in the Liumba Community and Mission Station

The study suggested this approach through the focus group discussion to alleviate poverty and hardship in the Liumba community and mission station for holistic mission based on the aforementioned findings and discussions. Addressing the challenge of hardships and poverty in specific communities like Liumba requires a multifaceted approach that considers the uniqueness of the situation at hand. As such, the strategy will be structured to address both the needs and challenges of the mission station and those of the community residents. The proposed model is an all-inclusive eight-point strategy which includes the following steps:

Step 1. WZC leadership must be encouraged to take keen interest in the missiological assignment entrusted to the mission station since inception. Despite the mission school currently being run by the government, the ownership of the school still is in the hands of the church. As such, WZC leadership should deliberately sit with the school management to reintroduce the Adventist philosophy of education. One member of the focus group narrated with passion how important taking this step is for the reinvention of the mission school.

This will mean that the district pastor for Liumba will assume the role of chaplain since there is no chaplain at the school currently. As narrated in the focus group, the district pastor has had no say in the planning and implementation of the school activities. So, when the district pastor gets fully involved in the operations of the school, his guidance on missional and evangelistic activities will be visible and beneficial to the school staff, students and the community at large.

Step 2. To empower the mission station, one discussant proposed the establishment of production units where gardening, and woodwork, plus other related practical life skills programs can be initiated at the mission school. A flourishing garden run by the mission school will empower the pupils with practical agricultural skills, while those who do woodwork will be empowered with practical life-sustaining skills. These skills obtained by the students will not just be for themselves alone, but also effectively improving the lives of the homes where they are coming from in the community. Indeed, these activities will serve as life-changing programs for the students and the community at large.

Step 3. Introduction of literacy studies for the mature and the school dropouts will empower the community with knowledge on how to manage personal finances, access banking services, and reduce exploitation. When a community is socially empowered, there is a direct benefit of breaking the cycle of poverty because education provides a pathway out of poverty even for future generations. Literate individuals are likely to understand their rights, be able to engage in local governance and advocate for social change in their community. FGD members made the following remarks:

“Offering literacy and numeracy classes for adults can empower them with essential skills needed for better job prospects”. This can be done by creating spaces where individuals of all ages can learn new skills, access educational resources, and participate in workshops, which foster a culture of continuous learning.

Additionally, when people become literate, they gain the ability to engage in a deeper spiritual conversation, which makes it easy for the mission church to do evangelist activities. A spiritually literate community will take on leadership roles in the church and community, fostering self-sustaining faith communities.

Step 4. To conduct holistic stewardship seminars on personal development. Since poverty is not just found in the community of Liumba alone, but also even among church members of the Liumba mission church. It is therefore imperative to embark on holistic stewardship seminars aimed at improving and empowering the lives of the community through entrepreneurship trainings. Under these training topics, such as how to start, manage and grow a small business, can be taught from a biblical perspective.

Also, providing financial literacy that encompasses areas such as how to stay out of debt, making farming a business and sustainable farming. The focus group members were deliberate in providing these solutions, particularly for the progress of the Liumba community, including church members. At the helm of planning, implementing and assessing the progress of these activities is the church at the mission station in collaboration with the leadership of the WZC.

Step 5. Embark on Agricultural empowerment training and facilitation of new farming techniques to directly alleviate hardships and poverty in both the community of Liumba and the mission church. Firstly, the FGD related to the investigator the need for agricultural training in modern farming skills. They stated:

This will also encourage sustainable agricultural practices that can improve food security while providing income for families. Initiatives could include providing access to land, seeds, tools, and training on modern farming techniques.

These trainings will potentially help and expose the local farmers to irrigation methods of farming, and identification of crops suitable for the terrains of Liumba and can quickly generate resources for the family at household level, thereby mitigating and alleviating hardships and poverty. Not only will these trainings expose the people

of Liumba to the aforementioned, but also help them to access agriculture financing facilities under the ministry of agriculture such as soft loans for peasant farmers.

Step 6. Missional collaborations and partnerships with support ministries of the SDA church in Zambia with Liumba community as a target mission site will yield positive results. During FGD it was shared that there was a need for the leadership of both the mission church through the district pastor and WZC leadership to engage and collaborate with the university student missionary organizations, such as SAZM and IMPACT, for evangelistic programs to be conducted in the Liumba community. Also, the mission station was encouraged to partner with ADRA Zambia in its pursuit for community aid as means of evangelising to the community of Liumba and financing evangelism budgets for the mission station.

While the mission church may struggle to support any missional initiatives due to lack of resources as already observed, strategic planning for mission activities, incorporating feeding programs for the children and the vulnerable, should define the identity of the mission station, especially when collaborating with the support ministries of the church. The partnership with support ministries will address the quagmire of being irrelevant as a mission station in the community. The work these support ministries can do is will continue to have an everlasting impact in the lives of the community members.

Step 7. The leadership of WZC can adopt from and adapt the benevolence missional approach to rebuild the missiological identity and evangelism thrust of Liumba mission station. This approach can be adopted from Midlands West Zambia Conference in the Northern Zambia union conference. The MWZC conference has been running this missiological approach for the past 5 years through its personal ministries department. The approach is to make benevolence calls across the

conference for helping the needy, vulnerable, the old aged and the orphaned.

Identification of these challenged community members will be done in collaboration with the office of the district pastor and the mission station leadership. Impacting the Liumba community with such acts of empathy and compassion will help build the missiological relevance of the church and eventually have souls won in the kingdom of God. The study participants from the focus group suggested that:

The West Zambia Conference, through the mission church, can start running a benevolence program aimed at making Liumba Mission station missiologically relevant to its community. The clothing, feeding, provision of shelter and rendering help in any way to the community meets the needs of the people practically and thereby impacting their lives for Jesus. This program can be supported by other Districts within the conference as a project owned by the conference for the sake of the souls in Liumba community.

When we introspect the scriptures, we notice that this mission approach takes after the missional method of Jesus Christ of becoming relevant to the community, and Ellen white commenting on the same stated:

“We must make a personal effort to become close to the people. We would see better outcomes if we spent more time in personal ministry and less time preaching. The ill should be cared for, the impoverished should be helped, the grieving and the lost should be consoled, the ignorant should be taught, and the inexperienced should be counselled. We ought to celebrate with those who rejoice and cry with those who weep. This work cannot and will not be fruitless when accompanied by the power of prayer, the power of persuasion, and the power of God's love.¹³

So, benevolence missional approach addresses all the needs of the people, thereby mitigating hardships and poverty by helping individuals become self-

¹³ Ellen G. White. The ministry of health and healing.

sufficient. In this approach, spiritual counselling and moral support sessions are encouraged to uplift the lives of the people.

Step 8. Organize evangelism seminar on how to conduct contextualized missional strategies such as contextualising the Mukanda rite of passage. This is to be conducted in poverty-stricken and culturally sensitive communities, particularly for the local pastor and his Evangelism leaders to empower, equip and sharpen them for holistic ministry in the community of Liumba and beyond. The FGD discussed the need and relevancy for such a training and this is what was suggested:

The district pastor and his team of elders as well as leaders of personal ministries must be thoroughly trained in missional strategies such as contextualisation Mukanda rite of passage in order to address the context challenges the ritual of possess in the community. An approach of this nature attends to both the cultural and spiritual needs of the community and will yield better results as far as reaching and impacting the community is concerned.

The above submission resonates well with the researcher and finds it as a positive solution to the missiological challenges of Liumba mission station. Fig. 1 below presents the pictorial model of the strategy that I am proposing.

PICTORIAL MODEL OF THE STRATEGY

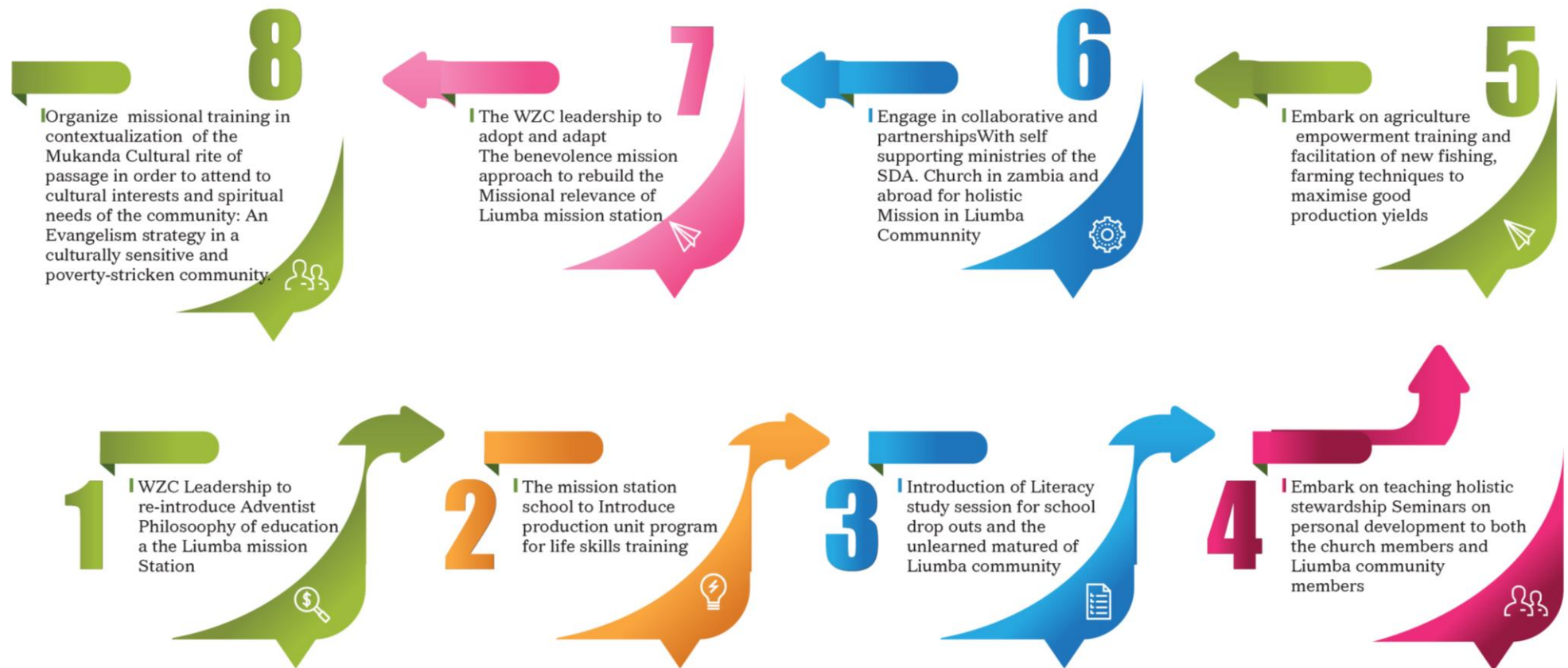


Figure 1. Model of the Strategy (Arrows adopted from freepik.com)

The Strategic Plan for Proposed Strategy

The Tables 2 give the strategic plan for achieving the proposed strategy for alleviating hardships and poverty for holistic mission by the Liumba mission station in the Liumba Community.

Table 2. The Strategic Plan for Achieving the Proposed Strategy

Step	Action steps	Resources needed	Responsible	Venue of Activity
WZC leadership to negotiate the re-introduction of the Adventist philosophy of education at the Liumba mission station school				
1	Organize management meetings between WZC leadership and Liumba mission school leadership for the re-introduction of Adventist Philosophy of education in the school.	Provide training on the incorporation of the Adventist Philosophy of Education and curriculum materials.	WZC Education Director	Liumba Mission School
2.	Training of Liumba Teachers and staff on Adventist philosophy of education	Providing Training Materials-Handouts	WZC Education Director	Liumba Mission school
Establishment of production units where gardening and wood work life skills will be compulsory for students				
1	Immediate introduction of production unit programs at Liumba Mission School	Workshop Tools Gardening Tools	Liumba Mission school Department of Science and Maintenance	Liumba Mission School
Introduction of Literacy studies sessions for the community school dropouts and the matured to empower them with knowledge on how to plan, manage personal finances and other related matters of academia.				
1	Immediately organize and establish literacy classes for the school dropouts and the unlearned mature men and women of the community.	Text books Curriculum books School accessories Marker boards	WZC Education department and the Mission church	Liumba Mission school
Embark on conducting Holistic stewardship seminars on personal development to both the community members and the church members.				

1	Stewardship seminar 1 to be conducted at the mission church for church members	Guided biblical stewardship presentations	Liumba Mission pastor/WZC stewardship departmental Director	Liumba Mission Church
2	Stewardship seminar 2 to be conducted for the Liumba community members	Guided biblical stewardship presentation	District pastor/WZC Stewardship Director	Liumba Mission school hall
Embark on Agricultural Empowerment Trainings and Facilitation of new farming techniques to improve production yields.				
1	Conduct agricultural empowerment training and facilitation of new farming techniques to the community of Liumba.	Demonstration inputs	Mission Church partnering with the ministry of Agriculture	Liumba Mission School Hall
Create missional collaboration and partnership with the Support ministries of the SDA church within Zambia and outside with the Liumba community as an evangelism target site.				
1	Create missional collaboration and partnerships with self-support ministries of the SDA church in Zambia and abroad.	Leadership network	WZC personal ministries Director and the Local district pastor	WZC headquarters
2	Declare months of mission emphasis	Strategic mission plan	WZC personal ministries Director and the Local district pastor	Liumba Mission church
The WZC leadership to adapt and adopt a conference missiological project called benevolence mission approach with Liumba community as a beneficially target.				
1	The WZC leadership must adapt and adopt the benevolence mission Approach	Food items Assorted basic items for Humanitarian aid	WZC Personal Ministries Director and all churches within the conference	Liumba Community
Organise training for the local pastor and his entire Local church leadership on how to conduct missional contextualization of the Mukanda rite of passage in order to attend the cultural interests and spiritual needs of the community: An evangelism method in culturally sensitive and poverty-stricken community.				
1	Organize missional contextualization of the Mukanda rite of passage in order to attend to the cultural interests and spiritual needs of the community: An evangelism method in culturally sensitive and poverty-stricken community.	Provide Training Materials – Handouts.	WZC Personal Ministries Director	Liumba Mission District

Conclusion

It is confirmed that poverty poses a social, economic, and spiritual burden for the Liumba mission station and the community at large after reviewing the topics covered in chapter five and the discussion above in this chapter. Consequently, this has affected the mission church's and the Liumba mission station's missiological mandate. Furthermore, the findings and debate have clearly demonstrated the magnitude of the influence and the obstacles posed by poverty and suffering on mission at the Liumba mission station in Liumba community.

More research is still needed on the issues of poverty and mission since certain regions have complicated situations that call for filling in the knowledge gap in this area of mission studies. Investigating why other mission stations in Zambia are not prospering missionarily since the departure of missionaries is essential, as this study focused on poverty and mission in Liumba mission station and its community. Given that people's spiritual lives are on the line and Jesus is coming, more research is still required. This is because the church needs more knowledge to help it create missional strategies that will impact poverty-stricken territories for Jesus.

CHAPTER 6

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter summarizes the study, concludes, and presents recommendations.

Summary

Chapter 1 established the longstanding challenges of hardships and poverty faced by both the Liumba Mission Station in its missiological assignment and the community of Liumba. The problem statement and the research approach were introduced. Furthermore, the study phenomenologically investigated the lived experiences of poverty and hardships in the community to determine the impact of mission negation.

Chapter 2 discussed the subject of poverty from the lenses of biblical and theological grounds. It was discovered that both the Old and the New Testament frequently reviewed poverty in a detailed manner. For instance, biblical views on poverty emphasize how laziness and indolence can easily plummet people into a state of poverty. In the Old Testament context, it was found that poverty can be induced on people, especially those of the lower caste, by rulers.

Furthermore, in this chapter a missiological portrayal of a God who cares and is concerned with the plight of the poor is presented. Biblical tasks that churches may take to effectively fulfil their mission in environments characterized by poverty and hardships were deduced. Finally, Ellen White's guidance on how to be effective missionaries to places and communities stricken by poverty were shared.

Chapter 3 reviewed literature by consulting authors on the subject of poverty and mission. The reviewed literature indicated that poverty is a state that negates all spheres of progress in the lives of the people. It was revealed that Poverty can halt and stagnate mission, especially if those mandated to do mission are the ones wallowing in abject poverty. Also, the Mbunda community worldview was explored and it was found out that they had social welfare programs where the wellbeing of the community was prioritized over individual needs.

Social structures such as extended families and clan systems, played a crucial role in shaping the Mbunda worldview, emphasizing cooperation, mutual respect, and collective responsibility. However, currently these structures are falling apart. Nuclear families are now being promoted in place-of extended families. Clans are almost forgotten. People no longer get help from extended families the way they used to; hence poverty being experienced.¹

Chapter 4 considered in detail the methodology employed in this research. The study utilized phenomenological research, a type of qualitative research that investigates the lived experiences of people. Six participants in the Liumba mission church and community were intentionally selected and interviewed individually. A focus group of eight participants was also utilized to gather data and provide practical steps that have been used in addressing hardships and poverty within the Liumba community and the mission station. The data was collected using audio recordings and then transcribed to generate emerging themes. These themes were used for data analysis to build Chapter 5.

¹ Ibid.

Chapter 5 presents the findings, discussions, and proposal of a strategy to be employed in alleviating hardships and poverty in the Liumba mission station and Liumba community at large in West Zambia Conference of the Seventh Adventist church. The main objective was to understand the extent of hardships and poverty among the people of this place. The next step was to devise a strategy towards hardship alleviation for holistic mission by the Liumba mission church and the station.

Out of the interviews that were conducted, six key responses were noted for analysis. The responses addressed the individual research questions for the study. Follow-up questions gave more clarity on the themes that emanated from the responses. A focus group was used to affirm and develop a strategy towards hardship alleviation for the community of Liumba and the mission station. All the respondents from the focus group and personal interviews were between the ages of 20 and 60.

Emergent Themes from the Findings

- A. In response to the question: What is the Biblical-theological perspective on poverty and mission, five themes emerged:
1. Biblical perspectives of poverty and mission
 2. Mission and poverty in the Old Testament
 3. Mission and poverty in the New Testament
 4. Biblical tasks to the churches on poverty and hardship alleviation
 5. Ellen G. White guidance to the church on poverty alleviation

The following themes were generated from the participants' responses to the research questions:

- B. How do the Mbunda Community members at the Liumba Mission Station perceive poverty? The following themes were created:

1. Low levels of literacy
2. Poor attitudes towards education
3. Poor access to resources
4. Poor engagement in economic activities
5. Traditional and cultural hindrances

C. What is the impact of poverty on the mission in the West Zambia

Conference, where the Liumba Mission Station is located? Under research question 3, the following were themes that emerged:

1. Resource constraint
2. Hindrances to evangelism
3. Limited local support and leadership

D. What strategy can be developed to mitigate and alleviate poverty in the

Liumba community and the Mission Station for holistic mission?

The proposed strategy has the following eight steps:

1. WZC leadership should deliberately sit with the school management to reintroduce the Adventist philosophy of education.
2. To establish production units at Liumba Mission School where gardening, and woodwork, plus other related practical life skills programs can be initiated at the mission school.
3. To introduce literacy studies for the mature and the school dropouts in order to empower the community with knowledge on how to manage personal finances, access banking services, and reduce exploitation
4. To embark on holistic stewardship seminars aimed at improving and empowering the lives of the community through entrepreneurship trainings.

5. To run agricultural empowerment trainings and facilitation of new farming techniques to directly alleviate hardships and poverty in both the community of Liumba and the mission church
6. Liumba mission church to work on missional collaborations and partnerships with support ministries of the SDA Church in Zambia.
7. The leadership of WZC to adopt and adapt the benevolence missional approach to rebuild the missiological identity and evangelism thrust of Liumba mission station.
8. To organize evangelism seminars for the local pastor and his evangelism leaders on how to conduct contextualized missional strategies in poverty-stricken and culturally sensitive communities, to empower, equip, and sharpen them for holistic ministry in the community of Liumba and beyond.

Conclusion

According to findings in this research, the following conclusions were made. There is a longstanding problem of hardships and poverty in the Liumba Community and the Liumba mission station. The mandate of the mission station has suffered missional stagnation due to the presence of poverty. Spiritual degeneration among church members at the mission church and the station's failure to be evangelistic to the members of the Liumba community is a challenge the station began to experience shortly after the departure of the missionaries.

Also, the findings revealed a poverty challenge among the people of the Liumba community. Hardships and poverty have not been just a problem of the mission station since the departure of the missionaries but also the people surrounding the mission station. The majority of the community members could not afford two meals a day following the drought that hit the nation of Zambia in 2024. With these

prevailing problems, mission by the mission station and receptibility of the gospel became a challenge. As such, it became imperative to develop a holistic strategy that will help the mission station and the people of the community of Liumba fight the scourge of poverty at household and community level.

Recommendations

Based on the study findings established, the following were drawn as recommendation:

1. The church in West Zambia Conference should act as a community hub that cares for the vulnerable, by aligning her mission in alleviating poverty and hardships.
2. The leadership of West Zambia Conference, should encourage its members across the conference to open their church buildings for literacy and numeracy classes for adult learning, thus empowering them with skills. An initiative such as this creates a platform for evangelism
3. The West Zambia Conference leadership to partner with government ministries, such as the ministry of health to run health evangelistic exposition thereby impacting the community in a missiological way.
4. The Church through the Youth Ministries Department to partner with other departments of the church in running empowerment programs aligned with the needs of the youths in the community. This encourages entrepreneurship by providing training and resources for youths that may want to run small businesses, which enhances economic opportunities.
5. The Church to consider engaging Non-Governmental Organizations and Adventist Disaster and Relief Agency to assist in financing evangelism activities.

6. Since the study was about understanding the impact of poverty on mission in Liumba community and Liumba Mission station, there is need for another study on the role of stewardship empowerment training on accelerating mission in poverty-stricken areas.

APPENDIXES

APPENDIX A

INFORMED CONSENT FORM

You are being cordially invited to participate in a research study entitled: An Evaluation on the Impact of Poverty on the Liumba Community in the Liumba Mission Station: A strategy towards hardship alleviation. The provided information below advises you about what is expected of you in the research, what you will be asked to do, and the potential risks and benefits of participating in this study. Therefore, you are encouraged to ask questions and seek clarification about the nature of the study.

Please note that choosing whether to participate or not in this research is entirely voluntary and your choice. You are at liberty to refuse to participate or discontinue your participation at any given time during the study.

The purpose of this study: Evaluate on the Impact of poverty on the Liumba community in Liumba mission station: A strategy towards hardship alleviation

Your participation: You will be asked to participate in an interview or focus group. This means you will be asked to share your experience with the regards to the alleged impact of poverty on the Liumba community in Liumba mission station. Two to three hours will be needed to finish the interview. Questions on how poverty has aided or hindered the Liumba Mission Station's growth and how you believe the Church can address this issue will be posed to you.

Benefits and Risks: Participation will increase understanding of how Seventh-day Adventist Church members may address the issue of poverty and hardships by creating a contextualised stewardship plan for gospel ministry and development in the Liumba community and the West Zambia Conference.

There are no identifiable risks in participation.

Confidentiality: Your interview responses will be anonymised so they will not be identified in any report or publication of this study.

Please carefully read and sign this Form if you are willing to participate in the study.

1. I have chosen to participation in this research thesis on my own volition. There are no explicit, financial expectations, or implicit coercion whatsoever to participate.
2. The right to withdraw and discontinue in participating in this research at any time without penalty remains with me.
3. It's my understanding that should I feel uncomfortable during the interview, I have the right to decline to answer any question or end the interview or discussion.
4. I understand that the interview will be audio-recorded to accurately capture my own words and a transcript will be produced for data analysis. After the purpose

of the analysis has been fulfilled raw data may be securely destroyed to protect confidentiality.

5. I fully understand that the researcher will not identify me by name in any reports using information from this interview or discussion.
6. This study is purely academic and thus there will be no financial incentive that will be paid to the participant.

If you have any ethical concerns about your participation in this research, contact the Institutional Scientific Ethics Review Committee, Adventist University of Africa: ethics@aua.ac.ke

I have read and fully understood the statements on this Form. All my questions were answered satisfactorily. I voluntarily agree to participate in this study.

Participant's Signature _____ Date

Researcher's Signature _____ Date

Contact the supervisor of the research if you need more information or have questions:

Obed Olaotse Gabasiane, PhD (gabasiano@aua.ac.ke)

Thank you.

Ilukena Monde

APPENDIX B

GUIDED QUESTIONS FOR INDIVIDUAL INTERVIEWS

1. How does the perceived literacy levels of Liumba Community attribute to perceived poverty?
2. Describe the impact of the perceived poverty on mission in the Liumba community and mission station?
3. How has the Mbunda traditional and cultural practices in Liumba Community affected the economic prospects of the area?
4. Explain the everyday life activities of the community members of Liumba?
5. How has the message of the SDA church at Liumba mission station impacted cultural practices in the community?
6. In your own view, what are the major needs of the Liumba community?

APPENDIX C

FOCUS GROUP GUIDE QUESTIONS FOR-PARTICIPANTS

1. What are the social-economic challenges of the Liumba Community?
2. How is poverty defined through the lenses of the people in Liumba community?
3. Has the presence of Liumba Mission Station impacted the community around it in the area of education and social-economy?
4. What can further be done holistically by the Liumba Mission Station to help the community turn around its social economic fortunes?
5. How has the Adventist message as preached at the Liumba Mission Station completely helped in breaking the traditional beliefs, cultural practices and social-barriers in the Liumba Community?
6. From the Lenses of the Community members, what relationship is there between poverty and religion?
7. What has the government or non-governmental organisations done to alleviate the perceived poverty and foster development in the Liumba community?
8. As community educationists, what is the experience of students coming from the Liumba community as far as community poverty is concerned? Revise this sentence it is wordy.
9. What is the most effective approach for poverty alleviation in Liumba Mission?
- 10.** Describe the attitude of community members with regards to fighting poverty at household and individual levels.

APPENDIX C

LETTERS



Adventist University of Africa

Developing Leaders for Service

A Private Christened University Accredited by the Commission for Higher Education, Kenya



24th February 2025

Monde Ilukena
Theological Seminary
Adventist University of Africa
Kenya

Reference: **AUA/ISERC/22/01/2025**

Dear Monde Ilukena

RE: An Evaluation of the Impact of Poverty on the Liumba Community in Liumba Mission Station: A Strategy Towards Hardship Alleviation

This is to inform you that the Adventist University of Africa Institutional Scientific Ethics Review Committee (AUA-ISERC) has reviewed and approved your research proposal titled above. Your application approval number is AUA/ISERC/2025/007. The approval period is 24th February 2025 – 23rd February 2026.

This approval is subject to compliance with the following requirements:

- i. Only approved documents (including informed consent and study instruments) will be used.
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by AUA-ISERC.
- iii. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to AUA-ISERC within 72 hours of notification.
- iv. Any changes, anticipated or otherwise that may increase the risks or affect the safety or welfare of study participants and others, or affect the integrity of the research must be reported to AUA-ISERC within 72 hours.
- v. Submission of a request for renewal of approval at least 60 days prior to the expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vi. Submission of an executive summary report within 90 days upon completion of the study to AUA-ISERC.

Prior to commencing your study, you are expected to obtain permissions or any other clearances needed.

Yours Sincerely

Josephine Ganu, Ph.D.
Chair, Institutional Scientific Ethics Review C'ttee
ethics@aua.ac.ke



Physical Address: Advent Hill, Magadi Road, Ongata Rongai, Kajiado, Kenya | Tel: +254 730 733400
Postal Address: Private Bag, Mbagathi, 00503 Nairobi, Kenya | Email: info@aua.ac.ke | Web: www.aua.ac.ke

Manda Hill Mission District
of Seventh-day Adventists
PASTOR'S OFFICE

PLOT NO. 22792, OFF MUMANA ROAD,
OLYMPIA PARK EXTENSION,
P.O BOX 32529, LUSAKA, ZAMBIA

✉ ilukenam@mwzo.adventist.org
☎ 0977499123



22nd May 2024

The Executive Secretary
West Zambia Conference of the SDA Church

P.O BOX 084, Kanyonyo

MONGU.

Dear sir,

**REF: REQUEST TO CONDUCT RESEARCH IN LIUMBA MISSION DISTRICT OF
THE SDA CHURCH FOR MY MASTER OF ARTS MISSIOLOGY THESIS.**

Reference is made to the above subject matter; I do hereby request for permission to conduct a field research project for my master of arts missiology program in Liumba Mission District on the topic: "An Evaluation of the Impact of Poverty on the Liumba Community in Liumba Mission Station, Zambia: Adventist Mission Challenges" from July-August 2024.

Your positive consideration to this effect will be highly appreciated

Yours Servant in the Lord's Vine Yard

MONDE ILUKENA

Master of arts Missiology Student-Adventist University of Africa, Kenya.

OFFICE OF THE EXECUTIVE SECRETARY
P.O. BOX 084K
MONGU.

Cell: +260 978 062 425/+260 961 056 544

email:mateinambao50@gmail.com

Tuesday, March 11, 2025

West
Zambia
CONFERENCE



MANDA HILL MISSION DISTRICT OF THE SEVENTH-DAY ADVENTIST CHURCH
OLYMPIA PARK EXTENTION,
P.O.BOX 32529,
LUSAKA - ZAMBIA

Dear Pastor Ilukena Monde Jr,

REF: PERMIT FOR A SCHOOL RESEARCH PROGRAM AT LIUMBA.

With reference to the subject, we write in response to your letter dated 13th June, 2024 that the ADCOM of West Zambia Conference which sat on 27th June, 2024 voted to allowed you to carry out your academic research in the above mentioned station. You will be required to report yourself at the Conference as well as the District leadership for the unforeseen assistance.

We wish you God's guidance in advance even as you aim high in academics. May God richly bless the ministry of your hands.

Yours faithfully,

Inambao Mate Martyn

Executive Secretary

APPENDIX E
TRIANGULATION TABLE

Data collection instrument	Description	Data sources	Implementation Technique	Data Analysis Method
Qualitative interviews	Semi-structured interviews were conducted with 6 Liumba community members	Liumba Community members	Physical one-to one interviews The interviews were conducted using semi structured interview guide The interviews were recorded with permission.	Qualitative Methods
Documents	Accessed relevant Biblical documents to answer research question 2 on the biblical-theological; foundation of poverty and mission	Books, peer-reviewed journals, Articles, Bible, and writings of Ellen White	The Books, peer-reviewed journals, Articles, Bible, and writings of Ellen White were read and themes relevant to the study were gleaned and synthesized for the literature review and the biblical-theological foundation on poverty and mission	Qualitative Methods
Focus Group Discussion	Focus group discussions were conducted four times with 8 Liumba community members	Liumba Community Members	Using a physical face to face group discussions Meetings Using semi-structure interview guide for the focus group discussion The focus group discussions were recorded with permission.	Qualitative Methods

BIBLIOGRAPHY

- Acemoglu, Daron, and James A. Robinson. *Why Nations fail: The origins of Power, prosperity and poverty*. Crown: Business, 2012.
- Andrew C. Ross, "Livingstone, David," in *Biographical Dictionary of Christian Missions*, ed. Gerald H. Anderson. New York: Macmillan Reference USA, 1998.
- Anthony N.O. Ekwunife, *Christianity and the Challenge of Witchcraft in Contemporary Africa*. Enugu: Snaap Press, 2011.
- Astr, Office of the archives, statistics and research. accessed 28 October 2024.
<https://www.adventistarchives.org/church-membership>
- B. M. Heald, "Another New Mission," *ARH*, October 18, 1928.
- Beatrice W. E. Churu & Mary N. Getui, *Community on Mission in a World Wounded by Poverty: A Call to Solidarity, Vulnerability and Liberation*, accessed on International Association for Mission Studies
<https://www.missionstudies.org/index.php/study-groups/ecclesial-futures-local-Christian-communities-in-mission>.
- Benedict Tembo, *Poverty levels in western province unjustified: Zambia Daily Mail Limited*. accessed 10 January 2024. <http://www.daily-mail.co.zm/western-province-poverty-levels-unjustified>
- Bona Ikenna Ugwu, *Spirits in African worldview: implications for the church in Africa*. *A Journal of Contextual Theology* Vol. 3 No. 1, 2017.
- Brian Nolan, Tim Callan, Christopher T. Whelan and James William, *poverty and time: perspectives on the dynamics of poverty*. The Economic and Social Research institute, 1994.
- Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, NY: Orbis Books, 2011), 63.
- Burchardt, T., Le Grand, J. and Piachaud, D. "Social Exclusion in Britain 1991-1995", *Social Policy and Administration*, (1998) 33(3): 227-244.
- Cecil Northcott, *David Livingstone: His Triumph, Decline, and Fall* (Philadelphia: Westminster, 1973).

- Centers of Influence, "Mission 360," Interview with Gary Krause, accessed on 13 of September 2024. <https://am.adventistmission.org/360-centers>.
- Central intelligence Agency. The world factbook: Zambia. 2023. Accessed on <https://www.cia.gov/the-world-factbook/countries/zambia/>.
- Central statistical office Zambia, population Statistics for Liumba Ward. 2010. Accessed 28 October 2024. https://www.citypopulation.de/en/zambia/wards/admin/1001_kalabo
- Chiluba Fedrick, "Declaration of Zambia as a Christian nation". Government of Zambia, December 29,1991.
- Chris Wright, Christian Mission and the Old Testament: matrix or Mismatch? Pdf, 6.
- Christopher J.H Wright, Knowing the Holy Spirit through the Old Testament. Downers Grove: Intervarsity 2006.
- City Population. Western Province, Zambia, Population statistics, charts, maps and Location. accessed 26 October 2024. https://www.citypopulation.de/en/Zambia/admin/10_western.
- Clendennen, G.W. "Who Wrote Livingstone's 'Narrative'?" *The Bibliothek; a Scottish Journal of Bibliography and Allied Topics* 1989. 16 (1): 30-39.
- Collier, P. & Sambanis N. understanding civil war: evidence and analysis (vol 1). World bank publications.2005.
- Comaroff. & Comaroff. of Revelation and Revolution: Christianity, Colonialism and Consciousness in south Africa. University of Chicago press, 1991.
- Cutler, D. M., & Lleras-Muney, A. education and health: evaluation theories and evidence. National Beaurau of economic Research. 2006.34.
- D. F. Polit, & C. T. Beck, *Nursing research: Generating and Assessing Evidence for Nursing Practice*. Philadelphia, PA: Lippincott Williams and Wilkins, 2012.
- Daniel, Robin. Mission Strategies: Then and now. Chester, UK: Tamarisk Publication, 2012.
- David Livingstone, birthplace. (nd). David Livingstone. accessed 24 September 2024 <http://www.david-livinstone-birthplace.org/biography>.
- David, J. Bosch, Transforming Mission: Paradigm shift in theology of mission. Obis Books, 1991.
- Dipak Kumar Bhattacharyya, *Research Methodology*. New Delhi: Excel Books, 2006.
- Don Faming, "The News Testament and Mission," (2009). Themes of theology that impact missions. Accessed 23 September 2024. https://digital commons.library.edu/cym_theo/2.

- Education Department, General Conference of Seventh-day Adventists. *The Story of our Church*. Mountain View, CA: Pacific Press Publishing Association, 1956.
- Ellen G. White, *Ministry of Healing* (Mountain View, CA: Pacific Press, 1905).
- Ellen G. white, *Ministry of health and Healing*, Pacific Press Publishing Association.2004.
- Ellen G. white, *Patriarchs and Prophets*. Pacific Press Publishing Association.2004.
- Ellen G. White, *The ministry of healing*. Pacific Press Publishing Association, 1905.
- Emmanuel Ashante, “Root Causes of Poverty and Displacement in West Africa: A Theological. accessed 9 September 2024. [https://www.scirp.org/\(S\(351jmbntvnsjt1aadkozje\)\)/reference/referencespapers?referenceid=1809350](https://www.scirp.org/(S(351jmbntvnsjt1aadkozje))/reference/referencespapers?referenceid=1809350)
- Erik Green, “Production systems in pre-colonial Africa”. *The History of African Development*. accessed 10 September 2024. <https://www.aehnetwork.org/wp-content/uploads/2016/01/Green.Production-Systems-in-Pre-Colonial-Africa.pdf>
- Fredrick Kakwata, *The church and poverty alleviation: the challenges of evangelistic mission*, (2018).
- G. S. Joseph, “More Than Two Hundred Villages Waiting,” *The African Division Outlook*, August 11, 1930.
- Gale A. Yee, *the Bible, the Economy and the poor: the creation of poverty in Ancient Israel*. *Journal of religion and society* 2014.
- General Conference of Seventh-day Adventists, Sabbath School & Personal Ministries Department, and *Keys to Public Evangelism*. Silver Spring, MD: General Conference of Seventh-day Adventists, 2012.
- General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe: A Biblical Exposition of Fundamental Doctrines*. Pacific press publishing Association. 2005.
- George Peters. *A Biblical theology of missions*. Chicago: Moody, 1972.
- Giddens, Anthony. *The constitution of society: outline of the theory of structuration*. University of California press, 1984.
- Guyer, Jane I. “The communal Work group: Structure and strategy in Agriculture in Niger Delta”. *Africa: Journal of international African institute*, vol.52. no.1. 1982.
- Hayes H. John and Miller J. Maxwell (eds.), *Israelites and Judean History*, Philadelphia: Trinity Press International, 1990.

- Heald, B. M. "Another New Mission." *ARH*, October 18, 1928; Quoted in Cornelius M. Matandiko, *Seventh-day Adventism in Zambia*, Lusaka, Zambia: Zambia Adventist Press, 2001.
- Heald, B. N. "Northern Rhodesia Mission." *The African Division Outlook*, April 1, 1928.
- Hellen Cameron and Catherine Duce, *Research Practice in Ministry and Mission*, London, UK: SCM Press, 2013.
- Hiebert, P.G. Transforming worldviews: An Anthropological understanding of how people change. Aker academic. Accessed 17 October 2024.
https://www.researchgate.net/publication/274479251_Transforming_Worldviews_An_Anthropological_Understanding_of_How_People_Change_By_Paul_G_Hiebert_Grand_Rapids_Michigan_US_Baker_Academic_2008_Pp_333_2499
- Hodge, J.M. *Triumph of the Expert: Agrarian Doctrines of development and the Legacies of British colonialism*. Ohio University. 2007.
- Iap Yan Kung, *Christian mission and social action*, Oxford University Press, eBook, 2022.
- Imbach, R. S, "Syncretism," In *Evangelical Dictionary of Theology*, edited by Walter A. Elwell. Grand Rapids, MI: Baker, 1984.
- International Growth Centre. *How to unlock Zambia's agricultural potential*. Accessed on 26th June 2024. <https://www.theigc.org/blogs/how-unlock-zambias-agricultural-potential>
- Irish Duchrow, "Obedient Discipleship in Economic Matters" *Economics: A Matter of Faith* 11 July, 1988.
- Ishee Nyuwe, Glastone. "Letter from Pastor Gladstone Ishee Nyuwe." *The Church Officers' Gazette*, October 1930.
- Jo Sparkes. *Schools, Education and Social Exclusion*. Centre for Analysis of Social Exclusion. London, 1999.
- John A. McIntosh, "Mission Dei," in *Evangelical Dictionary of the World Mission*, Ed. A Scott Moreau. Grand Rapids: Baker, 2000.
- John Miller, *powerful evangelism for the powerless*. Phillipsburg, NJ: P&R, 1997.
- John Scott, *Issues Facing Christians Today*. Hants: Marshal Morgan and Scott, 1984.
- John Swinton and Harriet Mowat, *Practical theology and qualitative research*, 2nd ed. SCM Press, London 2016.
- John W. Creswell, and J. David Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (Los Angeles: SAGE, 2018).

- John W. Creswell, *Qualitative Inquiry & Research Design: Choosing among Five Approaches*, 2 Ed, Thousand Oaks: Sage Publications, 2007.
- Jonathan Bonk, Economic Development and Christian mission, (Cultural centre Sofia: Finland), 20.
- Joseph, G. S. "More Than Two Hundred Villages Waiting." *The African Division Outlook*, August 11, 1930.
- Kayongo Ndala. West Zambia Field, Encyclopedia of Adventists. Accessed 23 October 2024. <https://encyclopedia.adventist.org/article?id=5D26>.
- Keith F. Punch, *Introduction to Social Research: Quantitative and Qualitative Approaches* 1st ed. (London, Thousand Oaks California, New Delhi: SAGE Publications, 1998.
- Konigmacher, S. M. "Liumba Mission – Barotseland." *The African Division Outlook*, October 11, 1928.
- Konigmacher, S. M. "Liumba Mission-Barotseland." *The African Division Outlook*, July 1, 1928.
- Koranteng-Pipim, Samuel. *Must We Be Silent? Issues Dividing Our Church*, (Ann Arbor, Michigan). Published by Berean Book. 2001.
- Kwabena J. Asamoah-Gyadu, Poverty, Wealth and Social Justice in Africa. Accessed on 8th September 2024. <https://www.qscience.com/docserver/fulltext/rels/2012/2/rels.2012.justice.13.pdf?expires=1725787622&id=id&acname=guest&checksum=963CA0FCF42AFE0602A66263633337B5>
- Leroy R. Thacker II., "What Is the Big Deal About Populations in Research?" *Progress in Transplantation*, 2020; 30(1):3-3. doi:10.1177/1526924819893795
- Leslie. J. Hoppe, *there shall be no poor among you: poverty in the bible*. Nashville: Abingdon Press, 2004.
- Li Liang, "Research on Poverty Alleviation Work in Rural Areas from the Perspective of Targeted Poverty Reduction", Atlantis Press. Accessed 24 October 2024. https://www.researchgate.net/publication/327521614_
- Liumba Mission District of Seventh-day Adventists, *Church Membership Statistical Reports*. Kalabo, Zambia: Liumba Mission District, 2024.
- Liumba Mission District of Seventh-day Adventists, *Church Membership Statistical Reports*. Kalabo, Zambia: Liumba Mission District, 2022.
- Livingstone, D. *missionary travels and researches in South Africa*. London: John Murray 1857.
- M. Q. Patton, "Enhancing the Quality and Credibility of Qualitative Analysis," *Health Sciences Research*, 1999.

- Marx, Karl, and Friedrich Engels. *The communist Manifesto*. New York: international publishers, 1948.
- Matandiko, Cornelius M. *Seventh-day Adventism in Zambia*. Lusaka: Zambia Adventist Press, 2003.
- Merriam-Webster. "Animism". Merriam. Accessed 6 sept.2024. Webster.com/ www.merriam-webster.com/dictionary/animism.
- Miroslav Pujivic, "Re-imagining Evangelism in a Postmodern Culture," Ministry, May 2013.
- Moghaddam., & Baghertari, M. Cultures, conventions, and the human development approach: issues and challenges. *Journal of human development*, 6(1), 2005. Accessed 18 October 2024. <https://doi.org/10.1080/1464988052000342162>
- Mundia Likezo. Current District Pastor, Liumba Mission District, interviewed by the author, Lusaka, 17 April 2024.
- Mutale, Bornwell, A review of the fisheries sector in Zambia: 'Fisheries Economic Management perspective.' 2020.
- Mwiya, L.S. Cultural Heritage and identity: The Liyoyelo Ceremony of the Mbunda People. *Zambian Journal of cultural studies* 10 (3), 45-62
- Nalumino, P.H. Retired Pastor, Liumba, Kalabo. Interviewed by the author, Kalabo. 20 September, 2023.
- Narayan, D. "Voices of the Poor," in Belshaw, D, Calderisi, R & Sugden, C (eds.), *Faith in Development, Partnership between the World Bank and the Churches of Africa*, 2001. 39-48, Oxford: Regnum. Accessed on https://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2305-445X2015000100010
- Ncube, Busi. *The Role of Communal farming practices in Alleviating Hunger in sub-Saharan Africa*. PhD Dissertation, university of Cape Town, 2010.
- Northern and Southern Zambia Union Conferences of Seventh-day Adventists, Church Membership Statistical Reports. Lusaka, Zambia: Midland West Conference, 2023.
- Ojo, E. O. *Underdevelopment in Africa: Theories and facts. The Journal of Social, Political and Economic Studies*, 2016.
- Packer, I. J, *Evangelism and the Sovereignty of God* (Downers Grove, IL: InterVarsity Press, 2008), 31.
- Pastor Nalumino Nalumino, Retired pastor for Liumba Mission district, interviewed on the 30th October 2024.

- Paul G. Hiebert, "The Flaw of the Excluded Middle," *Missiology: An International Review* 10, no. 1 (January 1982): 35–47, <https://doi.org/10.1177/009182968201000103>.
- Peter Adewunmiju Olutayo, a biblical approach and response to poverty, *American Journal of Biblical theology*.
- Prince David, "*the causes of poverty in the New Testament.*" Pdf. 2023. Accessed on 28 September 2024. <https://www.academia.edu>.
- Ramphoma. S. Understanding poverty: causes, effects and characteristics. Accessed on 8th September 2024 and retrieved on <https://journals.co.za/doi/pdf/10.10520/EJC164841>
- Reflection" in *The Gospel, Poverty and the Displaced in Africa*.
- Reinder Bruinsma. *The Body of Christ: A Biblical Understanding of the Church* (Hagerstown, MD: Review and Herald®, 2009).
- Research_on_Poverty_Alleviation_Work_in_Rural_Areas_from_the_Perspective_of_Targeted_Poverty_Reduction-Taking_L_County_of_S_Province_as_an_Example
- Richards, Paul. *Indigenous Agricultural revolution: ecology and food production in West Africa*. West view Press, 1985.
- Robin Daniel, *Mission Strategies: Then and now* (Chester, UK: Tamarisk, 2012), 16.
- Roland K. Roberts and others, "The impact of government funding of poverty reduction programmes" accessed 9 September 2024 <https://www.sciencedirect.com/science/article/pii/S1056819023017979#piis12089-bib-0046>.
- Ross. A. C. *David Livingstone: Mission and Empire*. Hambledon Press.2002. 45
- Rotberg, I.R *The rise of nationalism in central Africa: the making of Malawi and Zambia, 1873-1964*. Harvard university press. 1971. 86
- Schumaker, Lyn. *Africanizing Anthropology: Fieldwork, Networks, and the making of cultural knowledge in central Africa*. Duke university press, 2001.
- Scott Cllaham, *World Missions: Theology, strategy, and current issues* (Pdf. 3-31) accessible 10 September 2024. <https://www.academia.edu>.
- Shahid N Khan, "Qualitative Research Method - Phenomenology," *Asian Social Science* 10, no. 21 (October 30, 2014): accessed 10 September 2024 <https://doi.org/10.5539/ass.v10n21p298>.
- Southern Zambia Union Conference of Seventh-day Adventists, *West Zambia conference: Church Membership Statistical Reports* (Lusaka, Zambia: Southern Zambia Union Conference, 2024).

- Stanley, H. M. How I found Livingstone. Charles Scribner's son. 1872.
- Tembo. E. Lwambu. The Mukanda Initiation Rite: A Social-cultural practice Among the Mbunda People. *Journal of African Cultural Studies* 24(2), 199-210.
- Timothy Barga, Economic dimensions of the poor in the Old Testament and its implication for the African church. *Journal of African Studies and Sustainable Developments*, vol. 7.no2, 2018.
- Todaro, Micheal, P., and Stephen C. Smith. *Economic development*. 12th ed., Pearson, 2015.
- Trim. D.J.B, Adventist church growth and Mission since 1863; An Historical-Statistical Analysis. Digital Commons, Andrews University, 2012.
- Trim. D.J.B, Adventist church growth, and Mission since 1863: An Historical-Statistical Analysis. Digital Commons, Andrews University, 2012.
- Trim. J.D. Adventist Church Growth and Mission since 1863: An Historical-Statistical Analysis, *Journal of Adventist Mission Studies*, Vol. 8. 2012.
- Turner, W. Victor. *The forest of symbols: Aspects of Ndembu Ritual*. Cornell university press. 1967.
- UN (United Nations). End poverty in all its forms everywhere. Accessed 21 January 2024. <https://sdgs.un.org/goals/goal1>
- UNDP. Kathleen, et al. Africa poverty report: poverty rising in Africa, 117-131 (Washington DC: World Bank, [2016]. Accessed on 13th February 2024. <https://openknowledge.worldbank.org/entities/publication/dc36650e-cebd-58e3-b235-89acb96e7e2e>
- Van Binsbergen, Wim. M. Northwest. "Zambian Male Initiation Rites in terms of general sociocultural processes". *African studies*, Vol. 38, no 2. 1979.
- Victor Garrido Delgado, Global Multidimensional Poverty Index 2023 - Unstacking global poverty: Data for high impact action. [Internet]. Accessed on 16 February 2024. <https://reliefweb.int/report/world/global-multidimensional-poverty-index-2023-unstacking-global-poverty-data-high-impact-action>
- Victor. W. Turner, *the Ritual Process: Structure and anti-Structure*. Aldine Publishing, 1969.
- Water C. Kaiser Jr, *Mission in the Old Testament: Israel as a light to the nations* (Michigan: Baker book house, 2000), 40-50.
- William Nicholas, *Your Research Project*, 2nd ed. (London: SAGE, 2005), 109.
- William Oundari, *poverty and wealth: A Christian perspective*, (Institute for Christian teaching education and Department of Seventh-day Adventist. 2001.

- World Atlas, Map of Zambia. Accessed on <https://www.worldatlas.com/maps/zambia>World Bank, 2018. World Development Report 2018: Learning to realize education's promise. The World Bank, Washington, DC.
- World Bank, Understanding poverty: Poverty and shared prosperity 2022. accessed 17 February 2024. <https://www.worldbank.org/en/publication/poverty-and-shared-prosperity>
- World vision. What is poverty? It's not as simple as you think. accessed 21 January 2024.<https://www.worldvision.ca/stories/child-sponsorship/what-is-poverty#1>
- Zambia Statistics Agency, Census of population and housing summary report. Zambia Statistics agency. Accessed 22 January 2024. <https://www.zamstats.gov.zm>.
- Zambian Statistics, Central Statistics office report 2022. accessed 23 January 2024. https://www.citypopulation.de/en/Zambia/wards/admin/Kalabo/13410_liumba.