

## DISSERTATION ABSTRACT

Doctor of Ministry  
Emphasis in Evangelism and Church Growth  
(Urban Mission)

Adventist University of Africa

Theological Seminary

Title: A STRATEGY TO MINISTER TO AT-RISK HOMELESS STREET YOUTHS IN THE CENTRAL REGION OF LUSAKA, ZAMBIA

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Primary Advisor: Boubakar Sanou, DMin, PhD

Date Completed: March 2024

### **Problem**

The dissertation examined the plight of homeless at-risk street youth who patronize the Lusaka Central Business District. There was an observable growing presence of street youths exposed to various risks and dangers, whose predicament challenged the Seventh-day Adventist Church to provide an adequate and holistic ministry.

### **Purpose**

The purpose of this dissertation was to develop, implement, and evaluate a viable intervention and ministry model that seeks to account for both the physical and spiritual needs of street youth. This model is here dubbed the PSR<sup>2</sup>D model consisting

of meeting physical needs, equipping with skills, reform and rehabilitation, and most importantly, discipleship as a way of reaching the street youths.

### **Method**

To adequately and meaningfully minister to at-risk street youths, the researcher used the qualitative method as the approach to the research process. After an examination of the problem through data derived from focus groups and observations, the researcher designed and implemented a multi-faceted ministry to reach at-risk street youth and thereby create an entering wedge for discipleship. The program started on December 2, 2023, and continues to date at Railway Adventist Company under Lusaka Central Church. A series of deliberate relational activities such as food and clothing sharing, skill impartation, counseling, and prayer and Bible studies were undertaken.

### **Results**

Data collected from Focus Group Discussions was examined and the results showed that street youths in the central region of Lusaka were faced with various risks and needs. It was ascertained that various factors led to their condition. The program implementation and intervention were successful. Street youth were counseled, enabled to acquire various life-saving skills, were presented with opportunities for reformation and rehabilitation, and were led to Christ. Through coordinated acts of kindness, the gospel was preached to street youth. Street youth are regularly attending church services. Railway Adventist Company is currently providing quarterly skills training programs, literacy classes, and weekly feeding programs from the worship premises.

## **Conclusion**

By ministering to their physical needs, and equipping them with hands-on skills that benefit them at an economic level, street youth who roamed the Lusaka CBD were ministered to. The PSR<sup>2</sup>D model was implemented successfully. By conducting programs related to street youth needs, Christ's love was not only proclaimed but demonstrated as well. The research was successful.

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YOUTHS IN THE CENTRAL REGION OF LUSAKA, ZAMBIA

A dissertation

presented in partial fulfillment  
of the requirements for the degree

Doctor of Ministry

by

Highten Hamweene

March 2024

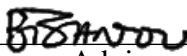



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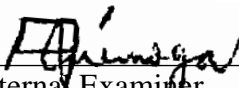
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I dedicate this dissertation to my Lord and Savior Jesus Christ  
who called me from the dust of my nothingness into the  
ministry, and to my beloved wife, Phemmy, for her  
support during my entire dissertation journey.

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## LIST OF ABBREVIATIONS

AIDS	Acquired Immunodeficiency Syndrome
ATR	African Traditional Religion
CBD	Central Business District
COVID 19	Corona Virus Disease
FGD	Focus Discussion Group
HIV	Human Immunodeficiency Virus
KJV	King James Version
NIV	New International Version
NRSV	New Revised Standard Version
NT	New Testament
OT	Old Testament
RAC	Railway Adventist Company
SDA	Seventh-day Adventist
SDABC	Seventh-day Adventist Bible Commentary
UK	United Kingdom
ZEHEST	Zambia Empowerment Hub for Entrepreneurship and Skills Training

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## CHAPTER 1

### INTRODUCTION

#### **Description of the Local Setting**

At Zambia's center which is the location of the ministry context is Lusaka, the capital and the fastest-growing city. Due to people migrating from rural places into Lusaka, the urban population now stands at 2.5 million people<sup>1</sup> against a national population of 19,610,769.<sup>2</sup> Meanwhile, the slums are fast growing due to this movement. The country of Zambia and its capital, Lusaka, reflect a dynamic multi-ethnic landscape. There are at least 72 known tribes and dialects in Zambia. The city of Lusaka is populated by a mix of people groups such as the Bantu, who are in the majority, Asians of Indian descent, Europeans, Chinese and other foreign ethnicities. There are high levels of poverty and unemployment in the city and country at large.<sup>3</sup> While the government has put in place mechanisms to mitigate the misery of the people, its effort is insufficient to handle the needs of its relatively youthful population. In spite of having elaborate goals which include the eradication of

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<sup>1</sup> Lusaka City Council, "Lusaka," accessed 20 January 2018, <https://www.lcc.gov.zm>.

<sup>2</sup> Zambia Statistics Agency, *2022 Census of Population and Housing Preliminary Report*, PDF file, December 2023, <https://www.zamstats.gov.zm/wp-content/uploads/2023/12/2022-Census-of-Population-and-Housing-Preliminary.pdf>.

<sup>3</sup> Lusakatimes.com, "40.8% of Zambians Living in Extreme Poverty," accessed 20 January 2017, <https://www.lusakatimes.com/2016/04/28/40-8-zambians-living-extreme-poverty/4>.

extreme poverty and hunger, the government has been historically falling short.<sup>4</sup> It is worth noting that the growth potential of the city as well as the challenges that confront its inhabitants present opportunities for ministry in the urban setting of Lusaka.

Zambia was declared a Christian nation on 29<sup>th</sup> December, 1991 by the late Frederick T. J. Chiluba who was the President of the country at that time. The nation of Zambia therefore is predominantly Christian. The segmentation of the religious landscape is mainly among the Roman Catholic Church, the Protestant Churches and the Charismatic Churches. Among the leading Protestant denominations are Baptists, Methodists, Seventh-day Adventists and Salvation Army. Chepmekoi observes concerning Zambia that 75% of the population are Protestant; 20% Roman Catholic; 3% Animistic; 1% Atheist/Agnostic; and 1% Muslim.<sup>5</sup> Sakupapa, on the other hand, points out that there are 1,096,000 Seventh-day Adventists in the country.<sup>6</sup> Meanwhile, there are approximately 1,325 Adventist church members in the research area.<sup>7</sup>

This project was implemented in the central region of Lusaka where the researcher has served as church pastor and conference departmental leader for 16 years. The researcher, during the time of the commencement of this work was involved in Youth, Chaplaincy, and Church Development work at the Lusaka

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<sup>4</sup> Arne Bigsten and Sven Tengstam, *Prospects for Poverty Reduction in Zambia: Country Economic Report 2008:4*, PDF file, May 2008, <https://cdn.sida.se/publications/files/sida45270en-prospects-for-poverty-reduction-in-zambia.pdf>.

<sup>5</sup> Joyce Chepkemai, "Religious Beliefs in Zambia," *WorldAtlas*, April 25, 2017, accessed 20 August 2019, <https://www.worldatlas.com/articles/religious-beliefs-in-zambia.html>.

<sup>6</sup> Teddy Sakupapa, "Zambia," in *Anthology of African Christianity*, Regnum Studies in Global Christianity, ed. Isabel Apawo Phiri and Dietrich Werner (Oxford: Regnum Books International, 2016), 758.

<sup>7</sup> Lusaka Central SDA Church Statistical Report, Quarter III, December 2023.

Conference. Towards the end, he moved into Ministerial, Sabbath School, Personal Ministries and Adventist Missions work at the Woodlands Conference of the Southern Zambia Union Conference. While working at both the Lusaka and Woodlands Conferences adjacent to the Central Business District, the researcher noted with concern the growing phenomenon of at-risk street youth. In 2018 for instance, it was estimated that Zambia had over 13,000 street kids.<sup>8</sup> Street youth are generally considered to be unruly, drug addicts, and capable of harming others. Furthermore, since some street youth engage in vices such as stealing, abuse of drugs, street fights, and uncouth language, the general population has a negative attitude towards them.

Overall, the at-risk homeless youths in Lusaka's CBD represent a complex and marginalized population, grappling with the intersecting issues of poverty, homelessness, and social exclusion.<sup>9</sup> Understanding their experience and needs is essential for developing a targeted interventional strategy and policies aimed at promoting their well-being and inclusion in society.

### **Statement of the Problem**

There is a visible growing presence of at-risk homeless youth on the streets, avenues, highways, bridges, and alleys of Lusaka. It is documented that by mid 2017 there was an estimation of 13,000 street kids on the Zambian streets.<sup>10</sup> By observation, the researcher noted that both male and female youths on the streets have

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<sup>8</sup> Matthews Musukwa, "Streetism, Its Offshoots: Time Bomb," *Zambia Daily Mail*, March 28, 2018, accessed 8 March 2021, <http://www.daily-mail.co.zm/streetism-its-offshoots-time-bomb/>.

<sup>9</sup> Annie Sampa, "Street Children of Lusaka: 'A Case of the Zambia Red Cross Drop-in Centre,'" *Journal of Psychology in Africa* 2, no. 1 (January 1997): 6, [https://doi.org/10.10520/AJA14330237\\_124](https://doi.org/10.10520/AJA14330237_124).

<sup>10</sup> Darlington Mwendabai, "SOS in Need of K3m to Help Orphans Country-Wide," *Zambia Daily Mail*, June 17, 2017, accessed 8 March 2021, <http://www.daily-mail.co.zm/sos-in-need-of-k3m-to-help-orphans-country-wide/>.

no shelter. These youths roam the streets during the day begging for food and money. In the night, some of them sleep under bridges, in incomplete buildings, old cars and drainage places and culverts. During winter, they suffer the most due to the cold. Street youth in Lusaka face exploitation and victimization by strangers and peers alike. They also find themselves engaged in vices such as prostitution, gambling, alcohol abuse and drug trafficking among other things. The government from time to time intervenes by taking away street kids to special camps and equipping with skills some of the at-risk street youths. Similarly, some Evangelical Churches as well as well-meaning Christians run centers that provide socio-economic assistance to street youth. However, the Seventh-day Adventist Church in Lusaka is not providing an adequate ministry to meet the physical and spiritual needs of at-risk homeless street youth. Meanwhile, it remains that “the children on Zambia's streets are an eyesore and not a source of pride. They reflect the existence of fundamental problems within Zambian society.”<sup>11</sup>

### **Statement of the Task**

The task of this project was fourfold: (1) to minister to the physical and spiritual needs of at-risk homeless street youth in the central region of Lusaka, (2) to partner with social and religious agencies to provide at-risk youth with immediate needs such as shelter, food, and clothing, (3) to equip street youth with simple survival skills, and (4) to seek to reform and reintegrate street youth into their families.

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<sup>11</sup> Jonathan Phiri, “The Plight of Street Children in Zambia,” *Africa Insight* 26, no. 3 (1996): 276, accessed 8 March 2021, [https://journals.co.za/doi/epdf/10.10520/AJA02562804\\_1400](https://journals.co.za/doi/epdf/10.10520/AJA02562804_1400).

## **Justification**

At the time of the undertaking of this study, there were a few works on the phenomenon of street youth in Lusaka and Zambia in general. There was a knowledge gap as no documented study had been carried out in my Union or Conference on the subject of at-risk homeless street youths. This research was positioned to add to the body of knowledge concerning these at-risk youths. Similarly, the Adventist response to street youths has been without defined and researched facts of their unique need-mix. Rather than make assumptions, the inquiry sought facts as a basis for ministry thus addressing a practical gap. It was envisioned that the strategy would open doors to the Seventh-day Adventist Church to enter upon such ministries that target neglected people groups in urban settings based on the counsel to lift up the fallen and comfort those who are distressed.<sup>12</sup> This project will enhance ministry to the needy and poor and promote concern for outcasts in society.

## **Delimitations**

The researcher focused on street youth and not on any other group of homeless people on the streets of Lusaka. Though needy adults patronize the streets and have lived there for a long period of time, the youth were focal to this study. Similarly, the phenomenon of street youth was noticeable in different sections of the city with some areas manifesting considerably higher numbers of their presence. Notwithstanding, the researcher concentrated on those in Kamwala,<sup>13</sup> Lusaka Railway Bridges, as well as on those in the Cairo Road region of the Central Business District of the city of Lusaka. The study was restricted to dealing with youth from 9 up to the age of 21.

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<sup>12</sup> Ellen G. White, *Christ's Object Lessons* (Laverne, TN: Feather Trail Press, 2009), 386.

<sup>13</sup> Kamwala is an area close to the Central Business District of Lusaka. It has a high visible presence of street youth. They can be seen loitering around and asking for money.

## **Description of the Dissertation Process**

The researcher followed a defined process presented in five steps which are the chapters of the study. In this regard, chapter 1 introduces and provides an overview of the dissertation. Chapter 2 presents a biblical and theological foundation for delving into the ministry to at-risk and homeless youth. Chapter 3 reviews literature concerning at-risk and homeless youth, poverty, and destitution. Chapter 4 is the description of the performed research. focuses on project strategy development. Chapter 5 is a narration of the implementation of the project. Lastly, Chapter 6 gives a brief summary, evaluation of the intervention, conclusions, and recommendations. This six-point process can be summarized as follows:

### **Biblical Theological Reflection**

Having presented an introduction, the researcher makes biblical reflections on the subject. The whole Bible presents the value of, and the need to recognize the poor and vulnerable in society of which some youths are an integral part. Social justice and responsibility toward the underprivileged are emphasized in the Scriptures (Amos 5:24, Isa 1:17, Prov 31:9, Zech 7:9-10, Mic 6:8, Luke 10:30-37, Acts 4:32-35; 6:1-7 etc.). In the Bible, God's people in general are presented as agents of humanitarian service which is at the heart of the concept of shalom. Homelessness, hunger and nakedness are all addressed in Scripture. In various places, the Scriptures emphasize the need to respond to the interests of the needy (Lev 25:35-36, Deut 15:7-11, Isa 58:7, Ezek 16:49, Matt 25:35, 1 John 3:17-18, Jas 2:15-16). The study deals in detail with two passages of scriptures, namely Isa 58:7 and Jas 2:14-18. Here, the researcher answers the questions, "What does Isaiah 58 and James 2:14-18 teach Christ's followers about justice and social responsibility to the poor?" and "How do ethics and

morality arise in the passages?” In the process, Ellen G. White’s writings were surveyed.

### **Literature Review Themes**

The study reviewed precedent works of various scholars and researchers that are relevant to the subject. Sources reviewed encompass Christian, historical and other perspectives. Therefore, the study reviews literature on the following themes:

- i. Street Kids/Youth
- ii. Poverty
- iii. Homelessness and the causes thereof
- iv. Needs of street youth
- v. The responsibility of the church

### **Description of the Development, Implementation, and Evaluation of Initiative**

The researcher employed the qualitative research method of interviews and focus groups. This enabled a detailed description of the problem, and facilitated an informed response or intervention. At the end of the exercise, appropriate recommendations were made and the way forward outlined.

### **Projected Date of Completion of Project**

Since the task of this study involved legalities, that is, registration and clearance with government agencies including ethical clearance, Registrar of Societies, Ministry of Youth, Sport and Child Development, as well as consultation with the Social Welfare office of the city of Lusaka, it was estimated that the project would be fully implemented by December 2023. The procedures and protocols here

mentioned required adequate time. The rest of the time after that date was dedicated to writing the project document.

### **Expectations**

Upon the completion of this dissertation, the researcher looks forward to an ongoing Street Youth Ministry for at-risk youth in Lusaka. The ongoing street ministry should address both the physical and spiritual needs of at-risk youth. The researcher also envisions rescuing vulnerable youth from the streets and connecting them to governmental as well as non-governmental organizations including churches and willing families. It is hoped that some youth will rejoin their families. Above all, the researcher expects to mentor youth and encourage them, as far as possible, to not only appreciate their value as human beings but acknowledge the Lordship of Jesus Christ.

### **Research Questions**

This research is poised to answer the following questions revolving around at-risk street youth:

1. Why do youth go to live on the streets?
2. How do street youth experience life on the streets?
3. What are the needs of homeless street youth?
4. How can street youth best be ministered to?

## CHAPTER 2

### THEOLOGICAL FOUNDATIONS FOR A MINISTRY TO THE HOMELESS

In this chapter, a theological foundation is laid based on the Old Testament, New Testament and writings of Ellen White. Selected Bible passages are considered and analyzed. The passages were chosen because of their bearing on the subject at hand. It should be noted that there are several scriptural passages which may be used as a basis to pin point a biblical rationale for a ministry to the poor and or homeless youth. In this work the author primarily focusses on Isaiah 58 and James 2:14-18 in the context of poor at-risk street youth.

The Bible sheds light on various subjects that concern humanity. Both the Old Testament (OT) and New Testaments (NT) present counsel regarding the believers' duty to the poor, destitute, homeless, disadvantaged, and less privileged in society.<sup>1</sup> The Bible is positioned as a voice for the voiceless and a word for the marginalized in society.

Homelessness is not just a contemporary phenomenon in urban contexts. It was a challenge of the Bible world as well. Generally, the homeless are by and large invisible minorities. It is true that they can be seen but individuals do not really probe into their plight and predicament. It is important to acknowledge that a number of passages in the Bible show exactly how homelessness was a part of society in Bible

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<sup>1</sup> Deut 15:10; Prov 19:7; 22:19; 31:8-9; Matt 25:35; Luke 4:17-19; 1 John 3:17-18; 1 Tim 6:18; Jas 1:27, etc.

times. Consequently, the instructions which surrounded a response to the plight of the homeless can be noted in the Pentateuch. In Exodus 23:11 for instance, an admonition is given to make provision for the poor by leaving food in the field for the needy. Bruckner observes that the motivation of this legislation favored the poor and wild animals.<sup>2</sup> Since the legislation was tied to Sabbath laws which were intended to protect the poor and beasts of burden, social justice becomes pronounced. Similarly, in Leviticus 19:10 Jews were required not to harvest all grapes in their vineyard but leave some for the poor and stranger. Sprinkle states that this was Israel's welfare system in which provision was made for the poor and foreigners.<sup>3</sup> However, while Sprinkle sees a welfare system, Harrison calls it a sense of community and brotherhood among the Israelites.<sup>4</sup> God wanted the Israelites to acknowledge that a needy person was to be considered a brother or sister in their community. This was to be practically demonstrated by leaving crops for the underprivileged and poor. Radner says, "all the harvests belong to God and from Him are shared with both rich and poor: to fail to leave is to steal from the poor what God has given them."<sup>5</sup> Consequently, a failure to share of one's abundance meant standing in the way of God's plan to bless the poor.

In the New Testament Jesus Himself is presented from His humble beginnings as one who came into the world as a homeless baby. Later, His parents sought asylum

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<sup>2</sup> James K. Bruckner, *Exodus*, New International Biblical Commentary 2 (Peabody, MA: Hendrickson Publishers, 2008), 218.

<sup>3</sup> Joe M. Sprinkle, *Leviticus and Numbers*, Teach the Text Commentary (Grand Rapids, MI: Baker Books, 2015), 129.

<sup>4</sup> R. K. Harrison, *Leviticus: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Downers Grove, IL: Inter-Varsity Press, 1980), 197.

<sup>5</sup> Ephraim Radner, *Leviticus*, Brazos Theological Commentary on the Bible (Grand Rapids, MI: Brazos Press, 2008), 212.

in Egypt, Africa (Matt 2:13-15). Though He had a home in Nazareth (Matt 2:22-23, Mark 1:24, Luke 2:39; 4:16) upon commencing His ministry, He is recorded saying that He had nowhere to rest His head (Matt 8:20 cf. Luke 9:58): “And Jesus said to him, “Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head.” He chose on His own to socially identify with the homeless. It has been pointed out that Christ was not necessarily penniless but homeless, moving from place to place.<sup>6</sup> Notwithstanding, Osborne and Arnold qualify the nature of the homelessness of Christ. They posit that Jesus likely had a house of his own (Matt 9:28; 13:1, 36; 17:25) but like the Apostle Paul, He stayed in the houses of His disciples.<sup>7</sup> It was the itinerant nature of Christ’s ministry that made Him “homeless.” It should also be noted that Christ’s statement in Matthew 8:20 calls attention to a people group deprived of shelter, food, and clothing and outlines social and economic inequality. It shows the value that Christ places upon the vulnerable and homeless. Later, in the story of the Good Samaritan (Luke 10:25-37), Jesus counsels on the need for social concern, “go and do likewise” (Luke 10:37b). It is important in response to the story of the Samaritan, to go and pattern one’s conduct after the good example provided.<sup>8</sup> Bock takes it a little further when he says, “Love for God expresses itself in a life that is sensitive to others.”<sup>9</sup> It would seem therefore that doing good should not be a once off matter but one that is continuous and or

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<sup>6</sup> Donald A. Carson, “Matthew,” *The Expositor’s Bible Commentary*, rev. ed, ed. Tremper Longman and David E. Garland (Grand Rapids, MI: Zondervan, 2005), 9:247.

<sup>7</sup> Grant R. Osborne and Clinton E. Arnold, *Matthew*, Zondervan Exegetical Commentary Series on the New Testament 1 (Grand Rapids, MI: Zondervan, 2010), 305.

<sup>8</sup> “Go, and Do Thou” [Matt 10:37], *Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed. ed. Francis D. Nichol (Washington, DC: Review and Herald, 1976-80), 5:784.

<sup>9</sup> Darrell L. Bock, *Luke 9:51-24:53*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Books, 1994), 1035.

habitual. Furthermore, the account of Blind Bartimaeus (Mark 10:46-52) is a portrait of a beggar on the street in need of help. Whether homeless or not, the Bible does not say. However, the location in which the subject begs is important. Bartimaeus was soliciting assistance as “he sat by the road begging” (verse 46b). The roadside was a physical location in which begging took place.<sup>10</sup> Similarly, in our day, homeless people find streets as good places to beg from.

Since Scripture generally delves into this important subject, the study now considers Isaiah 58 in its entirety and gives special attention to verses 6-7. James 2:14-18 is equally treated in greater depth. Thus, the study hereunder investigates the concept of homelessness and at-risk poor persons in the Bible and writings of Ellen G. White—showing how Scripture describes their predicament and prescribes solutions.

### **The Book of Isaiah**

The book of Isaiah is divided into 66 chapters with 1,292 verses. It is one of the pivotal books of the OT. It was authored by the bearer of the title to the book, Isaiah. Since it is a prophetic book, it provides much theological insight to the student of the Bible. The book presents a unified message that falls into the greater context of Scripture. The name Isaiah means “Yahweh is salvation.”<sup>11</sup> A careful look at Isaiah reveals a series of messianic prophecies. Jesus, whom the book repeatedly points to, as the Messiah, forms an integral part of the book. He is significantly represented as Savior and Messiah (e.g., 7:14; 53:4-5; and 61:1). In the New Testament, multiple

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<sup>10</sup> Robert H. Stein, *Mark*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2008), 494.

<sup>11</sup> Ellen G White, *The Remnant Study Bible with E.G White Comments* (Coldwater, MI: Remnant Publications, 2010), 724.

portions from Isaiah appear being quoted (Isa 6:9-10, cf. Matt 13:14-15, Mark 4:12, Luke 8:10 and Isa 56:7 cf. Matt 21:13, Mark 11:17; Luke 19:46). Interestingly, Jesus Himself quotes Isaiah in some of His discourses as exemplified by Matt 21:13 and Luke 4:18-19f. Here, Christ rejected the abuse of the temple when He quoted Isaiah 56:7; and announced His mission statement when He quoted Isaiah 61:1-3, respectively.

### **Isaiah Chapter 58**

There are generally two broad subdivisions to the book of Isaiah as shown below:

- a. Chapters 1-39, and
- b. Chapters 40-55 or 40-66<sup>12</sup>

Isaiah 58 contains 14 verses. It is in this second subdivision that Isaiah condemns Israel's hypocritical fasting and devotes time to explain what God expects. The prophet Isaiah, in spite of opposition, spoke not only words of exhortation but confrontation and warning.<sup>13</sup> Since the dominant tone in Isaiah 58 is confrontational,<sup>14</sup> it is ideal to approach the passage looking out for God's concern. As has been observed by Shalom M. Paul, the greater part of Isaiah 58:1-12 delves into an admonishment that is sociomoral in character regarding the conduct of the nation.<sup>15</sup>

The Passage, Isaiah 58:1-14, is expressed below in its entirety for easy analysis:

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<sup>12</sup> Nahum Sarna and Emilie Sander, "Biblical Literature," *Encyclopaedia Britannica*, updated February 26, 2021, accessed 4 May 2023, <https://www.britannica.com/topic/biblical-literature>.

<sup>13</sup> Earl D. Radmacher, Ronald B. Allen, and H. Wayne House, eds., *NKJV Study Bible*, 2<sup>nd</sup> ed. (Nashville, TN: Thomas Nelson, 2007), 1130.

<sup>14</sup> John Goldingay, *Isaiah*, Understanding the Bible Commentary Series (Grand Rapids, MI: Baker Books, 2012), 319.

<sup>15</sup> Shalom M. Paul, *Isaiah 40-66: Translation and Commentary*, The Eerdmans Critical Commentary (Grand Rapids, MI: Eerdmans, 2012), 480.

1 Cry aloud, spare not; Lift up your voice like a trumpet; Tell My people their transgression, And the house of Jacob their sins.

2 Yet they seek Me daily, And delight to know My ways, As a nation that did righteousness, And did not forsake the ordinance of their God. They ask of Me the ordinances of justice; They take delight in approaching God.

3 'Why have we fasted,' they say, 'and You have not seen? Why have we afflicted our souls, and You take no notice?' "In fact, in the day of your fast you find pleasure, And exploit all your laborers.

4 Indeed you fast for strife and debate, And to strike with the fist of wickedness. You will not fast as you do this day, To make your voice heard on high.

5 Is it a fast that I have chosen, A day for a man to afflict his soul? Is it to bow down his head like a bulrush, And to spread out sackcloth and ashes? Would you call this a fast, And an acceptable day to the Lord?

6 "Is this not the fast that I have chosen: To loose the bonds of wickedness, To undo the heavy burdens, To let the oppressed go free, And that you break every yoke?

7 Is it not to share your bread with the hungry, And that you bring to your house the poor who are cast out; When you see the naked, that you cover him, And not hide yourself from your own flesh?

8 Then your light shall break forth like the morning, Your healing shall spring forth speedily, And your righteousness shall go before you; The glory of the Lord shall be your rear guard.

9 Then you shall call, and the Lord will answer; You shall cry, and He will say, 'Here I am.' "If you take away the yoke from your midst, The pointing of the finger, and speaking wickedness,

10 If you extend your soul to the hungry And satisfy the afflicted soul, Then your light shall dawn in the darkness, And your darkness shall be as the noonday.

11 The Lord will guide you continually, And satisfy your soul in drought, And strengthen your bones; You shall be like a watered garden, And like a spring of water, whose waters do not fail.

12 Those from among you Shall build the old waste places; You shall raise up the foundations of many generations; And you shall be called the Repairer of the Breach, The Restorer of Streets to Dwell In.

13 "If you turn away your foot from the Sabbath, From doing your pleasure on My holy day, And call the Sabbath a delight, The holy day of the Lord honorable, And shall honor Him, not doing your own ways, Nor finding your own pleasure, Nor speaking your own words,

14 Then you shall delight yourself in the Lord; And I will cause you to ride on the high hills of the earth, and feed you with the heritage of Jacob your father. The mouth of the Lord has spoken.

In order to appreciate Isaiah 58, it is important to establish the background which animates and creates the context to the message. In Chapter 58, Isaiah received a renewal of his earlier commission to reprove the complacency of Zion. He focused on the hypocrites and is impartial in the declaration of God's Word. From chapter 56-

59, the sins which were in common practice during Isaiah's day are discussed.<sup>16</sup> As noted by Grogan, Isaiah has a realistic confrontation of human sin thereby making us aware not only of God's judgment and justice but His salvation and grace.<sup>17</sup> It has also been observed that,

Isa 56-66 contains radical proposals for an inclusive community based on faithfulness rather than on blood line. The composition of the community described in Isa 56-66 has changed from that previously accepted in the Hebrew Scriptures. We note two important differences: foreigners and eunuchs are included in the worshipping community; and the nation of Israel no longer can regard itself automatically as the chosen people. Instead, inclusion as part of God's chosen people is dependent on a person's faithfulness and response to Yahweh rather than on biological descent.<sup>18</sup> (emphasis mine)

Thus, the people addressed here are those who should recognize the need for unity and the inclusion of all people into one community of God. Shultz also notes:

Within the Isaianic literature, chapter 58 belongs with 1:10–20, in condemnation both of the 'unholy alliance' between religious punctiliousness and personal and social indiscipline, and of a religion that assumes a relationship with God while discounting a relationship with other people.<sup>19</sup>

The prophetic message thus bears a call to equity and the recognition of all human beings as equals. There is to be no wall of partition and no segregation or abuse of another person. Whether belonging to Judah by blood or merely a foreigner or laborer, the message of God calls for equity, social justice and reform.

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<sup>16</sup> "Bible History," accessed 30 June 2019, [www.bible-history.com](http://www.bible-history.com).

<sup>17</sup> Geoffrey W. Grogan, "Isaiah," *The Expositor's Bible Commentary*, rev. ed, ed. Tremper Longman and David E. Garland (Grand Rapids, MI: Zondervan, 2005), 6:476.

<sup>18</sup> "Isaiah 58:1-12," Old Testament Lectionary, accessed 18 July 2019, <http://otl.unitingchurch.org.au/index.php?page=isaiah-58-1-12>.

<sup>19</sup> J. Alec Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity, 1993), 481.

## Isaiah's Task

It is evident that the prophet was called by God to perform a challenging task. Here he is sent to reprove hypocrisy. Thus, the chapter features rebuke, warning, and also promise. To “cry aloud” (58:1a) literally means to announce “with full throat.”<sup>20</sup> It may also mean “to call out to” or “to publish.”<sup>21</sup> In the book of Hosea (8:1-2), a similar arrangement of expression is employed: “Put a ram’s horn to your mouth.” Hence, his message would have to be loud and clear as in the sound of a trumpet. This therefore was an urgent injunction by God to announce an important work seemingly neglected and relegated to the insignificant. What follows is God’s injunction to the prophet to “show my people their transgressions ... sins” (58:1). This of itself brings out the role of spiritual leadership to draw a clear line between right and wrong. Since it was God’s instruction to the prophet to announce their sins or offenses, it can be seen that God is concerned about His own.

It would appear that God was inviting Judah to a reformation authenticated by decisive action. Reformation is a vital process in the life of those who seek to serve God. As observed by Nola J. Opperwall-Galluch, reformation is all about letting oneself to be instructed and to learn discipline.<sup>22</sup> Reformation actually has connotations to the times of perfecting things, by a change of external forms into vital spirituality. Thus, Israel outwardly seemed to conform to piety, “daily they seek me out; they seem eager to know my ways” (Isa 58:2) and the ordinances of God but their

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<sup>20</sup> William E. Vine, *Isaiah: Prophecies, Promises, Warnings* (Grand Rapids, MI: Zondervan, 1965), 188.

<sup>21</sup> Spiros Zodhiates, ed., *Hebrew-Greek Key Study Bible* (Chattanooga, TN: AMG Publishers, 1991), 971, 2015-2016.

<sup>22</sup> Nola J. Opperwall-Galluch, “Reform; Reformation,” *The International Standard Bible Encyclopedia*, ed. Geoffrey William Bromiley (Grand Rapids, MI: Eerdmans, 1995), 4:65.

‘godly’ words and acts did not match their inward condition which found reflection in their conduct. The prophecy therefore spells out the fact that Israel was rebellious and sinful. In fact, the problem was that some of those who followed after Yahweh also treated ordinary people badly, and for Yahweh this duplicity is antagonistic to His will (vv. 3b-5).<sup>23</sup> In order to show a genuine religion, there was need to match profession with practice. They were to embrace an authentic inward reformation from which its power would be seen in the honorable treatment of the poor, outcast and downtrodden.

### **Fasting**

Fasting is a spiritual discipline taught in both the Old and New Testaments. The word refers to the act of abstaining from food and water or drink so as to focus one’s attention on God and His will. The term has extended nuances attached to it. It involves deliberate and yet sustained abstinence from food for a specific time period accompanied with acts of piety such as repentance, mourning, acknowledgement of disaster and emotional distress.<sup>24</sup> Fasting is usually defined as the practice of abstaining from nourishment, usually over the course of a day.<sup>25</sup> A simpler definition reckons fasting as “abstinence from food.”<sup>26</sup> Additionally, an expanded definition and description of fasting states that fasting is a “deliberate and sustained abstinence from all food for a specific period of time. A fast may be associated with private acts of piety, the acknowledgement of disaster, emotional disturbance, mourning, or

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<sup>23</sup> Goldingay, *Isaiah*, 319.

<sup>24</sup> R. K. Harrison, “Fast,” *The International Standard Bible Encyclopedia*, ed. Geoffrey William Bromiley (Grand Rapids, MI: Eerdmans, 1995), 2:284.

<sup>25</sup> “Fasting,” *Encyclopaedia Britannica*, accessed 18 July 2019, <https://www.britannica.com/topic/fasting>.

<sup>26</sup> *Ibid.*

repentance or it can form part of public devotion.”<sup>27</sup> What comes out of the consideration of the word fast is that it is broad in meaning. In Isaiah 58, the word fast is employed six times in three verses: once in verse 3 and verse 5, and twice in verse 4 and verse 6. The repeated use of the term “fast” underscores a special emphasis.

As rightly observed by Baker and Walton, “Isaiah here condemns its misuse not the practice per se.”<sup>28</sup> While Scriptures generally encourage fasting, what emerges in the passage is God’s dissatisfaction of their activity since it did not take into account the needs of the poor and vulnerable. And to show that their fasting was a misuse of the means through which righteousness was supposed to be reflected, John D. W. Watts says, “Actions that do not correspond to God’s wishes or achieve the results he seeks are useless or worse than useless.”<sup>29</sup> The actions spoken of were of no value to a just God who was able to discern their motives. Hence, there is a connection between God’s dissatisfaction with their fasting and their negligence towards the needs of the poor. It was appalling to God to have a sharp disconnect between profession and action.

In Isaiah 58:3a, “‘Why have we fasted,’ they say, ‘and You have not seen? Why have we afflicted our souls, and You take no notice?’” a dissonance in the minds of the worshippers can be noted. They had fasted but God had not “seen” it; they had afflicted their souls but God did not “notice” it. The reason for God’s attitude of not regarding their act are presented in the succeeding statement, namely, v3b-4, “In fact, in the day of your fast you find pleasure, and exploit all your laborers. Indeed, you

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<sup>27</sup> Harrison, “Fast,” *The International Standard Bible Encyclopedia*, 284.

<sup>28</sup> David W. Baker and John H. Walton, *Isaiah*, Zondervan Illustrated Bible Backgrounds Commentary (Grand Rapids: Zondervan, 2016), 198.

<sup>29</sup> John D. W. Watts, *Isaiah 34-66*, revised edition, Word Biblical Commentary 25 (Grand Rapids, MI: Zondervan, 2015), 841.

fast for strife and debate, and to strike with the fist of wickedness. You will not fast as you do this day, to make your voice heard on high.” The prophet had been assigned to “Cry aloud ... like a trumpet ... Tell My people their transgression” (verse 1). Here, the transgressions of God’s people are pinpointed and listed: exploitation of workers (social and economic injustice), quarrelling, strife and physical fighting.

The revelation of Judah’s transgressions confirms that

Fasting may be self-indulgence, luxuriating in one’s own feelings, or it may be purely magical in its mentality. Over against this the prophet strikes at the conscience and presses upon his hearers the inexorable demands of social justice, of sympathy and compassion, of love of neighbor and inward self-identification with him.<sup>30</sup>

Since the hypocritical fast is discounted and ultimately rejected by God, Isaiah 58:6 introduces a new form of fasting which is sanctioned by, and acceptable to God. It is worth noting that the hypocritical fast and the new fast, enjoined here, are sharply contrasted and differentiated. It has been also noted that, verses 6-7 “describe the fast God chooses. The introduction is emphatic and impressive, giving exceptional force to the ethical requirements of Yahweh in the place of the purely formal and external practices of the cult.”<sup>31</sup> Thus, the external practice of religion minus the internal conviction by the practitioners of it relegates the whole performance to utter worthlessness.

In consideration of the fast which God prescribes, it has been pointed out that He does not necessarily desire a series of prescribed perfunctory rituals, but deeds which must be accompanied by a true moral reversal and a commitment to address

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<sup>30</sup> James Muilenburg, “Isaiah 40-66,” *The Interpreter’s Bible*, ed. George A. Buttrick (Nashville, TN: Abingdon Press, 1951), 5:680.

<sup>31</sup> *Ibid.*

social injustice.<sup>32</sup> In this vein, sympathetic acts and self-denying love “which gives up bread or any other possession for the sake of doing good to the needy” is enjoined.<sup>33</sup> Empty rituals which do not account for suffering humanity are vain. It would occur that merely abstaining from food does not signify purity of heart. The act itself might succeed in communicating religiosity. However, that is all it does. The religion displayed through the act of fasting by the Israelites is a form of godliness but lacks in power since it is impractical. It is no wonder that Clarke asks the most provocative question and provides a blunt answer:

How can any nation pretend to fast or worship God at all, or dare to profess that they believe in the existence of such a Being, while they carry on the slave trade, and traffic in the souls, blood, and bodies, of men? O ye most flagitious of knaves, and worst of hypocrites, cast off at once the mask of religion; and deepen not your endless perdition by professing the faith of our Lord Jesus Christ, while ye continue in this traffic!<sup>34</sup>

As if to complement Clarke’s answer which lays bare the hypocrisy of Israel, Nicoll states unequivocally that “self-denial without love is self-indulgence.”<sup>35</sup> Thus, though there was rampant self-denial, the most pivotal element of love was missing. The study now proceeds to analyze vv. 6-7 using the King James Version (KJV), New International Version (NIV) and New Revised Standard Version (NRSV) Bible Translations. Through the use of different translations and versions that have interpreted the original Hebrew language, we can compare thought that allows for in-depth insight into Isaiah 58:6-7. The following are the expressions:

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<sup>32</sup> Paul, *Isaiah 40-66*, 480.

<sup>33</sup> C. F. Keil and F. Delitzsch, “Commentary on Isaiah 58,” Keil & Delitzsch Old Testament Commentary, StudyLight.org, accessed 2 September 2019, <https://www.studylight.org/commentaries/kdo/isaiah-58.html>.

<sup>34</sup> Ibid.

<sup>35</sup> George Adam Smith, “Commentary on Isaiah 58,” *The Expositor’s Bible Commentary*, vol. 2, StudyLight.org, accessed 2 September 2019, <https://www.studylight.org/commentaries/eng/teb/isaiah-58.html>.

KJV

<sup>6</sup> “Is this not the fast that I have chosen:  
To loose the bonds of wickedness,  
To undo the heavy burdens,  
To let the oppressed go free,  
And that you break every yoke?  
<sup>7</sup> Is it not to share your bread with the hungry,  
And that you bring to your house the poor who are cast out;  
When you see the naked, that you cover him,  
And not hide yourself from your own flesh?

NIV

<sup>6</sup> “Is not this the kind of fasting I have chosen:  
to loose the chains of injustice  
and untie the cords of the yoke,  
to set the oppressed free  
and break every yoke?  
<sup>7</sup> Is it not to share your food with the hungry  
and to provide the poor wanderer with shelter—  
when you see the naked, to clothe them,  
and not to turn away from your own flesh and blood?

NRSV

<sup>6</sup> Is not this the fast that I choose:  
to loose the bonds of injustice,  
to undo the thongs of the yoke,  
to let the oppressed go free,  
and to break every yoke?  
<sup>7</sup> Is it not to share your bread with the hungry,  
and bring the homeless poor into your house;  
when you see the naked, to cover them,  
and not to hide yourself from your own kin?

Motyer sums the intention of Isaiah 58:6-7 when he states, “These verses urge that the objectives of a fast day are the creation of a just society (6), the meeting of individual needs (7a-c) and domestic care (7d).”<sup>36</sup> So, God would like to see a reformed society at whose core is the regard for human beings and their dignity. Regarding the elements found in verses 6-7 which require reversing (cf. 61:1), Keck observes that

These are not generic problems, but belong to the circumstances presupposed throughout this discourse: of hardship, bondage, oppression, and unmerited

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<sup>36</sup> Motyer, *The Prophecy of Isaiah*, 481.

suffering, during the exilic period. God's righteous servant bore suffering and affliction, and it has been clear that the same treatment has been meted out to God's servants (57:1-2). Fasting that does not alleviate these conditions, but worsens them, stands under prophetic condemnation. Fasting is meant to be a response of penitence and contrition, seeking God's favor. Such attitudes are inconsistent with oppression and disregard for those in need.<sup>37</sup>

What God insists on therefore is for a religion that releases, unburdens and promotes the welfare of the lowly. Furthermore, it has been observed that, "[a]ll ritual is secondary and dependent on morality."<sup>38</sup> Hence, Isaiah 58 emerges as a chapter of ethics and morality in which eight ethical or moral actions are enjoined. The first four moral issues are long term in nature (they require time and process); and the last four are short term in their nature (they can be implemented there and then). Firstly, "to loose the bonds of injustice", that is, to act in such a manner as to abolish every way in which wrong social structures, or doers of wrong in society, diminish, destroy or counter the due liberty of other persons.<sup>39</sup> Notice that while the KJV expresses the idea as "to loose the bonds of wickedness", the NIV and NRSV says, "to loose the bonds of injustice." Here it is implied that upholding that which socially dominates or excludes others in society is wickedness and injustice. Barnes shows that "The idea is, that they were to dissolve every tie which unjustly bound their fellowmen."<sup>40</sup> Once again, the point underscored is not necessarily that fasting was not important as a sign of piety, discipline or religious practice but rather the greater burden lay in alleviating the suffering of others.

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<sup>37</sup> Christopher R. Seitz, "The Book of Isaiah 40-66," *The New Interpreter's Bible* (Nashville, TN: Abingdon Press, 2007), 6:499.

<sup>38</sup> Paul, *Isaiah 40-66*, 481.

<sup>39</sup> Motyer, *The Prophecy of Isaiah*, 481.

<sup>40</sup> Albert Barnes, "Isaiah 58 Commentary: Barnes' Notes on the Whole Bible," accessed 2 September 2019, <https://www.studylight.org/commentaries/bnb/isaiah-58.html>.

Secondly, the prophet advances another ethical thing to do – “untie the cords of the yoke.” The Hebrew word for yoke employed here is מוֹטָה (motah) which signifies a pole or by implication an ox bow. Generally, a yoke was used as a wooden crosspiece fastened over the necks of two animals and attached to the plough or cart that they were to pull. It was an instrument of control.<sup>41</sup>

It should be noted that not only animals came under the burden of a yoke. Instead, slaves too would be yoked (Lev 26:13). The yoke spoken of here is metaphorical. It is not actual but representative of oppressive tendencies by God’s people against their fellow human beings. Since God is committed to freedom as evidenced in His emancipation of Israel from the Egyptian bondage (Ex 19:4), it is unethical to treat a fellow human being like an animal. God therefore, through the prophet shows that the most ethical thing to do is “to untie the cords of the yoke”, that is, to stop mistreating human beings. Barnes sees in this injunction to dissolve every tie which unjustly bound their fellowmen.<sup>42</sup> It thus emerges that the yoke being spoken of in Isaiah 58 is not a physical but metaphorical yoke of mistreatment. He further extrapolates that it

Might refer to their compelling others to servitude more rigidly than the law of Moses allowed; or to holding them to contracts which had been fraudulently made; or to exacting strict payment from persons wholly incapacitated to meet their obligations; or it might refer to their subjecting others to more rigid service than was allowed by the laws of Moses.<sup>43</sup>

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<sup>41</sup> J. D. Douglas, Merrill C. Tenney, and Moisés Silva, eds., *Zondervan Illustrated Bible Dictionary* (2011), s.v. “Yoke.”

<sup>42</sup> Barnes, “Isaiah 58 Commentary.”

<sup>43</sup> *Ibid.*

Whatever the case might be, the cords of the yoke ought to be untied. Such untying of the yoke would liberate the oppressed and allow them to experience the dignity they deserve.

Thirdly, the ethical injunction is, “set the oppressed free” (NIV). The injunction bears the value of releasing or setting free those who have been oppressed. As Alexander observes, many interpreters have understood this order to refer to “the detention of Hebrew servants after the seventh year, contrary to the express provisions of the law (Exod 21:2, Lev 25:39, Deut 15:12).”<sup>44</sup> However, the author concludes that this description has a universal bearing on oppression in general.<sup>45</sup> Apparently, this work actually “involves seeking out societal injustice wherever it is and using powerful means to end it.”<sup>46</sup> As can be seen, “set the oppressed free” is about actualizing not only the social liberties but actualizing the dignity of persons within society. Barnes also recognizes that “setting the oppressed free” is all about delivering people from servitude.<sup>47</sup>

Fourthly, there is a call “to break every yoke.” It is literally an invitation to ‘snap’ every burden. As J. Watts rightly observed, “There is no excuse for holding a brother or sister in bondage of any kind.”<sup>48</sup> This requires recognizing that human beings are connected in a web of a common brotherhood. It has also been said that:

It is not enough to work for amelioration; the objective is also to secure the positive values that have been lost. Instead of bondage and brokenness there should be freedom – not only the loosing of the yoke’s harness but also the

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<sup>44</sup> Joseph A. Alexander, *Commentary on Isaiah* (Grand Rapids, MI: Kregel, 1992), 357.

<sup>45</sup> *Ibid.*, 357.

<sup>46</sup> Andrew M. Davis, *Exalting Jesus in Isaiah* (Nashville, TN: Holman Reference, 2017), 367-368.

<sup>47</sup> Barnes, “Isaiah 58 Commentary.”

<sup>48</sup> Watts, *Isaiah 34-66*, 843.

breaking of the yoke itself, whether of injustice (6b), inhumanity (6c) or inequality (6d).<sup>49</sup> (emphasis supplied)

This ethical injunction is significant in that all constraints, hindrances and symbols of limitation are broken. The context of Isaiah 58:6 could also be interpreted in a spiritual context since humanity is always in need of release from the bondage of sin and the yoke of transgression. However, its context also deals with the need for spiritual reformation. It is that reformation that will result in the actual or literal breaking of the yoke of the oppressed so that they can experience liberation. While it may be easy to go for a day without food in humility, it is more challenging to fight injustice by offering freedom to those who are oppressed and breaking the yoke of bondage.

The fifth ethical dimension that follows is, “to share your bread with the hungry” (Isa 58:7a). The word for hungry רָעַב bears connotations to a non-ordinary hunger but an intense one – hunger bitten.<sup>50</sup> So, while some fasted volitionally (verse 4), there were others who ‘fasted’ or starved without choice (the hungry verse 7). Friesen notes: “The Bible often exhibits the principle that a person’s relationship to others reveals that person’s relationship to God. In Isaiah 58:7 the principle finds expression in the call to distribute the resources of food, shelter, and clothing to those in need.”<sup>51</sup> (Emphasis supplied) Thus, the task sustained by an injunction remains to share one’s food or to actually and literally serve the hungry with food. What is presented as a true fast constitutes breaking your bread to the hungry i.e., providing them with already available food and purposely making provision for them instead of

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<sup>49</sup> Motyer, *The Prophecy of Isaiah*, 481.

<sup>50</sup> Paul, *Isaiah 40-66*, 488.

<sup>51</sup> Ivan Friesen, *Isaiah*, Believers Church Bible Commentary (Scottsdale, PA: Herald Press, 2009), 367.

scraps of food. God is prescribing rightful conduct. Yet again this element has connotations to ethical behavior.

The sixth ethical element reads, “bring the homeless poor into your house” (58:7, NRSV). The subject here is the “homeless poor.” Poverty is one thing and homelessness another. While many people are poor, they still maintain humble housing. In this case, the poor are also homeless. By implication, the homeless are the needy who have no shelter to dwell and wander about looking for some place to rest. The homeless are outdoor but need to come indoors. The task is not necessarily that the homeless should be brought into one’s home but that instead shelter ought to be procured for them.<sup>52</sup> Housing the poor thus emerges as a preferred ethical conduct for those who draw toward God.

The seventh element is, “when you see the naked, to cover them” (58:7c, NRSV). The Hebrew word for naked is *arom*. It signifies one who is nude, either partially or totally. God through the prophet enjoins care and concern for those in need of clothing. Of interest in this injunction is the fact that the condition of being “naked” is one that can be observed – “when you see the naked.” There is a salient appeal to act in a befitting manner upon seeing, observing and recognizing the plight of the needy person i.e., “to cover them.” Nakedness leads to shame. It is essentially a honorable duty to preclude persons garbed with shame from the burden thereof. God’s emphasis for His people to bridge the gap between profession and action or religious practice and the practice of justice is essential. Similarly, Claus Westermann follows the thrust of the verbal forms in verse 6 and argues: “The remarkable accumulation of different ways of expressing one single act of proper fasting ... shows that, in the eyes

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<sup>52</sup> John Oswalt, *The Book of Isaiah: Chapters 40-66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1998), 504.

of the speaker here, of all the conceivable acts of help, one, loosing from bonds and setting men free, was of supreme importance.”<sup>53</sup>

Lastly, the ethical requirement desired by Jehovah is “not to turn away from your own flesh and blood” (58:7, NIV). Concerning the phrase “hide not thyself from thy own flesh,” Henry asserts:

Some understand it more strictly of a man's own kindred and relations: ‘If those of thy own house and family fall into decay, thou art worse than an infidel if thou dost not provide for them.’ 1 Tim 5:8. Others understand it more generally; all that partake of the human nature are to be looked upon as our own flesh, for have we not all one Father? And for this reason we must not hide ourselves from them, not contrive to be out of the way when a poor petitioner enquires for us, not look another way when a moving object of charity and compassion presents itself; let us remember that they are flesh of our flesh and therefore we ought to sympathize with them, and in doing good to them we really do good to our own flesh.<sup>54</sup>

It can be deduced therefore that those who pursue God will be of service not only to their immediate family members but those who are related to them through the common bond of the human race. This thinking epitomizes the highest ideal in the recognition of man as bearing the image of God. From the foregoing analysis, the worshipper, through fasting, had denied and afflicted self. The moral injunction here is a reverse in thinking. It would be ethical to deny self for the other as opposed to denying others for self. God through the prophet speaks of “your own flesh and blood,” which has been interpreted to not only refer to those related biologically through blood but generally as denoting humanity made up of common material or substance.<sup>55</sup> Thus, it would be unethical for one to conceal themselves from

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<sup>53</sup> Claus Westermann, *Isaiah 40-66: A Commentary*, The Old Testament Library (Philadelphia, PA: Westminster Press, 2000), 179.

<sup>54</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*, vol. 4, *Isaiah to Malachi* (Peabody, MA: Hendrickson Publishers, 2009), 267.

<sup>55</sup> Oswalt, *The Book of Isaiah*, 504.

underprivileged people whose condition is different but share in a common humanity. To alleviate others from hunger is the kind of service which God desires.

### **Divine Response to Unethical Behavior**

To a large extent, in Isaiah 58:3ab, God seems remote, unresponsive and distant to the worshiper but in verses 9-12 He becomes responsive. He illuminates His light; provides healing; leads the way; provides protection; and answers prayer. Thereafter, there is a restating of God's conditions for blessing His people. The conditions emerge with the expression "If you." The areas of reform are thus stated, "'If you take away the yoke from your midst, the pointing of the finger, and speaking wickedness, If you extend your soul to the hungry and satisfy the afflicted soul" (58:9-10 emphasis supplied). The two ideas of taking away the yoke and feeding the hungry were dealt with in verses 6-7. Taking away the yoke here becomes a personal responsibility. Concerning the "pointing finger" and "speaking wickedness," the *Seventh-day Adventist Bible Commentary* says, "[b]y criticism, faultfinding, gossip, and innuendo, many ... make the burden of their fellows almost too heavy to bear. Many ... has been crushed and sent to his grave in discouragement and defeat by having the finger of scorn pointed at him."<sup>56</sup>

The injunction in Isaiah 58:10 to "extend your soul to the hungry and satisfy the afflicted soul" (emphasis mine), is an invitation that goes beyond the provisions of verse 7. Here the idea conveyed is that of granting to the hungry that which you want yourself in order to satisfy their want.<sup>57</sup> When examined closely, verses 10-11 read

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<sup>56</sup> "If Thou Take Away" [Isa 58:9], *SDABC*, 4:306.

<sup>57</sup> Motyer, *The Prophecy of Isaiah*, 482.

with a special emphasis made obvious through repetition of the word “soul” (nephesh in Hebrew). Take note of the flow below:

If you pour out your soul (nephesh) for the hungry,  
and satisfy the soul (nephesh) of the afflicted,  
then your light shall rise in the darkness  
and your gloom be like the noonday.  
The Lord will guide you continually,  
and satisfy your soul (nephesh) in scorched places (verses 10-11)

Thus, the text ideally says, “pour out yourself to satisfy the self of the other, and the Lord will satisfy yourself.”<sup>58</sup> A willingness to lose in order for the neighbor to gain is a deep expression of the religion of the heart. When the soul (nephesh) of the neighbor is satisfied, God turns to satisfy the soul (nephesh) of the agent of compassion and social justice. The language employed to convey how God satisfies the soul (nephesh) is clear. God’s satisfaction transforms the scorched, parched or desert land into an oasis; His guidance is continuous; and health is guaranteed. Similarly, God through the prophet brings out another “if you” statement (verse 13). A positive response to this conditional statement results in the blessings announced and enumerated in verse 14, that is, delight in the Lord; riding on high hills; and feeding on the heritage of Jacob. This is an important component of the Sabbath.

### **Sabbath and Justice for All**

Isaiah 58 also links the Sabbath to justice for the underprivileged. According to Delitzsch the prophecy adds to the duties of human love the duty of keeping the Sabbath by binding the duties of the first table to those of the second.<sup>59</sup> In the analysis, a connection between fasting and justice in which to truly fast is first and

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<sup>58</sup> Frederick J Gaiser, “The Delight of the Sabbath: An Exegetical/Homiletical Study of Isaiah 58,” *Word & World* 36, no. 3 (2016): 234-35.

<sup>59</sup> Keil and Delitzsch, “Commentary on Isaiah 58.”

foremost to respond to human suffering becomes evident. This is achieved through satisfying the soul (nephesh) of the other. It is important to observe that in the same way, true Sabbath keeping involves justice and solidarity with suffering humanity.

### **Sabbath and Justice in the Old Testament**

In Deut 5:12-15, God shows how encompassing the Sabbath ought to be among the Hebrews. It involves the Hebrew, his son, daughter, male and female slave, the ox and donkey, all livestock, as well as the resident alien in the community. A specific emphasis is made in Deut 5:14 requiring the male and female slave to rest together with their master. The Scripture states:

<sup>12</sup> Observe the sabbath day and keep it holy, as the Lord your God commanded you. <sup>13</sup> Six days you shall labor and do all your work. <sup>14</sup> But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. <sup>15</sup> Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore, the Lord your God commanded you to keep the sabbath day. Deut 5:12-15

It should be noted that as early as the eighth century BCE, the Sabbath rest was related to justice, and in Deuteronomy, Sabbath and justice became codified.<sup>60</sup> When injustice prevails, no rest is guaranteed. Through the keeping of the Sabbath, rest becomes the experience of the master and the slave, humans as well as animals. Thus, the Sabbath commandment urges all to enjoy rest. In a sense, the Sabbath is a social equalizer. We become all equal through the Sabbath. This is so because the employer has no authority over the employee when it comes to the fourth commandment. Since the soul (nephesh) of the master needs rest on the Sabbath, it must concern the master to ensure that the soul (nephesh) of the slave or worker also

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<sup>60</sup> Gaiser, "The Delight of the Sabbath," 229.

finds rest. Consequently, the master who allows his servant to rest demonstrates solidarity with humanity and exercises justice of the highest order. Later, as exemplified in Amos 8, this ideal is forgotten and God does not keep quiet about it. A close consideration of Amos 8:4-7 shows yet again the relationship between Sabbath and justice. Note:

Hear this, you that trample on the needy,  
and bring to ruin the poor of the land,  
saying, "When will the new moon be over  
so that we may sell grain;  
and the sabbath,  
so that we may offer wheat for sale?  
We will make the ephah small and the shekel great,  
and practice deceit with false balances,  
buying the poor for silver  
and the needy for a pair of sandals,  
and selling the sweepings of the wheat."  
The Lord has sworn by the pride of Jacob:  
Surely I will never forget any of their deeds. Amos 8:4-7

In the passage above, God's people are acting unjustly. That the people are a religious Sabbath keeping lot is made clear. Unfortunately, their disregard for the sanctity of the Sabbath, as well as their unjust treatment of the poor and needy in general, offends a just and fair God. Since their religion is inadequate i.e., it is oppressive to the vulnerable, God is displeased.

### **Sabbath and Justice in the New Testament**

A closer study of the New Testament shows the primacy of the Sabbath injunction. Unfortunately, Jesus is often in conflict with Jewish leaders due to His understanding of the Sabbath. This is seen in distinct ways in the healings which Christ performed on Sabbath days. Jesus always acted out in love, care and concern for the suffering. His acts of justice made Him stand out. A case in point is the healing of a man bedridden for 38 years (John 5:1-18). Jesus told the man on a Sabbath day to "rise, take up your bed and walk" (Verse 8). It is worth noting that the Jews reacted

negatively as it was. Esteemed unlawful to carry one's bed. Scholars have ascertained those Jewish oral traditions, also later documented in the Mishnah, had listed many medical conditions which could not be alleviated on the Sabbath.<sup>61</sup> When Christ thus met the pressing human need for healing, His act demonstrated an appropriate and just behavior.

In response to the inquiry of the Pharisees as to why Jesus permitted His disciples to pluck ears of corn in the field, Jesus stated: "The Sabbath was made for humankind, and not humankind for the Sabbath" (Mark 2:27). By so saying, Jesus rejected a legalistic rigidity towards the Sabbath and mirrored the Sabbath-justice motif found in the fourth commandment given at Sinai in Exodus and re-echoed in Deuteronomy. To pluck ears of corn in order to alleviate hunger was acceptable to Him.

In Jesus' day, the Pharisees seemed to have been trapped in a rigid-legalistic and mechanical observance of the Sabbath. However, it is important to note that "the passage also implicitly teaches that the seventh-day Sabbath is not only a Jewish institution, but one for all humanity, given before there was a specific Jewish nation."<sup>62</sup> With the foregoing, it is not difficult to see that the Sabbath has social, humanitarian, and justice perspectives embedded in it. As an institution, the Sabbath is for all people. God provides rest for everyone including those on the margins of society. This is God's integral plan for justice in the community.

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<sup>61</sup> *Andrews Study Bible: Light. Depth. Truth.* (Berrien Springs, MI: Andrews University Press, 2010), 1299.

<sup>62</sup> *Ibid.*

## **Implications for the Church**

Having studied Isaiah 58:1-14, the following are the implications for the Seventh-day Adventist Church:

1. The church of God is challenged to move from mere religious profession to a practical demonstration of that religion.
2. The work of relieving oppression, feeding the hungry, and satisfying the needs of the thirsty, naked, and outcasts is an integral part of genuine worship.
3. The church of God should go out of its way to selflessly satisfy the souls of the marginalized in society.
4. Ethical behavior is wholistic. It calls not only for observation and proclamation but active service for the oppressed and downtrodden.
5. There is a special way in which being a Sabbath keeper means helping human beings to find rest from social injustice.

## **Summary of Isaiah 58**

Isaiah 58 is an instructive chapter in which hypocrisy is rejected and reproved by God. Yahweh, through the prophet, addresses the problem of false and empty religious observance showing that rituals that are self-focused are unacceptable to God. Isaiah 58 puts forth a new definition of fasting. Fasting is thus related to justice or injustice and the motive thereof has moral overtones. It is unethical to afflict oneself through fasting while neglecting the hungry, homeless and oppressed. A genuine compassion for the poor, the helpless, hungry and the oppressed touches and elicits the response of God. God spells out the fact that reaching out to the needs of the needy will result in His bestowal of blessings to the giver. Similarly, the Sabbath is connected to justice. So, in the same way that responding to the needs of others

demonstrates a commitment to liberation and justice, the keeping of the Sabbath shows that a person is just and fair. Allowing others to rest who are under one's authority is an integral part of true Sabbath observance. Consequently, the religion which God accepts is one that matches profession and confession with action. An important part of Isaiah 58 is the admonition to be liberal and deliberate in acts of service and love to other human beings. Such a service goes beyond mere profession, prayer and the exercise of spiritual disciplines. It is all about glorifying God in a religion that is undergirded by a response of love to men and women in need. Such a response is the outflow of a non-hypocritical union and relationship with God.

### **New Testament Foundation: Faith and Works**

James 2:14-18 says,

<sup>14</sup> What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? <sup>15</sup> If a brother or sister is without clothing and in need of daily food, <sup>16</sup> and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? <sup>17</sup> Even so faith, if it has no works, is dead, being by itself. <sup>18</sup> But someone may well say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works."

### **Background**

The Epistle of James bears the title of its author. Internal evidence proves it by the stylistic manner in which the epistle opens and mentions his name (1:1a). Internal evidence also shows that James' audience were the Jews, that is "the twelve tribes which are scattered abroad" (1:1b). The epistle is divided into 5 chapters and is composed of 108 verses. The epistle of James was written to help believers stand firm in the midst of suffering. As Valentine observes, the epistle of James constitutes a powerful affirmation of relevant religion and a reflection of "the stringent moral

demands of Jesus' Sermon on the Mount."<sup>63</sup> Both Valentine and the *Seventh-day Adventist Bible Commentary* see allusions to the Sermon on the Mount in James.<sup>64</sup> That which Christ describes and prescribes in the Sermon on the Mount finds re-expression in James. The theme for which this epistle particularly stands out is its emphasis on the fact that faith does not stand alone; it is always accompanied by corresponding words and deeds in the life of the believer. It is in James that is found the famous phrase, "Be doers of the word, and not hearers only, deceiving yourselves" (1:22). Thus, in chapter 2, James builds upon the concept of faith and how that faith relates to Christian works.

### **Christian Works**

The apostle James speaks not of work (ergon) but works (erga). It should be noted from the onset that ergon and erga are expressions of the same word. Ergon is singular, while erga is plural. James makes a provocative statement when he says that faith without works is dead (2:17). Bible students often see a contradiction between Paul and James.<sup>65</sup> When Paul speaks of works, he emphasizes their inadequacy or lack of efficacy to save. Thus, his emphasis is that we are saved by God's grace through faith (Eph 2:8, 9, Gal 2:16, 21). James on the other hand connects faith and salvation to works (2:24). The question thus arises as to how to resolve the contradiction. Valentine settles, and appropriately so, the seeming controversy when he posits that,

James and Paul approached faith and works from different points of view. James' viewpoint was essentially pastoral, while that of Paul was essentially

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<sup>63</sup> Foy Valentine, *Hebrews, James, 1 & 2 Peter*, Layman's Bible Book Commentary 23 (Nashville, TN: Broadman Press, 1981), 66.

<sup>64</sup> "Theme" [The General Epistle of James: Introduction], *SDABC*, 7:500.

<sup>65</sup> Valentine, *Hebrews, James, 1 & 2 Peter*, 78.

missionary. James saw faith and works in the light of what God requires for those who have already become Christians, while Paul saw faith and works in the light of what God requires for a person to become a Christian. James was concerned about the fruits of Christian experience, while Paul was concerned about the roots. As a pastor, James gave special attention to living the Christian life, while, as an evangelist, Paul gave special attention to beginning the Christian life. For James, the gospel of Christ was the consummation of the “law of liberty” (Jas 1:25; 2:12), while for Paul the gospel of Christ was the antithesis of the “law of sin and death” (Rom 8:2). James’ focus was on the human factor in salvation, while Paul’s focus was on the divine factor. . . James directed his message primarily to those who gloried in their creed at the expense of their conduct, while Paul directed his message primarily to those who gloried in their conduct at the expense of accepting the creed’s consummation in Christ.<sup>66</sup>

James addresses an audience which understands the theme of salvation. Their relationship to Christ is in a process of growth. He repeatedly refers to them as “brethren” or “my brethren.” This in and of itself presupposes that they are practicing Christians. It therefore does not come as a surprise when James challenges them to demonstrate through works, the faith which they profess. James uses the words “my brethren” 15 times or once every 7 verses on average to express the bond of brotherhood in Christian fellowship.<sup>67</sup>

In James 2, faith is being employed side by side with works. Faith (*pistis*) refers to conviction or trust. The apostle contends that such a conviction and trust in the divine should inspire actions corresponding to the profession. “Can that faith save him?” (2:14) – is the inquiry. The question probes into the essential matter of the quality of faith. A living faith therefore is that which applies itself in a positive response to the ensuing situation: “If a brother or sister is without clothing and in need of daily food, and one of you says to them, “Go in peace, be warmed and be filled,”

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<sup>66</sup> Valentine, *Hebrews, James, 1 & 2 Peter*, 78.

<sup>67</sup> “My Brethren” [Jas 1:1], *SDABC*, 7:503.

and yet you do not give them what is necessary for their body, what use is that?”  
verses 15b-16.

Consequently, the apostle answers his own question in verse 17 where he states emphatically that, “Even so faith, if it has no works, is dead, being by itself.” A dead faith is therefore a non-saving faith. By implication, this letter condemns an idle faith that will not get to perform corresponding works. Such an erroneous, idle and dead faith assumes that mere profession in the God of heaven guarantees salvation when in fact it does not. As a matter of fact, “[t]here is something deep inside humans that leads them to presume that knowing the right truth or holding the right position is enough to make them righteous.”<sup>68</sup> This observation is essential in the discussion of salvation and faith. As has already been noted, faith (accepting and knowing or accenting to propositional truth) is incomplete. Until it is acted out in works of selfless service to others can it suffice. That is why Richardson points out, and rightly so, that since it is in “neither profession of faith nor deeds of faith actually save anyone; only God saves.”<sup>69</sup>

### **James’ Concern**

Two elements in the illustration of James stand out as examples of exhibiting genuine faith. James speaks of a situation involving a brother or sister “without clothing and in need of daily food.” The two situations are nakedness and hunger. The two terms “brother” (Gk. adelphos) and “sister” (Gk. adelphe) underscore the general nature of need as it affects humanity—male and female. Apparently, James brings to

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<sup>68</sup> Luke Timothy Johnson, “The Letter of James,” *The New Interpreter’s Bible*, ed. Leander E. Keck (Nashville, TN: Abingdon Press, 2005), 12:199.

<sup>69</sup> Kurt A. Richardson, *James*, The New American Commentary 36 (Nashville, TN: Broadman & Holman, 1997), 129.

light two universal problems confronting mankind – nakedness and hunger. The need for clothing to cover one’s nakedness, protect the body from the elements of weather and the need for food to nourish and keep the body healthy is paramount. This is why Valentine suggests that the message of James “identifies with the poor, the powerless and the oppressed.”<sup>70</sup> James uses the word “without clothing,” or “naked” (*gumnos*) which means absolutely or relatively unclothed. In this context, it conveys the idea of being inadequately clothed, such as having only an undergarment.<sup>71</sup> The *Seventh-day Adventist Bible Commentary* also speaks of *gumnos* as referring to being thinly clad and facing the elements with insufficient protection.<sup>72</sup> He also employs the term *trophe* to designate food – which entails nourishment or by implication daily “rations.” Thus, the apostle unequivocally advocates for a living concern for the vulnerable and needy among us especially those who are naked and hungry.

### **Responding to the Needy**

In the analogy of James, the predicament looms over the person lacking food and clothing. The apostle states, “and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for their body, what use is that?” (Jas 2:16d). In the face of the needy, believers with the ability to help reduced themselves merely to bestowing kind wishes without corresponding action. Richardson states,

James put the insensitive, inactive believer on the side of the unjust, unrighteous rich who have neither mercy nor compassion. James doubtless believed his hearers had the capacity to supply what was needed to the poor and yet hard-heartedly were withholding the necessities of life. In the contemporary situation, this verse accuses all rich Christians, or even

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<sup>70</sup> Valentine, *Hebrews, James, 1 & 2 Peter*, 66.

<sup>71</sup> Richardson, *James*, 130.

<sup>72</sup> “Naked” [Jas 2:15], *SDABC*, 7:521.

moderately well-off Christians who withhold what is good and necessary for life from the poor around them and most of all among the poor within the Christian family. Christians should cultivate some sort of almsgiving in their personal and church financial practices.<sup>73</sup>

Thus, in the foregoing, the tendency to withhold aid when in fact you are blessed of God with means constitutes injustice and unrighteousness.

James returned to his inquiry: “what good does it serve” – the faith that is contented; is idle or does nothing; that helps no poor, naked or hungry persons? So, ultimately the statement, “Even so faith, if it has no works, is dead, being by itself,” goes to show how unfitting such an attitude is. From the beginning in James 1:22-25 the message was that believers ought not to be hearers of the word only but doers. The care of those in need gives the mark of true religion. It discounts as false a faith that refuses to help those in need.<sup>74</sup> Anything less than this is an error of resting on bare profession while altogether being disagreeable to a professed holy religion.<sup>75</sup> Thus, the apostle draws the conclusion that works should not be seen as optional for an individual who claims faith in Jesus.<sup>76</sup>

### **Summary of James 2:14-18**

There is a theological unity between faith and works. A genuine faith is one that gets into action in favor of the needy. Such a faith must acknowledge the lordship of Jesus Christ and ought, as a result, to respond to Christ with corresponding obedient actions. The practical actions are necessitated by the spiritual life born out of

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<sup>73</sup> Richardson, *James*, 130.

<sup>74</sup> Johnson, “The Letter of James,” 12:196.

<sup>75</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*, vol. 6, *Acts to Revelation* (Peabody, MA: Hendrickson Publishers, 1991), 789.

<sup>76</sup> Ralph P. Martin, *James*, Word Biblical Commentary 48 (Dallas, TX: Word Books, 1988), 82.

conviction and trust in God. Thus, true and biblical spirituality is practical. Since humanity is clothed with a variety of needs such as food and clothing, the Christian with a genuine faith will respond not with words only but the actual provision of the things necessary for life.

### **Ellen G. White on Poverty and the Poor**

Ellen G. White (1827-1915) was one of the most remarkable nineteenth century women from the United States of America (USA). By the time of her death in 1915, the works ascribed to her included 26 books, about 200 tracts and pamphlets, more than 5000 periodical articles, 6000 letters and general manuscripts which were typewritten, plus other writings (diaries and journals), totaling 100,000 pages.<sup>77</sup> Ellen White dealt with various religious, spiritual and social issues affecting church and society. She wrote extensively on matters pertaining to human suffering and poverty in particular. A search inquiry into the Ellen G White Software Version 3.0.6 (323), 2016-2019, registers 21,753 hits on the word “poor,” and “4,212” hits on the word “poverty.” This is an indicator of the great importance she attaches to the need to holistically care for people.

### **Why Do Persons Become Poor?**

An examination of the writings of Ellen White shows various reasons why people end up poor, destitute and devoid of means. She does not however engage the subject without addressing a fundamental issue as to whether or not God has interest in the subject. White observes that God did not originally design or intend that mankind experience misery; and neither should He be blamed for the ills of suffering

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<sup>77</sup> Jerry Moon and Denis Kaiser, “For Jesus and Scripture: The Life of Ellen G. White,” *The Ellen G. White Encyclopedia*, ed. Denis Fortin and Jerry Moon, 2<sup>nd</sup> ed. (Hagerstown, MD: Review and Herald, 2013), 18.

human beings.<sup>78</sup> In fact, she shows the ministry of Jesus as one which identified with the poor with one objective: to “lift and remove from poverty the stigma which had been attached to it by the world.”<sup>79</sup> Among the reasons she provides for the existence of poverty in the world are the following:

1. Failed stewardship and selfishness on the part of those who have the means

If men would do their duty as faithful stewards of their Lord’s goods, there would be no cry for bread, none suffering in destitution, none naked and in want. It is the unfaithfulness of men that brings about the state of suffering in which humanity is plunged. If those whom God has made stewards would but appropriate their Lord’s goods to the object for which He gave to them, this state of suffering would not exist.<sup>80</sup>

2. Lack of diligent economy leads to poverty

Many are poor from their own lack of diligence and economy; they know not how to use means aright. If they should be helped, it would hurt them. Some will always be poor. If they should have the very best advantages, their cases would not be helped. They have not good calculation and would use all the means they could obtain, were it much or little.<sup>81</sup>

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<sup>78</sup> Ellen G. White, *Welfare Ministry* (Hagerstown, MD: Review and Herald, 2002), 15.

<sup>79</sup> Ellen G. White, *The Ministry of Healing* (Nampa, ID: Pacific Press, 2003), 197.

<sup>80</sup> Ibid.

<sup>81</sup> Ellen G. White, *Counsels for the Church: A Guide to Doctrinal Beliefs and Christian Living* (Nampa, ID: Pacific Press, 2002), 285.

3. Carelessness and wastefulness add to poverty

According to White some become poor on account of their carelessness and wastefulness. Referring to the poor she notes that “[t]hey do not know how to manage. Often through lack of carefulness and right judgment there is wasted that which would maintain their families in decency and comfort if it were carefully and economically used.”<sup>82</sup>

4. Poverty caused by individual sin. White observes, “that they should first understand that their sickness and poverty are misfortunes most generally caused by their own sins, follies, and wrongs.”<sup>83</sup>

5. Failure to budget leads some to be poor. White states, “Many poor families are poor because they spend their money as soon as they receive it.”<sup>84</sup> The failure by some to account properly for their income and make a calculated plan on its use consequently lead some to poverty.

6. Illness and misfortune have caused some who were God-fearing to become poor.<sup>85</sup>

7. The dishonest scheming of those who live by preying upon their fellows have made others to grope in poverty.<sup>86</sup>

8. Careless indolence leads many into poverty who let hours of the day go by without accomplishing anything.<sup>87</sup>

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<sup>82</sup> White, *The Ministry of Healing*, 194.

<sup>83</sup> Ellen G. White, *Testimonies for the Church* (Nampa, ID: Pacific Press, 2002), 1:642.

<sup>84</sup> Ellen G. White, *Counsels on Stewardship: A Compilation* (Hagerstown, MD: Review and Herald, 2000), 269.

<sup>85</sup> White, *The Ministry of Healing*, 190.

<sup>86</sup> *Ibid.*

<sup>87</sup> White, *Testimonies*, 1:197.

9. Failure to practice economy: Many do not know how to rightfully use means. If they would be helped, it would injure them.<sup>88</sup>

10. Idleness is one of the greatest curses from which vice, crime, and poverty follow.<sup>89</sup>

11. Multifaceted lack:

White also shows that poverty is as a result of the absence or lack of certain key personal human elements which include carefulness,<sup>90</sup> diligence,<sup>91</sup> habits of industry,<sup>92</sup> right judgement,<sup>93</sup> self-denial,<sup>94</sup> training to correct habits,<sup>95</sup> as well as wise management.<sup>96</sup>

### **Concept of the Worthy Poor**

White challenges the Christian to think of the plight of the worthy or deserving poor in large cities. She says, “In these cities there are multitudes of human beings who do not receive as much care and consideration as are given to the brutes. There are thousands of wretched children, ragged and half starved, with vice and

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<sup>88</sup> White, *Testimonies*, 1:272.

<sup>89</sup> Ellen G. White, *Messages to Young People* (Hagerstown, MD: Review and Herald, 2002), 214.

<sup>90</sup> White, *The Ministry of Healing*, 195.

<sup>91</sup> White, *Testimonies*, 1:272.

<sup>92</sup> White, *The Ministry of Healing*, 194-195.

<sup>93</sup> *Ibid.*, 195.

<sup>94</sup> *Ibid.*, 194-195.

<sup>95</sup> Ellen G. White, *Christian Service: A Compilation* (Hagerstown, MD: Review and Herald, 2002), 129.

<sup>96</sup> *Ibid.*, 194-195.

depravity written on their faces.”<sup>97</sup> While she was passionate and emphatic about the Christian duty to the poor, she maintained that there was a specific group of the poor which needed attention. Through discreet expressions, she brings out a clear identity of this overly-vulnerable lot. Note her selection of terms and special emphasis in this regard:

While we should show sympathy and love for the deserving poor we are not to favor the unworthy poor because they are poor, neither are we to honor "the person of might," simply because they are mighty. How much of this is done? If a man is possessed of wealth, great respect, applause and honor are given to him because of his position, while he may be corrupt at heart, and his life unworthy of imitating.<sup>98</sup> (emphasis supplied)

White speaks of the “deserving poor” in contrast to the “unworthy poor” thereby segmenting poor people into two general categories. Elsewhere she notes thus:

There are few in our land of plenty who are really so poor as to need help. If they would pursue a right cause they could in almost every case be above wants. ... The worthy poor, those who are made poor by misfortune and sickness, deserve special care and help.<sup>99</sup> (emphasis supplied)

According to White, the worthy poor need assistance. They become deserving of help on account of misfortune or sickness which prevents them from being able to acquire means to support themselves. Though the concept of “worthy” and “unworthy” may seem as if to relegate one group as irresponsible and lazy but able-bodied, it should be seen that in the entire continuum of poverty and need, there are some who are on the extreme end as a result of circumstances beyond their control. These are the ones that feature as so poor as to need priority-help. Since White herself made this distinction, it conveys the sense of a starting point in the social response of

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<sup>97</sup> White, *Welfare Ministry*, 188.

<sup>98</sup> Ellen G. White, “Special Requirements,” *Signs of the Times*, July 22, 1880, 6.

<sup>99</sup> White, *Welfare Ministry*, 202.

the church and other organizations to the poor. It would seem therefore that any response to the poor ought to begin with those who are in dire need – the worthy poor.

### **The Church's Response to the Poor**

White advocated a responsible and responsive church. Not only did she address the church on individual but corporate responsibility as well. Once she asked a pertinent question,

What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? God has made us the depositaries of His holy word; what have we done with the light and truth given us to make men wise unto salvation? No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine. Yet it is love alone which in the sight of Heaven makes any act of value. Whatever is done from love, however small it may appear in the estimation of men, is accepted and rewarded of God.<sup>100</sup> (emphasis mine)

White is concerned about actions. The church is challenged to act in favor of the poor. In a sense, her message resonates with the epistle of James in the insistence that a mere profession of faith is inadequate without corresponding works of love.

It is worth observing that nineteenth and twentieth century America presented with various challenges to the masses. The time of the industrial revolution saw a transition to new manufacturing processes in Europe and the United States (US). Meanwhile, there were issues of oppression and inequality through the abuse and machinery of slavery. The movement toward the abolition of slavery was met with distinct resistance until finally when the US Congress took a firm stand in 1865.<sup>101</sup> Medicine was evolving and disease was common. At the time, simple remedies were common but the burden of illness was evident. All these challenges drove many to

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<sup>100</sup> Ellen G. White, *The Great Controversy between Christ and Satan: The Conflict of the Ages in the Christian Dispensation* (Nampa, ID: Pacific Press, 2005), 487.

<sup>101</sup> "U.S. Senate: The Civil War: The Senate's Story," accessed 4 July 2021, [https://www.senate.gov/artandhistory/history/common/civil\\_war/SenatesWorkContinues.htm](https://www.senate.gov/artandhistory/history/common/civil_war/SenatesWorkContinues.htm).

poverty. Through her prophetic gift, White wrote extensively on social responsibility and challenged the church in her day to respond to the needs of the poor. At one time, while addressing the subject, she observed the significant contribution of the church at Battle Creek (the headquarters) when she said, “The Battle Creek church spends every year from one to five hundred dollars for the support of the poor and sick, whose families must suffer for the necessities of life; therefore, there is a continual draft upon the funds of those at the heart of work.”<sup>102</sup>

Early in the history of the Adventist church, effort was being made by individuals and congregations. However, some congregations resorted to sending the poor to the headquarters of the church at Battle Creek for assistance. This in turn caused a continuous drain on the resources at the helm of the work. The situation at Battle Creek was not good as several needy persons had been assigned some form of work and placed on payroll while leaving out properly qualified individuals. White challenged local churches to do their part when she said, “It is the duty of every church to feel an interest for its own poor. But many selfish ones have felt gratified to have their poor members move to Battle Creek; for then they would not be required to help support them.”<sup>103</sup> It is equally important to note is the language employed which seems to indicate negative effort in terms of financial contributions and moral concern for the plight of the poor. White felt that each local congregation needed to have a plan for assisting their needy poor.

This well-rounded understanding of the gospel and the role of the church in addressing felt needs has been expressed precisely by Stearns. He sees the totality of the gospel as proclaiming and tangibly impacting the vulnerable. Stearns posits that

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<sup>102</sup> White, *Testimonies*, 4:509.

<sup>103</sup> *Ibid.*

Proclaiming the whole gospel, then, means much more than evangelism in the hopes that people will hear and respond to the good news of salvation by faith in Christ. It also encompasses tangible compassion for the sick and the poor, as well as biblical justice, efforts to right the wrongs that are so prevalent in our world. God is concerned about the spiritual, physical, and social dimensions of our being. This whole gospel is truly good news for the poor, and it is the foundation for a social revolution that has the power to change the world. And if this was Jesus' mission, it is also the mission of all who claim to follow Him. It is my mission, it is your mission, and it is the mission of the Church.<sup>104</sup>

It is this understanding that characterized the ideology of Ellen White in respect to the plight of the needy and vulnerable poor. As can be seen, there is a traceable similar thought pattern in the scriptures and Spirit of Prophecy that challenges individual and corporate responsibility to the deserving poor persons.

### **Conclusion**

The two passages that have been examined show that God is concerned about the poor and needy people in society. In Isaiah 58, God rejects the hypocritical religion of Israel when it downplays and avoids its responsibility to those that suffer social injustice under its watch. God challenges his own people to adopt a new form of fasting in which human beings made with the same substance as themselves are positively regarded, liberated, provided with shelter and food. In James 2:14-18, God through the Apostle James enunciates what constitutes genuine faith: a faith that puts words into actions to clothe the naked and feed the hungry. James asks two rhetorical questions: "what good is it? ... can it save?" Ultimately, a faith that does no work is not good and cannot save. In these passages, there is evidence and a basis for ministering to those who are in need. Ellen White similarly wrote extensively on the plight of the poor. She explained a host of reasons why people end up poor and

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<sup>104</sup> Richard Stearns, *The Hole in Our Gospel* (Nashville, TN: Thomas Nelson, 2009), 54.

divided them into two categories – worthy poor and unworthy poor. The worthy poor are those individuals who are in dire need. These individuals are mostly not blamable for their sad status in life and should be prioritized in receiving help. According to Ellen G. White, local churches have a responsibility to the poor and should not burden the higher organization.

## CHAPTER 3

### LITERATURE REVIEW

The previous chapter has presented a biblical foundation for a ministry to at-risk homeless youth. Both the Old and New Testaments as well as the writings of Ellen G. White have been examined to establish the biblical basis for the undertaking of this research. Chapter three is positioned to unravel the scholarly minds of various authors on poverty, homelessness, and street youth to develop a theoretical framework upon which an intervention to their plight can be made. The chapter reviews different information types to enable the researcher gain perspective on the challenges, culture, conditions and needs of street youth. The chapter delves into various definitions and descriptions of the problem of homelessness and street youth. It unveils the condition of poverty and lays out the reasons why youth live on the streets. It also outlines the life of at-risk youth. The chapter aims to acquaint the researcher with concrete theory surrounding street youth in general as it relates to the problem identified in chapter one.

#### **The Complexity of Homelessness**

Homelessness has been defined and described in different ways over the years. For purposes of this work, homelessness will be viewed in respect to street youth – the class of persons under study. Basically, homelessness is the state of having no home. When given conditions or circumstances cause an individual to fail to have a roof over their head, they become homeless i.e., they do not have a home in which to

shelter from the elements of weather by day or night. It has been said that “the street homeless are people who do not have permanent and fixed houses, who do not have relatives with whom they can live, and who live alone or in a family unit on the streets.”<sup>1</sup> This means that the disposition by children and adults alike to live on the street is necessitated by a lack of any other option on their part. They are actually forced by circumstances beyond their control to make the street their home.

In Zambia, and Lusaka particularly, homelessness is not a peculiar phenomenon. Compounded by the problem of poverty and the HIV/AIDS disease burden, children resort to the streets for survival. Thus, children and youth who find themselves on the streets due to a variety of reasons end up homeless, and making the streets their refuge. This condition can be defined as an extreme form of poverty which is characterized by the instability of housing and the inadequacy of income, health care supports and social supports.<sup>2</sup> Homeless people are also referred to as “rough sleepers” because of their inability to find a comfortable place to sleep.<sup>3</sup> The problem of homelessness has been perceived as “a high profile and politically sensitive issue with a dimension which is strongly normative. Since citizens deserve housing and have this right, the presence of homeless people could be taken as a symptom of a social system which is not functioning adequately or a government failing on one of its core responsibilities.”<sup>4</sup> Leech has also noted this when he argues

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<sup>1</sup> Hideo Aoki, “Globalization and the Street Homeless in Metro Manila,” *Philippine Studies* 56, no. 1 (2008): 71.

<sup>2</sup> Stephen Gaetz, “What Is Homelessness?” accessed 4 August 2019, <https://homelesshub.ca/resource/what-homelessness>.

<sup>3</sup> Kenneth Leech, “The Time of No Room: Changing Patterns in Responses to Homelessness in Britain,” in *Injustice and the Care of Souls: Taking Oppression Seriously in Pastoral Care*, ed. Sheryl A. Kujawa-Holbrook and Karen Brown Montagno (Minneapolis: Fortress Press, 2009), 267.

<sup>4</sup> Alex Marsh and Patricia Kennett, “Exploring the New Terrain,” in *Homelessness: Exploring the New Terrain*, ed. Patricia Kennett and Alex Marsh (Bristol, UK: Policy Press, 1999), 2.

that, “We cannot speak of homelessness without speaking of drugs, mental health, health care generally, redundancies, migration patterns, affordable housing, government housing policy, wars internal and external, gentrification, and so on.”<sup>5</sup> Thus, the problem of homelessness is precipitated by a complex mix of variables and with it comes numerous other challenges.

### **Homelessness and Poverty**

Poverty is a condition. It is the state of being insufficient in amount. As a matter of fact, “It has been unequivocally established that poverty and homelessness are strongly correlated, where a loss of income acts as a major factor associated with homelessness.”<sup>6</sup> Marger states, “It is generally accepted that the poor in society are those who are unable to acquire the necessities of life. No one would argue that a basic diet, shelter from the elements, access to minimal health care, and a few articles of personal property such as clothing are essential, that anything less constitutes poverty.”<sup>7</sup> He thus presents shelter as an important basic human need among other related needs.

Homeless people and youth in particular, find themselves in an awkward situation in which they are unable to afford the basic necessities of life including shelter. This inability to provide for themselves is occasioned by their low economic status among other factors (The impact of the economy in the Zambian context will be reviewed further within this chapter). This positions them into a cluster of dire

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<sup>5</sup> Leech, “The Time of No Room,” 263.

<sup>6</sup> Canadian Observatory on Homelessness, “Poverty,” accessed 4 August 2019, <https://www.homelesshub.ca/about-homelessness/education-training-employment/poverty>.

<sup>7</sup> Martin N. Marger, *Social Inequality: Patterns and Processes*, 4<sup>th</sup> ed. (New York: McGraw Hill, 2007), 142.

poverty and need. In fact, various scholars and authors see a correlation. Kotler and Lee, in an attempt to find solutions to the poverty problem, acknowledge the reality of it and state, “We see the faces of the hungry, unemployed and homeless.”<sup>8</sup> Thus, those who have been ravaged by poverty are visible and observable members of society. To a large extent, poverty is what characterizes the homeless on the streets.

### **Poverty in the United Kingdom and the United States of America**

Poverty is a recognized phenomenon around the globe. It is not confined to Africa or Asia. It has been ascertained that homelessness is increasingly global, affected by changes in the global economy, patterns of migration, and so on.<sup>9</sup> In 2005, Sachs observed and intimated that, “nearly half the 6 billion people in the world are poor. As a matter of definition, there are three degrees of poverty: extreme (or absolute) poverty, moderate poverty and relative poverty.”<sup>10</sup> He thus presents poverty as a phenomenon which can be described in specific terms and clusters or categories i.e. extreme, moderate and relative poverty. Whichever the case, it has been argued, and rightly so that poverty is contextual. Note the position by Marger, “Poverty is not the same everywhere, and it is not the same in every society from one historical period to another. For this reason, we cannot easily impose our standards on other societies, nor can we impose past standards on current times.”<sup>11</sup> Since poverty is not the same everywhere, the World Bank has categorized it differently i.e. extreme

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<sup>8</sup> Philip Kotler and Nancy Lee, *Up and Out of Poverty: The Social Marketing Solution* (Saddle River, NJ: Upper FT Press, 2009), 4.

<sup>9</sup> Leech, “The Time of No Room,” 264.

<sup>10</sup> Jeffrey D. Sachs, *The End of Poverty: Economic Possibilities for Our Time* (New York: The Penguin Press, 2005), 10.

<sup>11</sup> Marger, *Social Inequality*, 143.

poverty (getting by an income of \$1 or less a day); and moderate/relative poverty (getting by an income of \$1 to \$2 a day).<sup>12</sup> Though the former is reckoned as poverty that kills, the latter is seen as better in comparison.

In the United Kingdom (UK), for instance, poverty has had its toll for generations. From as early as the 1970's, UK Governments have been struggling to reduce poverty.<sup>13</sup> The same can be said of the United States of America (USA). According to the 2023 Congressional Research report, approximately 36.8 million people representing 11.1% of the American population, had incomes below the official definition of poverty in the US.<sup>14</sup> Such an official rating beneath the defined poverty line showed the depth of the problem. In his research analysis, Dalaker finds that U.S. poverty increased from 12.4% (40.9 million) in 2022 to 12.9% (42.8 million) in 2023.<sup>15</sup>

Marger, writing about poverty in the United States of America, traces its history and observes that it was the 1980's that brought a new category of the poor to the public consciousness: the homeless.<sup>16</sup> Homeless people had always been part of the landscape of urban America but in the 1980's their numbers increased and their presence became magnified.<sup>17</sup> In our day, rare is the city, large or small, that has no homeless population. During the daylight hours these people may visually blend into

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<sup>12</sup> Sachs, *The End of Poverty*, 10.

<sup>13</sup> G. Watt, "Poverty in the United Kingdom: From Bad to Worse," *British Medical Journal* 348, no. 2 (2014): g3192, <https://doi.org/10.1136/bmj.g3192>.

<sup>14</sup> Joseph Dalaker, *Poverty in the United States in 2023*, Congressional Research Service, PDF file, November 19, 2024, [https://www.congress.gov/crs\\_external\\_products/R/PDF/R48279/R48279.3.pdf](https://www.congress.gov/crs_external_products/R/PDF/R48279/R48279.3.pdf).

<sup>15</sup> Ibid.

<sup>16</sup> Marger, *Social Inequality*, 149-50.

<sup>17</sup> Ibid.

the surrounding environment, but at night they can be seen sleeping in doorways, bus stations, and abandoned buildings, on park benches and even on sidewalks. Others, less visible, sleep in homeless shelters.

In the year 2009, it was estimated in the US as a whole that there were between one and three million teenagers living on the streets.<sup>18</sup> Meanwhile, the United Nations function concerned with the welfare of children, UNICEF, had earlier estimated in 1995 that there were one hundred million children living in city streets.<sup>19</sup> If the first world countries or the West could be grappling with the dilemma of poverty and its attendant ills, one cannot ignore the inescapable predicament of the third world.

### **Poverty in Sub-Saharan Africa and Zambia**

The phenomenon of poverty is an African problem as well and Sub-Saharan Africa is not immune to the predicament. According to the World Bank, “The number of extremely poor people continues to rise in Sub-Saharan Africa, while falling rapidly in all other regions.”<sup>20</sup> Those who seek solutions to the problem of poverty in Africa show that only through sustainable economic growth can a nation garner wealth to support measures to alleviate poverty.<sup>21</sup> A case in point of a country in Southern Africa which has been grappling with poverty from pre-colonial days to the present (2021) is Zambia.

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<sup>18</sup> Leech, “The Time of No Room,” 264.

<sup>19</sup> Ibid.

<sup>20</sup> World Bank Group, “Understanding Poverty,” accessed 26 July 2019, <https://www.worldbank.org/en/understanding-poverty>.

<sup>21</sup> Kulundu Manda, “A Review of Anti-Poverty Policies and Initiatives in Kenya,” in *Poverty and Policy in Kenya: Proceedings of the National Workshop Held on 9th August 2006, Nairobi, Kenya*, ed. Jane Kabubo-Mariara (Nairobi, Kenya: University of Nairobi Press, 2007), 145.

Zambia was a British colony which became independent in 1964. A few years after independence, in 1976, Shaw observed that poor rural provinces suffered from both a lack of capital and attention and their low incomes contributed to the flow of people to the cities.<sup>22</sup> In Zambia, the poverty headcount ratio at national poverty lines was at 54.4% of population in 2015.<sup>23</sup> In their overview of the poverty situation, the World Bank show that “As of 2015, 58% of Zambians earned less than the international poverty line of \$1.90 per day (compared to 41% across Sub-Saharan Africa) and three quarters of the poor lived in rural areas.”<sup>24</sup>

These findings express the dire situation for a good majority of the Zambian population. It is a well-known position that Zambia is generally poor with a small minority in the middle income and upper-class segment of society. The years following 2015 were difficult economically. Zambia’s economic performance showed increased domestic and external debt compounded with a rise in inflation rates and commodity prices. This led the World Bank to consider the Zambian situation, and debt in particular, as unstable and unsustainable. They state:

Public and publicly guaranteed (PPG) debt has nearly quadrupled from 20.5% of GDP in 2011 to 78.1% of GDP in 2018, driven by accumulation of both external and domestic debt. The debt composition has also significantly shifted towards commercial and Non-Paris Club bilateral creditors, exacerbating the country’s exposure to exchange rate and market risks. Overall PPG debt is expected to increase to 98% of GDP by 2020, while external public and publicly guaranteed debt service obligations over 2019-21 are estimated at \$4.6 billion. The 2019 WB/IMF Debt Sustainability Analysis concludes that Zambia’s risk of overall and external debt distress remains very high and that public debt under the current policies is on an unsustainable path.<sup>25</sup>

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<sup>22</sup> Timothy M. Shaw, “Zambia: Dependence and Underdevelopment,” *Canadian Journal of African Studies / Revue Canadienne des Études Africaines* 10, no. 1 (1976): 13.

<sup>23</sup> “Understanding Poverty.”

<sup>24</sup>The World Bank, “The World Bank in Zambia: Overview,” accessed 7 August 2020, <https://www.worldbank.org/en/country/zambia/overview>.

<sup>25</sup> Ibid.

A quick analysis of the geographical pattern of extreme poverty shows an uncontested finding that rural areas seem to have a higher concentration than the urban.<sup>26</sup> This again explains why there is a general flight of the poor from rural Zambia to urban centers thereby exacerbating the problem of homelessness. Meanwhile, in Zambia poverty is measured in terms of the “food basket” i.e. the basic needs or monthly nutritional requirements. Chibuye explains:

In Zambia, poverty estimates have been made on the basis of the cost of a “minimum food basket”. The Prices and Incomes Commission (PIC) and the National Food and Nutrition Commission (NFNC) composed this minimum food basket in 1992, based on nutritional needs for an average family of six, consisting of two adults and four children with ages ranged between one and twelve years. The average calorie intake was 2094 per household member for a family of six. These requirements appear to be based on a FAO/WHO/UNU.<sup>27</sup>

### **Why People Are Poor**

In order to account for poverty, various reasons are forwarded. Marger, in his research, identifies different reasons for the existence of poor people in society. These include the Biological Explanation which holds that some humans have character and or mental deficiencies which predisposes them to poverty.<sup>28</sup> He also offers the Cultural Explanation in which poverty is seen as the product of certain values and norms which do not conform to dominant culture. This is often referred to as a culture of poverty.<sup>29</sup>

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<sup>26</sup> Miniva Chibuye, *Interrogating Urban Poverty Lines: The Case of Zambia* (London, UK: International Institute for Environment and Development, 2020), 9.

<sup>27</sup> Ibid.

<sup>28</sup> Marger, *Social Inequality*, 157.

<sup>29</sup> Ibid., 59-160

There is also the Structure-Focused Explanation in which it is seen that the structures of society or institutions of society do impact people negatively.<sup>30</sup>

Kotler and Lee in *Up and Out of Poverty*, reflecting on the British scenario, take into consideration common positions. They note the assertion that people are lazy, shiftless, and uneducated preferring to live on handouts instead of working hard to rise out of poverty; that poverty is as a result of the poor having more children than they need causing overpopulation and making the poor poorer; and poverty persists because poor people do not own tradeable assets.<sup>31</sup> Similarly, Landes presents two possible reasons for the existence of the divide between rich and poor, namely, that while the former is hardworking, educated and well-governed, the later are the reverse.<sup>32</sup> The second reason positions the poor as good i.e. the rich are greedy, ruthless and exploitative while poor are vulnerable, weak, virtuous, innocent and abused.<sup>33</sup>

In accounting for poverty among children Mary Jo Bane and David T. Ellwood see it as a reflection of economic and social changes.<sup>34</sup> This agrees with the position of Kotler and Lee who take the following position:

Many reasons have been advanced for the existence of poverty. These include, poor health, adverse environmental factors, hard economic condition, poor access to education, strong social factors – including crime, domestic violence, wealth distribution, war, discrimination, gender inequalities, individual beliefs, actions and choices; and lack of family planning.<sup>35</sup>

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<sup>30</sup> Marger, *Social Inequality*, 160.

<sup>31</sup> Kotler and Lee, *Up and Out of Poverty*, xx-xxi.

<sup>32</sup> David S. Landes, "Why Are We So Rich and They So Poor?" *The American Economic Review* 80, no. 2 (1990): 1.

<sup>33</sup> *Ibid.*, 1.

<sup>34</sup> M. J. Bane and D. T. Ellwood, "One Fifth of the Nation's Children: Why Are They Poor?" *Science* 245, no. 4922 (1989): 1047.

<sup>35</sup> Kotler and Lee, *Up and Out of Poverty*, 12.

## Determinants of Homeless Street Youth

It should be noted that there are two classes of homeless street youth.

Researchers place a distinction based on frequency or condition on the street. There are those who get some form of shelter or accommodation from time to time, and others who have no roof over their heads whatsoever. Van der Ploeg and Scholte deliberate on the matter and discuss the broad-band and narrow-band approach. They state that

In the broad-band approach homeless youth is defined as those young people who have been cast out, abandoned or rejected by their families and who have no fixed address and find themselves frequently moving from one place to another. They may spend periods of shorter or longer duration in some form of accommodation. The narrow-band approach considers homeless youth as those youngsters who have no roof over their head and sleep every night on the street. In this context, we speak of street youth; street children or street kids.<sup>36</sup>

As indicated in the introduction, it is vital to ascertain some of the reasons as to why there are youth on the streets. By and large, the poverty in the world naturally positions the less privileged (have nots) on the fringes of society. There are however specific factors and reasons which researchers, historians and social workers have come to view as leading causes over time. This section now delves into that area of research. It must be remembered that “street children are forced by circumstances beyond their control to live on the margins of the adult world.”<sup>37</sup> Sauvé also recapitulates this point by saying that “the forces that lead growing numbers of youth to the street are numerous and complex.”<sup>38</sup> Street children are a result of a mix of

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<sup>36</sup> J. D. van der Ploeg and Evert M. Scholte, *Homeless Youth: Working with Children and Adolescents* (London: SAGE, 1997), 1-2.

<sup>37</sup> Susanna Agnelli, *Street Children: A Growing Urban Tragedy*, A Report for the Independent Commission on International Humanitarian Issues (London: Weidenfeld and Nicolson, 1986), 15.

<sup>38</sup> Stephanie Sauvé, “Changing Paradigms for Working with Street Youth: The Experience of Street Kids International,” *Children, Youth and Environments* 13, no. 1 (2003): 315.

factors that unfortunately but successfully push them to the point where they opt to seek solace outside the safe place called home.

### **Rapid Urbanization**

The UNICEF office of Tanzania observed that by 2050, seven out of ten people in the globe will be urban dwellers.<sup>39</sup> In that year, 2012, to call attention to the challenges that unrelenting urbanization can pose to children, they zeroed in on children in relation to the urban world. So, urbanization will only continue on its upward trajectory as envisaged by those who perceive trends. It has been observed further by Sauvé,

As urbanization makes its way across the globe, many of the world's poorest youth make their way into the city streets, searching for money, friends, and sometimes a future. The greatest surge of urban migration in the upcoming years will occur in developing countries- countries with the least financial resources, the least power, and the least support for street youth."<sup>40</sup>

Jan Douwe argues alongside Sauvé that though Africa has for a long time been a rural continent, the phenomenon of street children is more recent due to the undeniable and massive population displacements and urbanization.<sup>41</sup> He sees the street kids' situation as having been caused by the displacement of large populations because of the move from the village concept to the urban concept. Similarly, the African idea of family did not originally allow for persons young or old to be neglected. It is the rush into urban centers that has broken the old custom of an integrated African society. Agnelli agrees with Jan Douwe when he explains that "In

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<sup>39</sup> UNICEF Tanzania, *Cities and Children: The Challenge of Urbanisation in Tanzania* (Dar es Salaam: UNICEF Tanzania, 2012), ii.

<sup>40</sup> Sauvé, "Changing Paradigms for Working with Street Youth," 314.

<sup>41</sup> van der Ploeg and Scholte, *Homeless Youth*, 19.

developing countries, they are the product of rural-to-urban migration.”<sup>42</sup> He sees street youth as a direct consequence of rapid urbanization. Agnelli would not have been more succinct than when he posits that “to a large extent, the fundamental causes of urban crisis in developing countries lie in the immemorial hardships of the small farmer, and the consequent flight from the land.”<sup>43</sup> It is this flight from the land that has bred many challenges including the problem of homeless street youth. As has been documented,

Some youth come with their families from rural life to city life, tempted by the urban, and often empty, promise of work and opportunity. Some youth, after being orphaned, abandoned, or lost, make their own way to the city in search of work, or at least money. Other youth without parents live with uncles and cousins on the fringes of town and are sent to the streets to find money to support the too many children in one household.<sup>44</sup>

Unfortunately, as can be seen, with rapid urbanization comes many ills. Whereas the rural dwellers flee the country side for the urban, there are new challenges which emerge in the city.

### **Abuse, Family Violence, and Neglect**

Flowers and Flowers assert that “Abuse and family violence are blind to age, social status, color, culture and creed.”<sup>45</sup> It is for this reason that abuse and family violence ought to be seen as a universal predicament. It is a problem of both the first and third worlds. Young thus sums up the whole idea of neglect, abuse and family

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<sup>42</sup> Agnelli, *Street Children*, 15.

<sup>43</sup> *Ibid*, 17.

<sup>44</sup> Sauv , “Changing Paradigms for Working with Street Youth,” 315.

<sup>45</sup> Karen Flowers and Ron Flowers, *Peace and Healing: Making Homes Abuse Free* (Berrien Springs, MI: General Conference of Seventh-day Adventists, 1996), 157.

violence by one word—indifference.<sup>46</sup> Lack of interest and concern for the young; indeed, the neglect of youth has created visible problems. Street kids can be seen as a result of broken families, deprivation, violence and fear.<sup>47</sup> Ball explains that other than the dilemma of single parenting, numerous other domestic conditions occasioned by “poverty, abuse, or neglect” literally saw the banishing of children from home. These conditions included harsh treatment at home, penury, drunkenness by parents, parental fury due to failure by children to complete home chores, encouraging children to go out and beg, neglect due to parental employment outside the home and lack of a comprehensive day care system etc.<sup>48</sup> The question as to whether or not all parents are interested in their offspring is addressed by an expert on street children.

Agnelli posits that

It is unfortunately true that some natural parents do not feel an interest in their children’s future. Indifference to one’s offspring may be rare but it happens. It should not be assumed that bearing automatically generates an interest in rearing. One should also be cautious about the idea that getting pregnant in some way displays an interest in rearing the eventual offspring. Pregnancy occurs against the parents’ will, and can result from carelessness or unconsented sex. Moreover, a woman can be clearly casual about and even culpably negligent of the health of her fetus.<sup>49</sup>

It would occur that the manifestation of street children in various places is as a result of parental neglect. If the mother, and or father, neglects their child, it is probable that the only available option is establishing a new family on the streets.

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<sup>46</sup> Leontine R. Young, *Wednesday’s Children: A Study of Child Neglect and Abuse* (Westport, CT: Greenwood Press, 1979), 31.

<sup>47</sup> Agnelli, *Street Children*, 15.

<sup>48</sup> Allan M. Ball, *And Now My Soul Is Hardened: Abandoned Children in Soviet Russia, 1918-1930* (Los Angeles, CA: University of California Press, 1996), 14-15.

<sup>49</sup> David Archard, *Children: Rights and Childhood*, 2<sup>nd</sup> ed. (London: Routledge, 2004), 148.

## **Poverty, Divorce, and Single Parenting**

Writing from the perspective of the early 19<sup>th</sup> century Russian encounter of the problem of homeless youth, Ball links poverty, divorce, and single parenting. He shows how divorce splits families thereby causing income problems which push children to take the route of the street.<sup>50</sup> This escape route is based on the fact that single moms are unable to provide for their children. Consequently, youth flee to the streets seeking sustenance.

## **Unemployment and Alcohol Abuse**

Family livelihood is an important factor in determining the destiny of children in a given home. As Wyn and White observe, “Young people in other parts of the world have always had an important role to play in ensuring the family’s livelihood. However, not all young people are affected by unemployment in the same way.”<sup>51</sup> As unemployment remains a challenge to many, in other societies like Africa, young people play a role in ensuring that resources are brought into the family. It is not surprising to see children selling little home-made goodies in the streets and other public spaces. Since their parents have no job, each child is expected to contribute in some way. It is often as youth carry out these tasks that they get exposed to the street world.

Lewis, discussing street kids, posits that “the children come from disorganized, underdeveloped and stressed communities. There is a high rate of unemployment, inadequate housing and alcohol abuse in their families. Food is

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<sup>50</sup> Allan, M. Ball, *And Now My Soul Is Hardened*, 13–14.

<sup>51</sup> Johanna Wyn and Rob White, *Rethinking Youth* (London: SAGE, 1997), 28.

always in short supply.”<sup>52</sup> Consequently, homes which manifest disorganization of sorts at the level of parental leadership predispose children to risk. This may be compounded by other challenges, again related to their parents’ inability to get a job. The instability caused by these conditions, and in the midst of alcohol intake, leaves the home with little or no food. Children thus tend to gravitate toward the street to fend for themselves. Worse still, when alcohol is abused by parents, children end up being emotionally and or physically abused. In turn, the children look for solace elsewhere. At first, they might seek refuge at a known relatives’ place but they are on the trajectory to the street.

Lewis also sees a connection between economic lack or scarcity of resources and children running away from home. He also finds overcrowded schools to be unhealthy and a precursor to unhealthy socializations. He says, “Children come from neighborhoods where resources are few, the school overcrowded and outlets for healthy adolescent interests are limited. They socialize at the game machines at the corner café. Here they learn about dagga smoking and glue sniffing long before they run away.”<sup>53</sup> Agnelli considering this very challenge observed that “an immense problem, with dramatic and unpredictable consequences, is emerging around the world.”<sup>54</sup> Simply put, homelessness and the phenomena of street youth are a real problem.

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<sup>52</sup> Heather Parker Lewis, *Also God’s Children? Encounters with Street Kids* (Cape Town, South Africa: Ihilihili Press, 1998), 14.

<sup>53</sup> *Ibid.*, 14.

<sup>54</sup> Agnelli, *Street Children*, 11.

## **Juvenile Delinquency**

The idea that youths are on the streets merely because of abuse or lack of family cohesion is not necessarily true. While some youth will move to the streets due to family pressures, others go into the streets because they want to have some fun. Ruddick observes that having fun is one factor attracting homeless youth to different parts of the country.<sup>55</sup> Since the streets provide some sort of independence and guarantee freedom in lifestyle choices by the youth, it is an attraction to those especially who are neglected and desiring escape from abuse. Whenever children feel confined or overly restricted, their inquisitive adolescent nature ventures on the path of adventure that might include familiarity with the street.

## **Witchcraft Accusations**

In some parts of Africa, witchcraft accusation is also to be considered as a contributing factor. It is worth noting that belief in witchcraft is quite common in Sub-Saharan Africa. Examples of countries with this challenge include Congo, Angola, Nigeria and Zambia. UNICEF state, “Children accused of witchcraft are abandoned by their families or forced to flee, following violence and abuse in the family home. They can also suffer violent acts within churches, as described above. As a result, millions of abandoned children end up on the streets of Africa’s large cities.”<sup>56</sup> With the foregoing, it can be seen that the streets are places of refuge for abandoned or rejected children suspected of witchcraft.

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<sup>55</sup> Susan M. Ruddick, *Young and Homeless in Hollywood: Mapping Social Identities* (New York: Routledge, 1996), 96.

<sup>56</sup> Aleksandra Cimpric, *Children Accused of Witchcraft: An Anthropological Study of Contemporary Practices in Africa* (Dakar, Senegal: UNICEF WCARO, 2010), 42-43.

The above factors explain why youth are on the streets. There could be other precipitating factors to the street youth problem. To express the phenomenon of street youth more succinctly, the United Nations (UN) explain why we have this growing problem. They indicate that they are products of poverty, war, urbanization, political instability, family breakdown, and HIV/AIDS, among others.<sup>57</sup> Thus, the triggers and causative factors to street life are varied and stretch from personal, family, social, political, and even economic dimensions.

### **Life on the Streets**

Though children have the right to a bare subsistence as well as the comforts and conveniences of life,<sup>58</sup> the factors discussed above show a different scenario altogether. Street youth also have to contend with the negative public perception about them. As Phiri has noted, street children in Zambia “are considered noisy, highly visible, problem-causing young people. They are mostly perceived as youngsters whose survival lifestyle is irritating to everyone, and embarrassing to politicians. Their presence provokes negative reactions which range from anger to fear.”<sup>59</sup> Since the street is the new home for youth, this section now explores their life in these open places.

### **Substance Abuse and Drug Trafficking**

Street youth find themselves entangled in substance abuse. It has been estimated that on a global scale, “60% of street children report inordinate levels of

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<sup>57</sup> Sauv , “Changing Paradigms for Working with Street Youth,” 314.

<sup>58</sup> Archard, *Children*, 9.

<sup>59</sup> Phiri, “The Plight of Street Children in Zambia,” 276.

lifetime substance use, including alcohol and marijuana.”<sup>60</sup> Substance abuse generally and negatively impacts youth. Such problems as accidents, injury, risky sexual behavior, depression, delinquency, and financial loss among others can be associated with substance abuse. Tyler et. al have described the issue of drugs as follows:

When street youth are immersed in social networks consisting of other street youth, group norms can send the message that drugs are acceptable and important for survival. When street youth conform to behaviors that engender risk (i.e., drug use), they place themselves at greater risk for HIV. In sub-Saharan Africa, peers are important as distributors of sexual knowledge and Zambian youth report using substances because of their peers. While we know that the risk behaviors of social networks are closely tied to homeless youth’s own HIV risk behaviors in U.S. research on homeless youth, very little is known about how peers and social networks of Zambian street youth operate.<sup>61</sup>

In Zambia, street youth use illicit drugs such as marijuana and other creative options such as sniffing of glue as well as the manufacture or purchase of opaque liquor. In their study on substance use by Zambian Street Youth, Kimberly A. Tyler et. al note that, “Because many of the youth are not connected to their family and community, they may be more reliant on their peers which may elevate their alcohol and marijuana use.”<sup>62</sup> This includes the vice of taking cough syrups rich with codeine. The trafficking of these addictive substances is a lucrative business for some.

## **Sex Trade**

The street provides lucrative ground for various vices. While on one hand illicit drugs and the corresponding abuse abound, recreational as well as commercial

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<sup>60</sup> Kimberly A. Tyler et al., “Multi-Level Risk and Protective Factors for Substance Use among Zambian Street Youth,” *Substance Use & Misuse* 51, no. 7 (2016): 922, accessed 17 July 2021, <https://doi.org/10.3109/10826084.2016.1156702>.

<sup>61</sup> Kimberly A. Tyler et al., “Risk Factors for HIV among Zambian Street Youth,” *Journal of HIV/AIDS & Social Services* 15, no. 3 (2016): 254-268, <https://doi.org/10.1080/15381501.2016.1138178>.

<sup>62</sup> Tyler et al., “Multi-Level Risk and Protective Factors for Substance Use among Zambian Street Youth,” 928.

sex trade takes place. “Some street youth use the sex trade, drug trade, theft, and begging to obtain money. Many sell goods on street corners, at bus stops, and outside downtown shops. They make enough to survive, sometimes, but usually their income does not grow nor enable them to improve their quality of life.”<sup>63</sup> Sex trade i.e., activities that involve providing sexual services for money, such as prostitution are common on the streets. It should be noted that financial or economic gain is the driver to illicit sexual behavior on the streets. The UN posit that “Many participate in the sex and drug trade because of limited income generation alternatives.”<sup>64</sup> Furthermore, concluding on how gendered poverty breeds trafficking for sexual exploitation in Zambia, Kiremire states that young girls and older ones “who sell their bodies on the streets and fall victim to trafficking do not do so because they like it but because they lack essential prerequisites for a safe and better life. Poverty quickly leads to street destitution, which in turn pushes them into exploitation, disease and premature death.”

### **Economic Hustling and Quest for Survival**

Street youth have the basic instinct for survival. In order to succeed at it, they seek ways and means of generating income. Due to the pressure of poverty upon them, they do anything necessary to make money. Sauvé recognizes the resolve of street youth to self-support against all odds when he reveals that

For many street youth, family and community support disintegrate under the pressures of poverty. Many of those who migrate to the streets learn quickly to confront the street with self-sufficiency and self-determination, to make money by whatever means, and to negotiate the everyday risks and decisions of street life. But although they may get by, and even stay free of illicit work, they become “street kids” and the stigmatizing label, once set, is hard to remove.<sup>65</sup>

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<sup>63</sup> Sauvé, “Changing Paradigms for Working with Street Youth,” 320.

<sup>64</sup> *Ibid.*, 314.

<sup>65</sup> *Ibid.*, 315.

## **Group or Gang Life**

Youth that find themselves on the street often reconstruct their understanding of community and family by integrating into or creating a group in which to belong. These groups or “surrogate families” often provide protection from violence and harassment from law enforcers.<sup>66</sup> At the same time, street youth will find it easy to belong to a gang. It has been ascertained that gang members work “to gain money for themselves, although others work to share the income with their family, friends on the street or gang leaders.”<sup>67</sup>

## **Needs of Homeless Street Youth**

Since children live on the streets all over the world, the most common response by people is to label and stereotype them.<sup>68</sup> For example, researchers on the streetism with a focus on the girl child in Zimbabwe noted that “. . . people in power often perceive street children to be criminals (or at least potential criminals) and an indictment on the way cities are run.”<sup>69</sup> In Addis Ababa, Ethiopia, the word used for street children reinforces a negative image. They are referred to as “Borco” – a word with connotations to being dirty and literally means pig.<sup>70</sup> This is why Ogunkan sees

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<sup>66</sup> Judith Ennew and Jill Swart-Kruger, “Introduction: Homes, Places and Spaces in the Construction of Street Children and Street Youth,” *Children, Youth and Environments* 13, no. 1 (2003): 84.

<sup>67</sup> Sampa, “Street Children of Lusaka,” 6.

<sup>68</sup> Lewis, *Also God's Children?* 14.

<sup>69</sup> Rumbidzai Rurevo and Michael Bourdillon, “Girls: The Less Visible Street Children of Zimbabwe,” *Children, Youth and Environments* 13, no. 1 (2003): 150-166.

<sup>70</sup> Lewis Aptekar and Paola Heinonen, “Methodological Implications of Contextual Diversity in Research on Street Children,” *Children, Youth and Environments* 13, no. 1 (2003): 209.

street children as “socially relegated and stigmatized.”<sup>71</sup> Thus, the street youth phenomenon is perceived to be a disruption to the order of the city. Street youth are confronted with multiple challenges. As already intimated above, children, whether on the streets or not, should be guaranteed certain rights. When closely considered, it will be observed that children, and street children in particular have pressing needs. It is essential to recognize that the needs of street youth are related to those of the wider community. Thus, they need food, water, love and a sense of belonging, shelter, clothing, economic empowerment, education, medical services and healthcare, guidance and counselling. This invariably calls for inquiry into the conditions among street youth in general and the specific needs.

### **Food and Water**

According to research, physiological needs are paramount. It was Abraham Maslow who popularized the hierarchy of needs. Those who have followed after have given credence to his thinking. The primary physiological needs are “sleep, food, water, sex, physical health, and suitable ambient temperature (i.e., heating/cooling).” (emphasis mine)<sup>72</sup> When it comes to street youth, the need for food is critical. The Street Kids International initiative in Zambia observed that street youth found ways of making money for food even if it meant begging, stealing, or sex work.<sup>73</sup> This shows the extreme extent to which youth go to satisfy the need for food.

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<sup>71</sup> Olufemi A. Fawole, David Ogunkan, and Deborah S. Adekeye, “Land Use Correlates of Street Children in Ogbomoso, Nigeria,” *African Sociological Review* 17, no. 2 (2013): 101. <https://doi.org/10.2139/ssrn.3810842>.

<sup>72</sup> Robert J. Taormina and Jennifer H. Gao, “Maslow and the Motivation Hierarchy: Measuring Satisfaction of the Needs,” *The American Journal of Psychology* 126, no. 2 (2013): 163, <https://doi.org/10.5406/amerjpsyc.126.2.0155>.

<sup>73</sup> Sauv , “Changing Paradigms for Working with Street Youth,” 330.

## **Shelter**

As a basic human need, shelter is crucial for survival. This is so since shelter allows for security, personal safety, and protection from harsh weather. Archard deliberating upon the thoughts and philosophies of John Locke highlights the right of children to a bare subsistence as well as the comforts and conveniences of life.<sup>74</sup> To a large extent, children that find themselves stuck on the streets do have a priority need for shelter. It should be noted also that entry into the twenty-first century witnessed a paradigm shift in the worldview of children. No longer ignored, looked down upon or dismissed as “objects,” children eventually were given legal recognition as persons and individuals of worth.<sup>75</sup> It is against this background that shelter emerges as a very important factor in addressing vulnerable youth who live on or patronize the streets.

## **Love, Secure Home, and Family**

As noted in the earlier discussion above, street youth practically live in groups or gangs. All this is in a bid for security and belonging. Margaretten, writing from the South African encounter, concludes that street youth long to live in a loving and secure home.<sup>76</sup> The significance of a home is highlighted by the use of the term “secure.” A secure home is what shelter is all about – to keep persons safe from the elements of the weather and protected from any infringement of space and comfort. According to Taormina and Gao, such safety needs includes confidence that one will

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<sup>74</sup> Archard, *Children*, 9.

<sup>75</sup> Cynthia Price Cohen, “United Nations Convention on the Rights of the Child: Developing International Norms to Create a New World for Children,” in *Children as Equals: Exploring the Rights of the Child*, ed. Kathleen Alaimo and Brian Klug (Lanham, MD: University Press of America, 2002), 49.

<sup>76</sup> Emily Margaretten, *Street Life under a Roof: Youth Homelessness in South Africa, Interpretations of Culture in the New Millennium* (Urbana, IL: University of Illinois Press, 2015), 4-5.

not be attacked.<sup>77</sup> It has been noted also that the homeless are generally fairly young.<sup>78</sup> It is therefore vital to have the vulnerable who are fairly young (and the older youth as well) to have some form of shelter. To this extent, White and White challenge policy makers when they state, “The imperatives of social need, rather than private accumulation of wealth, should underpin economic and social policy.”<sup>79</sup> The call is to look beyond accumulation of resources and wealth to the provision of services which address serious issues like housing.

At the same time, it must be remembered that street youth are persons. Soni says, “the identity of individuals includes their sense of individuality and of being distinct from other people, and includes a need to feel special, a need to feel that they have roots and a need to actually feel comfortable with who they think they are.”<sup>80</sup> It is the desire for love, and the need to feel special that creates a sense of worth about their individuality as people. Street youth have roots in family and desire to be part of a caring family at some point. We observed that the street is a place where groups or “families” are created. It is this sense of family that necessitates survival. Sauvé notes, “Sharing resources and information is vital and a group is often a means of protection from violence and police harassment. Because people in authority such as social workers and the police cannot be trusted, the group is often the only source of support and care when members are ill and injured.”<sup>81</sup> The author also does not regard the

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<sup>77</sup> Taormina and Gao, “Maslow and the Motivation Hierarchy,” 163.

<sup>78</sup> Institute of Medicine, Committee on Health Care for Homeless People, *Homelessness, Homelessness, Health, Health, and Human Needs* (Washington, DC: National Academy Press, 1988), 81.

<sup>79</sup> Wyn and White, *Rethinking Youth*, 151.

<sup>80</sup> Sangeeta Soni, *Working with Diversity in Youth and Community Work*, Empowering Youth and Community Work Practice (Exeter, UK: Learning Matters, 2011), 6.

<sup>81</sup> Sauvé, “Changing Paradigms,” 315.

street as a place of chaos and disorder. Instead, they note that, “Far from being chaotic, the outcast world of street children and street youth tends to have its own networks, groups and hierarchies.”<sup>82</sup> Street youth can thus be seen as capable of constructing and reconstructing their reality. The street youth families are helpful but it appears that youth do not really forget their roots. This is what necessitates the need for assisting youth reintegrate with their families whenever possible.

Ultimately, surrounded by the predicament of street youth globally and in Zambia, specifically, there must be a broad understanding of the changing paradigm for working with them. Sauvé asserts,

So, do we view street youth as a problem to solve or an asset to value? There are problems to solve: the causes that push and pull youth into the street; the lack of policies enabling street youth to improve their lives; and the shortage of accessible grass-roots services supporting street youths’ needs. These problems must be solved. However, street youth can also be assets to their communities and society at large. For them to be full participants, we must open doors for them to reintegrate into their communities.<sup>83</sup>

### **Economic Empowerment**

The economy is a powerful influence in the lives of young people. To begin with, street youth need economic empowerment. McWhirter posits that the “Economic trends that greatly affect at-risk young people include (a) increasing poverty, (b) welfare reform, (c) the economic stagnation of the working poor, (d) single mothers, and (e) homeless families.”<sup>84</sup> Earlier in the literature review we noted the impact of poverty on families across the globe. Economic programs which seek to

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<sup>82</sup> Ennew and Swart-Kruger, “Introduction: Homes, Places and Spaces,” 84.

<sup>83</sup> Sauvé, “Changing Paradigms,” 316.

<sup>84</sup> J. Jeffries McWhirter, *At Risk Youth: A Comprehensive Response: For Counselors, Teachers, Psychologists, and Human Service Professionals*, 5<sup>th</sup> ed. (Belmont, CA: Brooks/Cole, Cengage Learning, 2013), 24.

lighten the burden of street youth should succeed in alleviating poverty. In Zambia for instance, historically marginalized and disadvantaged citizens have been targeted for access to economic resources and opportunities.<sup>85</sup> To what extent such initiatives reach vulnerable minorities like street youth is yet to be ascertained. Notwithstanding, there ought to be such a thrust because of the existing need.

## **Health**

To argue and demonstrate that the streets are untidy and unhealthy environments is not a complex thing.<sup>86</sup> The Canadian scenario of engagement with street youth has shown that public health plays a critical role in providing services for street-involved youth.<sup>87</sup> Since street youth have health challenges like other young people, there is need for a multisectoral approach where specialized services such as mental and sexual health are addressed.

An example of the plight of street youth and their desperate need for health assistance is from Zimbabwe. Reflecting on the Covid 19 pandemic and the subsequent lockdown in Zimbabwe in 2020, Edith Chibhamu laments that street kids have not been spared by this deadly pandemic and are made to face the wrath of the

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<sup>85</sup> The Citizens Economic Empowerment Commission, "About Us," accessed 24 February 2021, <https://www.ceec.org.zm/about-us/>.

<sup>86</sup> Ennew and Swart-Kruger, "Introduction: Homes, Places and Spaces," 90.

<sup>87</sup> Catherine A. Worthington and Bruce J. MacLaurin, "Level of Street Involvement and Health and Health Services Use of Calgary Street Youth," *Canadian Journal of Public Health / Revue Canadienne de Santé Publique* 100, no. 5 (2009): 387.

global novel on their own.<sup>88</sup> She further notes that there are more than 1.6 million orphaned children with thousands of them leashing onto the streets annually.<sup>89</sup>

### **Conclusion**

The above review of literature shows that streetism or the problem of youths on the streets is generally a global challenge. It affects the first and third worlds alike. Zambia is not exempt. One of the major reasons why we have the street youth problem is poverty. Poverty – whether as a result of individual shortcomings, or systematic inequities has a significant bearing on people. There are other determining factors to the challenge of street youth apart from poverty. HIV/AIDS, rapid urbanization, unemployment, divorce, family violence, neglect and a host of other factors account for this phenomenon. It has been ascertained also that life on the streets is not easy and street youth integrate into, or form groups and or gangs for socialization and protection purposes. As established, street youth are a distinct people group that wants to feel special. On the streets, vices such as drug and alcohol abuse, gambling and sex trade characterize life. Street youth are human beings who are in need. It has been estimated that street youth needs are vast and include shelter, food, clothing, healthcare, love, family as well as economic empowerment. Since the church is an integral part of society, such needs fall within their power to act as agents of hope and healing (as established earlier in Chapter 2).

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<sup>88</sup> “Devastating Effects of Covid-19 on Thousands Street Kids in Zimbabwe: Edith Chibhamu,” NewsDay (AMH Voices), June 5, 2020, accessed 19 June 2021, <https://www.newsday.co.zw/amh-voices/article/46308/devastating-effects-of-covid-19-on-thousands-street-kids-in-zimbabwe-edith-chibhamu>.

<sup>89</sup> Ibid.

## CHAPTER 4

### DESCRIPTION OF RESEARCH AND INTERVENTIONS

The previous chapter reviewed different literature in the area of the problem under study. This enabled the researcher to gain perspective on the challenges, culture, condition, and needs of street youth. The chapter delved into definitions and descriptions of the problem of homelessness and street youth. It further unveiled the condition of poverty and established some of the reasons why youth live on the streets. The chapter also unveiled the life of at-risk youth thus acquainting the researcher with vital theory surrounding street youth in general. Chapter 4 is essentially a description of the research design consisting of the type of research, its rationale; and the appropriateness of the study, the population and sample population, criteria for sampling procedures and selection, instrumentation, data collection procedures, and data analysis. Thus, here, a brief profile of the ministry context is provided; then the research done is described; and a summary of findings and analysis is provided.

#### **Profile of the Ministry Context**

##### **Zambia, Lusaka Overview**

The author will proceed to highlight overviews of Zambia and its capital, the city of Lusaka. This vital descriptive information will culminate in a focus on Lusaka Central Seventh-day Adventist Church and Railway Adventist Company.

Zambia is a land-linked country situated in Southern Africa. It is the 39<sup>th</sup> largest country in the world and lies mostly between latitudes 8° and 18°S, and longitudes 22° and 34°E.<sup>1</sup> Zambia conducts a national census every 10 years. Due to Covid 19, the 2020 planned census did not take place. In 2022, the population of Zambia stood at 19,610,769 (9.6 million males, 10 million females) with a growth rate of 3.4 percent and an average household size of 4.8 persons.<sup>2</sup>

Though investor confidence had improved, and the economic landscape seemed somewhat better in 2017 than in 2016, the poverty levels are alarming. In 2015, the living conditions monitoring survey revealed that 40.8% of the country's population was living in extreme poverty. The survey also showed that 54.4% of the country's population was poor, while 13.6 percent of the population was moderately poor.<sup>3</sup> Unemployment and illiteracy are real situations in this Southern African country. The survey also indicated that 76.6% of the population in rural areas was poor, with 23.4% of the urban population being poor. Western province was seen as having the highest population of the poor at 82.2% with Lusaka province having the lowest at 20.2%.<sup>4</sup> According to the Bertelsmann Transformation Index, which is a project run by nearly 300 regional university experts and worldwide think tanks, between 2019 and 2021, political and economic governance in Zambia continued to decline; dissatisfaction with the status quo increased; the currency lost roughly 50% of its value against the U.S. dollar resulting in increasing prices for goods and

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<sup>1</sup> Andrew D. Roberts, Richard H. Hobson, and Geoffrey J. Williams, "Zambia," *Encyclopaedia Britannica*, last modified May 8, 2024, <https://www.britannica.com/place/Zambia>.

<sup>2</sup> UNICEF, "Country Office Annual Report 2022: Zambia," accessed 17 October 2023, <https://www.unicef.org/media/136521/file/Zambia-2022-COAR.pdf>.

<sup>3</sup> Lusakatimes.com, "Zambia : 40.8% of Zambians Living in Extreme Poverty."

<sup>4</sup> Ibid

services; in early 2021, inflation reached more than 20%; and accumulation of high levels of public debt since 2011 led to Africa's first COVID-19-era sovereign debt default in late 2020.<sup>5</sup>

Lusaka is the seat of the central government. It is also the largest city in the country and is ranked among the fastest-growing cities in the Southern part of Africa. Lusaka provides a home to about 2.5 million dwellers.<sup>6</sup> It is facing the challenges of many growing cities. Challenges include the depletion of land resources for housing and other infrastructure; water and air pollution; infringement of water recharge zones due to the infrastructure boom; overcrowding; road traffic jams (especially in the morning and evening); high cost of living; unemployment; child labor; prostitution and gambling; alcohol abuse; illicit drugs; rape; robbery; gender-based violence; HIV/AIDS; poor sanitation; homelessness; high domestic/house rental rates; litter or garbage, and escalation of the phenomenon of street kids.

One of the serious problems in the city is the lack of housing which has triggered the growth and development of slums. In 2015, the government "revealed that the shortage of housing units in Zambia has led to the development of slums that accommodate approximately 70 percent of urban dwellers."<sup>7</sup> The shortage of housing units is said to have been caused by rapid urban population growth.

Though there was a change of government in August 2021 in which economic prosperity was promised; and whereas the regime-change necessitated economic

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<sup>5</sup> Bertelsmann Transformation Index, "Zambia Country Report," accessed 8 April 2022, <https://bti-project.org/en/reports/country-report?isocode=ZMB&cHash=722b079f3938424d97a2a68bff94d6be>.

<sup>6</sup> Lusaka City Council, "About Lusaka," accessed 21 May 2022, <https://www.lcc.gov.zm/about-lusaka-2/>.

<sup>7</sup> Lusakatimes.com, "70% Zambian Urban Dwellers Live in Slums," March 16, 2015, accessed 21 May 2022, <https://www.lusakatimes.com/2015/03/16/70-zambian-urban-dwellers-live-in-slums/>.

reforms that have seen a drop in the inflation rate in 2022, unemployment, poverty, and low manufacturing of goods in factories have continued. The city of Lusaka has continued to have its slums expand. These slums are very close to the Central Business District of Lusaka (CBD). Due to economic challenges; and the struggle by slum dwellers to find means, poor shelter and or housing in the slums characterize everyday life in some quarters. Homelessness also is emergent. Some of the street youth who patronize the streets of Lusaka come from these slums adjacent to the CBD.

## **Religion**

Zambia is a Christian Nation<sup>8</sup> with a diversity of other religions like Islam, Hinduism, and African Traditional Religions (ATR), among others. This predominantly Christian nation has the Roman Catholic Church as the largest of all churches.<sup>9</sup> In the preamble to the Zambian constitution is enshrined an acknowledgement of the “supremacy and significance of God Almighty” as well as the position to uphold “the right of every person to freedom of conscience and religion.”<sup>10</sup> The constitution of Zambia in essence supports among others two critical freedoms: the freedom of worship and the freedom of expression. This in itself has afforded the growth of Christianity, a boom of Pentecostalism and other evangelical churches, and the expansion of the Seventh-day Adventist Church.

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<sup>8</sup> Government of Zambia, *Constitution of Zambia (Amendment) Act, 2016 (Act No. 2 of 2016)*, January 5, 2016, accessed 11 May 2022, [https://www.parliament.gov.zm/sites/default/files/documents/amendment\\_act/Constitution%20of%20Zambia%20%20%28Amendment%29%2C%202016-Act%20No.%202\\_0.pdf](https://www.parliament.gov.zm/sites/default/files/documents/amendment_act/Constitution%20of%20Zambia%20%20%28Amendment%29%2C%202016-Act%20No.%202_0.pdf).

<sup>9</sup> Roberts, Hobson, and Williams, “Zambia.”

<sup>10</sup> Government of Zambia, *Constitution of Zambia (Amendment) Act, 2016 (Act No. 2 of 2016)*.

## **The Seventh-day Adventist Church**

The Adventist Church in Zambia is divided into two (the Northern and Southern Union Conferences with headquarters in Kitwe, and Lusaka, respectively).

As of June 30<sup>th</sup> 2021, the Adventist Office of Archives Statistics and Research showed that the membership of the church in Zambia stood at 633,313 and 689,683 for the Southern and Northern Union Conferences, respectively. This gives a total of 1,322,996 Adventist members in the country of Zambia.

### **Lusaka Central Church and Railway Company**

The Lusaka Central Seventh-day Adventist Church is situated at the corner of Independence Avenue (formerly King George Avenue) and Burma Road at the doorway to the Lusaka CBD. It was established in 1960 and was dedicated on 20<sup>th</sup> January 1962. The Lusaka Seventh-day Adventist Church has been an integral part in the development of the Adventist work in Zambia. It currently has a membership of 5,000 and ministers in its urban setting through mid-week and Sabbath worship services.

On 10<sup>th</sup> November 2012, Lusaka Central Seventh-day Adventist Church formed a Sabbath School Branch in the Lusaka CBD which was named Railway Branch. This Branch was established on the premises of a willing church member and Literature Evangelist named Gladys Chiyobeka at the backyard of her home. On 15<sup>th</sup> August 2015, the Branch was recommended for organization into a Company. The organization of the Branch into a Company took place soon after. There is a weekly attendance of an average of 40 members and 15 visitors. The visitors to Railway Seventh-day Adventist Company are predominantly street youth. The researcher found the positioning of both Lusaka Central Seventh-day Adventist Church and its

Company well-placed to form a lucrative ground for providing a ministry to at-risk street youth.

Though Lusaka Central Church has been conducting evangelistic series from time to time and yielding results in terms of baptisms, there has been a non-robust approach to responding to community needs. A comprehensive ministry to the various needs of the community members was missing. In the area of the challenge of street youth, the church has been able to provide food to street youth every Sabbath Day (Saturdays). However, there has been no coordinated effort to handle the complex need mix of street youth. There is thus a need for the church to show love, care, and concern to street youth in an organized and coordinated way.

### **Description of Research Design: Research Methodology**

This section explains the research design that was put in place to realize the intervention. The qualitative research method was used in this research. As has been underscored by scholars, the method seeks “to gain an understanding of underlying reasons, opinions, and motivations. It provides insights and dives deeper into the problem.”<sup>11</sup> The researcher utilized the phenomenological approach in the research. This approach takes seriously the human lived experiences. Thus, the researcher opted to work with the Interpretive Phenomenological Approach (IPA). IPA offers in-depth analyses of individual life experiences.<sup>12</sup>

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<sup>11</sup> Risper Awuor, class notes for CHMN 703 Theology and Practice of Leadership, Adventist University of Africa, Nairobi, Kenya, September 2019.

<sup>12</sup> Enna S. Bodoso, “Surviving Street Life: A Phenomenological Study on Street Children,” *Journal of Namibian Studies*, 34 (2023): 5572-5587, accessed 15 May 2024, <https://namibian-studies.com/index.php/JNS/article/view/2427/1641>.

A strategy for intervention as expressed in Table 1 below was developed and implemented towards a four-fold ministry to at-risk homeless street youth in terms of their physical and spiritual needs. The researcher calls this the PSR<sup>2</sup>D Model.

*Table 1. PSR<sup>2</sup>D Model*

MINISTRY	Physical Needs: Food, shelter, clothing, health Skills Training (Survival Skills) Reform and Rehabilitation Strategies Discipleship: Spiritual Needs
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### **Rationale for Research Method**

The research sought to understand the challenges and implement an intervention for at-risk homeless street youth in the central region of Lusaka. Hence a research method suitable for this kind of study i.e. Qualitative Research Method was employed. A direct interaction with members of the community through Focus Groups was entered upon. As Atkinson observes, "... focus groups are conversations between the researcher and multiple participants."<sup>13</sup> Knowledge is thus gained through interaction with multiple minds.

Focus Groups were used since qualitative methods "include Focus Group Discussions (FGDs), and participation observation."<sup>14</sup> The method sought to inquire into existing social phenomena within the natural setting of street youth thereby developing learning or understanding. Miles, Huberman, and Saldana confirm that "one major feature of well-collected qualitative data is that they focus on events in natural settings so that we have a strong handle on what real life is like. That

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<sup>13</sup> Joshua D. Atkinson, *Journey into Social Activism: Qualitative Approaches* (New York: Fordham University Press, 2017), 69.

<sup>14</sup> Ibid.

confidence is buttressed by local roundedness and the fact that the data is collected in close proximity to a specific situation.”<sup>15</sup> The Qualitative method also relies on people’s daily experiences in life. Since this research method recommends a collective interaction approach with the people living in or patronizing the streets, it was selected to be the best in collecting accurate data. John Creswell states that the qualitative method “involves direct interaction with respondents.”<sup>16</sup> Direct interaction thus is key. The data collected informed the intervention towards the street youth to assess the program’s success or failure, and evaluation followed the intervention.

In addition to Focus Group Discussions, the researcher utilized observation as a technique for obtaining valuable data on the study site.

### **Appropriateness of the Study**

The most outstanding reason for the study arose from the observation that there is minimal involvement of the Seventh-day Adventist Church in rendering a ministry to homeless street youth in Lusaka. Confronted with the challenge to embrace ministry to cities, the evangelistic campaign model to evangelism has neglected those who live on the fringes of urban society. This has resulted in slighting the injunctions of scripture to fend for the poor and needy.

### **Study Location**

This research was carried out in the Lusaka Central Business District because there are many street youth in this region who roam the streets. The RAC premises were suitable for the study as it is easily accessible to the researcher and respondents.

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<sup>15</sup> Matthew B. Miles, Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis* (Los Angeles, CA: SAGE, 2014), 11.

<sup>16</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4<sup>th</sup> ed. (Thousand Oaks, CA: SAGE, 2013), 246.

RAC was also attractive to street youth since it is situated in a passageway for street youth who patronize the railway channel and the Lusaka Intercity Bus Terminus. The venue allowed for close observation and interaction with street youth.

### **Population Target**

The study population comprised street-based youth aged 9 to 21 years old. The target group constituted male and female street children who live on the streets. Additionally, those who deal or have dealt with the plight of vulnerable street children were targeted. Thus, street youth primarily, and social workers (service providers) and church members constituted the population targeted in this research. Table 2 below outlines the population target.

*Table 2. Population Target*

No	Participants	Designation	Number Range	Maximum Number
1	Street Youth	Focus Group	7-10	10
2	Street Youth	Focus Group	7-10	10
3	Church Leaders	Focus Group	7-10	10
4	Caregivers	Focus Group	7-10	10
Total				40

### **Selection and Recruitment of Research Team**

Research of this sort could not be conducted singularly. A Research Team was necessary to be selected and constituted. There being need for moderators and note takers, five persons were recruited as follows:

- a. Two moderators
- b. One note taker
- c. 2 additional members

It was desirable that the research team meet minimal benchmarks. Thus, the above selected team members were chosen on the following basis:

- a. Familiarity with the problem of street youth
- b. Involvement in youth work
- c. Love for youth in general
- d. Interest in helping or working with the underprivileged
- e. Love for God and Mission

Furthermore, the researcher shared insights on what Focus Groups are to the research assistants. It was only after orienting the team that we went into the field to collect data.

### **The Study Sample Size**

According to Kombo and Tromp, sample size refers to the total number of participants that take part in research.<sup>17</sup> A sample is a set of elements taken from a large population. Garg Gaurav confirms that sampling is “the process of drawing a sample from a population.”<sup>18</sup> Qualitative research being what it is involves only a small number of participants since it thrives on the quality of data rather than quantity. Carsen and Glenton state, “We propose that an adequate sample size to reach saturation in focus group research depends on a range of parameters and is likely to differ from one study to the next. Therefore, providing universal sample size recommendations for focus group studies is not useful.”<sup>19</sup> While sensing argues for a

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<sup>17</sup> D. K. Kombo, and D. A Tromp, *Proposal and Thesis Writing: An introduction* (Nairobi, Kenya: Paulines Publications Africa, 2006), 23.

<sup>18</sup> Burke Johnson and Larry B. Christensen, *Educational Research: Quantitative, Qualitative and Mixed Approaches* (Los Angeles, CA: Sage Publications, 2008), 248.

<sup>19</sup> Benedicte Carlsen and Claire Glenton, “What about N? A Methodological Study of Sample-Size Reporting in Focus Group Studies,” *BMC Medical Research Methodology* 11, no. 1 (2011): 1-10, <https://bmcmedresmethodol.biomedcentral.com/articles/10.1186/1471-2288-11-26>.

theoretical saturation of three focus groups,<sup>20</sup> the researcher sought dynamic representation by utilizing four groups.

A purposive sample method was applied in the sampling process. This method was applicable because it involves a selection of “people who have awareness of the situation and meet the criteria and attributes that are essential to the research.”<sup>21</sup> This research primarily targeted two samples: street youth and service providers (shelter providers and church members). The former group consisted of street youth who have had experience on the streets of Lusaka, while the latter group consisted of social workers and Lusaka Central Church members based at Railway Adventist Company (RAC). Thus, the researcher acknowledged the importance of service providers and church members in providing relevant information for the success of this research. The number of persons who formed the working sample totaled 40 i.e. twenty street youth; and 10 church members, 10 caregivers, or social welfare workers.

### **Observation Plan**

According to Sensing, that which you desire to observe is determined by one’s problem and purpose statement.<sup>22</sup> The observation plan took into account site location, activity or events, actors, and goals/meanings. In this vein, the site location refers to the place where observations were made. The activity or events point to the acts or peculiar conduct of street youth. The actors are the specific street youths involved in the said actions. Finally, goals indicate why particular actions are carried

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<sup>20</sup> Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf and Stock Publishers, 2011), 121.

<sup>21</sup> *Ibid.*, 83.

<sup>22</sup> *Ibid.*, 182.

out or what they wish to achieve. Meanings were assigned to actions during the analysis.

### Focus Groups

Table 3 below shows the focus groups employed in the study. The researcher worked with four Focus Groups as follows:

*Table 3. Focus Groups*

No	Label	Participants	Designation	Number Range	Maximum Number	Actual Participants
1	A	Street Youth	Focus Group	7-10	10	9
2	B	Street Youth	Focus Group	7-10	10	8
3	C	Church Leaders	Focus Group	7-10	10	9
4	D	Caregivers	Focus Group	7-10	10	7
Total					40	33

The first Focus Group (A) was comprised of street youths patronizing the *Kamwala* area. The second Focus Group (B) was comprised of street youths patronizing the railway area. The third Focus Group (C) was composed of members of the Lusaka Central Seventh-day Adventist Church who congregate at RAC. The fourth and last Focus Group (D) was composed of service providers and caretakers from the Fountain of Hope Shelter in *Kamwala*, Lusaka. As indicated earlier, clearance was sought from the Government of the Republic of Zambia – Department of Child Development (see Appendix A: Letters)

### Research Instruments

Kombo and Tromp argue that there are different types of research instruments used in research based on research design, data collection methods and effectiveness

in soliciting appropriate data.<sup>23</sup> As already alluded to above in the introduction, the research instruments (tools) that were used for data capturing for this research are narrated in this section. Tim Sensing also mentions that “tools to collect data from the setting are chosen based on the particular demands of the project.”<sup>24</sup> Data was collected from Focus Group Discussions and observations. Focus group discussions (FGDs) are led talks with a small number of individuals who are knowledgeable or interested in a specific subject. They are employed to ascertain the viewpoints and attitudes of a predetermined group of individuals. FGDs are typically conducted with 6 to 12<sup>25</sup> participants and are based on a small list of leading questions intended to elicit detailed information. FGDs are frequently used to get the opinions of those who wouldn't be able or willing to speak up at meetings with larger groups. They can also be used to gain access to the opinions of underrepresented or marginalized groups, including those of women, children, and individuals with impairments. Eight questions were adapted from the World Health Organization<sup>26</sup> to serve as the basis of inquiry for both the street youth and service providers' focus groups. Thus, the instrument used has been utilized by a reputable body. This was done to elicit responses to varied areas of interest regarding the life circumstances, experiences, and challenges of street youth. The research team carefully observed and gathered data related to the problem and purpose statement of the project. The Focus Group

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<sup>23</sup> Kombo and Tromp, *Proposal and Thesis Writing*, 23.

<sup>24</sup> Sensing, *Qualitative Research*, 71.

<sup>25</sup> Muntasir, “Focus Group Discussions: How To Conduct Focus Group Discussion Session,” iEduNote.com, accessed 21 August 2023, <https://www.iedunote.com/focus-group-discussions>.

<sup>26</sup> World Health Organization, “Who-Msd-Mdp-00-14-Module5.Pdf,” 10-21, accessed 12 May 2020, [https://cdn.who.int/media/docs/default-source/substance-use/who-msd-mdp-00-14-module5.pdf?sfvrsn=84c5b95\\_2](https://cdn.who.int/media/docs/default-source/substance-use/who-msd-mdp-00-14-module5.pdf?sfvrsn=84c5b95_2).

Discussion Questions were translated into a local common dialect in Lusaka called *Chi Nyanja* (see Appendix B: Instruments). This was done to ensure that non-English speaking respondents were catered for.

### **Ethical Considerations**

As required, all adult research participants signed research consent forms. All child research participants based on the streets signed Child Assent Forms (see Appendix C). The researcher also obtained photo consent from participants (see Appendix G). Similarly, the researcher obtained government approval from the Lusaka office of the Department of Child Development (see Appendix A: Letters). The researcher considered “high ethical standards which also implies honesty, integrity, objectivity, accountability and openness”<sup>27</sup> Participants’ interests and privacy were safeguarded. To inspire confidence, participants were given elaborate details about the nature of the research, the procedures involved, and the objectives of the study.

### **Data Collection Procedure**

The researcher spent considerable time with street youth in order to collect useful data by engaging in group discussions and observing behavior or actions and attitudes. During Focus Group Discussions, notes were taken and an audio recorder was used to record discussions. Hackett, Schwarzenbach, and Jürgens observe that “[a] secondary recording device in case the first device fails,”<sup>28</sup> needs to be available.

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<sup>27</sup> Richard A. Chapman, “The First Nolan Report on Standards in Public Life,” *Teaching Public Administration* XV, no. 2 (1995): 1-14.

<sup>28</sup> Paul M. W. Hackett, Jessica B. Schwarzenbach, and Uta Maria Jürgens, *Consumer Psychology: A Study Guide to Qualitative Research Methods* (Toronto, Canada: Barbara Budrich, 2016), 100.

Thus, a second sound recorder was on standby. During the data collection process, photos were taken. Care was made to secure consent to all these activities from the respondents (see Appendix B: Instruments). Having organized the four focus groups, the research team met them at designated points and data was captured. Later, it was edited, analyzed and interpreted. To ensure validity and reliability, even though the instrument was adapted from the World Health Organization, the researcher pretested the focus group questions to obtain a feel of the anticipated process.

The data collection process thus involved meeting and organizing participants for discussion, welcoming them, filling consent documents (Appendixes C-G), recording, observing, and taking notes. The research team also took note of the date, time, place and duration of the discussions. The data was then stored in preparation for transcription and analysis.

### **Data Collection and Analysis**

The procedures followed were as follows: qualitative data was collected; the data was connected and organized; the data was coded; an analysis was conducted and; a report was presented. Discussions were conducted in the participants' first language, Nyanja (see Appendix B: Instruments). In this way, they were able to express themselves freely, and naturally. Once data was collected i.e., audio recordings, notes taken, and summary of observations, all individual comments were analyzed. Before the detailed analysis, all audios of focus group discussions were transcribed – word for word. After that, the researcher read through the transcriptions three times to observe patterns and note themes and relationships. Furthermore, the researcher analyzed how group members interacted with each other. Themes and sub-themes were coded accordingly. During the coding process, vivo coding was utilized. Vivo coding refers to the use of words as well as phrases from the participants'

expressions and language as codes.<sup>29</sup> Thereafter, it was necessary to classify data into “groups or classes on the basis of common characteristics.”<sup>30</sup> Moreover, triangulation i.e., cross-checking between focus group data and observation data was carried out. As Creswell and Creswell observe, triangulation is one of the means through which research is validated (ensuring trustworthiness, authenticity, and credibility).<sup>31</sup> Lastly, all group discussions, notes, and observations were analyzed, interpreted, and presented as a narrative.

### **Description of the Performed Research**

In order to gain an understanding of the actual experience and life of youth on the streets of Lusaka; and furthermore, to appreciate the views of caregivers and the church on the life experiences of street youth, I decided to interview the former and latter groups i.e., street youth and caregivers/church leaders. I therefore proceeded to conduct a total of four Focus Groups. I successfully conducted two focus groups of street youths totaling seventeen. In one group there were nine participants, and in the other there were eight participants. Similarly, I conducted two separate focus groups totaling sixteen caregivers and church members divided into nine and seven participants, respectively. The street youth I chose were all between the ages of ten and twenty. I worked with eight questions with their relevant probes to elicit deeper knowledge and appreciation of the issues related to the research questions (see Appendix B: Instruments).

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<sup>29</sup> Miles, Huberman, and Saldana, *Qualitative Data Analysis*, 74.

<sup>30</sup> C. R. Kothari and Gaurav Garg, *Research Methodology: Methods and Techniques* (New Delhi, India: New Age International, 2019), 116.

<sup>31</sup> John W. Creswell and David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5<sup>th</sup> ed. (Los Angeles, CA: SAGE, 2018), 274.

The church focus group was held on 16<sup>th</sup> September 2023 at RAC in a specially prepared room. The caregivers' focus group was held on 23<sup>rd</sup> September 2023 at the Fountain of Hope shelter in a chalet. The first street youth focus group discussion was conducted on 30<sup>th</sup> September 2023 at RAC in a specially prepared room. The last Focus Group was held on 1<sup>st</sup> October 2023 in a classroom at the Fountain of Hope shelter. Table 4 hereunder depicts the focus group labels utilized. For the presentation of data, the above focus groups were labeled as follows:

*Table 4. Focus Group Labels*

No	Label	Participants	Place	# of Participants	Date
1	A	Street Youth	Railway	9	30/09/23
2	B	Street Youth	Kamwala	8	01/10/23
3	C	Church Leaders	Railway	9	16/09/23
4	D	Caregivers	Kamwala	7	23/09/23
Total				33	

The following analysis and findings are for Group A FGD:

### **Focus Group A**

Focus Group A was held on 30<sup>th</sup> September at RAC. The researcher arranged a well-ventilated room with chairs.

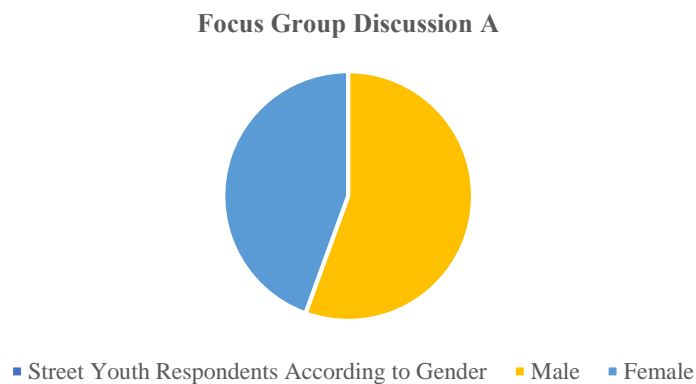
### **Demographics**

There were 9 participants divided as follows: 5 males and 4 females. The youngest was 10, and the oldest 20 years old. There were no double orphans. However, 5 were raised by single parents while 4 had both parents alive at the time of the Focus Group Discussion. Table 5 below is an age and gender table that shows how age and gender were distributed in FGD A.

*Table 5. Age, Gender Table*

#	Gender	Age
1	Male	14
2	Male	15
3	Male	16
4	Male	18
5	Male	20
6	Female	14
7	Female	15
8	Female	14
9	Female	10

In Figure 1 below, the researcher depicts gender. The distribution of gender was also visually expressed in pie form as presented in the figure hereunder:



*Figure 1. Focus Group Discussion A*

### **Stressors/Factors Leading Youth into the Street**

Several factors emerged that compelled youth into the streets namely: poverty (driving them to look for money), personal decision, confusion and abuse at home, fear of discipline, and peer pressure.

### **Difficulties on the Streets**

According to findings in FGD A, difficulties and challenges on the streets include a lack of food (hunger), difficulty finding clothing and shoes, displacement

and loss of friends due to agencies that conduct cleanups, mosquito bites at night, peer pressure, and lack of shelter (nowhere safe to sleep).

### **Risks on the Streets**

FDG A showed that there are various risks encountered by youth on the streets. These risks include falling sick, mental illness, car accidents, losing personal effects to thugs, and being attacked or being beaten by gangs. It was further discovered that there is a looming risk of being beaten by police and the risk of death itself. It was also noted that, at times, street youth risk being blamed for crimes committed near their spaces even if they are innocent. It was discovered that thefts and violent acts are easily blamed on street youth. Participant R4 said, “If a shop burns due to an electrical fault, and we are found near the area of the incident, we are blamed for it”. According to the findings, other risks include being abducted and abused by strangers as well as being arrested by police. Regarding the risk of intoxication, R5 said, “When intoxicated, you are no longer alert to danger and cannot feel the pangs of hunger.”

### **Where They Spend Their Nights**

Homeless street youth sleep in open places such as roadsides, corridors, bus terminus, bars, group-rented small places with peers in *Chibolya*, phone booths, and restaurants that have an open design. The study also revealed that some girl street youths, as in the admission of R6, spend nights “with an adult man who desires me”. Thus, it is evident that critical need for shelter gets supplied by adults in exchange for sexual favors. The study also shows that, at times, others sleep at the homes of well-wishers.

## **Food Challenge**

More than half of the FGD A participants saw food as a big issue on the streets. Thus, they obtain food from various sources such as well-wishers, drug suppliers (who feed their drug agents), picking from garbage points, and stealing. Furthermore, some do piece jobs in exchange for food while others work for money and then buy food for cash.

## **Hygiene**

The study brought out the fact that street youth face challenges in the area of hygiene. For instance, FGD A showed that the respondents were divided into 3 categories: those who think bathing and washing are not important; those who routinely bathe and wash, and those who bathe and wash on occasion.

## **Violence on the Streets**

Concerning violent acts, FGD A indicated that violence is a dominant factor on the streets. There are fights and harassment on the streets. Older ones often harass the younger ones. Violence is seen as inevitable for survival purposes. Disagreements often end up in fights. Similarly, it is often the way of life to hit back when hit.

## **Sex on the Streets**

FGD A showed that one male street youth participated in group sex and has grown to have sex with prostitutes. At the same time, two female street youth have been repeatedly forced to have sex with other street youth. In the same vein, the study showed that one boy was coerced to have sex with a girl while another escaped by fighting back in self-defense. The four participants who did not engage in any sex activities noted that they were aware of the reality of forced sex and sex activities on the streets.

Of interest is that the study pinpointed that boys give money to girls in exchange for sex. Similarly, it was found that, in one instance, when one refuses, the boy drugs the girl until she can engage in sex without resisting. This study also showed, as in the testimony of R7, that “men come on the streets soliciting us girls to sleep with [them].”

### **Use of Substances and Why**

All nine FGD A participants agreed to the fact that they use various substances which include sticker (glue for sniffing), marijuana, and cigarettes. The responses show that drugs seem to take away fear and make them courageous. It was also shown that drugs do make them aggressive. Similarly, drugs make them sleep anywhere without worrying about mosquitoes. For some, it is an addiction, and gives a high and good feeling.

Access to drugs. Seven out of nine participants said it is very easy to access drugs on the streets. Only two felt that it is difficult to gain access to drugs.

Drug Suppliers. The study showed that drugs are supplied from community members into the streets especially from *Chibolya*. Three participants noted that there are drug dealers who patronize the streets.

### **Effects of Drugs**

Regarding the effects of drugs on the youth-users, it was found that there are multiple issues which include mental illness, violence, becoming verbally abusive, trembling, passing-out, uncontrollable laughter, development of chest and other health problems, fearlessness and altered reality. Additionally, the study showed that drugs cause street youth to temporarily forget their troubles. One participant, R1 testified, “I went up to grade 5. Sticker confused my desire for school. I try to read and write. Am

interested in English; I want to be a soldier.” Here can be noted another negative effect of drugs – disrupting desire to study and thwarting academic and professional career aspirations.

### **Who They Look Up To**

The study showed that street kids look up to well-wishers and anyone who offers help. Similarly, gang leaders, pastors, and church-based people are regarded highly. Included in the cluster of the important are caregivers (orphanage/shelter owners).

### **Family Contact**

The study sought to find out if street kids have contact with family members. The FGA results showed that all street youth have contact with at least a member of their family. What emerged is that though street youth live apart from their relatives, they maintain some sort of contact with certain of their relatives.

### **Literacy**

According to the findings regarding literacy levels among respondents, it was shown that six members of FGD A were able to read and write while three could not read or write. There was an expression of interest in numbers and reading.

### **Sport**

Findings show that some members of FGD A love sport of all sorts including football and local games. The interest in vocational activities such electrical engineering, crafts, and home economics were marked.

## **Health Issues**

The study showed that there is a broad range of ailments manifest among street youth. These include but are not limited to Malaria, COVID-19 (and only out of nine were vaccinated against COVID-19), chicken pox, and other respiratory complications.

## **Needs**

FGD A showed that street youth have defined needs as human beings. Their needs included the desire to go back to school; to start a small business venture, and learn a skill like driving a motor vehicle.

## **Focus Group B**

Focus Group B was held on 1<sup>st</sup> October 2023 in Kamwala at the FOH Shelter. The researcher arranged a classroom room with chairs.

## **Demographics**

There were eight participants divided as follows: four males and four females. The youngest was fourteen years old, and the oldest was seventeen years old. There were three double orphans. Two had both parents alive at the time of the Focus Group Discussion, and three had one parent alive. Table 6 below shows the age and gender distribution in FGD B.

Table 6. Age and Gender

#	Gender	Age
1	Female	14
2	Male	19
3	Female	15
4	Female	15
5	Female	17
6	Male	17
7	Male	15
8	Male	16

Figure 2 below expresses the gender distribution of FGD B diagrammatically.

### Focus Group Discussion B



Figure 2. Focus Group B

### Stressors/Factors Leading Youth into the Street

Several factors emerged that compelled members of FGD B street youth into the streets namely: loss of both parents, mistreatment by step parents and family members, peer pressure, and poverty (lack of means at home).

### Difficulties on the Streets

Difficulties and challenges on the streets included bullying, hunger and trouble finding food, lack of shelter (nowhere to sleep), lack of love, sexual abuse, forced drug use, police harassment, and loss of friends due to mop-up operations.

### **Risks on the Streets**

Study findings in FGD B show that there are various risks encountered by youth on the streets. These risks include sickness/disease and lack of care when sick, death, drug overdose, depression, early pregnancy, unprotected sex, and police brutality.

### **Where They Spend Their Nights**

The study has shown that homeless street youth sleep in open spaces such as pavements, bus terminus, phone booths, drainages, public markets, post office, around malls, and card boxes among other places.

### **Food Challenge**

The study showed that 100% of the FGD B respondents saw food as a big issue on the streets. Findings show that they obtain food from various sources such as shelters and orphanages, garbage bins, begging, work for cash to purchase food.

### **Hygiene Challenge**

The study brought out the fact that street youth face challenges in the area of hygiene. For instance, FGD B showed that the respondents were divided into four categories: those who pay money to bath; those who do not bathe and wash; those who bathe and wash in public places; and those who bathe and wash in public schools, shelters/orphanages.

### **Violence on the Streets**

According to FGD B, violence is a common phenomenon on the streets. All eight were victims of violent bullying and attacks. The study showed that those who bully have common characteristics, namely: those experienced on the streets; those

who are bigger in stature; the commanders/gang leaders; and older boys who desire sex with girls.

### **Sex on the Streets**

FGD B showed that six participants were forced into any sex activities while two said that there were attempts on them but they were saved by a protector. The study however showed that two were involved in survival sex. Two others knew of their peers who were engaged in survival sex.

### **Use of Substances and Why**

All eight members of FGD B showed knowledge of the drug problem. The study showed six out of eight participants did not use drugs while two agreed to the fact that they use various substances. Those who did not use drugs seemed to concentrate on working and avoiding drugs altogether.

The findings also showed that street youth take drugs to forget their problems. Furthermore, drugs help them to sleep peacefully. They also tend to make the majority of them feel high/good (recreation) and to feel that they are somebody. The study showed that addiction pushes street youth to be dependent on drugs.

### **Access to Drugs**

In FGD B findings 50% of respondents said it is easy to access drugs; and the other 50% said it is difficult due to authorities, secrecy, and the itinerant nature of suppliers. The respondents saw sticker (sniffing glue), tobacco, marijuana, blue tablet, and blue mash as the most popular drugs.

### **Effects of Drugs**

Regarding the effects of drugs on the youth-users, the study showed that there are a wide range of drug-use effects which include intoxication, altered sense of

reality, susceptibility to accidents, respiratory ailments, mental instability, kidney failure, irritability, delusion, tremors, and addiction.

### **Drug Suppliers**

FGD B revealed that various people supply drugs to street youth. These include street youth, airport staff, gang leaders/commanders, community members, businessmen/women, as well as call-boys (those who announce and invite travelers to board buses).

### **Who they Look Up To**

It emerged that street kids perceive a variety of persons as being important. Such persons include parents, counselors, caregivers, self, and well-wishers who come to the streets.

### **Family Contact**

It was shown that some street kids have contact with family members such as parents, grandparents, uncles, and aunties, as well as brothers and sisters. This signified contact with blood relations in spite of being attached to the streets.

### **Literacy**

In terms of literacy, it was ascertained that seven members of FGD B were able to read and write while one could not read or write. Thus, the literacy levels in this discussion group was notably high.

### **Faith on the Streets**

Only one out of eight participants said that they managed to keep faith on the streets. The rest of the participants all agreed that they found it hard to keep faith on the streets.

## **Sport**

All street youth in FGD B were interested in some form of sport, especially football and netball. Sport was collectively presented as something desirable for recreation and fun.

## **Health Issues**

The study also showed that there were a broad range of ailments that were experienced among street youth. These include eczema, abdominal pains, headaches, body pains, body malaise, and eye problems. It was evident that during the COVID-19 pandemic, street kids were infected and affected. Out of the eight participants, only three had received covid 19 vaccines. This signified low reach of the Ministry of Health to at-risk street youth. Furthermore, only one out of eight had visited a medical center when sick. The rest did not at any time visit any health facility. None reported suffering from any STI's.

## **Needs**

FGD B findings indicate that seven out of eight participants want to go back to school while one is interested in business. Thus, education and starting business rank as the highest needs.

### **Comparative Analysis of FGD A and FGD B Findings**

The following is a narration of the comparative analysis of the two focus group discussions (A and B). Figure 3 below shows the comparative demographics of focus groups A and B. As can be seen, there were more male street youth than the female ones.

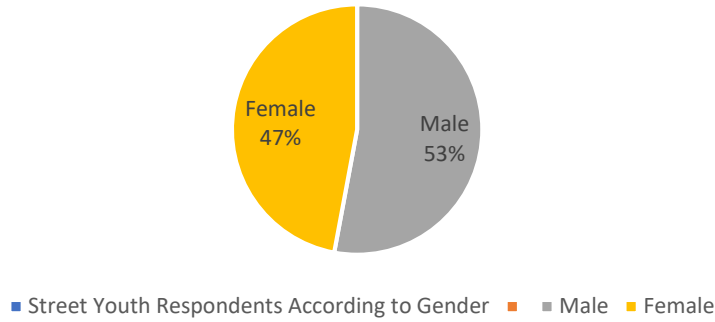


Figure 3. Comparative Analysis of FGD A and FGD B Findings

### Triggers into the Streets

Findings from both FGD A and FGD B show that poverty and peer pressure are prominent determinants that trigger youth into the streets. While FGD A brought out volition and fear of discipline as other factors, FGD B highlighted the loss of parents through death (being orphaned) as leading youngsters to venture upon street living.

### Difficulties and Challenges

A comparative analysis of the difficulties and challenges encountered by street youth shows common grounds and uncommon views by Groups A and B as illustrated below in Table 7. This confirms key challenges.

Table 7. Difficulties and Challenges

GROUP	Challenges	Common Challenges
FGD A	Lack of clothes and shoes, mosquito bites, peer pressure	Hunger, lack of shelter, displacement and government agencies' interference/police harassment, loss of friends due to mop up operations
FGD B	Bullying, hunger, lack of love, sexual abuse, forced drug use	

## Risks on the Street

Both Groups A and B outlined risks faced by street youth in Lusaka. Some common risks are presented alongside other important risks in Table 8 below outlines risks on the streets:

*Table 8. Risks on the Streets*

GROUP	Risks Encountered	Common Risks
FGD A	Mental illness, car accidents, loss of personal effects, attacks from gangs, being wrongly accused, abduction, intoxication	Falling sick/disease and lack of clinical care, death, arrest and police brutality,
FGD B	Drug overdose, depression, early pregnancy, unprotected sex	

## Nights

An analysis of Group A and B clearly outlines similarities in stipulating where street youth spend their nights. The study shows that while there are similarities, there are differences that can be seen as expressed in Table 9 below:

*Table 9. Nights*

GROUP	Places of Rest at Night	Common Resting Places
FGD A	Bars, small-group-rented places, open-design restaurants, home of adult men in exchange of sex, homes of well-wishers	Open places/spaces, roadsides/corridors, bus terminus, phone booths
FGD B	Drainages, public markets, post office, around malls, card boxes	

The above goes to show that various options confront youth when night comes. However, the easiest option are the open-unsafe places in the cold.

### **Finding Food**

A close analysis of the food challenge showed that 83% of Group A and B participants saw food as a big issue among homeless street youth. Table 10 below illustrates where and how they obtain food:

*Table 10. Finding Food*

GROUP	Source of Food	Common source of Food
FGD A	Well-wishers, drug suppliers (induce or reward them with food), stealing	Garbage bins, work for cash to purchase food
FGD B	Shelters, orphanages, begging	

### **Hygiene Challenge**

A close look at FGD A and B showed that hygiene needs are worth noting. Generally, while some desire to wash and bath, they do not have access to hygiene facilities. The availability of fee-paying facilities (bathrooms and toilets), make it even more difficult for street youth to bathe and wash. The result is that some don't bathe; others bathe on occasion; and the rest resort to unhygienic water bodies. Findings show that shelters and orphanages provide an opportunity to alleviate this need for some.

### **Violence on the Streets**

According to FGD A and B, violence is a dominant factor on the streets. In group B, all eight had been bullied or were treated violently in one way or another.

The study's significant find shows that bullies are easily identifiable, namely: those experienced on the streets; those who are bigger in stature; the

commanders/gang leaders; and older boys who desire sex with girls. It therefore follows that those who are new on the streets are susceptible to bullying by the experienced and bigger ones. Similarly, if female, they risk being taken advantage of sexually.

### **Sex on the Streets**

An analysis of the subject of sex shows that street youth engage in sex activities. The motives are varied. It may be for pleasure, to win favors such as protection or gain food, peer pressure and the need to 'fit in'. At other times, sex is a weapon for control or to inflict pain and inspire submission. Findings indicate that both members of FGD A and B were aware of sex activities going on the streets. The study showed the presence of forced or coerced sex; consensual sex; and survival sex. An analysis of both groups revealed the broad nature of the challenge as the findings show rape, sexual harassment, survival sex, pedophilia, prostitution, and group sex (orgies) among street youth.

### **Drugs: Supply, Access, Use, and Effects**

FGD A and FGD B members agreed that drugs are a serious problem confronting street youth. While all participant acknowledge the drug issue, out of seventeen participants, eleven use various drugs. Thus, 64% of the participants were drug users at the time of conducting the focus groups. The findings indicate that there are drugs that are common on the streets. These include sticker, marijuana, cigarettes, and blue mash. Cocaine though available is seen a premium drug. In Table 11 below, the drug problem is showcased:

Table 11. Drugs

GROUP	Suppliers of Drugs	Why they use Drugs	Effects of Drugs	Drugs in use
FGD A	<i>Chibolya</i> community members, established drug leaders,	To become fearless; so as not to worry about or feel the sting of mosquitoes	Mental illness, violence, verbal abuse, trembling, passing out, uncontrollable laughter, respiratory complications, fearlessness, altered reality, temporal amnesia, aggression	Sticker, Marijuana, cigarettes, blue mash, nsuko or tobacco, Cocaine
FGD B	Street youth, airport staff, gang leaders/ commanders, community members, business persons, call-boys	To forget their problems; to sleep peacefully; to feel high/good; to feel that they are somebody	Intoxication, altered sense of reality, susceptibility to accidents, respiratory ailments, mental instability, kidney failure, irritability, delusion, tremors, and addiction.	

### Who They Look Up To

An analysis of groups A and B shows that street youth define who is important to them. Table 12 hereunder illustrates the perceived important people in their lives:

Table 12. Persons Held In High Esteem

GROUP	Important Figures	Common Important Figures
FGD A	Well-wishers, gang leaders, pastors and church-based caregivers, caregivers (orphanage/shelter owners)	Well-wishers, caregivers
FGD B	Parents, counselors, caregivers, self, and well-wishers who come to the streets	

The findings present a mix of important figures from parents to gang leaders. Of particular interest are pastors and church-based caregivers who are given this

special recognition by street youth. This finding was crucial in the context of the quest for the expansion of urban missions.

### **Family Contact**

The inquiry determined that street youth have, from one degree to another, some connection to where they came from, and the ties with certain family members.

Table 13 below is a representation of that fact.

*Table 13. Family Contact*

GROUP	Established Contact	Who they are in touch with
FGD A	Yes	Grandparents, uncles and aunties, as well
FGD B	Yes	as brothers and sisters

### **Literacy**

The investigation observed that street kids are interested in education, and especially being able to read and write. Most of the them could read and write from a basic lower primary point of view. The following table, Table 14, shows details into their literacy levels as well as an expression of their interests.

*Table 14. Literacy*

GROUP	Reading and Writing	Interested in
FGD A	6 out of 9 could read/write	Vocational arts/crafts and
FGD B	7 out of 8 could read/write	careers

### **Sport**

It was noted that some members of FGD A and all Group B participants were interested in all kinds of sport including football, netball and other local games. Sport and local games were seen as important recreation.

## Health Challenges/Complications

Table 15 below shows the health challenges and complications that street youth experience. As can be observed, the comparison in findings regarding ailments and diseases suffered by street youths shows common and non-common areas. The sum of the matter in this aspect of the study is that street youth experience various types of diseases – some simple and others complex and requiring serious attention.

*Table 15. Health Challenges/Complications*

GROUP	Health Issues	Common Health Issues
FGD A	Malaria, chicken pox, and other respiratory complications.	Skin Diseases COVID-19
FGD B	Eczema, abdominal pains, headaches, body pains, body malaise, and eye problems	

## Urgent Needs

The researcher sought to find out what street youth consider to be urgent needs. All participants voiced their desires freely. The study showed that street youth are human beings with defined needs. The need mix included love; a desire to return to school; find a sponsor to fund school budget; start-up for a small business venture like retail shop; learn a skill like driving a motor vehicle; and decent shoes, clothes and warm blankets. Overall, the needs that stand out are going back to school, finding capital and starting a small business, and good shoes and warm blankets and clothes.

In Table 16 below is a detailed schedule depicting individual needs:

*Table 16. Street Youth Needs*

Focus Group	Participant	Need
A	R1	To complete school and help my parents, love; school
	R2	School; blankets/warm clothing
	R3	Startup to start business; school
	R4	Capital to start business. I want a driver's license
	R5	Business
	R6	Retail Business; to complete school
	R7	Go back to school
	R8	Retail business
	R9	School first; Business
B	R1	School – uniform, bags, shoes
	R2	School
	R3	Sponsor to go to school
	R4	School bag and shoes
	R5	Clothes
	R6	Shoes
	R7	Business -startup
	R8	School

### **Overall Observations**

During focus group discussions A and B, several observations were made as follows:

#### **Focus Group A**

1. Some of the participants were carrying plastic bottles with sniffing glue
2. 2 participants were scribbling words and numbers on paper
3. 1 participant seemed withdrawn
4. 1 participant would often beckon others to keep quiet
5. Some participants were inquisitive about the audio recorders and wanted to hear their voices played over

#### **Focus Group B**

1. Some participants had rugged and torn clothes
2. 3 participants scrambled over a little piece of what appeared to be bread
3. Some participants were unkempt, dirty, and smelly

4. 1 participant harshly pushed another from their chair
5. One participant had a plastic of sweets for sale

### **Assigned Meanings to Observations:**

#### **Focus Group A**

1. Some of the participants were carrying plastic bottles with sniffing glue: Drug and alcohol use among street youth
2. 2 participants were scribbling words and numbers on paper: Street youth interested in learning
3. 1 participant seemed withdrawn: Psychological or emotional needs
4. 1 participant would often beckon others to keep quiet: an inclination to leadership
5. Some participants were inquisitive about the audio recorders and wanted to hear their voices played over: Street youth interested in learning: interested in new ideas
6. A participant passing jokes: joy and celebration

#### **Focus Group B**

1. Some participants had rugged and torn clothes: need for clothing
2. 3 participants scrambled over a little piece of what appeared to be bread: hunger
3. Some participants were unkempt, dirty, and smelly: they needed clothing/facilities to wash and bathe
4. 1 participant harshly pushed another from their chair: bullying/violence
5. One participant had a plastic of sweets for sale: interest for economic gain

#### **Summary**

A close reading of the focus group transcripts as well as an analysis of the observations yielded a number of themes as follows:

1. Lack of means – Poverty/Hunger
2. No proper place to sleep – Shelter
3. Drug abuse – Risks

4. Lack of proper clothing – Destitution
5. Bullying/Gangs/street fights -Violence
6. Begging/selling/trafficking of drugs – Financial freedom

### **Focus Group C**

Focus Group Discussion C was held on 16<sup>th</sup> September 2023 at RAC. There were nine participants in total. The participants were at the time of the FGD members of the Lusaka Central Seventh-day Adventist Church. They were selected for their interest and or involvement in working with and for street youth.

#### **Perception of Street Youth Demographic**

All nine participants agreed that there are more boys than girls on the streets of Lusaka noting that girls are now on the increase.

#### **Stressors**

The study in FGD C showed that there are several stressful events and occurrences that trigger the movement of youth from homes into the streets. Among the various reasons spelled out are poor upbringing, parental negligence or lack of proper home care, youth stubbornness/delinquency, lack of proper family attachments, broken homes, abuse of drugs and alcohol by parents, and prolonged exposure to street life by their street vending parents. The study also showed that youth are lured by the prospects of a good life on the streets. Additionally, it was discovered that youth search for freedom on the streets. Other factors included being orphaned, lack of contentment, unhealthy-toxic homes, mistreatment at home, easy access to drugs, fleeing sexual abuse at home, and failure to live with step-parent (mistreatment) by step-parent.

The study determined that the main social factors or circumstances which drove the youth into the streets. Out of nine participants in FGD C, seven (R1-R7) saw poverty as the major trigger/stressor causing youth to move to the streets. Other emergent factors which the study showed are high illiteracy levels, sexual abuse, psychological and mental disorders, desire for independence. R8 observed that “they want to go to a place where they will not be told *what to do*.” Similarly, R9 notes, “the streets look attractive because they offer freedom. They do not want a place with rules.”

### **Where They Sleep at Night**

According to FGD C, part of the stressful elements in the lives of street youth revolve around sleep and rest. Findings show that shelter is a critical need. Probed as to how street youth fare at night, participants observed that street youth sleep in makeshift eating and beer places, under bridges, drainages/culverts (some with babies), around CBD, intercity bus terminus, and warehouses.

The inquiry discovered that there are specific places which youth patronize at night. These include culverts near the Lusaka Central Seventh-day Adventist Church, the Lusaka Main Post Office area, Mandahill, areas around and near church road, Zambeef close to City Market, Kamwala Mosque and flyover bridges. Participants R1, R2, R3, R4 and R5 all indicated that some go back home. Equally, findings show that some serve as security guards at night while others patronize shebeans and shops in Kamwala. The rest who cannot find a place to rest end up sleeping on corridors and other open spaces, in card boxes, concrete culverts.

### **Where They Spend Their Day**

Street youth are found in different locations. Mostly, they roam the streets begging, and patronize busy places in the CBD. The other places of interest are traffic lights where begging often takes place. Other areas include restaurants, garbage disposal sites, and shopping malls.

Some street youth found at intercity bus terminus run small businesses. Others offer security services; engage in shouting out for clients to buy second-hand clothes (working); fetch water for restaurants in very busy places like Kamwala at a fee; do piece-works like emptying bins for money; sell carrier bags at city center; perform piece-works - washing dishes for restaurants (sometimes they are paid food), carry restaurant tables inside at the time of closing business, or just roam begging.

### **Hunger and Where They Get Food and Clothes**

The study revealed that hunger is an issue among street youth. Sources of food include garbage bins at malls and other public places, well-wishers and donors like Impact Adventist Ministry, the Fountain of Hope and other groups that offer once-in-a-while help. R4 said, "I had seen a certain organization . . . they had gathered them around the post office where they were giving them clothes and food."

Similarly, they obtain shoes and clothing from well-wishers and dump places. The study equally showed that they steal clothes at times. Speaking of a street youth dominated area, R6 observed, "but around this area there are experiences of clothes being stolen."

### **Enduring Life Strains/ Violence**

All participants agreed to the fact that violence characterizes street life. The study showed that street youth, law enforcement agents (police), members of the

community, and even strangers act violently against street youth. The study thus showed that street youth fight over everything (food, clothes, territory, space, girls, and drugs, among other things). Furthermore, findings show that young ones and girls are more susceptible to harassment and abuse by older street youth as well as community members. The stronger ones suppress and harass the weaker. In this vein, the study showed that street girls are sexually harassed and raped. R1 noted, “Street girls are raped and it’s quite unfortunate because their stories never get to be heard because they have no one to talk to. Ahhh if you are not a victim you are a victor. Amongst themselves they fight. They fight for everything. The girls, are under so much stress in terms of sexual pressure from the male counterparts but also they are forced into that.” R2 added, “people out there are being used as sex objects for themselves to find pleasure.”

**What Street Youth Do on the Streets to Survive**

The study showed that the street is an active place for street youth. They move from place to place looking for various opportunities for work or mischief. Table 17 below illustrates day-to-day survival activities of street youth:

*Table 17. Survival Activities*

Survival Activities	Stealing Begging Selling Drugs Piece-works of sorts Prostitution Sex Street Vending
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## **Substance Use**

All nine respondents agreed to the fact that drugs are an issue among street youth. The study showed that there is a challenge of drug addiction, drug selling and distribution. Findings indicate that the common drugs on the streets are marijuana, Bostic/glue, injectables, and cough syrups. However, due to being very affordable, “Bostic meets their budget for as low as K2 per cup or K50 full bottle. It lasts longer in terms of sniffing,” said R4. The findings also show that while the majority are into drugs, there are a few who do not partake. Participant R5 observed, “I just want to answer – are there some who don’t use drugs? Yes, they are there but eventually they end up joining their colleagues in drug use. They afford to avoid for a sustainable period of time then they give. I have also found a pattern; some may do Bostic but not marijuana and vice versa.” Furthermore, R8 noted, “I think of concern is that the girls are also suppliers. It is very unlikely to find one who does not do drugs.”

## **Effects of Substance Use**

Findings indicate that street youth use drugs to numb themselves against elements of weather like cold. By taking drugs, they feel warm. Similarly, they use drugs to escape the feeling of fear when night comes. Those who take drugs feel high and confident and happy. R1 noted, “Drugs help them create an illusion to say they are in a world where they are okay and safe coz it’s not normal to be on the streets when the temperatures are too low; it is not normal to sleep throughout the night when others are sleeping in houses. So, for some reason, the drugs are the only form of comfort.” R2 added that they take drugs “to experience a certain happiness even if for a short time to forget their problems.” R4 noted that in the event of a fight, “these drugs have a numbing effect and even if they get into a fight, it won’t be as painful as it should be”. R5 however brought out another side of the effects of drugs when he

said, “but the risk is that they end up damaging their internal organs – and develop serious respiratory diseases.” Further findings indicate that drugs are a quick way out of hunger. R8 stated, “They say they don’t feel as hungry when they use drugs.”

### **Source of Drugs**

FGD C findings show that drugs often come from outside the streets. There are suppliers who sell the drugs to the street kids or ask them to be distributors at a fee. R1 noted, “Someone sells to them; the person who sells them comes from home. He is a supplier. They buy them in small quantities and they resell.”

### **Social Network Supports**

The investigation determined that street youth look for social supports from individuals they look up to. These individuals include drug suppliers, well-wishers who patronize the streets supplying basic needs, gang leaders (protectors), and operators of shelters. Unfortunately, it was shown and observed by R2 that “society and the church to a greater extent doesn’t care. They experience the best support among themselves. Others want to go back home. Others don’t.”

### **Learning, Interests, and Religion**

The analysis show that the majority of street youth do not read or write but are interested in education. While some may be able to read or know about the alphabet and math, they have no access to books and other learning materials.

In terms of religion, findings indicate that they acknowledge that there is a Supreme Being called God. R4 notes, “In their conversations, though young, they hint about the nature and character of God.” Concerning their faith, R1 also adds, “They believe in God but they do not affiliate to a particular denomination. Sometimes they

subscribe to Islam because of the support they get. But you can see that emptiness/vacuum/void in them that only God can fill.”

### **General Health Issues**

R1-R9 all agreed that there is a host of health-related problems among street youth. The findings show a complex mix of health issues which street youth experienced. These include Covid 19, common colds, STI’s, nutritional deficiency related ailments, and injuries. R8 observed, that “they are prone to respiratory infections, in the rain season, they suffer from coughs and colds and they are also prone to STI’s.” research showed that street youth do not like to go to health centers and opt to “usually ... come to church to seek medical attention; thereafter we take them to Health Centers,” said R5. R8 equally, agreed to this view when she said, “they’d report to church about a sick colleague who then is assisted to access medical help.” R8 equally lamented how during the Covid 19 pandemic street youth were on their own. She said, “Because of isolation and quarantine, no one ever bothered to ask how street youth were faring. We had stopped congregating at RAC and lost track of our street youth connection.” R5 also hinted, “When we would take food for distribution during COVID, we found them unmasked.”

### **Crisis Needs**

When asked about the crisis needs of street youth, FGD C had a lot to say. Findings showed that spiritual needs were highly rated. R1 unequivocally stated, “when you talk about the[ir] spiritual needs, they are urgent. The church needs to respond to them and address them and bring them a bit closer. By bringing them closer the church needs to go to them; find them and spread love—the gospel.” Other findings are that programs to reintegrate them into society should be increased by

government (e.g., ZNS program). Other area the study brought out are the need for educational empowerment programs; ethics tutorials; helping their parents take responsibility; counseling; skills training in areas such as carpentry, mechanics, cookery, shelter, and love. Concerning love, R7 qualifies what sort it is that will make a difference when he states, “show them unconditional love—make them feel wanted.” Of significance also is the highlight that shows the need for government to address yet another crisis need, namely the development of more stringent child protection laws. R8 reiterates, “I also feel on the part of the government that they should develop tougher child protection laws where if you as a parent you are held responsible for not knowing where your child is. So, if government could move in the direction where children are well protected such that if you do not know where your children are you are held accountable—face some form of consequences—perhaps people would care to know where their children are.”

### **Focus Group D**

Focus Group Discussion D was held on 23<sup>rd</sup> September 2023 at Fountain of Hope Orphanage (FOH). There were nine participants in total. The participants were at the time of the FGD members of staff at the shelter and orphanage. They were selected for their interest and or involvement in working with and for street youth through the FOH initiative. These nine participants serve as caregivers at FOH in various capacities such as administration, teaching, cooking, and security. During the FGDs, two participants left to handle some challenges that arose within their institution.

## **Street Youth Demographics**

The findings indicate that there are more boys than girls on the streets of Lusaka. The participants also state that there are very small children on the streets. R7 explained this phenomenon this way: “Babies are being born on the streets since street youth are impregnating each other on the streets.”

## **Stressors**

FGD D findings show that street children come from homes. The home is seen as the most important factor in determining whether youth should be on the streets. R6 asserts, “Mostly they come from homes. They relocate to the streets and multiply there.”

## **Where They Live, Sleep, and Spend Their Day**

It was shown that street youth sleep on the verandas of shops, pavements, under bridges, open streets, in makeshift stores, markets (city market), in the community, malls, in card boxes, makeshift shops, and mobile phone booths. Findings also highlight that during the day they loiter on the streets, patronize hotspots like malls, and churches to beg. They also do piece-work jobs, beg at traffic lights. It was equally ascertained that they are mobile and nomadic.

## **Social Factors Contributing to Homelessness**

The inquiry revealed that the most dominant factor contributing to streetism is poverty. Other factors include family divisions or lack of oneness; peer pressure, lack of recreational and sport activities in the community, lack of care at home including negligence of children by drunken guardians or parents; lack of family cohesion and care, loss of parents through death; exploitation of children by guardians, lack of parental love, and the fact that children themselves want to explore life.

## **The Most Difficult Part about Living on the Streets**

It was determined in FDG D that there are a number challenges confronting youths on the streets. The most common issue is finding food and shelter. Six participants spelled this challenge in a similar way. Additionally, findings indicate that where to meet your hygiene needs is an issue. Participant R6 called described this difficulty as a “lack of bathing facilities.” Furthermore, findings show other challenges to include grappling with gangs; and exchanging sex for protection or other benefits.

## **Risks on the Street**

The inquiry took note that there are various risks that go along with living on the streets. FGD D findings in this regard indicate that Sexually Transmitted Infections are a number one risk followed by malaria, death, car accidents, drug-related issues, injury due to street fights or gang clashes, and sexual abuse (especially of girls by older boys). Related to this risk the findings indicate the problem of unwanted pregnancies.

In the case of death, R7 noted, “youth die on the streets. Recently, when the police were mopping the streets, they found bones under bridges (probably they were sick, killed, or injured through street fights).” Regarding the risk of sexual abuse, R7 also emphasized that “girls are prone to abuse since older boys do not discriminate between young and old girls. Girls as young as ten years old are sought for sexual intercourse and when they refuse, they are raped.” Unfortunately, other findings show, as observed by R5, that some street children are “being used by rich people for sex.”

### **Where They Spend Their Nights**

The study brought out the gravity of the nightly predicament of street youth. R1-R7 – all agreed that at night street youth sleep along corridors, in markets, under bridges, bars, roads, drainages, and even buses or old cars.

### **Where They Get Their Clothes and Food**

According to the findings in FGD D, food and clothes are obtained on the streets through agents of charity, churches, NGOs, and street well-wishers. At other times, street youth do piece-works to gain means to purchase food and clothes. As observed by R3, they may work “in exchange for food”. Such piece-jobs include shouting out to invite customers to buy second-hand clothes.

### **Hunger Is a Real Problem**

Findings show that all but two participants see hunger as a real problem. The minority that views hunger as a non-issue, R5, and R6, observe, “Those guys have money. They beg and accumulate good money at times. This is why they are there”, and “If they go to an eating place, they will make sure someone buys for them”.

### **Hygiene Needs**

Members of the FOH caregivers expressed the view that hygiene is a vital need for any human being. Through this discussion group, it was ascertained that street youth have a chance to shower and wash from orphanages/shelters, municipal facilities, drainages, dams, and streams. As important as bathing and washing are, two participants expressed concern. R2 observed that “Others end up not bathing even for a month”. In the same light, R5 reiterated: “By living on the streets for a long time, they do not want to shower. Once they take drugs, they feel just fine.”

### **Enduring Life Strains**

FGD D expressed the understanding that violence and harassment frequently occur in the life experience of street youth in varied ways which may be verbal, emotional, sexual, or physical. Findings show that such harassment and acts of violence include sex-related activities, mob justice, or inflicting pain on others at will. R7 observed that “Boys are especially violent compared to girls”.

### **What They Do to Survive on the Streets**

An analysis of FGD D showed that survival on the streets is a key driver. Thus, R1 observed that in order to survive, “They do what they can”. Similarly, R5 noted, “They are capable of anything – even killing”. In terms of what street youth do, the study showed that they steal, beg, engage in drug business, do piece jobs, and even engage in prostitution to survive.

### **Substance Use**

All Group D participants agreed that substance abuse is an issue. Discussing the varieties of drugs on the streets, R3 noted that ‘There are too many drugs on the streets’. The study showed that there are drugs that are commonly used on the streets. These are sticker, volo (marijuana), blue mash, petrol, aeroplane fuels, Bostic, nsuko (tobacco), nyele (codeine, which is patronized by girls) and cocaine. According to R1, “Whoever gets on the streets eventually uses drugs”. R6 compounds the matter by indicating that “Very few do not use drugs because the streets demand the use of drugs”. R5 observes, “Some say they don’t use drugs, but they do.”

### **Benefits from Drugs**

In the quest to find out what benefits street youth seem to get from the use of illicit drugs, the study showed that they help street youth “fit in”. Furthermore, at

night, drugs help youth feel warm against cold and discomfort. In fact, R2 states that “Drugs are a blanket.”

It is also clear that drugs help street youth forget their problems. R2 further asserts, “When drugged, you don’t care about hunger/cold/problems”. Other perceived benefits of drugs include the development of a sense of fearlessness, assertiveness and a pressure-free mindset.

### **Effects of Substance Use**

As much as Group D showed the perceived benefits of drug use by street youth, findings indicate a series of adverse effects upon them. The study shows that the use of drugs leads to abnormal behaviors. In terms of health, they become susceptible to disease and prone to accidents. In many instances, they become violent, and calloused, and tending to kill or get killed. Similarly, there is a loss of a sense of reality and the development of a new sense of normal. To a large extent some develop slurred speech. Referring to the use of sticker, R5 said, “sticker is irreversible as it affects their minds; they stop thinking properly; their locomotive function is slowed”.

### **Where They Get the Drugs**

All the participants stated that the major source of drugs into the streets of the city of Lusaka is *Chibolya*. R6 put it thus: “*Chibolya* is the red zone of drugs. Since it is near the Lusaka CBD, they find it easy to supply street kids.” The study showed that this slum, *Chibolya* is the greatest source of most drugs that are on the street market. R1 notes that “After begging for money, one of their priorities is buying drugs”. R2 states, “*Chibolya* is the source of different kinds of drugs and of course some drugs are bought off the counter. They work and buy the items from the community.” R3 adds, “Businessmen (drug dealers) from the community supply these

drugs. They ensure a flourishing supply chain of substances. Street kids are at the center of distribution and they earn commissions accordingly. Drugs cannot stop because the business has a huge network.”

### **Social Network Supports**

Findings indicate that some are interested to go home but not all. If provided an opportunity to return to a home setting, they would prefer going to a different home. Thus, they are interested in persons whom they regard positively such as volunteer workers, gang leaders with power and authority, all those who render help, all who show them genuine love, and above all, they admire themselves.

### **Why They Leave Home**

The study observed that a number of factors trigger youth to get into the streets. These factors include: Ignorance, peer pressure, the search for freedom, the hardness of life such as the death of parents and being left orphaned and destitute, mistreatment by parents/guardians, fear of facing consequences for bad decisions, the luring of the streets while selling for their parents/guardians on the streets, defilement and abuse, poverty, divorce, and the seeming appearance of prosperity.

### **Learning, Interests, and Religion**

All participants agreed that street youth are divided into two main clusters as far as literacy is concerned: those who read and write, and those who do not. Furthermore, the findings show that apart from reading and writing, they are interested in sports activities. Regarding faith and religion, the most outstanding finding shows that though they acknowledge God, they do not seem to live according to it. R7 notes that “they don’t practice what they learn from church.” R2 however underscores their efforts when he states that “some go to church on Sundays and Saturdays.”

## **General Health Issues**

It was discovered that there are different health challenges encountered by street youth. In some cases, they experience long term disabilities such as becoming lame through street fights or accidents. The study showed that it is likely to find street youth with huge scars on their bodies due to knife fights. Similarly, some lose limbs, eyes, and teeth. At other times, some have broken limbs. In some instances, some street youth develop locomotive problems due to drug abuse.

All participants acknowledged that during the Covid 19 pandemic, several street youths contracted the disease, and that not all were vaccinated.

## **Crisis Needs**

Regarding urgent street youth needs, Focus Group D revealed a variety of them. Findings show that shelter, returning home, transformation programs, psycho-social counseling, recreation, care facilities, education, and God's word. R5 unequivocally posited that, "We need a threefold approach (triangle): Caregivers, community and government should work together. We need skills training centers. After training, they need startups. Instead of giving them money, they can be given non-monitory startups like electric generator sets, solar panels, seed, submersible pumps, equipment etc." R6 augmented the thoughts of R5 when he said, "We must agree to work hand in hand with the government."

## **Comparative Analysis of FGD C and FGD D Findings**

Since Focus Groups C and D participants belonged to the category of service providers and caregivers, their responses were analyzed and compared in order to refine thought and ascertain patterns.

## Perception of Street Youth Demographic

Findings show that both Group C and D perceived that there were more boys than girls on the streets of Lusaka. Similarly, they took note of the ever-increasing number of girls on the streets. Group D brought to the discussion an element not addressed by Group C: the growing presence of babies belonging to street girls. Thus, while there is numerical growth of street youth, part of the growth is biological.

## Stressors

Several stressors were recognized as affecting groups C and D. In Table 18 below, group C and D stressors are outlined.

*Table 18. Stressors*

GROUP	Stressors	Common stressors
FGD C	poor upbringing, parental negligence or lack of proper home care, youth stubbornness/delinquency, lack of proper family attachments, search for a better life, broken homes, abuse of drugs and alcohol by parents, exposure to the streets by their street vending parents, allurements by the prospects of a good life on the streets, search for freedom on the streets, being orphaned, lack of contentment, unhealthy-toxic homes, mistreatment at home, prolonged exposure to street life, easy access to drugs, fleeing sexual abuse at home, and failure to live with step-parent/mistreatment by step-parent.	Parental negligence/ lack of care/ love, drugs/ alcohol in the home, search for a better life, child abuse/ mistreatment; broken homes
FGD D	Poverty, family divisions or lack of oneness; peer pressure, lack of recreational and sport activities in the community, lack of care at home including negligence of children by drunken guardians or parents; lack of family cohesion and care, loss of parents through death; exploitation of children by guardians, lack of parental love, and the fact that children themselves want to explore life.	

## Shelter

A comparative analysis of Groups C and D shows that they lack shelter.

Findings show that they spend their nights in various unsafe places as illustrated in

Table 19 below:

*Table 19. Shelter*

GROUP	Places of Rest	Common Resting Places
FGD C	Makeshift-facilities like shops, under bridges, drainages/culverts	Makeshift-facilities like shops, under bridges, pavements
FGD D	Pavement floors/open streets, markets, malls card-boxes, mobile phone booths	

## Difficulties on the Streets

Both FGD C and FGD D participants showed that street youth experience various challenges apart from shelter. Group D however included the problem of gangs as a serious concern. Findings show that finding food is a major issue for most street-based youth in Lusaka. Table 20 below thus illustrates street youth difficulties while on the streets:

*Table 20. Difficulties on the Streets*

GROUP	Challenges	Common Challenges
FGD C	Hunger/finding food, clothing and shoes	Hunger/finding food
FGD D	Hunger, No bathrooms/toilets, gangs	

## Street Risks

Concerning risks on the streets, FGD D brought out the issue of Sexually Transmitted Infections as well as Malaria as key risks to which street youth are exposed. Additionally, Group D categorically indicated other risks, namely: death, car accidents, drug-related issues, injury due to street fights or gang clashes, and sexual

abuse (especially of girls by older boys). Related to sexual abuse, findings indicate the problem of unwanted pregnancies as well as the involvement of non-street-based persons in sexual exploitation of street minors. Group C equally identified the risk of sexual abuse on the streets including drug addiction and exposure to the elements of weather, which are a precursor to disease. FGD C did not present detailed discussions on risks.

### **Violence/ Harassment**

The study has shown that violence is part of street life. The findings indicate various forms of violent activities in each group. Sexual violence was found to be common in both groups. It is clear that though physical violence was an issue, emotional and verbal violence equally take place. Table 21 thus depicts violence/harassment on the streets.

*Table 21. Violence/Harassment*

GROUP	Forms of Violence	Common forms of Violence
FGD C	Rape, physical fights	Sexual violence
FGD D	Sexual, emotional, verbal – mob justice, inflicting pain on others at will	

### **Survival Activities**

Study revealed that street youth are bent on surviving at any cost. Thus, findings showed different survival activities among them such as stealing begging, and prostitution among others. To underscore the commonness of some of these activities, it was observed that stealing, begging, selling drugs, and piece jobs are common methods of survival. Table 22 below expresses the identified survival activities:

Table 22. Survival Activities

GROUP	Activities	Common Survival Activities
FGD C	Stealing, begging, selling drugs, piece jobs, prostitution, street vending	Stealing, begging, selling drugs, piece jobs, prostitution
FGD D	Stealing, begging, engage in drug business, piece jobs, prostitution	

### Substance Abuse

Findings show that both FGD C and D caregivers identify the challenge of drug abuse and addiction among street youth. The study shows that these drugs are obtained from drug dealers/suppliers from different places but especially from *Chibolya* (a slum near the Lusaka CDB). *Chibolya* has been notorious for being a drug corridor for narcotics. Table 23 hereunder shows the common drugs used and handled on the streets; reasons why youth use them; and their actual effects:

Table 23. Substance Abuse

GROUP	Common Drugs	Why they use drugs	Actual Effects
FGD C	Marijuana, Bostic/glue, injectables, and cough syrups	to numb themselves against elements of weather like cold; to escape the feeling of fear when night comes; to feel high and happy; to escape pain; to evade hunger	Damage of internal organs, development of respiratory diseases,
FGD D	Sticker, volo (marijuana), blue mash, petrol, aeroplane fuels, Bostic, nsuko (tobacco), nyele (codeine), and cocaine	To “fit in”, to feel warm at night, to forget their problems, to evade hunger/problems, to become fearless/assertive	Abnormal behavior; susceptibility to disease and accidents; become violent; calloused; loss of a sense of reality; slurred speech

## Social Network Supports

Both Group C and Group C findings indicate that street youth look up to some persons of interest. A summary presenting these persons in expressed in Table 24 hereunder:

*Table 24. Social Networks*

GROUP	Persons looked up to	Common Persons looked up to
FGD C	Drug suppliers, well-wishers, gang leaders (protectors), and operators of shelters	Well-wishers, gang leaders
FGD D	volunteer workers, gang leaders with power and authority, all those who render help, all who show them genuine love, and above all, they admire themselves.	

## Learning, Interests, and Religion

Most participants of FGD C and D have challenges reading and writing. The total number of participants in group discussions are divided into those who can read and write and those who cannot. Thus, literacy emerges as a factor among street youth. Findings indicate that books and other materials required for study are not accessible to them.

Concerning religion, findings showed that while participants acknowledge God, church and Christianity, they found it hard to practice faith and ethical behavior on the streets. While some go to church on Saturday or Sunday, the study showed that Islam is becoming attractive to street youth due to the help they obtain from them.

## General Health Issues

In respect to general health issue, the inquiry shows that there are various health challenges which street youth go through. On one side there are short term ailments and illnesses, and on the other, there are long-term disabilities such as being

maimed due to serious street fights in which various objects are used. The study revealed that it is not uncommon to encounter youth with scars on their bodies which result from knife fights. As observed by Focus Group D, some may lose limbs, teeth as well as eyes. Due to drug use, locomotive problems ensue among street youth. According to Group C, and in agreement to Group D, the complex mix of health issues span diseases such as COVID-19, common colds, STI's dietary deficiency related ailments and conditions among other health problems. Below, in Table 25, is a comparative expression of general health challenges:

*Table 25. General Health Issues*

GROUP	Health Problems	Common Sickesses
FGD C	Covid 19, common colds, STI's, nutritional deficiency related ailments, injuries	Injuries
FGD D	Disabilities, injuries, locomotive issues	

### **Crisis Needs**

Since the researcher sought to investigate what the crisis needs for street youth were, it should be noted that the participants of both FGD C and D outlined what consists of urgent needs. An analysis of these urgent needs is expressed below in Table 26:

*Table 26. Crisis Needs*

GROUP	Urgent Needs	Common Urgent Needs
FGD C	The Gospel, reintegration programs, education programs, ethics training, programs aimed at helping parents take responsibility, counseling, skills training, shelter, unconditional love	The Gospel, reintegration programs, counseling, shelter or care facilities
FGD D	Shelter, returning home (reintegration programs), transformation programs, psycho-social counseling, recreation, care facilities, education, and God's word, skills training centers, financial startups	

Of interest in the above findings is that both groups identified the Gospel as an urgent need. In the same way that FGD C emphasized the gospel as a need, and also demanded that unconditional love be manifested toward street kids, FGD D called for the proclamation of God's word. Thus, the two groups highlighted the highest human need possible – spirituality. Other common areas included shelter, counseling, and reintegration programs orchestrated by civil society in collaboration with the state. It should be noted that the call to ethical training by FGD C coincides with transformational programs in FGD D. However, while FGD C merely outlines the need for skills training, FGD D takes it further by recommending that start-ups ought to be provided to skilled youth. Furthermore, FGD C brought out a separate idea not hinted by FGD D, namely: programs to help parents take responsibility. Likewise, FGD D brought out a matter not addressed by FGD C, namely: the need to provide recreation facilities and education for street youth.

### **Intervention Strategy**

In an attempt to respond to the established felt needs of street youth, an intervention strategy was formulated. This pro-poor program was described earlier as the PSR<sup>2</sup>D Model Approach. It breaks the intervention into four parts, namely: meeting physical needs, skills training, reform and rehabilitation strategies, and Discipleship. As a researcher, I followed particular steps leading to the hands-on ministry. This involved orienting, preaching, teaching and executing of the four steps mentioned above. Thus, the implementation steps followed are listed hereunder:

1. Orientation of the research team
2. Delivery of two sermons

- i. Sermon 1: “Thriving in the City”. This sermon was delivered on December 2, 2023
  - ii. Sermon 2: “The Good Samaritan.” This sermon was delivered on 9<sup>th</sup> December 2023
3. Short Sensitization Seminar. This was conducted in the afternoon of 9<sup>th</sup> December 2023
4. Executing PSR<sup>2</sup>D:
  - a. Meeting Physical Needs: Collaboration with community service organizations – REGI, NAPS, and Shepherdess International – Woodlands Chapter.
  - b. Counseling: This involved two layers of counseling – group-based counseling and individual counseling
  - c. Skills Training (Empowerment Initiatives): This involved collaborating with ZEHEST
  - d. Reform and Rehabilitation
  - e. Discipleship: This involved activities intended to lead street youth to a knowledge of and acceptance of Christ

### **Summary**

Chapter four defined the rationale of the research method i.e., qualitative study. It narrated the rationale used for the method and expressed arguments for its appropriateness. The population, sampling, instruments, and data collection and analysis procedures were outlined. The findings were presented and analyses were made. All focus groups identified stressors that trigger streetism. The living, sleeping, and survival activities were separately outlined; street challenges were discussed; and the risks on the streets were brought out. Similarly, the subject of substance abuse was

discussed in detail; their social supports were uncovered; their learning and religious needs were explored; their health issues were investigated; and finally, their crisis needs were probed. This set the course for the implementation of the initiative.

## CHAPTER 5

### NARRATION OF THE IMPLEMENTATION

Evidence revealed through a review of the Bible, Ellen G. White's writings, and scholarly literature supports street youth ministry. The instruction of the scriptures shows that street youth should neither be neglected nor abandoned but helped and ministered to. The Bible clearly outlines a course of care and concern for poor underprivileged persons. Ellen White made inferences about assisting the poor and vulnerable which include street youth.

Scholarly literature made significant contributions in highlighting the need to alleviate the suffering of street youth rather than ignoring them on the streets. The evidence gathered by the researcher from the aforementioned sources served as a foundation for the research intervention. This section provides a full summary of the stages involved in the research's execution. The research team worked tirelessly to ensure the success of the research. Data acquired during Focus Group Discussions motivated and inspired the study team to undertake the program.

Since permission to carry out research at RAC was granted (see Appendix A: Letters), it enabled the smooth implementation of the intervention. As noted in the findings, multiple challenges confront street youth. The challenges under discussion were hunger, poverty, violence, drug abuse, sexual harassment and abuse, peer pressure, lack of shelter, lack of capital to start a business, and failure to maintain spirituality on the streets, among other needs. Confronted with these broad challenges and needs, the researcher realized that if the most basic needs were met, street youth

would desire further engagement in other programs such as counseling and discipleship. The urgent needs that were identified during the research became the premise upon which the interventions were based. The researcher had envisioned an implementation period of 4 months. Though the government of the Republic of Zambia through its various authorities embarked on a robust cleanup of the streets by deliberately removing street youth from the streets, the implementation went ahead.

### **Pre-implementation Sensitization**

Before entering upon the full implementation of the intervention, I visited RAC for two consecutive weekends (December 2 and 9, 2023) and delivered two sermons and conducted one short seminar (See Appendix H: Sermons). The sermons and seminar were designed to challenge, motivate, and sensitize the church at large on the importance of ministering to minority people groups that are at risk, and especially street youth. Sermon one: “Thriving in the City” established the view that while God’s people ought to thrive in their urban settings where God has set them up, they cannot truly thrive without paying attention to the welfare of other city dwellers. It was emphasized that in order to be satisfied, there is a duty also to satisfy the soul of the other. Sermon two: “The Good Samaritan” was presented with the aim of eliciting compassion, empathy and concern for the victims of social and economic injustice. The Seminar on the other hand was anchored on ministry options and opportunities to meet felt needs. The discussion below explains how the PSR2D Model was implemented.

### **Meeting Physical Needs**

The study undertaken brought to light a broad physical needs mix that includes among other things food, clothes, blankets, and shelter. Thus, the researcher

commenced the implementation by meeting basic needs first. Teenagers and vulnerable people in particular can pay attention to individuals who recognize their plight and assist them meet felt needs. The felt needs like food, blankets and clothes were seen as immediate, crucial and urgent compared to others.

### **Distribution of Blankets**

The first physical need to be addressed during the implementation was “warm covering” through the distribution of blankets to street youth on 17<sup>th</sup> December 2023. The research team passed the message around through word of mouth inviting street youth to gather at RAC. A total of 125 blankets were distributed in collaboration with an organization called REGI Community Development Pioneer group that donated the aforementioned blankets. The turnout was overwhelming. The distribution of blankets followed a predefined method. The following was the process:

1. Invitation of street youth to RAC by word of mouth
2. Stationing of volunteer members at strategic points of the venue to ensure order and security
3. Welcoming our collaborating partner – REGI Group members (7 members in total)
4. Song
5. Opening prayer
6. A Devotional sharing
7. Distribution of Blankets
8. Word from REGI
9. Refreshments
10. Closing prayer

## **Distribution of Food and Clothing**

The next physical needs to be met were food and clothing. The research team collaborated with the National Association for the Prevention of Starvation (NAPS) and the Woodlands Shepherdess International Chapter. The distribution took place on 24<sup>th</sup> December 2023 at RAC. The program drew 116 street youth. The distribution of clothes and food also followed a defined procedure as follows:

1. Invitation of street youth to RAC by word of mouth
2. Stationing of uniformed NAPS members at strategic points of the venue to ensure order and security
3. Welcoming our collaborating partners – NAPS and the Woodlands Shepherdess International Chapter
4. Hymn
5. Opening prayer
6. Devotional sharing (Shepherdess Chapter)
7. Sharing of snacks (Shepherdess Chapter and NAPS)
8. Distribution of clothes and sharing of food (Shepherdess Chapter and NAPS)
9. Closing Remarks
10. Closing prayer

The articles of clothing were predominantly sweaters, trousers, and T-shirts. The food package per individual included bottled water, fruit juice, nuts, and rice with a protein. The recipients were excited to be served freshly prepared food.

## **Counseling**

It became obvious after research data analysis that street youth are confronted with many challenges, dilemmas, and ethical issues. The various issues that street

youth undergo range from drugs, sex exploits and sex abuse, delinquency, sickness, harassment and violence, gangs, failure to bath, and stealing among other things. The study showed for instance that young girls are taken advantage of sexually by older street boys. In the same vein, older men from the community patronize the streets looking for girls to engage sexually in exchange for temporal benefits. These matters are a serious concern that calls for counseling and guidance.

It is for this reason that the researcher sought ways to come in to address some of these challenges. From the findings of the study, it is evident that several street youths come across as having been abused or treated badly. Since some of their testimonies and reflections bring out painful issues, of a private nature, it is prudent to recognize that, we need both male and female in a team of counselors. Men should work for men, and women with women.<sup>1</sup> The researcher and his team formed two counseling groups of 12 members each. Each group was assigned three counselors arranged thus: main counselor and assistant counselors. The main counselor was primarily tasked to conduct group counseling. The associate counselors were to be in charge of smaller groups within the group as well as individualized counseling. Since it was recognized that “All good counseling agencies now stress that it is very dangerous to try to counsel alone a member of the opposite sex . . .”, men carried counseling for boys, and women handled girls.

### **Group Counseling**

Group counseling generally involves leading a group of individuals sharing common concerns or issues. As established in the findings of the study, street youth share many issues. The two groups (Counseling Group 1 and Counseling Group 2)

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<sup>1</sup> General Conference of Seventh-day Adventists, ed., *Getting It Right: A Power-packed Resource for Adventist Youth Leaders* (Hagerstown, MD: Review and Herald, 2005), 385.

met on 7<sup>th</sup> January 2024 at RAC. Broad ideas on life and living and choices were discussed stressing the value of ethical living, respect for others and the need to recognize law and order.

### **One on one Counselling**

After the group counseling, an announcement was made for personalized counseling and guidance sessions. It was made clear that if someone had a special issue that needed closer attention concerning any area of interest such as health, education, family, livelihood, or a problem of any kind, all they needed was to show to indicate the same. Several hands were raised by individuals who needed one on-one attention. They were thus separately engaged.

### **Equipping through Skills Training**

Education is the best equalizer. However, many street youth do not possess an education due to the various circumstances that undergird their lives. Skills on the other hand come in handy as the next equalizer. To help street youth become self-reliant, an approach of equipping them with hands-on skills was necessary. In implementing this part of the strategy, it was vital first to run a survey. After one of the group counseling sessions, youths were asked to mention a skill of their interest. At this stage, the inquiry was vague as the researcher did not desire to create an impression that he was ready to provide immediate facilitation of the skills of their choice. The following Table 27 shows the skills desired by those who responded:

*Table 27. Desirable Skills*

No.	Skill	No. of Persons
1	Tailoring	3
2	Hairdressing	2
3	Driving	3
4	Food Preparation	4
5	Cleaning	2
6	Carpentry	3
7	Welding	2
8	Housekeeping	3
9	Motor Vehicle Driving	2
10	Plumbing	2
11	Auto mechanics	3

### **Cleaning Skills**

Due to financial limitations on the part of the researcher, arrangements were made to collaborate with a service provider vested with the necessary expertise in hands-on specialized skills. In line with this quest, the Zambia Empowerment Hub for Entrepreneurship and Skills Training (ZEHEST) was approached to facilitate skills training to identified youth. On 9<sup>th</sup> January 2024, six names of street youth were presented to ZEHEST. On 12<sup>th</sup> January, 2024, the six youths (five male, and one female) reported at ZEHEST offices and commenced the training. The skills training profile included mopping, carpet cleaning, laundry services, vacuuming, dusting, sanitizing floors and surfaces, outdoor cleaning (hard-broom sweeping, grass slashing, flower trimming and garbage disposal).

### **Driving Skill**

Following the skills survey that showed interest in driving, one street youth was enrolled in driving school at the Perfect Driving School in Lusaka. He underwent oral tests, and hands-on driving lessons after theoretical study. Since the Government of the Republic of Zambia can only license individuals with a National Identity Card known as a National Registration Card (NRC); and whereas the student did not

possess an NRC at the time of undertaking driving lessons, the research team commenced the process of assisting the subject commence formalities to obtain their national identity card by first of all connecting him to his estranged family. It is required that the paternal or maternal details be readily available before registration.

### **Plumbing**

Since some youths showed interest in plumbing, the researcher collaborated with the Focus Skills Training School to facilitate training. Three young men were enrolled into a two-month intensive plumbing course in the Lusaka CBD. The course required that they report for class four days every week.

### **Tailoring**

There being a need for hands-on skills training, two teen street girls were also enrolled at the Focus Skills Training School in Lusaka. The course offered basic tailoring skills. This included familiarization with tools and the actual work of marking, cutting, sewing, and finishing edges, among other detailed elements. The girls were among those who were captured and forced out of the streets by authorities in February 2024.

### **Reform and Rehabilitation**

Reform aims to make positive change. Alongside reform is rehabilitation which implies restoration to a better former state. Since this work is specialized, and the Seventh-day Adventist Church does not run reformatory or rehabilitation institutions in Lusaka, the researcher collaborated with the Great North Road Rehab Center in Lusaka to take on willing individuals. Due to the expenses and time involved in taking on board individuals requiring these services, it was agreed to

begin with two street youths. The order of the undertaking in the implementation of this program were as follows:

1. Screen of would-be beneficiaries
2. Ascertain willingness either to go into a boarding rehab facility or report regularly at the center on appointed days
3. Commence broad-based therapy
4. Assessment
5. Release subjects

On 2<sup>nd</sup> February 2024, two street youth details were submitted to the rehab center for the commencement of the screening process. On 14<sup>th</sup> March 2024, the two began to report at the center for routine counseling awaiting admission into the rehab facility when boarding space is available, and funding is secured.

## CHAPTER 6

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

#### **Summary**

It was observed at the beginning of the study that the Seventh-day Adventist Church in Lusaka is not providing an adequate ministry to meet the physical and spiritual needs of at-risk street youth. This study has reported that there are at-risk homeless youth patronizing the streets of Lusaka, especially the *Kamwala* and Lusaka CDB areas. These street youth manifest many urgent needs. These needs include, among other things, food, and clothing, psycho-social counseling, unconditional love and the gospel, education and skill training programs, ethics training, transformation programs, reintegration programs, programs aimed at helping their parents take responsibility, shelter, recreation, care facilities, and financial startups. Some organizations are meeting some of these needs. Among them are the Zambia National Service, Fountain of Hope, and Evangelical Churches.

Having examined the Bible, writings of Ellen White, and relevant literature in this field, it became evident that decided effort was necessary. A close study of Isaiah 58 showed that the church has to show compassion to the poor, helpless, hungry and vulnerable classes of society. It is a call to match confession and profession with commensurate action. It is an invitation to be deliberate in the care for other human beings. Isaiah portrays God as one concerned about those who are oppressed or encounter injustice. Similarly, James 2:14-18 showcases a theological unity between

faith and works. This implies that believers with genuine faith will respond to the needs of others not merely by word but action in providing the necessities of life.

The writings of Ellen White are broad and detailed regarding the poor, destitute and vulnerable of society. White shows the causes of destitution and poverty to be multifaceted. Factors include poor stewardship, the exercise of poor economy in handling resources (wastefulness and carelessness), indolence, idleness, failure to budget as well as illness or sheer misfortune. She highlights that there ought to be a response to this human predicament at both the individual and corporate levels. In expressing how to carry out effective ministry, White discusses Christ's method as the most ideal. This method, she elaborates, is about getting close to the people, mingling with them, meeting their needs, and thereafter appealing to them to follow Jesus (discipleship).

In an attempt to establish the theory surrounding the subject, I obtained information from other scholarly sources. It was shown from these sources the global nature of poverty and destitution. It was shown that there are street youth in both the first and third world countries alike. Literature also lay forth the attendant challenges thereof - lack of shelter, hunger, nakedness, drug abuse, and disease burden, among other things. Several factors were outlined which have led to the expansion and or growth of streetism. These include poverty resultant from individual or corporate society's systematic inequalities, family violence, divorce, unemployment, rapid urbanization, and HIV/AIDS. Furthermore, the broad review of literature showed that street youth in general face multiple difficulties and problems on the streets. It highlighted for instance the phenomenon of gangs. At the same time, the study went further to outline common street vices such as drug and alcohol abuse, gambling and sex trade activities. The most outstanding finds in the evaluation of relevant literature

are related to the value of this vulnerable people group of the streets. In this vein, it was concluded that street youth are but human beings undergoing various challenges and in need of the fulfilment of their basic human needs which include love, belonging, and economic empowerment.

The researcher conducted a qualitative study through the use of Focus Groups. A total of four groups were employed which brought to light the leading causes to streetism and its attendant challenges to youth. It became clear that divorce, delinquency, poverty, domestic violence and abuse, use of drugs by parents as well as other factors trigger youth to go into the streets. The findings showed that hunger, lack of clothes and covering, lack of shelter, lack of care, and lack of unconditional love – which love is embedded in the gospel represent some of their needs. As a consequence, the researcher initiated an intervention strategy. The program was earmarked for an intervention of the PSR2D model which involved meeting physical needs, skills training, reform and rehabilitation strategies, and Discipleship. Four Focus Groups were formed through which data was collected. RAC was engaged and became the avenue through which the intervention was realized. Street youth were assisted with clothes, blankets and food using collaborative ventures. Character transforming lessons were presented to street youth. Group and individual counseling was conducted and youths were guided towards quitting drugs, alcohol, prostitution, and stealing. After a survey conducted, street youth were enrolled in various hands-on skills such as cleaning, driving, tailoring, plumbing and painting. Donations for training were sourced and some services were paid for. Some street youths have been earmarked to be taken off the streets into a rehabilitation facility. RAC has come up with a weekly program of feeding street youth. They have equally come up with literacy classes that run periodically. A Bible class with an instructor has been created

to meet the spiritual needs of street youth. Ministry to street youth in the Central Business District is ongoing. It is anticipated that street youth will soon be baptized and grow in their Christian walk.

### **Final Evaluation**

The research commenced well. Along the way, there were challenges due to the onset of Covid 19 and the subsequent lockdown. The subject of clearance with governmental agencies as well as ethics committees proved rather challenging. Eventually, the researcher was able to proceed with the research after due clearances (see Appendix A: Letters/ISERC Approval). The program design, implementation, and intervention were educative and informative to the researcher, research team, and church. Overall, the intervention was successful. Rather than complete, the intervention is ongoing since reform, rehabilitation, reintegration, and discipleship activities require more time.

### **Observations**

From the outset, it was the burden of the research to find out the contributing factors to the condition of street youth. From the observations made during the various interactions with street youth, and especially during Focus Group Discussions, they showed willingness to work, go to school, be forgiven by their parents, learn a skill, commence a business, and return home to change the economic outlook of their families. As long as school fees, books, and uniforms are provided, some street youth showed willingness to go back to school. When required to write, they displayed interest in writing words and numbers. By observation, the researcher noted their hunger, poverty, emotional and psychological imbalance, proneness to drug abuse, eagerness to learn and become responsible. By mingling with the subjects during

FGD's and the implementation process, friendships were created. It became evident that the concept of mingling with the subjects and desiring their good was the gateway to ministering to them. As a researcher, observing street youth regularly since 2017, I experienced a broadening of my perspective on the mission of God. It provided me with mental, spiritual and hands-on assets to work with people of various backgrounds and dispositions. Ultimately, urban missions is about people, and connecting people to God through creative, and sometimes, non-traditional means. For a schedule and summary of observations, see Appendix I).

### **Focus Group Discussions**

The data captured from focus groups showed similarities and differences which were helpful during the analysis process. Collected data was consequently analyzed. The findings which were generated enabled the utilization of the PSR2D approach to assist at-risk street youth. Thus, a multifaceted intervention was carried out that focused to helping at-risk youth have access to the most urgent needs dealing with the physical body – food and drink (responding to hunger), and clothing and covering (responding to nakedness and lack of warmth). Thereafter, there followed skills training, offering startups, and engaging in reform and rehabilitation as well as discipleship activities.

### **Conclusion**

The phenomenon of street youth is a daily reality in many urban settings. Lusaka is not an exception. A ministry to at-risk homeless street youth was conducted in the central region of the city of Lusaka based on identified needs. Some vulnerable street youth who had left their homes for various reasons were ministered to in different ways including, personal and group counseling, provision of food, clothing

and blankets, enrollment into life-skills programs such as cleaning services, tailoring, plumbing, and driving. The research program implementation was successful. The involvement of the church during the implementation enabled them to reach the homeless community in practical and lasting ways. Street youths were not only assisted with temporal needs, they were trained in skills that generate income. Above all, street youth were offered an opportunity to attend church services regularly. In terms of rehabilitation and reform, strides were made to admit into the rehabilitation facility those grappling with drug abuse. At the time of reporting this work, two street youths were undergoing counseling while awaiting space in the boarding facility. Since the ministry to street youths is meant to outlive the research project, it is ongoing with prospects for a harvest of souls.

### **Recommendations**

To overcome challenges that are affecting at-risk street youths, the researcher proposed the following recommendations:

- (a) Parenting skills training should be routine by Woodlands and Lusaka Conferences and churches in Southern Zambia Union to assist parents in the best practices of raising responsible children.
- (b) Feeding programs for hungry and malnourished street youth should be embraced by the Community Services wing of the church i.e., Dorcas and Adventist Men's Organization of Woodlands and Lusaka Conference
- (c) Self-reliance programs should be implemented at RAC and other inner-city churches to enable the education of street youth in hands-on skills
- (d) Seminars on child physical/verbal/sexual abuse, stop smoking, alcoholism, drug abuse, and prostitution should be offered to street youth regularly. Parents should be instructed on the importance of work and education, and

the dangers of child neglect abuse.

- (e) Since the Government of the Republic of Zambia now offers free education, the Department of Child and Youth Development should come on the scene to assist street youth access this facility.
- (f) City Councils in the country should provide controlled water points in and around the city to accord access to clean water by the public and street youths in particular. More public bathrooms should also be established by municipalities.
- (g) The state through the Drug Enforcement Commission (DEC) should provide close surveillance on the ongoing drug supply chains that link to notorious places like *Chibolya*. Furthermore, DEC should seek the cartel of drug dealers from the end-users upwards to the various sources since the end users know the links.
- (h) The Southern Zambia Union Conference should embrace the PSR<sup>2</sup>D Model
- (i) Local Conferences in Lusaka should consider developing and implementing Rehabilitation Centers that handle alcoholism and drug abuse. This is in tandem with the General Conference's focus on mission to the cities that target the establishments of Centers of Influence (COI) across the globe. This resonates well with "the mission to cities" agenda.
- (j) In line with (i) above, urban-based local churches that struggle to conduct public campaigns due to their geographical position in the city of Lusaka such as Lusaka Central, Brentwood, Jacaranda, Njanji and Woodlands Central should consider establishing shelters to afford homeless rough-sleepers a place to rest and freshen up. Alongside such facilities can be

connected the distribution of truth-filled literature, psychosocial counseling and other discipleship programs.

- (k) Urban-based Conferences should consider sponsoring more pastors into the Urban Missions DMin program at AUA in order to realize creative city mission endeavors.
- (l) Researchers desirous of working with street youth should consider studying shelter intervention strategies to assist those who sleep rough.

## APPENDIXES

## APPENDIX A

### LETTERS

#### ISERC Approval Letter



**AUA**  
*Adventist University of Africa*

Private Bag Mbagathi  
00503 Nairobi, Kenya  
Tel (254) 733 333 451/2  
Email: [Info@aua.ac.ke](mailto:Info@aua.ac.ke)  
Web: [www.aua.ac.ke](http://www.aua.ac.ke)

Location:  
Advent Hill, Magadi Road, Ongata Rongai

October 23, 2023

Highten Hamweene  
Theological Seminary  
Adventist University of Africa

**Reference: AUA/ISERC/25/09/2023**

Dear Highten Hamweene,

**RE: A STRATEGY TO MINISTER TO AT RISK HOMELESS STREET YOUTHS IN THE  
CENTRAL REGION OF LUSAKA**

This is to inform you that the Adventist University of Africa Institutional Scientific Ethics Review Committee (AUA-ISERC) has reviewed and approved your above research proposal. Your application approval number is AUA/ISERC/2023/008. The approval period is **23rd October 2023 – 22nd October 2024**.

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.

Page 1 of 2



## Letter of Application to Conduct Research at RAC

7<sup>th</sup> March 2022

c/o Woodlands Conference  
PO Box 31411,  
Lusaka, Zambia.

The Church Clerk  
Lusaka Central Seventh-day Adventist Church  
Lusaka, Zambia.

Dear Sir/Madam,

### **Ref: REQUEST TO CONDUCT RESEARCH**

I hereby write to request authorization to conduct research on an Urban Missions Dilemma affecting society and the church. My topic is: "A Strategy to Minister to At-Risk Homeless Street Youth in the Central Region of Lusaka". In view of the proximity of Lusaka Central Church and Railway Company to the Central Business District, I would like to work with you on account of your significant contact with vulnerable street youth. I have in the past interacted with street youth at your Company, Railway, and feel that it will facilitate a platform for study and the implementation of an intervention.

I look forward to your assistance in this regard. And should you require any additional information, I am available to meet with leaders at your convenience. Find attached a letter of introduction from my university.

Yours truly,

111 

**Ps. Highten Hamweene**

## Letter of Approval from LCC to Conduct Research at RAC

Seventh-day  
Adventist Church  
LUSAKA CENTRAL

Plot No. 9221  
Corner Burma Road & Independence  
Avenue  
P.O. Box 36010  
LUSAKA, ZAMBIA  
☎ +260 211 254036  
Email: church@lcsda.org  
www.lcsda.org



7<sup>th</sup> June, 2022

Pastor Highten Hamweene  
C/O Woodlands Conference  
PO Box 31411  
Lusaka

Dear Pastor Hamweene

### REF: REQUEST TO CONDUCT RESEARCH

Greetings in the name of our Lord Jesus Christ.

Following your letter dated 7<sup>th</sup> March, 2022 requesting to conduct your research at Lusaka Central SDA Church, Railways Company. We would like to inform you that your request has been approved. Feel free to contact our Company Leader Br. Kopano Chilembo on 0979405732 for any information/suppot that you may require.

Yours in the Lord's service

Lubu Sindele Chiyasa  
CHURCH CLERK  
0977804255

Abinary Mukwakwa  
CHURCH PASTOR  
097 7 979134



## Letter of Approval to Engage Minors Who Have No Parents/Guardians

Telephone: 251984



In reply please quote

Ref No:.....

REPUBLIC OF ZAMBIA  
**DEPARTMENT OF CHILD DEVELOPMENT**  
PROVINCIAL HEADQUARTERS  
P.O. BOX 34430  
LUSAKA

14<sup>th</sup> September, 2023

The President  
Woodlands Conference  
Seventh Day Adventist  
P O Box 31411  
**LUSAKA**

**Attention: Mr Highten Hamweene**

Dear Sir

**REF: AUTHORITY TO CONDUCT GROUP DISCUSSIONS WITH THE STREET YOUTHS  
IN LUSAKA CENTRAL BUSINESS DISTRICT**

I acknowledge receipt of your letter dated 10<sup>th</sup> August, 2023 in which you requested for authority to conduct focus group discussions with street youths regarding your topic: "A STRATEGY TO MINISTER TO AT RISK HOMELESS STREET YOUTHS IN THE CENTRAL BUSINESS DISTRICT OF LUSAKA, ZAMBIA."

My office would like to inform you that you have been cleared to go ahead and conduct the research as stated in your letter.

Wishing you the best in your academic pursuit.

A handwritten signature in black ink, appearing to be 'Fidelis Mboma'.

Fidelis Mboma  
Provincial Child Development Coordinator  
**LUSAKA PROVINCE**

## ZEHEST Collaboration Acceptance Letter



**Room 5 Freeway Plaza Building Chacha Road, Central Business District, Lusaka**  
**[zehest@hotmail.com](mailto:zehest@hotmail.com)**

**9<sup>th</sup> January 2024**

Dear Pastor H Hamweene,

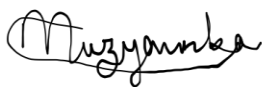
Thank you for expressing interest in having some street youths assisted with hands-on skills through our organization. The Zambia Empowerment Hub for Entrepreneurship and Skills Training (ZEHEST) is a youth-led NGO working around entrepreneurship, empowerment, and projects. We collaborate with trade schools and other skills training organizations to empower young people. We also provide opportunities for unemployed youth to partner with us in general cleaning services. Through this initiative, youths can raise some money through our platform.

We therefore wish to accept your initial list of youths for our program. After interviewing each one of them, we will advise on which skills we shall start with. Meanwhile, all of them will be enrolled in the cleaning program after orientation and training. Since you are in touch with the said youths, kindly ask them to report to our Lusaka Central Business District office on Friday 12<sup>th</sup> January 2024. The names you provided are as follows:

1. Ernest Chibayi
2. Innocent Silavwe
3. Irene Chilufya
4. Vincent Munthali
5. Joseph Moyo, and
6. Abel Kaunda

Should you have changes or additions to the above list, kindly communicate with us. You are expected to prepare a K100 for each trainee as a registration fee.

Yours truly,



Clarence Muzyamba, **Executive Director**

APPENDIX B  
INSTRUMENTS



ADVENTIST UNIVERSITY OF AFRICA

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**FOCUS GROUP GUIDE QUESTIONS (FOR STREET YOUTH)**

The following two sets of questions are for focus groups discussions and interviews. They feature 8 main questions and follow-up probe questions.

**Menu A: Street Youth.**

**1. Demographic Information**

- i. Gender of participants – Male/Female (Observation)  
How old are you?
- ii. Are your parents still alive?

**2. Stresses**

a) Major Life Events

**Key Questions:**

What circumstances led you into the streets?

What is the most difficult part of living on the streets?

What major risks do street youth have to contend with on the streets?

**Probes** (The questions below will be asked in case the participants do not allude to them):

- i. Where do you spend your nights?
- ii. Where do you usually get your food and clothes from?
- iii. Is hunger a problem on the streets?

b) Everyday stresses

**Key questions:**

How do you take care of your hygiene needs?

**Probes** (The questions below will be asked in case the participants do not allude to them):

- i. How often?
- ii. Where do you go to wash or clean yourself?

c) Enduring life strains

**Key question:**

Are you a victim of any kind of violence or harassment?

**Probes:**

- i. Who hassles you and what do they do?
- ii. Have you ever been forced into sex by anyone?

d) Survival

**Key question:**

What do you do to meet your existential needs?

Probes:

- i. What else do you have to do to get money to spend on your needs?
- ii. Do you ever provide sex in exchange for affection, food, clothing, shelter, drugs or money?

**3. Substance Use**

**Key question:**

Have you ever consumed any illicit drug?

Probes:

- i. If yes, which drug is it?
- ii. If no, how are you able to refrain from using such substances?

**4. The Effects of Substance Use**

**Key questions:**

- a) What are the main reasons street children use illicit substances?

Probes:

- i. What benefits do they think they get from using illicit substances such as cannabis, alcohol, tobacco, glue, etc.?
  - ii. Which is the favourite substance in your neighborhood?
  - iii. How easy is it for street children to access these drugs?
  - iv. Who supplies the drugs?
- b) What harmful effects of illicit substances have you observed in those who use them?

**5. Social Network of Support**

**Key Question:**

Who are the most important people in your life?

Probes:

- i. Why do you consider them important?
- ii. Where are your parents?
- iii. Are you in contact with them?
- iv. Which other member of your family are you in contact with?

**6. Learning, Interests and Religion**

a) Are you able to read and write? If yes, what do you read or what would you like to read?

b) What activities interest you?

c) Do you consider yourself a religious person?

Probe:

How do you live your religious beliefs on the street?

**7. General Health Issues**

a) What health problems do you have?

Probes:

Have you ever suffered from COVID 19?

Are you vaccinated against COVID 19?

Have you ever had a sexually transmitted disease?

b) Where do you go for medical treatment?

Probe: When you go to a medical center, do you feel cared for?

## **8. Crisis Needs**

What urgent needs do you currently have?

Probes:

- i. Do you have any idea about how these needs can be met?
- ii. Is there anything else you would like me to know about your life circumstances?



## ADVENTIST UNIVERSITY OF AFRICA

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### FOCUS GROUP/INTERVIEW GUIDE QUESTIONS (FOR SERVICE PROVIDERS)

#### Menu B: Service Provider/s

This Service Provider Question Menu is for collecting data from adults who are involved with street children. Questions to be asked of adults will also be asked in a focus group, or an interview.

#### 1. Demographic Information

What is the sex ratio of street youth?

- What is the age range and average age?
- Where do they come from?
- Where do street children live, sleep, spend most of the day?

#### 2. Stress

##### a) Major Life Events

What circumstances lead youth into the streets? (What are the main social factors which contribute to their homelessness?)

What is the most difficult part of youth living on the streets?

What major risks do street children have to contend with on the streets?

Probes:

- i. Where do street youth spend their nights?
- ii. Where do street youth usually get their food and clothes from?
- iii. Is hunger a problem on the streets?

##### b) Everyday Stresses

How do street youth keep clean or take care of their hygiene needs?

- How often do they bathe? Where do they wash and clean from? How easy do street youth bathe or wash?

##### c) Enduring Life Strains

Are street youth victim of any kind of violence or harassment?

- Who hassles or bullies street youth?
- Are street youth ever forced into sex by anyone?

##### d) Survival

What do street children do to meet their needs?

Probes:

- How do they pay for their basic needs, recreation and substances?
- Are street children involved in survival sex?

#### 3. Normalization of Substance Use

What substance problems exist within the street youth community?

- i. What substances are commonly used in their community?
- ii. Are there street youth who don't use drugs? If so, how do they manage not to?

#### 4. Substance Use and Its Effects

a) What are the main reasons why street youth use substances?

b) What are the preferred substances?

c) What harmful effects of illicit substances have you observed in street children?

Probes:

- i. Where do they get those substances from?
- ii. How do they pay for them?

### **5. Social Network of Support**

Who are the most important people in the lives of street youth?

Probes:

- i. Whom do street youth admire and why?
- ii. Are street children still in contact with their families? What are the reasons for street children leaving home?
- iii. What kind of families do street children have or come from?
- iv. Could they return home to live with their families?

### **6. Learning, Interests and Religion**

a) Do street youth read or write? What kind of literature do they like to read?

b) What kind of activities interest street youth?

c) Are street youth religious? If so, how do they live their beliefs on the streets?

### **7. General Health Issues**

What are the main health problems of the street children? What type of long term disabilities do street children suffer from?

Probes:

- i. What has been the effect of COVID 19 among street youth?
- ii. Have street youth been vaccinated against COVID 19?
- iii. What is the prevalence of sexually transmitted diseases (and other infections among street children?
- iv. Where do street youth go for medical assistance? Do they receive adequate treatment?

### **8. Crisis Needs**

What urgent needs do street youth have?

Probes:

- i. Do you have any idea about how these needs can be met?
- ii. Is there anything else you would like me to know about the life circumstances of street youth?



## PEPALA LA MBIRI YO VOMELA

Ndiri kufufudza nkhani ya mapunziro ndiri ku chita ,mbali yakukwanilitsa pepala langa la Dmin ku madela ya mzinda mu Utumiki ku Skulu ya Adventist University ya Africa, ku Nairobi,Ziko la Kenya.Kuika kwanu ndemanga pa mapunziro awa adzatandizira kwambiri ndi kuyamika kofikapo kukulu ndithu.

**Muthu wa nkhani:** “Lingaliro ya Utumiki ku a Chichepele ali mchiopyedzo chaku sowa midzi pakati pa dela ya mzinda wa Lusaka”

**Mfundo ya Punziro:**Ndina ziwitsidwa kuti wo fufudza adzakambitsana ndi Magulu ali ndichifuniro chakutenga mbiri pa ana achichepele a pa msewo pa dela lapakati la Mzinda wa Lusaka.

**Nthawi ya kutenga mbali mu punziro:** Ndiri kudziwa kuti pakuyanka mafuntso ena chidzanditengera wora limodzi ndikuonjedzerapo nthawi ing’ono pamwamba.

**Pindu:** Pakumalidza ili punziro kudzaka kudziwa umoyo ndima mabvuto ana apa Msewo amapitamamo ndi chiopyezo camunkalidwe osowa mudzi andi banja.

**Zoopya:** Ndadziwitsidwa kuti palibe zo kudza thupi,maganidzo,dza moyo,kapena ndi anthu ena pakutenga mbali mzofufudza za mpunzilorori.

**Kutengamo mbali kopanda kakamidzo:** Ndadziwitsidwa kuti kutengamo mbali kwanga mupunzilorori yakufufudza ndiyonda chikakamidzo ku choka kwina.Ndidziwanso kuti palibe mlandu ndi tayikidwa pindu iri yonse. Ndiri naonso mupata ,ndikafuna , wakulekedza mpakati kutengamo mbali mzopunzira izi kopanda Mlandu uli onse.Ndiponso,ndiri kudziwa kuti palibe mutengo uli onse wakutengamo mbali kwanga mzopunzira izi.

**Kusunga Nkhama:** Ndidziwa kuti mbiri ndapereka apa ndiya kusewenzetsa chabe pa punziro iripo ndiponso za ine kuziwidwa mumalembo ya zofufudza zonse sizinga perekedwenso kugawanitsa ena otsavomelesedwa.Ndiponso ndiri kudziwa kuti amene akutenga yakufufudza pa punziroli adzasunga nkhamo yolembedwa mwa chitetedzo osa vomeledza kuti inga Ifikire Munthu wina.

**Kudziwitsa:** Ndidziwa kuti ndinga fikire a kapetawo a wofufudza mapunziro awa ndi a BoubakarSanou,PhD ku [sanou@andrews.edu](mailto:sanou@andrews.edu) kapena+1(269)8152110 mwina akuchita mapunziro emene awa ku [hamweeneh@aia.ac.ke](mailto:hamweeneh@aia.ac.ke) kapena 0977530101 kuyankaha mafunso akudzana ndi mapunziro awa. Ndawerenga zonse pa kuvomeredza ndipo nalandira matantaudzo mu Mau kuyankha Mafuntso ndinali nawo mokutila.Ine tsopano ndivomeredza kopanda chikakamidzo kutengamo mbali mu punziroli.Ndidziwa kuti ngati mwina kwapezekanso mafunso ena akuonjedzera ndinga wadziwitse a Highten Hamweene, kapena Akapitawo awo.

Ku Dinda Chala . . . . .  
Dzina.....  
Tsiku . . . . .



## ADVENTIST UNIVERSITY OF AFRICA

### NJIRA YA KUFUNTSIRA KHANI (ACHICHEPERE APA MSEWO)

Zosatira njira ziwiri ndi ku kambisana Magulu.

Mafunso akuru 8 ndi ena mafunso osatila akufufudza.

### **Mfundo A: Wachichepere pa Msewo.**

#### **1. Mbiri ya Kuwerengedwa.**

- iii. Umunthu wa akutenga mbali – Mwamuna/Mkazi (Kupenyetsetsa)  
Uli ndidzaka zingati?
- iv. Makolo ako ali ndi Moyo kodi?

#### **2. Zo vutitsa Maganidzo.**

a) Zikulu zo chitika mu Umoyo

#### **Mfungulo ya mafunso:**

Zotani zinaleta iwe pa Msewo?

Nchomvutitsa Chikulu umoyo wa pa Msewo ndi chiani?

Mkangano ukulu pa umoyo wa pa Msewo ndi otani?

Kufufudza:

- iv. Usiku umagona kuti kodi?
- v. Cha kudya ndi zomvuala uma zipedza kuti kodi?
- vi. Njala Pa msewo ndimvuto kodi?

b) Nkhani zitenga kwimbili tsiku ndi tsiku

#### **Mfungulo ya Mafunso:**

Za udongo wako uzisamala bwanji?

Ku fufudza -

- iii. Ndi ka ngati?
- iv. Ku chapa ndi ku samba uma pita kuti kodi?

c) Ku pirila mzo mvuta dza Moyo

**Mfungulo yo funtsa:**

Chiwawa ndi ndewo kuli ana ku chitapo chiopyedzo cho tere?

Ku fufudza:

- iii. Ndi ndani ama kufikapo ndipo ndi chiani amachita kodi?
- iv. Kuli ena anakakamiza kugonana ndi iwe kodi?

(d) Ku pulutsa Moyo

**Mfungulo ya Funtso:**

Uma chitanji zimene usowa?

Ku fufudza:

- iii. Kodi zotani zina uma chita kuti upedze ndalama?
- iv. Kodi Uma zipereka kugonewa pofuna chikondi,cha kudya,zomvala,nyumba,ma pilisi yo ledzeretsa kapena ndalama?

**3. Ku Sewenzetsa zo Lezeretsa**

**Mfungulo ya Funtso:**

Unatengako kapena chili conse co lezeretsa mu mapilisi?

Ku fufudza:

- iii. Ngati inde,ndi uti mtundu?
- iv. Ngati iyai,unga ziletse bwanji kumatenga mtundu wa idzo?

**4. Zolandira pakusewenzetsa ma pilisi yo lezeretsa.**

**Fundo ikulu yo Funtso :**

a) Zifukwa zotani ana apa Misewo ama tenga zoledzeretsa?

Ku fufudza:

- v. Amamva zotani akutenga zolezeretsa monga mbanje,moba,fwaka/fodya,glu ndizinantso zambiri?
- vi. Ndi chiti amakonda kwambiri kutenga anansi anu pafupi?
- vii. Ncho pepuka bwanji ana apa msewo kumapedza aya Mapilisi wo lezeretsa?
- viii. Akuwapatsa ndani kodi?

b) Ndi kuonongeka bwanji kupenyeka/kumaoneka muli aja ana akusewedzetsa idzi zintu dzoledzeretsa ?

## **5. Chigwiridzano chakutandidzana mu unyinji.**

### **Mfungulo ya funtso:**

Ni bandani anthu ofunikira kwambiri mu moyo wako?

Ku fufudza:

- v. Chifukwa ninji ukunena ndiwofunikira kwambiri?
- vi. Makolo ako ali kuti kodi?
- vii. Unakambitsana nawo liti kodi?
- viii. Ndani wina wa banja lako mukambitsana naye?

## **6. Kupunzira, zofuna moyo ku chita ndipo ndi Chipembedzo**

a) Ukwanitsa ku werenga ndipo ndi ku lemba kodi?

Ngati Inde , Nchiyani ukonda kuwerenga kodi?

b) Za masewela ndidziti ukondwela ku chita?

c) Udziwerenga pa aja aku pembedza Mulungu iwe kodi ?

Ku fufudza

Ukukwanitsa bwanji Chikulupiro chako ndi Umoyo wa Pamsewo ?

## **7. Zinantso nkhani dza nthazi ndi Moyo.**

a) Mabvuto bwanji uli nawo anthazi mu Moyo wako?

Ku fufudza:

- Una dwala kale kodi matenda ya COVID 19?
- Kodi Katemera wa COVID 19 unalandira ?
- Una dwalapo kale matenda yaku yambula chifukwa cha kugonana?
- b) Ndi kuti umapita kulandira mankwalu akuchirisidwa?

Kufufudza :

Ngati wapita Ku Chipatala umamvwa kutsamalidwa bwino kodi ?

## **8. Zoyenera Mumabvuto**

Dza bwanji zosowa zimene uyenera tsopano?

Ku fufudza:

- iii. Kodi uli ndi ganidzo yakupezera zintu ziku sowa idzo?
- iv. Kuli zinanso ufuna ndidziwe pa za umoyo yli kupitamo tsopano?



## ADVENTIST UNIVERSITY OF AFRICA

### MFUNDO ZA MAGULU/DONGOSOLO LA MAFUNTSO (ATUMIKI KU

### NCHITO): **Atumiki ku Nchito**

Ili Dongosolo la Mafuntso ku Atumiki ndiya kulandira mbiri ku akuru akugwira nchito ikudza ana apa msewo. Mafuntso aku akuru adza perekedwantso mu gulu ndi lingonso lakukambitsana.

#### **1. Mbiri ya chiwerengero.**

Ndi unyinji otani ulipo mukulinganidza asikana ndi anyamata pa ana apa msewo?

- Ndi Msinku bwanji wa Zaka ndiponso wa pakati?
- Amachokera kuti kodi?
- Amakala kuti ana apa msewo, kugonera, ndi nthawi ya mbiri mmasana pa tsiku ndi tsiku?

#### **2.Zovuta Maganizo.**

a) Zikulu zo chitika mu moyo.

Zotani zikulenga ana achichepere ku pita pa Msewo? (Nkhani za bwanji zilenga kusowa midzi yaku khalilapo? )

Ndi mbali iti yovutitsa kwambiri ku ana achichepere akukala mu misewo?

Ndi ziyopyezo bwanji zikulu zimene akukumana nazo achichepere pokalila pa msewo?

Mofufudza:

- iv. Ana apa msewo ama kala kuti Usiku?
- v. Ana apa msewo apedza kuti cakudya ndi zobvala?
- vi. Njala ndimvuto likulu pa Misewo kodi?

b) Zomvuta Maganizo Tsiku ndi Tsiku.

Achichepere ana apa msewo kodi ama dzisamala bwanji za umoyo ndi udongo?

- Amasamba kangati?ndikuti amasambila ndi kuzisamalila umoyo?Ku chapa ndi kusamba kodi nkotsamvuta Ku a chichepere apa msewo?

c) Kukwanilitsa mu mamvuto a Moyo.

Kodi achichepere apa msewo ama mvutika ndikulandira za chiwawa ndi ziyopyedzo zosiyana siyana?

- Ndani a kuwamvuta ndiku opya ana amenewa apa msewo?
- Kodi anawa apa msewo amakakamizidwa ku gonewa ndi anthu ena?

d) Ku pulumuka

Ana apa msewo zotani akucita kuti angopeza zosowa zawo za umoyo?

Kufufudza:

- Kodi wakulipira ndani zosowa dzawo , za masewela ndipo ndizimene zoledzeretsa amasewenzetsa?
- Kodi achichepere apa Msewo amazipereka mukugonewa kuti apedze zosowa za umoyo?

### **3. Kupewetsa kutenga zakuledzeretsa.**

Mabvuto bwanji apezeka pa magulu ya ana akusewenzetsa zoledzeretsa?

- iii. Mtundu bwanji wa zoleseretsa wosewenzetsedwa pa magulu ambiri?
- iv. Kodi alipo achichepre amene siwasewenzetsa zoledzeretsa ? ngati inde, kodinso amakwaniritsa bwanji?

### **4. Kusewenzetsa zoledzeretsa ndizime zibwera pa mbuyo pake.**

a) Nchifukwa ninji ana apa msewo amasewenzetsa zakulezeretsa?

b) Mitundu iti imene iwoneka kuti amakonda ana apa msewo kuyitsewendzetsa?

c) Nikuonongeka bwanji muona pa ana apa msewo pa chifukwa chakusewedzetsa zinthudzi zoledzeretsa

Kufufudza:

- iii. Kodi zimenedzi ndi kuti amadzichosa ?
- iv. Kodi ndarama zakulipira achotsa kuti?

### **5. Chigwiridzano chaku tandidza pa unyinji chiyenera.**

Ndi ati anthu wofunika kwambiri mu umoyo wa a chichepere apa msewo?

Kufufudza:

- v. Ndani ana apa msewo akumbira ndipo chufukwa chiani?
- vi. Kodi ana apa msewo ama lankhuzana ndi mabanja a kwao? Nzifukwa ziti zikulenga ana awa kutawira pa msewo kusiya midzi yao?
- vii. Ma banja otani alinawo anawa apa msewo kapaena kumene achokera?
- viii. Amavomeranso kubwerela ku midzi kukala ndi mabanja ya kwao kodi?

## **6. Kupunzira,zofuna moyo,ndiponso Chipembedzo**

- a) Kodi achichepere apa msewo akwanitsa ku werenga kapena ku lemba? Ndimalembo bwanji amakonda kuwerenga?
- b) Zamasewela ziti zikomera ana apa msewo?
- c) Ana apa msewo kodi amakonda kupemphera? Ngati inde ,amwonetsa bwanji mu umoyo Ku khulupilira kwawo pa misewo?

## **7. Nkhani zina za nthazi.**

Mabvuto akuru pa za nthazi akudza ana apa msewo ndi ati kodi? Matenda otani amvutitsa ana apa msewo nthawi itali ndi ati kodi?

Kufufudza:

- v. Matenda ya COVID 19 imawa kudza bwanji?
- vi. Katemela wa COVID 19 amalandira ana apa msewo kodi?
- vii. Matenda oyambukila chifuka cha kugonana ndi zinanso nthenda zo yambukira zimapezeka kwambiri kodi?
- viii. Anawa apa msewo ndi kuti amapita kulandira mankwala kumatenda amakudzidwa nawo? Amalandira tandidzo pofikapo kodi ?

## **8. Zofunikira ziri ku sowa mmoyo**

Zotani zosowa ziri kufunikira msanga ku ana apa msewo?

Kufufudza:

- iii. Kodi muli ndi ganidzo mopezera zosowa msanga?
- iv. Kodi kuli zinanso munga fune kuti ndidziwe zi kudza moyo wa ana achichepere apa msewo?

## APPENDIX C

### CHILD ASSENT FORM



## ADVENTIST UNIVERSITY OF AFRICA

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### CHILD ASSENT FORM

**Title of Study:** A STRATEGY TO MINISTER TO AT RISK HOMELESS STREET YOUTHS IN THE CENTRAL REGION OF LUSAKA

**Principal Investigator(s):** Highten Ndemena Hamweene ([hamweeneh@aua.ac.ke](mailto:hamweeneh@aua.ac.ke))

**Study Coordinator:** Ron Du Preez, DMin, Phd ([rondupreez@aua.ac.ke](mailto:rondupreez@aua.ac.ke))

**What is a research study?**

A research study is a way to find out new information about something. Children do not need to be in a research study if they don't want to.

**Why are you being asked to be part of this research study?**

You are being asked to take part in this research study because we are trying to learn more about the challenge of homeless street youth. We are asking you to be in the study because your responses may help in understanding the problem of street youth better. About 22 children will be in this study.

**If you join the study what will happen to you?**

We want to tell you about some things that will happen during this study.

- We will ask you to sit with others street youth as we engage you in a group discussion. It will take about 1 hour to do this.
- We will ask you to answer some questions about life on the streets.

**Will any part of the study hurt?**

You may be asked some questions which remind you of bad experiences while living on the streets. Others in your group may get to know about these experiences.

**Will the study help you?**

A ministry will be developed that may positively affect you.

**Will the study help others?**



APPENDIX D

VERBAL CONSENT

VERBAL CONSENT

I have discussed this research study with \_\_\_\_\_ using a language which is understandable and appropriate for the participant. I believe that I have fully informed him/her of the nature of the study and its possible risks and benefits. I believe the participant understood this explanation and assents to participate in this study.

## APPENDIX E

### CONSENT FORM



#### **Adventist University of Africa Consent to Participate in Research Study**

You are being asked to participate in a research study entitled: A STRATEGY TO MINISTER TO AT RISK HOMELESS STREET YOUTHS IN THE CENTRAL REGION OF LUSAKA, ZAMBIA.

The information below tells you about what is involved in the research, what you will be asked to do, and the potential risks and benefits of participating in this study. You are encouraged to ask questions and seek clarification about the nature of the study. Please note that choosing whether to participate in this research is voluntary and entirely your choice. You may refuse to participate or discontinue your participation at any time during the study.

**The purpose of this study:** The purpose of this study is to develop a four-fold ministry to at-risk homeless street youth in the Central Region of Lusaka

**Your participation:** You will be asked to participate in Focus Group Discussions (FGD). This means you will be asked to voice your views, opinions, or experiences about living on the streets or your knowledge associated with your interactions with street youth. The FGD will take about one hour and fifteen minutes to complete.

**Benefits and Risks:** If you participate, you will contribute to a better understanding of experiences, predicament and life of vulnerable street youth. This knowledge will enhance and inform individuals and separate bodies on how best to minister to at-risk youth. There are no identifiable risks in participation.

**Confidentiality:** Your personal information will be kept confidential. Your interview responses will be anonymized so they will not be identified in any report or publication of this study. We will collect your information through recordings carried out through focus group discussions. This information will be stored in a locked office cabinet. Any use of your direct quotes will be assigned pseudonyms.

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

1. My participation in this research project is voluntary. There is no explicit or implicit coercion whatsoever to participate.
2. I may withdraw and discontinue participation at any time without penalty.

3. I understand that if 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.
5. I understand the researcher will not identify me by name in any reports using information from this interview or discussion.

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](mailto: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 and to permit the researcher to audio record discussions.

Participant's Signature or thumb print \_\_\_\_\_ Date \_\_\_\_\_

Researcher's Signature \_\_\_\_\_ Date \_\_\_\_\_

Contact the supervisor of the research if you need more information or have questions: (Dr. Ron Du Preez; Email: [rondupreez@aua.ac.ke](mailto:rondupreez@aua.ac.ke))

Thank you.

Highten Ndemena Hamweene, Urban Missions

Mobile: +260977530101; Email: [hamweeneh@aua.ac.ke](mailto:hamweeneh@aua.ac.ke)

APPENDIX F

FOCUS GROUP NON-DISCLOSURE AGREEMENT



**Adventist University of Africa  
Focus Group Non-Disclosure Agreement**

Study: A STRATEGY TO MINISTER TO AT RISK HOMELESS STREET YOUTHS IN THE CENTRAL REGION OF LUSAKA, ZAMBIA.

I, \_\_\_\_\_ [name], agree that I will keep all information shared with me by other participants and by the researcher confidential by not discussing or sharing the information with anyone outside of this focus group. I agree that I will not reveal the identities of any of the other members of the focus group to anyone.

\_\_\_\_\_  
Signature of the Participant

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of the Researcher

\_\_\_\_\_  
Date

APPENDIX G

PHOTO CONSENT FORM



**Adventist University of Africa**

PHOTO CONSENT FORM

I \_\_\_\_\_ (the “Releasor”), with a mailing address of -  
\_\_\_\_\_, City of \_\_\_\_\_, in  
\_\_\_\_\_ Province, grant permission and give my consent to Highten  
Hamweene (the “Releasee”) for the use of the following photograph(s) or electronic  
media images as identified below for presentation under any legal use:

Focus Group Discussion Interview Photos/Interactions before, during or after Focus  
Group Discussions

Revocation (check one)

- I understand that with my authorization below the photograph(s) may never be  
revoked.

- I understand that I may revoke this authorization at any time by notifying Highten  
Hamweene in writing. The revocation will not affect any actions taken before the  
receipt of this written notification. Images will be stored in a secure location and only  
authorized staff will have access to them. They will be kept as long as they are  
relevant and after that time destroyed or archived.

Releasor’s Signature \_\_\_\_\_ Date \_\_\_\_\_

Releasee’s Signature \_\_\_\_\_ Date \_\_\_\_\_

## APPENDIX H

### SERMONS

#### Sermon 1

#### THRIVING IN THE CITY

Jeremiah 29:7

“But seek the welfare [*shalom*] of the city where I have sent you into exile, and pray to the LORD on its behalf, for its welfare [*shalom*] and you will find your welfare [*shalom*]” (Jer 29:7, NIV).

Imagine this: Jewish exiles sit beside Babylonian rivers, lamenting a lost Jerusalem. They are alienated emotionally, physically, and spiritually from that home. Their captors command them to sing, but they cry out, “How shall we sing the LORD’s song in a strange land?” (Ps 137:1-4, KJV). This is a fundamental missiological question. How *do* we sing God’s song in new and unfamiliar territories, among different cultural and religious groups, in large cities where we do not feel at home, where we have not yet found our voice?

In the book of Jeremiah God gives specific instruction to the exiles on how to “sing” in their new and foreign urban environment. He shocks them by dashing their hopes that they might have for a quick return to their homeland. Instead, he tells them to settle down, build houses, plant gardens, marry, and seek the *shalom* of the city: “But seek the welfare [*shalom*] of the city where I have sent you into exile, and pray to the LORD on its behalf, for its welfare [*shalom*] and you will find your welfare [*shalom*]” (Jer 29:7, NIV).

#### **Shalom**

*Shalom*, is a rich, multi-layered Hebrew word which means, among other things, peace, prosperity, welfare. And God is telling them to pray and work for the *shalom* of the city. In doing so, he says, they will find their own *shalom*. This is startling counsel. They are not to set up a separate Jewish society in the city of Babylon, which would perhaps be their natural inclination. After all, it would be so much easier if they kept together as a cultural and religious family. It would be easier to keep the Sabbath, to eat kosher food (Leviticus approved food), to avoid idolatrous Babylonian practices, and to comfort each other with shared memories and hopes. But God tells them to do the exact opposite—to engage in their society, to bring *shalom* to the city.

#### **What should the pilgrims be doing in the urban metropolises?**

Before I answer this question, let us establish the context of Jeremiah 29. For historical context, Jeremiah spoke these words to Jews who had been living under the domination of the Egyptian and then Babylonian Empires before eventually being carried into exile from Jerusalem to Babylon. One can only imagine what it

would be like to live under the domination of your enemies and then to be forced by those enemies to leave your homeland and settle in a foreign country. As a matter of fact, God was offering consolation and encouragement to the Jews well in advance even before they shifted into city life. And what did He say exactly? “For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.” These are epic words!

### **Activities in the city of Exile**

1. Build Houses v5 (Infrastructure developments and investments)
2. Dwell in your houses v5 (Self-actualization)
3. Plant Gardens v5 (Agricultural enterprise and industry)
4. Eat your produce v5 (Self-reliance)
5. Take wives v5 (Marriages and weddings) – be happy
6. Live within integrated families v5 (Work toward the happiness of your sons and daughters)
7. Increase in number v5 (bear children/be fruitful and multiply)
8. Seek the shalom of the city v7
9. Pray for the city v7 (There should be worship in the city)
10. Beware of false prophets v8. (Seek true religion in the city)

### **What is the biblical perspective of the urban life?**

- A blossoming life
- A vibrant life
- A life that thrives
- A missional life

### **Thriving by Helping Others to Thrive**

- Since God calls us to a missional life – a life that seeks for the shalom of others in the city, we must find practical ways to work for the salvation of others
- We can begin where we are by identifying the needs that surround us
- What do you see near us? I see garbage and filth. I see street youth who are destitute, hungry, naked and miserable. I see children who sleep on the streets.
- God calls us not only to pray for the city
- God calls us to actively seek the welfare of the city (the peoples of the city)

Make no mistake about it. God is interested in cities.

- The Bible is about two cities – Jerusalem and Babylon
- God at creation designs a garden but in Revelation, He sets up a city with a garden
- Heavenly Zion is a city not a town or village
- We must remember that our cities are temporal but the city to come is permanent

### **Conclusion and Appeal**

Lest we forget, our earthly cities are centers vice, crime, sodomy, witchcraft and a cocktail of other evils. We should, like Abraham “. . . look for a city which hath foundations, whose builder and maker is God.” (Hebrews 11:10). However, we can

not be so eager to go to a better country without helping others who also need salvation. Do you want to truly thrive in your city? Then look for the helpless and hopeless. Thrive by helping them to thrive also. Help them meet Jesus.

## Sermon 2

### The Good Samaritan Luke 10:29-37

#### Introduction

The Good Samaritan parable is a well-known story. The story is told in Luke 10:29–37. A man travelling from Jerusalem to Jericho is assaulted by robbers who strip and beat him. A priest and a Levite walk by without aiding him. However, a Samaritan stops and cares for him, transporting him to an inn where he pays for his treatment.

#### The Samaritans

So, who were the Samaritans, exactly? Samaritans were outcasts and there was no business between them and the Jews. Listeners would have anticipated a Jew to be the hero of Jesus' story, but instead, Jesus shocked them with the fact that a Samaritan acted nobly.

#### Key Lessons

1. **God invites us to treat well those who are different from us.** I want to remind you all that treating all people with dignity, regardless of skin color, is rooted in Gospel centrality. All people are created of sacred worth and deserve to be treated accordingly. The blood of Christ was shed for all people, which tells us that His blood declares the worth of all people. The text says, “He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’” Luke 10:34-35
2. **Doing Nothing is being irreligious.** True religion is fulfilling the needs of others. Jesus illustrates that a person can be outwardly religious but inwardly cold and empty. This should be a warning to all of us. It’s possible to make church a process of going through the motions without giving our heart to Jesus. “A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side.” (v. 31-32)
3. **True neighborliness is about leaving your comfort zone to see the plight of others.** Amazingly, the Samaritan gave up his supplies for the needy. He surrendered his transport to the injured man. “But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him.” (v.33)

#### Ellen White on the Good Samaritan

1. “In the story of the good Samaritan, Christ illustrates the nature of true religion. He shows that it consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness.” (Desire of Ages p. 503)
2. “Thus the question, “Who is my neighbor?” is forever answered. Christ has shown that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our

neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is everyone who is the property of God.” (Desire of Ages p. 503-504)

3. “In the story of the good Samaritan, Jesus gave a picture of Himself and His mission. Man had been deceived, bruised, robbed, and ruined by Satan, and left to perish; but the Saviour had compassion on our helpless condition. He left His glory, to come to our rescue. He found us ready to die, and He undertook our case. He healed our wounds. He covered us with His robe of righteousness. He opened to us a refuge of safety, and made complete provision for us at His own charges. He died to redeem us. Pointing to His own example, He says to His followers, "These things I command you, that ye love one another." "As I have loved you, that ye also love one another." John 15:17; 13:34. (Desire of Ages p. 503-504)

### **Application**

- Our city is a sorry site
- Needs are all over around us
- We are called not only to see but to respond to what we see
- What do I see? I see poverty, broken homes, homelessness, youths on the streets. I see souls in need of a Savior.

### **Conclusion & Appeal**

- Jesus has shown us the way. All those who are needy are our neighbors
- Jesus has pointed us to the destitute, forsaken, helpless, and hopeless people around us as our mission field
- Jesus has shown us two possible choices – Look the other way and pass by the needy, or stop by and do something
- Since this story is about Jesus – the one who stopped to rescue us, I present a challenge to the church to “rescue the perishing, and care for the dying.”
- Who would like to do something about the at-risk and vulnerable street youths of Lusaka? Who is willing to offer a hand in ministry in our city? If you desire to do something; if you hear the call of Jesus, rise on your feet.

## APPENDIX I

### SUMMARY SCHEDULE OF OBSERVATIONS

Occasion: Scheduled Focus Group Meetings A and B

Observable Phenomena	Actors	Meaning
Carrying and using illicit drugs	Both the younger and older youth	Drug abuse/addiction/peer pressure
Scribbling on paper	Younger youth	Interest in writing
Being withdrawn	Older teen	Psychological and emotional needs
Assuming Leadership	Older youth	Authority
Inquisitive attitude	Younger and older youth	Interest in learning new ideas
Rugged and torn clothes	Younger and older youth	Poverty
Scrambling for food	Younger and older youth	Poverty, hunger
Unkempt, dirty and smelly	Younger and older youth	Poverty, need for sanitation facilities
Harsh treatment	Older youth	Bullying, violence
Passing jokes	Older youth	Joy/celebration/fun
Merchandizing	Older youth	Financial gain
Begging for money	Young and older youth	Financial gain

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