THE ROLE OF THE CHURCHES IN EDUCATING PEOPLE FOR THE DEVELOPMENT OF DEMOCRACY: THE CASE OF THE UNITED CHURCH OF ZAMBIA

By

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Declaration

As required by University regulations, I hereby state unambiguously that this study, unless specifically indicated to the contrary in the text, is my own original work.

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Kangwa Mabuluki

June 2015

The thesis was edited by Chengetanai Rabengai _____

As supervisor I hereby approve this thesis for submission.

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Prof. R.S. Kumalo   Dr. H. Moyo

2015

Dedication

This work is dedicated to my wife Florence, my son Kampamba, and my two daughters Kangwa and Chanda, without whose understanding and unfailing support the accomplishment of the work would not have been possible.

Abstract

The role of the Churches in politics has been a very controversial subject, which has often led to a clear division, with some churches supporting the involvement of churches in politics, and others advocating that churches should not be involved in politics. Those who advocate that the churches should not in any way be involved in politics believe that the churches should concentrate on its role of preaching the gospel and preparing souls for heaven. Others on the other hand advocate that such an assertion is a misunderstanding of the gospel which in its totality call for the church to be involved in the whole of life including what may be branded politics, as Kaunda[1] observed:

> In spite of my early revolt against the missionaries, I knew that the Christian religion had something important to say to us in our political movement. We were always looking for Christians to support us in our struggle... In a young country like Northern Rhodesia, churches have a big part to play in its development. They cannot hope to succeed by confining their work to church buildings... It is my firm belief that we need an increasing number of Christian men and women in all political parties. It was our good Lord who said that his disciples should be the salt of the earth.[2]

This study focuses on arguing for the notion that the churches should by all means be involved in educating people to be involved in the development of democracy. We argue that God's purpose is for the realization of "Shalom" as expounded by Perry Yoder who argues that Shalom is Peace which is not just the absence of war and conflict, but the realization of God's purpose of having things the way they should be[3]. Shalom as the realization of peace and justice, and "life in its fullness" (John 10:10) for which Jesus came.

Using the case of the United Church of Zambia (UCZ) to develop this argument, we stress the importance of the education ministry of the Church. But we also note from our research that in the UCZ as in many Churches, the teaching ministry, commonly termed Christian Education (CE), is not developed to its full potential but often limited to doctrinal teaching and discipleship, focused especially on the children and youth. Supported by scholars like Bongani Mazibuko, R Simangaliso Kumalo, Samson Makhado, we argue for the transformation of CE, so that it addresses areas that are critical for the people, and one such area we propose is the development of democracy.

In this regard we argue for the use of CE to enhance the development of democracy through "democracy education". Democracy education as advocated in this study entails the inclusion of a

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[1] Kenneth Kaunda was the first president of the republic of Zambia following independence on October 24th 1964.
[2] Kaunda, K.D. *Zambia shall be free*. (New York: Praeger1963)
[3] Yoder, P. B. *Shalom: The Bible's word for Salvation, Justice, and Peace*. (Indiana: Evangel Publishing House. 1987), 18.

course or module aimed at teaching democracy in the CE program, but it also means the provision of general education in various forms that would enhance the development of democracy.

Having taken time to assess the CE program of the UCZ we end with some suggestions for a way forward among which is an example of elements which should be included in a module on democracy in a CE program.

Acknowledgements

This work has been achieved because of the encouragement, support, and help of many people. I would like in particular to acknowledge the support of the following;

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Hazel Squires for doing the initial language editing and Chengetanai Rabengai for doing the final editing after extensive revisions and changes were done.

To my dear sister Rev. Kuzipa Nalwamba, for giving me a much needed push when she edited the first draft of Chapter 1. The chapter had given me so much trouble and got me discouraged to the point of almost giving up the study.

The Preaching Foundation of the Haarlem Mennonite Church, in the Netherlands for providing the scholarship for me to undertake this study, and to my young brother and friend Jonathan Mateyo, who ably administered the disbursement of the scholarship through the Dutch Mennonite Mission Board.

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My gratitude goes to all those, too numerous to mention, who in one way or the other made it possible for me to accomplish this study.

It is my prayer that the efforts of all these people will not be in vain because this work will go a long way in making a lasting positive impact on the education ministry of the United Church of Zambia.

Kangwa Mabuluki

2015

Glossary

MES	Mission and Evangelism Secretary
PCTCC	Presbytery Christian Training Committee Convener
SCTCC	Synod Christian Training Committee Convener
SCS	Synod Communication Secretary
UCZ-TC	United Church of Zambia Theological College
UCZ-GS	United Church of Zambia General Secretary
UCZ-ES	United Church of Zambia Education Secretary
GB-IP	Girls' Brigade International President
AACC	All Africa Conference of Churches
AACC-RDCS	All Africa Conference of Churches, Research and Development Consultancy Service
ANC	African National Congress
CBCE	Church Based Christian Education
CCJP	Catholic Commission for Justice and Peace
CCAR	Church of Central Africa in Rhodesia
CE	Christian Education
CNU	Caucus for National Unity
CVBCE	Civic Based Christian Education
CRE	Christian Religious Education
CPA	Comprehensive Peace Agreement
EAZ	Economic Association of Zambia
ED	Education in Democracy
ECZ	Electoral Commission of Zambia
EFZ	Evangelical Fellowship of Zambia
FODEP	Forum for Democratic Process
MMD	Movement for Multi-Party Democracy
CCZ	Council of Churches in Zambia

ZEC	Zambia Episcopal Conference
LMS	London Mission Society
LAZ	Law Association of Zambia
LTC	Lay Training Centers
PAZA	Press Association of Zambia
OAU	Organization of African Unity
UCZ	United Church of Zambia
UNIP	United National Independence Party
UDI	Unilateral Declaration of Independence
AACC	All Africa Conference of Churches
AACC-RDCS	All Africa Conference of Churches, Research and Development Consultancy Service
AIC	African Instituted Churches
ANC	African National Congress
BCE	Before Common Era
CBCE	Church Based Christian Education
CCAR	Church of Central Africa in Rhodesia
CCJP	Catholic Commission for Justice and Peace
CCZ	Council of Churches in Zambia
CE	Christian Education
CNU	Caucus for National Unity
CPA	Comprehensive Peace Agreement
CRE	Christian Religious Education
CVBCE	Civic Based Christian Education
EAZ	Economic Association of Zambia
ECZ	Electoral Commission of Zambia
ED	Education in Democracy
EFZ	Evangelical Fellowship of Zambia
FODEP	Forum for Democratic Process
GB-IP	Girls' Brigade International President
IBCE	Institutional Based Christian Education

LAZ	Law Association of Zambia
LMS	London Mission Society
LTC	Lay Training Centers
MES	Mission and Evangelism Secretary
MMD	Movement for Multi-Party Democracy
OAU	Organization of African Unity
PAZA	Press Association of Zambia
PCTCC	Presbytery Christian Training Committee Convener
SCS	Synod Communication Secretary
SCTCC	Synod Christian Training Committee Convener
TCE	Transformation-centered Christian Education
TEEZ	Theological Education by Extension in Zambia
UCZ	United Church of Zambia
UCZ-ES	United Church of Zambia Education Secretary
UCZ-GS	United Church of Zambia General Secretary
UCZ-TC	United Church of Zambia Theological College
UDI	Unilateral Declaration of Independence
UN	United Nations
UNIP	United National Independence Party
UNZA	University of Zambia
UP	United Party
UPP	United Progressive Party
WCC	World Council of Churches
ZCTU	Zambia Congress of Trade Union
ZEC	Zambia Episcopal Conference

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Figure 1.

Map of Zambia showing the 10 UCZ Presbyteries indicating the presence of the UCZ in the whole country.
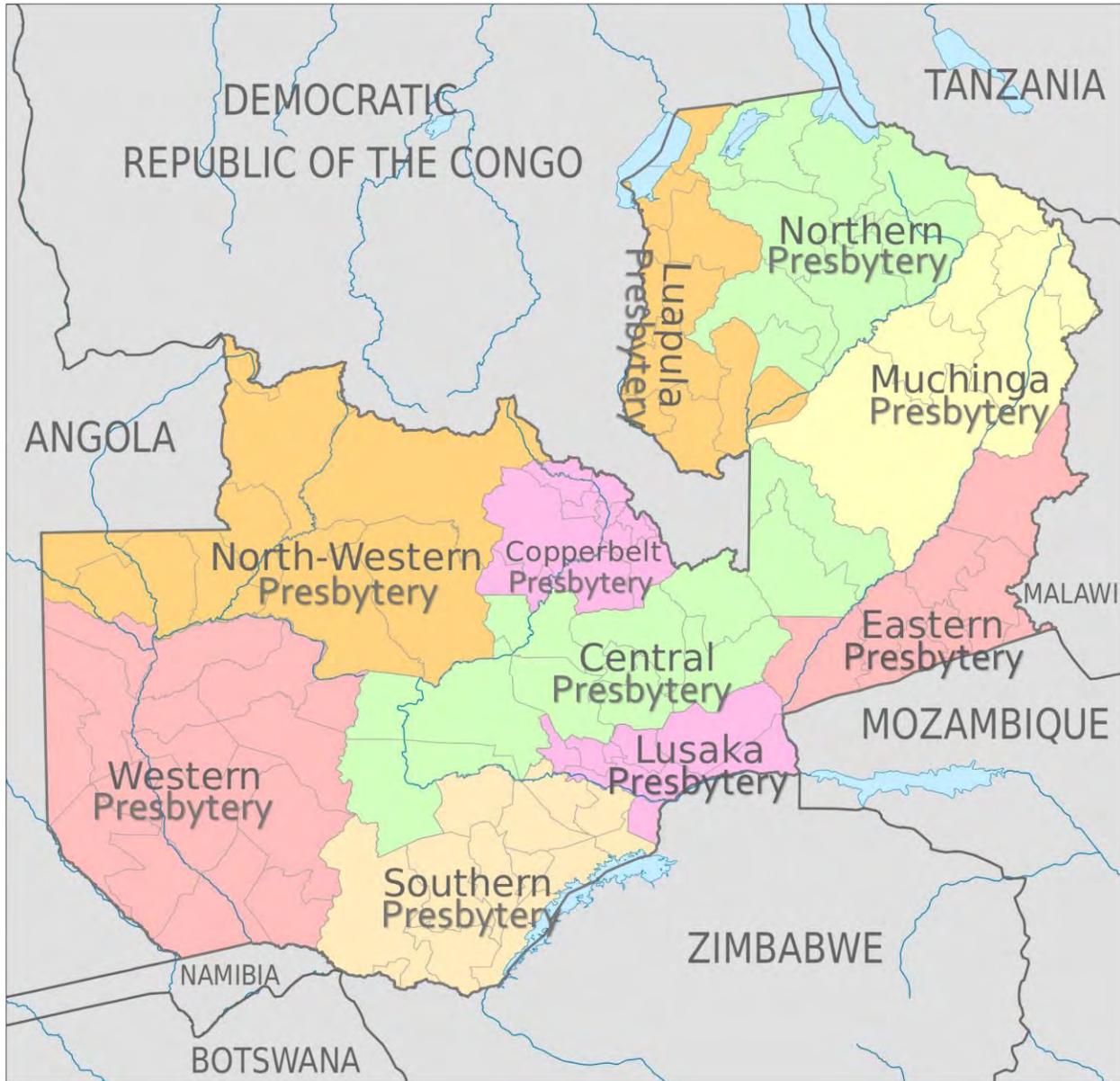
CHAPTER ONE

Introduction to the study

1.1. Introduction

This study seeks to examine the role played by the United Church of Zambia (UCZ), through its Christian education (CE) programs, in educating people for the development of democracy in Zambia since 1964 when Zambia gained independence. The study will further seek to establish if such a role is still necessary, and propose how the UCZ could appraise and strengthen the CE program to include democracy education. To achieve this goal, the study will analyze the history and current state of democracy, and democracy education in Zambia. It will also do an analysis of the Goals, Content, and Method of the historical as well as current state CE in the UCZ to ascertain if it has any elements of democracy education.

"Democracy Education" in this study is used to mean the inclusion of a specific course or module aimed at teaching democracy, in the already existing CE program. But it is also used to mean "Educating for Democracy" which entails providing elements in CE in various forms to enhance the development of democracy.

This Chapter will seek to establish the case for democracy education. It will give the background to the study, state problem the study seeks to address, outline the key questions that will guide the study, and state the objectives. In addition, will also state the motivation for undertaking this particular study, and give an overview of the structure of the whole study. The study covers the period 1964 to 2014.

1.1.1   Defining Democracy

Because of the focus on democracy education, it is important to say something about the use of the term "democracy" Philippe C. Schmitter and Terry LynnKarl affirm Democracy as one "catchword of contemporary political discourse…whose meaning we must discern if it is to be of any use in guiding political analysis and practice."[4]

Defining democracy is not a straight forward task, as Philomena Mwaura (2003) observes;

> Democracy is a slippery term, evoking many images and nuances. Its meaning is vague and confused. The vagueness and confusion has reached such an extent that the term 'democracy' has become virtually meaningless … very often virtually every political system and regime has been called 'democracy' or 'democratic'. The position appears to be that one can append the label 'democracy' on any regime and any political system that one approves depending on the interests at stake.[5]

Democracy and all its ideals "traces back to Medieval Greek period. Classically, democracy is derived from two Greek words: demos and Kratis meaning people and rule respectively. It can thus be understood to literally mean rule by the people"[6]. The basic definition of democracy has been made popular by Abraham Lincoln that democracy is "government of the people, by the people and for the people"[7]. But what has not been sufficiently highlighted in the use of this popular definition is the fact that for a long time in most societies, the term "people" was not all inclusive. "In ancient Athens, democracy was used to describe a practice where all male citizens, (excluding women, children, slaves and foreigners) meet freely on a frequent basis to deliberate on issues bordering on their lives".[8]

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[4]Schmitter, P. C. &Karl, T. L. (1991) What Democracy is and is not.*Journal of Democracy,* 2 (3).p. 75-88.
[5]Mwaura P. N. (2003) Women in the democratization process. In Magesa,L. &Nthamburi,Z. (eds) *Democracy and Reconcilliation a challenge for African Christianity*, (Acton Publishers, Nairobi), 50.
[6]Wiredu, K. D. (2010). A *Comparative Analysis of Regional Democracy and Development in Africa* (University of Ghana Business School: Unpublished Paper.).
[7] Jud, M.G. (2004-2010). *Democracy Building* [online] Available from http://www.democracy-building.info/index.html [Accessed 13th March 2015]
[8]Wiredu, K.D (2010) *A Comparative Analysis of Regional Democracy and Development in Africa*.(University of Ghana Business School: Unpublished Paper.).

Therefore, in this study we use the term democracy in its popular basic sense which is to ensure that all people participate in the running of their country.

1.1.2 Defining the Church

"Church" is a commonly used term in religious discourse. It is a term used in various ways. The term is used to refer to both spiritual and physical (seen and unseen) expressions of a people gathered or drawn together for religious purposes, normally Christian purposes. The term is commonly be used to refer to any the following.

1. A spiritual body of believers

2. The coming together of Christian believers who express the same understanding belief and practice also referred to as a denomination

3. A physical gathering or presence of believers in a place and time. Such a gathering would normally be a part of the bigger expression described in 2 above. This third expression is also referred to as a denomination.

4. It is also used to refer to the building or place where the Christian believers gather for their religious activities.

The term is also used for a representation of the denominations. In this case it is also referred to as an ecumenical body.

Thomas M Lindsay referring to the New Testament defines the church as a

> fellowship with Jesus and with the brethren through Him; this fellowship is permeated with a sense of unity; this united fellowship is to manifest itself in a visible society; this visible society has been bestowed upon it by our Lord a divine authority, and it is to be a sacerdotal society.[9]

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[9] Lindsay, T.M., The Church and the Ministry of the early centuries. New York: Cosimo, 6.

From his definition, Lindsay raises 5 key elements which apply to all the references of church raised earlier except for the fourth one. We will not discuss the elements here, but suffice to say he affirms the fellowship as being divine, as well as human (seen and unseen)

In this study the church in the sense of its physical organizational manifestation is used. Hence our title utilizes the plural to signify we are mainly talking about denominations. One denomination is used as a case study namely the United Church of Zambia (UCZ). At some points reference is made to the church in the sense of the ecumenical body, in that sense the term will be used in singular preceded by ecumenical to clarify.

1.2. Background and Motivation to the study

In 1991 the political situation in Zambia moved from one party model of democracy to multi-party model of democracy. A new political party, the Movement for Multi-Party Democracy (MMD), led by Mr. Fredrick Chiluba, took over government from the United Independence Party (UNIP) that had led the country since independence in 1964 under the leadership of Dr. Kenneth Kaunda.[10] The MMD won what was regarded as the first multi-party democratic elections in independent Zambia, with the promise of ushering a democratic dispensation that would improve the conditions of the people.[11]

The events of 1991 were very significant in view of the political history of Zambia, having gained independence from British Colonial Rule on 24th October 1964, when the British Colonial government was replaced by a democratically elected government led by Kenneth Kaunda, a school teacher and son of a Church of Scotland Missionary of Malawian origin.[12]The

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[10]Mwanakatwe, J. (1994) *End of Kaunda Era, (*Lusaka:Multi Media Publications), 224.
[11]Moomba J.C.& Madimutsa C. (2009)*The Evolution and Development of the Movement for Multi- party Democracy in Zambia*. Braamfontein: SAIIA (Occasional Papers 17), 14-16.
[12]Mwanakatwe, *End of Kaunda Era*, 2.

emergence of a new government led by a native Zambian was received with excitement, hope and high expectations, as it signaled the beginning of democracy which was lacking during colonial period. The colonial period was characterized by racial discrimination against Africans and other non-whites (popularly called Color Bar).There was also the imposition of a hut tax directed exclusively at Africans, unequal educational opportunities, and denial of employment to Africans, except to work as laborers on white owned farms, and in the mines.[13]

1.2.1   The state of democracy in the first republic

Following independence therefore, Kaunda's young government was faced with the daunting task of correcting the wrongs of the colonial era and bringing about rapid development especially to address the plight of the native Zambians, and to bring about true democracy[14]. Kaunda as the new leader stated this task and some of its implications for democracy as;

> Our immediate aim therefore to ensure that the peoples of Northern Rhodesia receive universal education up to the highest level that the resources of the country will allow: for only by a high level of national intelligence and education can the people attain their aspirations and thus consciously and effectively participate in the democratic institutions of the country. Hand in hand with education goes the principle of equality of opportunity, which must be another pillar of democratic institutions, for without it the nation becomes immediately split between the haves and the have-nots…[15]

But the post-independence economic and political development did not go as intended. In order to accelerate development, the government had prioritized economic reforms. The reforms had two aims namely: to move the economy from being "liberal" to a more restrictive heavily state controlled system, and reverse the effects of racial discrimination and colonial segregation which had put economic disadvantage on Africans who could not hold managerial or any senior technical job positions. These reforms provided for "seeming" rapid development but were

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[13]Mwanakatwe, *End of Kaunda Era,13-14*
[14]Mwanakatwe, *End of Kaunda Era,13-14*
[15]Kaunda, K. (1964). *The Future of Democracy in Africa.Transition*, (15), 37–39. Available from http://doi.org/10.2307/2934367.

not successful for long.[16] The economy was mainly dependent on copper, whose prices on the world market significantly fell after 1975.[17] The government assumed that the fall in copper prices was temporary, and therefore started to borrow to sustain the economy, in anticipation of a rise in copper prices.[18]The rise did not happen as quickly as anticipated leading to the accumulation of a huge national debt.[19] The economic challenges were worsened by the triple increase in oil prices on the world market.[20]

Politically, the period, 1965 to 1971, was marked with "a gradual reduction of tolerance for political opposition and a general reduction of civil liberties".[21] There was also a rise in inter party and intra party conflicts which posed a challenge to the leadership of UNIP to assert its control over the populace.[22] This situation paved the way for Kaunda to unconstitutionally declare Zambia a one-party state in February 1972.[23]

1.2.2 Democracy under one party system

Under the One Party system UNIP was the only official party allowed to operate. In theory, anyone was free to join UNIP and carry out their political activities; hence Kaunda termed the system "One Party Participatory Democracy".[24]The one party period "was heavily criticized as very undemocratic, autocratic and the lowest point in Zambia's democratic process".[25]

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[16]Mwanakatwe, *End of Kaunda Era, 23*
[17] Zambian – Advisor (2015). Zambian Economy [online] Available from http//www.zambia-advisor.com/Zambia-economy.html. [accessed: 29th April 2015]
[18] AFRODAD (2013). The loan contraction process in Africa. Making loans work for the poor-the case of Zambia. Available from https://Afrodad.files.wordpress.com/2013/10/loancontraction_process_in_Africa-Zambia.pdf. Accessed on 13th December, 2013.
[19]Henriot, P. (2003). Economic Justice and Development issues, in Komakoma, J. (Ed) *The social teachings of the Catholic bishops and other Christian leaders in Zambia*. (Ndola: Mission Press), 10.
[20]Henriot, P. *Economic Justice and Development issues,* 10.
[21]Macola, G. (2008). Harry MwangaNkumbula, UNIP and the roots of authoritarianism in Nationalist Zambia. In Gewald, J., Hifelaar, M. &Macola, G. (eds.). *One Zambia, Many Histories*. (NV Leiden: Koninklijke Brill), 2.
[22]Gertzel, C. J. (ed) (1984). *The Dynamics of the One-party State in Zambia. (Manchester: Manchester University Press), 25.*
[23]Kaoma, K. (2014). *Raised Hopes and Shattered dreams: Democracy, the oppressed, and the Church in Africa the case of Zambia. New Jersey: Africa World Press, 33.*
[24]Mwanakatwe, *End of Kaunda Era, 88*
[25]Kaoma, *Raised Hopes, Shattered dreams,*37-40

The introduction of the one party system did not however help to stop or reverse the economic decline. The economic situation declined to the extent that there were widespread food riots in 1987 followed by an attempted military coup in 1990. "These events signaled the diminishing legitimacy of the UNIP government and Kaunda's hold on the Zambian population".[26]

These political and economic developments were not happening in a vacuum. Internationally the liberal democratic wave that swept through Africa after the collapse of the Union of Soviet Socialist Republics (USSR) and communist regimes in Eastern Europe, led to the end of several one-party states and military governments on the African continent.[27] The impact of this for Zambia was strongly felt because it had initially taken the Socialist System. The anti-socialist propaganda, campaign, and policies of the capitalist oriented Western Europe and USA also contributed significantly to these events. These global and continental developments reinforced the economic and political instability in Zambia. "It led several civil society and professional bodies such as the Zambia Congress of Trade Unions (ZCTU), the Law Association of Zambia (LAZ) and the Press Association of Zambia (PAZA); the Economic Association of Zambia and the University of Zambia Students Union, to start advocating for the re-introduction of multi-party politics".[28]

1.2.3   The return to Multi-Party democracy

On 17 December 1990, Kaunda realizing he could not stop the multi-party pressure, signed into law the constitutional amendment that officially re-introduced the multi-party system in Zambia, ending 17 years of one-party rule.[29] Although it seemed such a move was somewhat

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[26]Moomba &Madimutsa, *The Evolution and Development of the Movement for Multi- party Democracy in Zambia.*,3
[27]Mwanakatwe,*The end of Kaunda Era*,193
[28]Moomba &Madimutsa, *The Evolution and Development of the Movement for Multi- party Democracy in Zambia*,1
[29]Simutanyi N, Erdmann, G. (2003) *Democratic transition and consolidation in Africa,*
Transition in Zambia: The Hybridisation of the Third Republic. Lilongwe:Konrad-Adenauer-Stiftung,10-11

inevitable, credit must be given to Kaunda because the move involved humility and sacrifice, as Simutanyi and Erdmann observed;

> It was noteworthy that Kaunda agreed to shorten his term of office by three years, as the next scheduled elections were only due in 1993. It could be argued further that Kaunda believed that refusal to open up the democratic space had the potential for violent demands. Given the liberation of Southern Africa, a process in which he played a crucial role - Kaunda seems to have been persuaded to follow the path of peace.[30]

The MMD which was up to this point a loose pressure group positioned itself to contest the landmark multi-party elections which were held on 31 October 1991. Mr. Fredrick Chiluba and his party the MMD decisively won these elections.[31]

But the new democratically elected government of Chiluba did not live up to its promises of institutionalizing democracy and improving the economy to the benefit of the poor people. Soon after taking over power, Chiluba and his government introduced political and economic reforms. The major part of the economic reforms involved a total shift from the socialist inclined and government-controlled economy to a capitalist oriented liberalized and privatized free economy. An extensive privatization program to shift several government controlled companies to private ownership was also instituted[32]. But these changes did not bear the desired fruits. Moomba and Madimusa observe that "the situation of the working class worsened after MMD took office, former parastatals retrenched a number of employees. Real wages in the manufacturing sector fell in some cases by as much as 75%".[33]

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[30]Simutanyi, Erdmann, *Democratic transition and consolidation in Africa,* 12.
[31]Mwanakatwe. *The end of Kaunda Era*, 204.
[32]Moomba, &Madimutsa, *The Evolution and Development of the Movement for Multi- party Democracy in Zambia*, 7-8.
[33]Moomba, & Madimutsa,*The Evolution and Development of the Movement for Multi-party Democracy in Zambia,* 14.

The new regime slowly revealed authoritarian attitudes characterized by misuse of power.[34] The political intolerance that had been manifest in the One-Party system became discernible within the MMD leadership. They seemed to have quickly lost their commitment to democratic governance.[35]

It increasingly became evident to many Zambians, and especially to organizations such as Zambia Trade Union, Law Association of Zambia which had supported MMD to get into power, that although the MMD came into power with the promise to create a multi-party system of governance, once in government, that intention and commitment was lost. They failed to create a political environment conducive to effective competitive multi-party politics.[36] Among the events that were indicative of this mindset were: the amendment of the constitution prior to the 1996 general elections to include a clause to prevent Kaunda as the leader of UNIP from participating in the elections on account that his parents had migrated from Malawi. There was also continued control and misuse of public state funded media. Chiluba also single-handedly declared Zambia a Christian Nation, on 29thDecember1991, without adequately consulting his cabinet, his party, or even the leadership of the mainline Churches.[37]

The most important indicator of the MMD's reluctance to move the process of democracy forward was the lack of commitment to review the 1991 constitution in order to make some important changes in the governance of the country. Among the changes required was making institutions of state like the judiciary and the electoral commission to be less dependent on the presidency, and more accountable to parliament. There was also need to repeal the Public Order Act which since colonial times had provided the government with a useful instrument to

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[34]Moomba, & Madimutsa, *The Evolution and Development of the Movement for Multi-party Democracy in Zambia,* 16.
[35]Moomba, & Madimutsa.*The Evolution and Development of the Movement for Multi-party Democracy in Zambia,* 16.
[36]Moomba JC & Madimutsa, C. *The Evolution and Development of the Movement for Multi-party Democracy in Zambia*, 15,16
[37]Erdmann G, Simutanyi N. *Democratic transition and consolidation in Africa, Transition in Zambia,13*

prohibit public assemblies. The Act required that anyone wishing to hold a public meeting should first get a police permit.[38] So even after the move from one party to multi-party democracy, there were evident deficiencies in the state of democracy. The electoral processes, freedom of press, civil liberties, and the constitution-making process, were still stifled.

It is important to note that soon after the 1991 election the Roman Catholic Church through the Catholic Commission for Justice and Peace (CCJP), had reminded Zambians that "while it welcomed the change from a one-party to a multiparty system, the latter was not necessarily synonymous with democracy, because vital democracy requires active and responsible participation of citizens in all civic affairs irrespective of their political affiliation."[39] Mistaking elements of democracy, like the introduction of multiparty, to full democracy does not reduce corruption and the abuse of power. According to Julius O lhonvbere, elements of democracy like the introduction of multi-party,

> sometimes opens up the political landscape (as it did in Zambia), but it does not usually wipe out human rights abuses, reduce primordial conflicts, promote accountability, or reduce poverty in any way. In fact, in spite of pluralism, unemployment, poverty, crime, prostitution, violence, and general social decay is increased.[40]

The Zambian case also demonstrates the limitations of democracy in economies in deep crisis if it is not accompanied by efforts to involve people through education which would help entrench a culture of democracy.[41]

Democracy after all, is ultimately about the involvement of people. Kaunda, also observed that "Democracy cannot flourish properly unless the people are able to understand and take part in

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[38]Simutanyi, & Erdmann, *Democratic transition and consolidation in Africa, Transition in Zambia,* 16.

[39]Social Foundation Department of the Catholic Secretariat and Jesuit Centre for Theological Reflection (1992). *A Christian View of Multiparty Values and Culture*. Lusaka: Catholic Secretariat, 7.

[40]Ihonvbere, J O. (1996). *The crisis of democratic consolidation in Zambia* [Online] Available from, http://civilisations.revues.org/1570: DOI: 10.4000/civilisations.1570. [Accessed on 03 October 2014.]

[41]Ihonvbere, *The crisis of democratic consolidation in Zambia*, 106

the institutions that democracy has forged for them".[42]Therefore it was important to educate people and raise their awareness. Democracy education was therefore necessary and urgent.

The foregoing affirms a strong need to find ways of strengthening the ability of the people to be involved in the strengthening of democracy. One such way is democracy education. This thesis proposes that one institution that can carry out such education in Zambia is the church, and in particular the United Church of Zambia (UCZ).

1.2.4 The role of the United Church of Zambia (UCZ) in the development of democracy in Zambia

This study advocates that the UCZ is strategically suited to include democracy education in its Christian Education in order to address the lack of knowledge on democracy, and therefore the lack of effective participation of the people in the democratic development of their country. The above section of the background highlights the inconsistent way democracy has developed in Zambia. This section will highlight the role played by the UCZ in this process.

The UCZ was formed on 16th January 1965, out of a union of four main mission Churches and mission agencies namely; the Paris Missionary Evangelical Society which set up the Church of Barotseland in the Western Province of Zambia, in 1884; The London Missionary Society which set up mission in the northern part of Zambia in 1885; The Methodists who set up their churches in Southern part of Zambia; and the Church of Scotland (the Presbyterians) in the North–Eastern Zambia in 1885.[43]

The 1965 union was preceded by several negotiations and mergers. During the colonial period, the Primitive Methodists were joined by the Wesleyan Methodists and these set up Methodist missions in the Southern part of Zambia in 1886.[44] 1945 the Church of Central Africa in

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[42]Kaunda, *The Future of Democracy in Africa*,38
[43]Chuba, B.S. (2005). *A History of early Christian Missions and Church Unity*.Ndola: Mission Press., 17
[44]Siwila L .C. (2011) HIV and AIDS: United Church of Zambia's Response to traditional marriage practices
PhD Thesis, University of KwaZulu-Natal, School ofReligion and Theology, 3-4

Rhodesia (CCAR) was formed as a union of the London Mission Society (LMS) and Church of Scotland congregations in Northern Rhodesia with the African congregations that had formed the Union Church on the Copper belt (UCC)[45]. According to Bolink many small white Churches had also been set up on the Copper belt mainly to serve white mine executives and white colonial administration workers. Within the earlier mentioned CCAR, there was a steady move towards 'Africanization' of the church and a transfer of power from the European missionaries to the Zambians/Africans. This contributed to the bringing together in 1962, of all the work of the mission to form the United Church of Central Africa in Rhodesia (UCCAR). It was therefore the UCCAR, the Methodist Church, and the Church of Barotseland, that finally united to form the United Church of Zambia.[46]

The union was driven by many factors. One factor was the start of the mining industry on the Copper belt which drew workers from the various provinces[47]. With no presence of their mission church on the Copper belt, the Christian migrant workers first began to meet and sing together in the evenings, in their homes[48]. It was out of these singing cell groups that Union Church of the Copper belt (UCC) grew, starting with Ndola and spreading to seven cities of the Copper belt by 1935[49]. The formation of the UCC was a starting point for further union which, later culminated in the UCZ.

The other factor was more political involving the struggle for independence which brought about a new growing spirit of nationalism and unity among African natives. Some of the missionaries, like Collin Morris and Mervin Temple, who were still instrumental in the church,

[45]Siwila, *HIV and AIDS: United Church of Zambia's Response to Traditional Marriage Practices*, 4
[46]Bolink, P. (1967).*Towards Church Union in Zambia: A Study of Missionary Cooperation and Church-Union Efforts in Central Africa.*Franeker: T. Wever Publishers.
[47]Burawoy M. (1972). *The Colour of Class on the Copper Mines: From African Advancement to Zambianization.*Zambian Papers 7. University of Zambia. Institute of African Studies.
[48]Nalwamba K. (1998). *INYIMBOEchoes of the Singing Tradition of the union church of the Copperbelt.*Mth. Thesis, Trinity Theological College. Faculty of the School of Post Graduate Studies Singapore.
[49]Nalwamba, INYIMBOEchoes of the singing tradition of the Union Church of the Copperbelt.

understood independence as an idea whose time had come, and that the struggle for liberation was a Christian duty.[50] They were therefore deeply involved in the struggle for Zambia's independence of Northern Rhodesia[51]. Cook notes that

> in the campaign to nationalize the church in Zambia, most churches and missions opted to merge... and began to integrate their European and African churches …Rev. Collin Morris and his colleagues successfully forged links with Kenneth Kaunda and that led to what became the United Church of Zambia.[52]

The UCZ was engaged in the political development in Zambia from the time of struggle for political independence. Beside the discriminatory policies of the colonial government, one other factor that contributed to the delay in attaining independence of Northern Rhodesia, was that ten years prior to independence, a union called the Federation of Rhodesia and Nyasaland was forced upon three British territories of Southern Rhodesia (now Zimbabwe), Northern Rhodesia (now Zambia), and Nyasaland (now Malawi)[53]. Sociologist Michael Burawoy describes the economic and political impact of the Federation in this way;

> In theory the Federation was founded on the principle of partnership between the constituent territories and between the different races. In practice the so-called partnership was also an instrument for legitimizing the exploitation of the rich copper deposits in Northern Rhodesia for the expansion of the Southern Rhodesian economy and the perpetuation of white supremacy.[54]

The response of the church to the Federation was a mixed one. "Many missionaries had been hoodwinked by the talk of 'partnership' and believed that Federation would be good."[55] But the African membership of the United Church on the Copper belt was strongly against the Federation. They realized it was an obstacle to independence, and as a reaction, they issued a

[50]Chileshe, M. M. (2015) *Church and Politics in Zambia 1950-1991* dspace.unza.zm [online] Available from http://hdl.handle.net/123456789/3795

[51]Musakanya V. and Larmer M. (2010). *The Musakanya Papers: The Autobiographical writings of Valentine Musakany*a. Lusaka: Lembani Trust.

[52]Cook D. (1978), Church and State in Zambia: The Case of the African Methodist Episcopal Church. In *Christianity in Independent Africa,* Fashole-Luke, E et al (eds). London: Rex Collings Ltd, 290.

[53] Howstuffworks.com (2008) *History of Zambia* [online]. *Available from*http://history.howstuffworks.com/african-history/history-of-zambia.htm[Accessed on 22 July 2014].

[54]Burawoy, *The Colour of Class on the Copper Mines*

[55]Kaunda K D.(1963) *Zambia Shall Be Free: An Autobiography,* New York: Praeger,[online] Available from http://www.questia.com/read/11929167/zambia-shall-be-free-an-autobiography,*145*

strong policy statement in the Northern News which stated that their responsibility was that of helping to bring the Federation to a peaceful end. They also expressed their determination "to see the end of a form of government that ruled without the consent of the majority that imprisoned people without trial, and had done little to remove discrimination".[56]

Their efforts were even hailed by Kaunda, who testified;

> I was encouraged to read in the *Northern News* one day that five Copper belt clergymen, and one layman, representing African membership within the United Church, made a blunt policy statement in which they said, 'It is our responsibility to help bring to a peaceful end the present form of Federation... The United Church claims the largest African Protestant Church following on the Copper belt. Their statement unreservedly backed the Africans' quest for self-government.[57]

After independence, the role of the UCZ in the political and democratic development of Zambia was an ambiguous one. This was because of the close link between the church leaders and the political leaders. Dutch theologian and ecumenist Jan van Butselaar[58] has analyzed the church's contribution to Africa during this period of "consolidating independence and African people's struggle for self-determination."[59] He sums up the situation during this period in most of Africa, which was also true of Zambia, as a period of noticeable failure of decolonization in bearing tangible fruit.[60]Butselaar notes:

> [T]wenty five years after independence, poverty was still on the rise in Africa. That negative process also had its effect on the institutions of state and society. Many of them (trade unions, cultural organizations, social services) had in fact broken down; the people no longer expected any help or support from them. This made the churches one of the two more or less effectively functioning institutions ... seen as a rallying point for people to express their longings, to formulate hope for the future.[61]

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[56]Kaunda,*Zambia Shall Be Free, 145*

[57] Kaunda, *Zambia shall be free, 145*

[58] Jan van Butselaar is an ordained minister of the Reformed Church in the Netherlands. He taught church history in Mozambique and Rwanda. He served as the General Secretary of the Netherlands Missionary Council. He is author of various books and articles on missiology and on the History of the Church in Africa.

[59]vanButselaar, J. (2001) *Church and Peace in Africa: The Role of the Churches in the Peace Process.*Assen :Van Gorcum BV, 4.

[60]vanButselaar, *Church and Peace in Africa, 5.*

[61]vanButselaar , *Church and Peace in Africa, 10.*

The church was therefore not able to play its role clearly and strongly because of the close link between the political leaders, and church leaders, which had been forged through pre-independence education institutions mostly run by the church. Most, if not all, who emerged as educated leaders in post-independence Africa attended Christian learning institutions. Those leaders had emerged to become political leaders and heads of churches.[62] The position of Church leaders became precarious when their cohorts who had become politicians became dictatorial and autocratic leaders of One Party states.[63] In the spirit of showing support, the Church leaders tried to admonish their colleagues privately, but "to the public eye, inside and outside Africa, church leaders were seen as uncritical lackeys of the ruling power."[64]

In the case of Zambia, the link between political and church leaders was especially evident. Not only were some church members like Kenneth Kaunda also prominent political leaders, but even some ordained ministers, including European missionary were openly involved in politics. Rev. Collin Morris and his colleagues had, very early during the independence struggle, successfully forged links between Kaunda and what became the United Church of Zambia.[65]

The influence of Kaunda as a national leader and as a key member of the UCZ, saw the UCZ attain the status of a national church. It had the support of the government and in turn the UCZ embraced the government and uncritically participated in the affairs of the country.[66]

That is why during the run up to the one party system; there was no marked opposition from the Church, despite clear indication that the one party system was not supportive to good

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[62]vanButselaar , *Church and Peace in Africa, 10.*
[63]vanButselaar , *Church and Peace in Africa, 11.*
[64]vanButselaar, *Church and Peace in Africa, 11.*
[65]Cook,D. (1978),Church and State in Zambia: The Case of the African Methodist Episcopal Church. InE. Fashole et al (eds) *Christianity in Independent Africa*. London: Rex Collings Ltd., 290
[66]Cook, D (1978:290) Church and State in Zambia: The Case of the African Methodist Episcopal Church.In Fashole et al, *Christianity in Independent Africa.*London: Rex Collings Ltd.

governance and general democratic principles.[67]Even when the One Party proved to be the most undemocratic period in Zambian history, the UCZ only joined other churches and civil society to call for its end much later.

In instances where the UCZ had the courage to raise a dissenting voice to the political leaders and government, it was not very strong. One such instance was when Kaunda sought to make Humanism the country's philosophy. The UCZ through its citizenship committee objected to this, arguing that it would create problems once Kaunda went out of power[68]. But Rev. Jim Kirkwood who served as missionary in the UCZ observed how the UCZ's objection to the introduction of Humanism was not very strong because, even though humanism "did not push the name of God, as that would have been a dividing factor between us and people of other religions and no religion… yet they believed that the nation desperately needed a unifying belief."[69]

Following the return to multiparty democracy in 1990, the UCZ increased its participation in the political life of the country. A practice of issuing "Pastoral Letters" to inform the members on key national issues was introduced. For example the pastoral letter of September 2006, urged the members to exercise their democratic right by being involved in the national elections. The loyal address, a practice from the time of union which involved sending a letter from every synod meeting, to the Republican president, was replaced with "the State of the Nation address".[70] While the loyal address was often a very mild litany of praises to the government and the president, the state of the Nation address, was more focused, with more analysis on key national issues.

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[67]Kaoma, *Raised hopes, shattered dreams,* 45
[68] United Church of Zambia, Report of Citizenship Committee. Archive 17/66
[69]Muzala, L. (2014) *One of the Church Founding Fathers Speaks out about UCZ – Rev Dr. Kirkwood* [online] Available from http://uczsynod.org/synod-news/. [Accessed 24th September 2014].
[70] The State of the Nation Address constitutes one of the presentations at the full synod which is intended to lead into a discussion to come up with issues to inform a communiqué which is sent out at the end of the Synod meeting.

At the Synod meeting of 2006, the State of the Nation address was given by Rev. Imbunde Kakoma, and it strongly dealt with issues of democracy. A major political event that year (2006) was the national tripartite election (involving the election of local councilors, members of parliament, and the republican President). In connection to this election Kakoma observed;

> This year is yet another election year. Zambians had expected to go to the polls under a new constitution that would have satisfied their aspirations for a democratic republic with transparent laws and fair play. Unfortunately our government has rejected the will of the people. It is the understanding of many Zambians that the failure by the government to enact a new constitution has back peddled the progress that this country was supposed to register in terms of enhancing democratic governance. The doctoring of the recommendations of the Electoral Reform Technical Committee by government is a clear sign of the rejection of the will of the Zambian people and there is no guarantee that this year's elections will be free and fair since they will still be held under existing draconian laws.[71]

Kakoma raised in his address, what had been happening regarding constitutional reforms. It was amply debated by politicians in the media, and the church only but passed individual comments. Now it was brought to a fora where it was formally debated by the UCZ. Arising from the discussion that ensued, a pastoral letter was written in September 2006, by UCZ synod leadership to all UCZ Christians. As part of that Pastoral letter the UCZ leaders wrote;

> The Biblical values of love, fairness, social justice, reconciliation, tolerance, the common good, equality, peace and a particular bias towards the poor compel us to renew our Christian response to our society and urges us to play a critical role in our national affairs because the Church possesses the divine mandate to be the conscience of the Nation... We, therefore, write to you in order to encourage you, whatever your political affiliation, to play not only an active and responsible role in the electoral process but also to cooperate in the oneness of purpose and spirit to achieve fair and peaceful elections.[72]

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[71]Kakoma, I; State of the Nation Address to the full Synod meeting, Minutes of Synod, June 2006.
[72]A pastoral letter from the United Church of Zambia synod headquarters on the occasion of Zambia's 2006 tripartite elections , September 20, 2006

But such a commendable call to its members is not backed by evidence of efforts by the church to help prepare the members for constructive and informed political engagement. The important teachings arising from pastoral letters, synod statements and resolutions, seminars and workshops, do not find their way in the CE programs of the church, such as Sunday school, catechumen, and youth programs.

In most of the reports to Synod from Presbyteries, the activities reported to have been undertaken in all age groups were biased towards spiritual.[73] There was lack of inclusion of programs linked with other areas of life within the society.

Further, a study of the handbook for youth, Sunday school teachers' guide, and the catechumen teachers' handbook, all reveal the absence of any lessons to do with the engagement of Christians in daily life, but focus on leading the children, youth, and new members to belief in Christ. Belief in Christ would suffice as an aim if there was an articulation of the holistic ministry of Christ, drawn for example from the declaration of his manifesto in Luke 4:18, "…to set the captives free, heal the blind…"

The research argues that there is a lack of civic education in general and democracy education in particular in the UCZ CE teaching materials.

1.2.5   Motivation and justification for the study

Four basic reasons motivated the researcher to undertake this study;

1.2.5.1 The state of democracy in Zambia and the level of people's involvement.

The first motivation is the state of democracy in Zambia and the level of people's participation in promoting democracy. The researcher has through reading and following socio-political

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[73] See Presbytery reports of Full Synod Meetings in 1974, 1980, 1994, which have appendixes consisting of Presbytery Reports.

events as the ones alluded to in the background, realized that Zambian democracy has not developed as it should since political independence in 1964.

The researcher further notes the findings of *the State of Democracy Report* which indicates a lack of the required level of people participation. "Many ordinary people remained marginalized".[74] This is especially seen in the most obvious area of electoral participation where statistics indicate that "65 percent of Zambians do not belong to a political party, while less than 50 percent have participated in Zambia's last major elections (1996, 2001, 2006 and 2008). In the 2008 presidential elections, only 45 percent of registered voters participated representing only 32 percent of the eligible electorate."[75]

The State of Democracy report further states that "(what) the country lacks are institutions that can provide the basic requirements and promote the realization of political participation."[76] Here lies the task of the Church to be one of, if not the major civil society institution working to develop democracy by increasing people's participation, and the search for appropriate ways of the church to do this necessitated this study. The researcher is consequently convinced that through this research the UCZ can be helped to realize that it can play a key role as one institution that can help realize and enhance the political participation of the people in Zambia.

1.2.5.2 Realization of the importance and potential of the teaching ministry in the Church

Besides serving as a minister in a congregational, the researcher also served as protestant chaplain at the University of Zambia. He also went on to serve as Africa Regional Secretary, as well as international secretary of the World Student Christian Federation (WSCF). The

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[74]Chipenzi, M. et al. *The State of Democracy in Zambia.*
[75]Simutanyi, N. (2010) *The State of Zambian Democracy: left organizations and their role in political struggles.* Paper presented at SACP Democracy Conference on 'The Left's Experience of ParticipatoryDemocracy in Africa: Tasks and Challenges': Johannesburg, South Africa, 19-2.
[76]Chipenzi, M. et al *The State of Democracy in Zambia.*

WSCF is the outreach of the churches to students in universities and other tertiary institutions of learning all over the world. This experience exposed the researcher to the teaching ministry of the church both within the Church, and beyond. From this exposure, the researcher became convinced of the importance and potential of the teaching ministry of the Church. The church, the researcher has realized, welds a lot of authority in its teaching. It also enjoys significant acceptance even amongst university students. This exposure and conviction motivated the researcher to undertake this study from the realization that the importance and potential of the teaching ministry in the Church, should lead to paying attention to CE and to broaden its approach to include, as CE practitioners like Tye (2000) has argued, the "process of liberation".[77]This broadening of the CE approach would help the church play a key role and make an impact on tasks like the development of democracy, which do not seem like direct ministry areas for the Church.

1.2.5.3 Commitment to the promotion of holistic ministry in the Church

Reflecting on his life and ministry in the church, the researcher has realized how he has been trapped in the false dichotomy of secular and religion. This dichotomy has led the Church to a bias towards what are regarded 'spiritual' matters, as opposed to what is regarded 'secular', such as the promotion of democracy. This bias permeates the various ministries of the Church. Recalling his Sunday school days, the researcher remembers how such dichotomy was inculcated in church members from Sunday school. One of the Sunday school songs was in Bemba, a vernacular language of Zambia, which went something like this;

"*Tumfwemfulayamatalala, uyumweowenaniLesawampele, kaputula ne shatifyakwasatana*" (Let us feel the cold rain, this life was given to me by God, but my shirt and shorts were given to me by Satan).This inculcated a theology of a dichotomy between the secular and the spiritual.

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[77]Tye K B (2000) *Basics of Christian Education.* St Louis MO: Chalice Press, 12.

The belief drawn and reinforced by such a song is that life is always in two categories, the things of God and the things of the devil; secular things and holy things. In this case as demonstrated by the song, rain, other natural phenomena, and life itself is from God, yet material things like clothes, food etc. are from the devil.

The researcher holds the conviction that Christian ministry must be holistic. It must address and respond to all areas of life. This conviction has led the researcher to be committed to exploring and focusing on ways the Church can make its ministry holistic by also paying attention to apparently secular matters, while it continues to pay attention to the spiritual matters. This research is an effort in this direction.

1.2.5.4 The unique advantage of the Church, especially the UCZ in influencing socio-economic and political developments in Zambia.

Having served in the UCZ for over 30 years, and having read its history, the researcher came to realize that the UCZ has been a very influential church. By the nature of its founding the UCZ is one of the largest protestant churches found in all provinces and almost all districts of the country. It has also had influential political leaders, including three of the former presidents of the Nation, as its members. The UCZ also draws from the confidence and trust of the people that the churches in general enjoy in Zambia. Peter Henriot[78] observes that

> (The) church in Zambia has over the past forty years played a very significant role in the development of the country. This has occurred both through direct service institutions (e.g., schools and hospitals) and through explicit social teaching on key issues facing the country at large. Today the church enjoys a prominent and respected place…in influencing the social, economic and political life of the people.[79]

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[78] Peter Henriot (SJ) is Director of the Jesuit Centre for Theological Reflection (JCTR), a faith-based organization for the Zambia Malawi Province of the Society of Jesus. It works for the promotion of faith and justice in society

[79] Henriot, P. J(SJ).*A church in the modern world of Africa: The Zambian experience*, www.stthomas.edu/cathstudies/cst/conferences/gaudium/papers/Henriot.pdf

This observation of Henriot is also confirmed by his study of the *State of Democracy in Zambia Report*, which observes that "the church in Zambia has emerged as a strong platform for political participation."[80]

The church is able to reach all levels of society because of the way it is structured and because it is an integral part of the community. The researcher was therefore motivated to undertake this study to see how, using this unique advantage and privileged position, the UCZ can, through its education ministry, help educate people for the development of democracy. This study seeks to see how this might be possible and how best the church might accomplish it.

Problem Statement

According to the history of Zambia from its independence in 1964, the development of democracy has not been consistent. There is, therefore, need for efforts to ensure democracy takes root in Zambia. Since democracy is ultimately about the involvement of people, there is need for citizens to be educated on democracy. One institution strategically positioned to carry out this education is the UCZ. It can do this through its CE programs. But as noted above, there is a lack of civic education in general and education for democracy in particular in the UCZ CE material. This research seeks to establish the role of the Church in educating people for democracy, and how such a role can be enhanced.

1.3. Key question

The key question of the study is

"What is CE and how has UCZ used it to educate people for Democracy?"

1.4.1 Sub-questions

To help deal with the key question, the following sub-questions will be addressed:

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[80]Chipenzi, M. et al. (2011) *The State of Democracy in Zambia.*(Lusaka, Zambia. FODEP UNZA-PAS.

i. What is democracy and how has it developed in Zambia?

ii. Why should the UCZ ministry and mission be concerned with the development of democracy?

iii. What is the nature of CE that can enable UCZ to educate for democracy?

1.4. Objectives

i. To critically analyze the development of democracy in Zambia since independence, and the role of the UCZ in its development.

ii. To access the role of the UCZ in the development of Democracy in Zambia, and how such a role can be enhanced.

iii. To evaluate the nature of Christian education (Goals, Content, and Method) in the United Church of Zambia, in relation to democracy education.

1.6 Limitations of the study

1.6.1 Limitations in the scope of the study

Though this study is about Christian Education and its role in democracy education, it does not treat the subject of Christianity and politics in general, but focuses on democracy as a specific discipline in politics.

The study's treatment of democracy is not carried out with extensive research of the historical background of democracy rather it utilizes credible research already done in these areas such as the work of John de Gruchy.[81]

The study did not deal with the work of the individual Churches that made up the UCZ before the union, but rather it focused on the situation after the Union and only referred to the

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[81] De Grutchy, J W. (1995) *Christianity and Democracy*. (Cambridge: Cambridge University Press.

background of the mission churches in as much as it has impacted the CE in the UCZ since Union.

1.6.2   Limitations of the UCZ as a case

There are some limitations with the case used in this study. One limitation is that the UCZ is a very big church, and as such most of the documents analyzed were from meetings of its highest policy body, the Synod. The full synod meets every two years and comprises 8 delegates from each of the 10 Presbyteries. The focusing of analyzing documents mainly from synod was done on the assumption that the Church structure which links the higher courts to the lower courts is effectively functional so that the data collected from Synod reflects what is pertaining on the ground. Normally the polity and activities of Synod are expected to be from the bottom-up. The other limitation is that of written records. Beside minutes of meetings which are often brief, very limited published material on the work and polity of the Church exists.

But these limitations notwithstanding, the UCZ provides an effective case study because the UCZ has a lot of its members in different institutions including the different ministries of the state government, who provided information to fill the gaps where records fail.

1.5. Summary of Chapter and Conclusion

This Chapter sets the stage for the whole thesis. The study has been introduced by stating the problem, and giving the background to the study. The inconsistency in the development of democracy in Zambia has been established in the background to the study. This affirms the need to find ways of enhancing and strengthening democracy. One way of doing this is embarking on democracy education through the church. Realizing the need to transform CE to effectively educate for democracy, liberation for education as propounded by Bongani Mazibuko, has been introduced as the theoretical frame work to guide our study. Drawing from

the researchers experience and work in the church, we have also in this chapter outlined what motivated this study.

In chapter two we review the literature consulted in this study. We especially focus on literature that deals with Transformative Christian Education, and literature that brings the subjects Christian Education and Democracy together. We further identify the gaps in this literature which this study will seek to fill as a contribution to the body of knowledge.

In Chapter three we critically analyze CE in the UCZ. We look at the historical background of the UCZ, and the development and current state of CE in the UCZ. We further examine the Goal, Content, and Method of CE in the UCZ, and also use the findings and conclusions from Chapter two, to critically assess the suitability of the current CE in the UCZ in Educating for democracy.

The fourth chapter mainly establishes the need for and relevance of educating for democracy in Zambia. We analyze the current state of democracy in Zambia, highlight and evaluate the current democracy education in Zambia, and further state the role the Church can play in educating for the development of democracy.

Having shared the research findings on the state of CE in the UCZ in Chapter three, and having analyzed the state of democracy education in Zambia and further established the role of the Church in educating for democracy, in chapter four, we further analyze the research data from chapter three, and introduce a suggested model of Transformative Christian Education appropriate in educating for democracy, which can enable the UCZ to address the task of educating for democracy.

Chapter six concludes the study by giving some recommendations of what can be done based on the findings of the study. In this chapter we also suggests areas of further research for the

UCZ bearing in mind that Christian Education and the development of democracy are never static. It remains a work in progress requiring on-going research of new frontiers of knowledge.

The limitations of the study stated in this chapter notwithstanding, the information in this chapter not only lays the basis, and sets the scene for the study, it also proves the relevance of the study, In the next chapter the three elements which are important for an effective CE, namely goals, content, and methods, are discussed using the appropriate literature which has been reviewed for this study

CHAPTER TWO

Literature Review

2.1 Introduction

Having introduced the study in Chapter one, we now turn to our review of relevant literature. The literature reviewed, will help us deal with the key question and give perspectives on appropriate goals, content and methods of CE that are linked to liberation. The literature reviewed also has a leaning towards Education for liberation and social transformation. But it is important to first set some premise by defining CE.

2.2 Defining Christian education

Like education in general, there are many definitions of Christian education. By its very diverse and complex nature it is not possible to come up with an all-encompassing, precise, and exhaustive definition of CE.[82] The foregoing notwithstanding, we have out of the many definitions of CE, opted to highlight one which is appropriate for this study. The definition is by Thomas Groome, who defines CE as;

> A political activity with pilgrims in time that deliberately and intentionally attends with them to the activity of God in our present, to the story of the Christian faith community, and to the vision of God's Kingdom, the seeds of which are already among us.[83]

We have chosen to highlight Groome's definition primarily because it derives from Groome's vast studies and experience in Theology and Religious Education which has enabled him to raise critical elements for the development and teaching of C E. These elements are especially shared in his book *Christian Religious Education: Sharing our Story and Vision.*

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[82]Groome, T. H. (1980) *Christian Religious Education: Sharing our story and vision.* San Francisco: Josse-Bass,20

[83]Groome, *Christian Religious Education,* 23

As the title of the book reflects, Groome, prefers to use the term Christian Religious Education (CRE), rather than just Christian Education (CE). To justify the use of this term, Groome first argues, and establishes the religious nature of education. Drawing from definitions of education of two educators; Lawrence Cremin and Alfred North Whitehead, Groome posits that education always requires intentionality, should involve the whole person and not only limited to the mind alone, and should attend to the whole art of life.[84] Education should empower people in their quest towards realizing their potentialities, it is "a reach for the transcendent."[85] Further drawing from Philip Phenix, [86]Groome sums up that "if all education is ultimately a reaching for transcendence and an expression of that human quest, then all good education can be called religious".[87]

Without downplaying the complexity of language and the challenges of using the terms Christian Education, or Christian Religious Education, Groome settles for the use of the later. His choice is in light of his conclusion that Christian Religious Education is part of the broader religious education discipline which is not just confined to Christianity, but is also practiced in other faiths or religions.   But to make his work specific to Christianity, he prefers to use the term Christian Religious Education rather than just Religious Education.

Going back to our selected definition, we note that Groome attends to the two key elements of CE, namely the *education* element and the *Christian* element. But unlike other definitions Groome explicitly raises the political nature of CE, which not many Christian educators readily acknowledge.[88] Boldly and directly naming CRE as a political activity constitutes a very significant and unique contribution that Groome makes to the CE discourse. But Groome does

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[84]Groome, *Christian Religious Education*, 20-21.
[85]Groome, *Christian Religious Education*, 20-21.
[86]Philip Phenix is author of the book *Education and the Worship of God*, which Groome points to for a more extensive expression on how education is linked to faith and human reach for the transcendent
[87]Groome, *Christian Religious Education*, 21.
[88]Groome, *Christian Religious Education,* 25.

this without glossing over the apparent challenges connected to the way the term 'political' is commonly understood. Knowing the apprehensions connected to the use of the term, Groome defines his usage of politics as "a deliberate and structured intervention in people's lives which attempts to influence how they live their lives in society"[89]. Any educational enterprise ultimately does that.[90]

The other aspect that makes education political is the whole aspect of power. The fact that the educator has the opportunity to intervene in the privacy of another, and exert influence makes the educational activity an exercise of power.[91]

Groome makes further appeal in connection with these two political aspects of education. With regard to power, he notes the tendency by educators to often hide or down play this power dimension. He suggests that rather than hide or deny, the educator should instead pay attention to how this power is used, because it can be used to either dominate or free and empower the learners.[92] With regard to intervening and influencing people's lives, he draws from renowned educator Paulo Freire to argue that "education is not politically neutral."[93] Therefore educators have a political task of enabling people to creatively and critically deal with their social reality instead of just accepting and fitting into it.[94]

Having established the political nature of education, and therefore of CE or CRE, Groome then addresses the misgivings and fear of the people, including most Christian educators, have in using the term 'political'. He notes that "Christian religious educators are reluctant to recognize the political implication of the Christian religious education enterprise.[95] This reluctance and

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[89]Groome, *Christian Religious Education,* 26.
[90]Groome, *Christian Religious Education,* 26.
[91]Groome, *Christian Religious Education*, 16.
[92]Groome, *Christian Religious Education,* 16-17
[93]Freire, P. (2009) *Pedagogy of the Oppressed*, (30th Anniversary Edition) New York: Continuum Publishers.
[94]Groome, *Christian Religious Education,*15
[95]Groome, *Christian Religious Education*, 25

uneasiness of connecting politics and religion largely springs from the background of dualism arising from the classical Greek distinction between the secular and the religious.[96] This distinction was reinforced and popularized, especially in Christian circles, by the work of Martin Luther's *Two Kingdoms*.

According to Luther there are two kingdoms. On one hand there is the Kingdom of God marked by the reign of God as revealed through Christ, with peace, joy, truth, equality and salvation, as its hallmark.[97]

On the other hand is the earthly kingdom which is secular with earthly forces at play ruled by Christian or non-Christian rulers whose task is to administer and punish.[98] The terminology used to describe the two, such as the Kingdom of God and the Kingdom of Man or the Kingdom of Satan; the kingdom to the right and the kingdom to the left; the Heavenly Kingdom and the earthly Kingdom, [99]give an impression of total separation.

Though there is not one common understanding of interpreting Luther's two kingdoms[100]one dominant interpretation is that, Luther advocated a link between the two kingdoms even though he describes them as different.

Among those who hold this view is Thorstein Prill who argues that, the two kingdoms are indeed distinct, but they are not separate.[101].

The major link is that, God governs both kingdoms and only the manner of governance differs. God governs his heavenly Kingdom through the gospel and the sacraments, while governing

[96]Groome, *Christian Religious Education*, 25
[97] Prill, T, *Martin Luther, the two Kingdoms, and the Church*. In Evangel, 23.(1), Spring 2005), 18
[98]Prill, T, *Martin Luther, the two Kingdoms, and the Church*. In Evangel, 23.(1), Spring 2005), 18
[99]Wedgeworth, S.*Martin Luther's Understanding of God's Two Kingdoms- A Review (Chapter 4)*. Posted on Wedgewords.wordpress.com.February 14, 2010. Accessed May 2015.
[100] Wright, J.W, Martin Luther's Understanding of God's Two Kingdoms: A Response to the Challenge of SkepticismPublished January 1st 2010 by Baker Academic
[101]Prill, T, Martin Luther, the two Kingdoms, and the Church, 23

the earthly Kingdom using human rulers (Christian or non-Christian), and the instruments available to them such as human reason, natural law, and physical power.[102]Thorstein, further raises Luther's observation that "the two Kingdoms are interdependent, with the heavenly Kingdom serving the purpose of preaching the gospel for the salvation of people, while the earthly kingdom prevents the sinful world from degenerating into chaos."[103]Thorstein emphasizes the link further when he notes,

> By maintaining order in society, the temporal authority and the Kingdom of the world support the work of the gospel. On the other hand it is the task of the Spiritual Kingdom to radiate into the Kingdom of the world...by preaching the Gospel of salvation to all people but also by warning and admonishing the secular authorities.[104]

There has been strong objection to assigning the heavenly kingdom to the physical church, and earthly kingdom to the state. For example Steven Wedgeworth (2010), William Wright (2010), Van Drunen (2009) promote this view, a view Thorstein seems to advance in his interpretation of Luther. Wedgeworth terms this view of indicating or implying the two Kingdoms stand for the physical church and the physical political state "a fundamental confusion".[105] But none of the interpretations can claim absolute correctness of what Luther meant.[106]

Luther's two Kingdoms doctrine is, therefore, not a justification to withdraw from political activities. In fact, a critical look at the various interpretations, especially the one by Thorstein should be an encouragement for political involvement in one way or the other.

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[102]Prill, T, *Martin Luther, the two Kingdoms, and the Church*, 23
[103]Prill, T, *Martin Luther, the two Kingdoms, and the Church*, 23
[104]Prill, T, *Martin Luther, the two Kingdoms, and the Church.*,18
[105]Wedgeworth, S (2010)*Two Kingdoms Critique. CREDENDA agenda*[online] Available from http://www.credenda.org/index.php/Theology/two-kingdoms-critique.html.
[106] One scholar who has dealt with this subject of interpretations of Martin Luther's two Kingdoms theoryis WilliamJ.Wright in his book*Martin Luther's Understanding of God's Two Kingdoms*. Wright notes that a good number of interpretations of Luther have been done from third-party interpretations thus leading to significant misunderstanding and misrepresentation of Luther's teachingbecause these subsequent comments and interpretations are not done directly from Luther's original work.[106]Some scholars have held the view

Another aspect which contributes to the nervousness among many Christians to connect politics with Christianity is the nature of public politics as it is practiced. Christian educator Karen Tye observes that "politics is often a dirty word in our society. We equate politics with the kind of partisan battles we see taking place daily in our government structures."[107]

Groome makes a call for CE (or according to him Christian Religious Education CRE) to transcend the false dichotomy between the 'secular' and the 'religious'. He argues that while the spiritual nature of CE ought to be adequately emphasized, it should not be done at the expense of the socio-political aspect of CE because, "If religious educators promote a spirituality that ignores responsibility for the world, they are not doing Christian Religious Education, [and when] Christian religious educators dichotomize the spiritual/religious from the social/political, we fall into a false dichotomy."[108]

Groome's definition of CE (CRE), is critical for this study because the focus of our study advocates for the use of CE to educate for the development of democracy. Democracy is normally considered to fall in the discipline of political philosophy. Though Groome extensively argues for the connection of CE (or CRE) to the socio-political aspect of life, he does that in a general way. This study, takes this further by specifically focusing on the aspect of educating for democracy, as one such "political" activity. Working on this focus will underline and bring to the fore the political nature of CE. Because of the importance of people's participation in the process of democracy, as brought out in our definition of democracy in chapter one, we believe this process of educating for democracy through CE is one way of working to make people's participation a reality. It would also help to initiate a process for the redefinition of politics, from the way it is often commonly understood as a partisan rivalry

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[107]Tye*Basics of Christian Education*,15
[108]Groome,*Christian Religious Education*, 26

dominated activity, to an essential activity affecting and involving everyone including Christians.

This section has sought to define CE, drawing from Groome's definition. The link between CE and politics has in the process also discussed. In view of the fore going discussion, therefore, and drawing from various key elements CE, can also be defined as:

A range of educational activities of the Christian community that prepares Christians for religious, social and political engagement in church and society to the fulfillment of the mission of the Church.

2.3 Forms of Christian education

Normally CE is identified with education that takes place within church groups, such as Sunday school, catechumen or church membership groups, youth fellowship groups, and also seminars and workshops. In this study, the understanding of CE is not only limited to education in Church groups, but also the educational task that the church carries out beyond the church, in wider society including in *church instituted* and *church supported* public schools.[109] In identifying and defining the different forms of CE, Raymond Simangaliso Kumalo, who argues for Transformation-centered Christian Education (TCE), puts CE in three categories. He asserts that "There is a need for the church to recognize the importance of dividing CE into three foci in order for it to be manageable."[110] He then proceeds to name the three forms of CE.

The first form is ***Church based***, which covers church educational programs like Sunday school, baptism and confirmation classes, various forms of adult education classes and Bible studies. The aim of this form of CE is to build and nourish the members for discipleship. The second is ***Institutional based*** under this form falls the work of the church in formal educational institutions

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[109]We have avoided calling these schools "Church schools", but added the terms *"instituted"* and *"supported"*, because "Church schools" might be erroneously be confined to education that happens in the church which has taken on the schooling aspect.
[110]Kumalo R.S. (2005) *Theology and education: the role of the church in education for social transformation: a Methodist contribution.* PhD Thesis, University of KwaZulu-Natal, 267.

such as schools, colleges, and universities. Then the third form is **Civic based** which covers civic related programs of the church mostly carried out through seminars and workshops. In some cases this is also termed education for citizenship or civic education. Sometimes the church in this category of CE, collaborates with non-Governmental organizations who carry out programs that raise awareness on matters such as Human Rights, Governance, Voter Education, and the like.[111]

This study recognizes these three forms of CE, and for ease of reference, the following terms and abbreviations will be used: Institutional Based CE (IBCE), Church Based CE (CBCE), and Civic Based CE (CVBCE).

2.4 Goals, Content, and Methods of CE

There are three aspects that determine the appropriateness and effectiveness of CE. These are the **Goals** - the purpose for which the CE is carried out. The **Content** - what constitutes that CE, what is taught in that particular CE, and the **Methods** - how the CE is carried out. As we review literature in this chapter, we do so in these three aspects, looking at what should constitute effective CE that would educate for democracy.

2.4.1   Goals of CE

A goal normally serves as the end to which something advances. It is determined in advance and provides direction, normally with complementary aims *(or goals)* which serve as stepping stones and the means of keeping in the direction towards the main and general goal. "[112]

In an educational process, the goal serves as a key guide for the overall education task, and serves as a means of evaluation.[113] The goal must therefore be broad enough to accommodate

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[111]Kumalo, *Theology and education, 267.*
[112] Taylor, M. J. (ed) (1966) *An introduction to Christian Education*. (Nashville: Abingdon Press, 94.
[113] Taylor, *An introduction to Christian Education,* 94.

all educational activities, and will usually out of the necessity for breadth and clarity be expressed in several terms.[114]

Theologian Walter Brueggemann has observed that "Every community that wants to last beyond a single generation must concern itself with education."[115] Though Brueggemann in his elaboration of the importance of education talks about the aspect of "continuity and discontinuity",[116] in a manner that indicates he is talking about traditional form of church education for church membership, his observation ably emphasizes the centrality of CE in the mission and ministry of the Church. In this regard, the goal of CE should relate to the goals and mission of the church.

2.4.1.1 Attainment of Shalom as the goal of CE

In his book *Shalom: The Biblical word for Justice and Peace*, Perry Yoder argues that one of the goals of the church is to work for peace.[117] Using *Shalom* the Hebrew word for peace, Yoder establishes that "shalom is a powerful symbol of God's purpose and will for the world."[118] He broadens the concept of shalom from the simple way it is mostly used to mean peace marked by the absence of war. Yoder defines *shalom* from its Hebrew roots, identifying three meanings of shalom as "peace".

The first meaning refers to shalom in terms of material, physical circumstances, a situation of "people or things being as they ought to be...a state of well-being, an all rightness, an okayness."[119] In this sense shalom speaks more of the "presence of wellbeing or health...rather

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[114] Taylor, *An introduction to Christian Education,* 94.
[115] Brueggemann, W. (1982). *The Creative Word: Canon as a Model for Biblical Education*. Philadelphia: Fortress, 1.
[116] Brueggemann, *The Creative Word,* 1, 5.
[117] Yoder, P. B. (1987) *Shalom: The Bible's word for Salvation, Justice, and Peace.* Indiana: Evangel Publishing House.
[118] Yoder, *Shalom,* 18.
[119] Yoder, *Shalom,* 12.

than just the absence of turmoil, distress, or war."[120] So in its first meaning, shalom-making according to Yoder, implies transforming situations where "those who do not enjoy material shalom and physical wellbeing can do so."[121]

The second meaning has to do with "positive good relationships between nations or groups...and in personal terms between friends".[122] In this second meaning justice is central. Here shalom is about the presence of "positive and good relations as marked by justice...right relatedness, of things being okay between people,"[123] and therefore shalom making is "working for just and health giving relationships between people and nations.[124]

The third meaning has a moral and ethical connotation. Here shalom is "the opposite of deceit ... the state of being blameless or innocent without guilt."[125] Shalom making in this sense, according to Yoder, is "working to remove deceit and hypocrisy and to promote honesty, integrity, and straightforwardness."[126]

When we bring together all the three meanings of the biblical word shalom, we would conclude with Yoder that shalom is the ultimate state of things the way God wants them to be. Justice, Peace, Dignity for all, are the hallmarks of shalom. Shalom making therefore is about transformation of society so that things really are all right.[127] Shalom is "God's ultimate will".[128]

If shalom, as Yoder extensively and convincingly argues, is the will of God, then the attainment of Shalom should be the goal of every church that exists and seeks to do the will of God. It also

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[120]Yoder, *Shalom,* 13.
[121]Yoder, *Shalom*, 13.
[122]Yoder, *Shalom*, 13.
[123]Yoder, *Shalom*, 13.
[124]Yoder, *Shalom*, 13.
[125] Yoder, *Shalom*, 16.
[126] Yoder, *Shalom*, 16.
[127]Yoder, *Shalom*, 18.
[128]Yoder, *Shalom*, 18.

follows that all ministries of the Church, including CE, should be directed at attaining the mission of the Church.

But in his argument for efforts to attain shalom, Yoder does not connect it to CE or any particular church program. However CE practitioner Samson Makhado, who has also argued for the importance of "shalom" makes this connection. Makhado, proposes that one way of transforming CE for Africa is to work towards a "shalomic" CE.[129] Having also affirmed Shalom as much more than the absence of conflict, Makhado, posits that shalomic CE "uses truth, reconciliation and forgiveness as vehicles of justice and shalom."[130]. In this regard he argues for the transformation of CE into a new brand of Contextual Education which leads those engaged in education to "attend more closely to the most pressing issues arising from our African context … and makes use of African ways of knowing."[131] In this sense then, Makhado does not only argue for the transformation of CE but also proposes a CE that is in itself aimed at transforming society.

The goal of CE must be balanced and aimed at complete transformation that leads to the attainment of shalom. Karen Tye drawing from Joseph Grassi, also rightly observes that;

> Kingdom-centered education is focused on mission with and to the world, on creating shalom, a world of peace and justice that would truly be God's world. Such education calls for creativity and new ways of seeing and doing. Too often our purpose for educating in the church is to create good church members who will know the rules and regulations, work hard, and do things the right way. Instead we need to be educating faithful disciples who live lives of Christian faith in and for the world. We are forming "Christ's ones", not "church ones." Such a formation process calls for change.[132]

Further, Shalom-based CE, according to Makhado, means that the work of Christian educators "is here in the world and now, not to withdraw from the world around us".[133] Christian

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[129]Makhado, *Christian education as solution for Africa's problems, 34.*
[130]Makhado, *Christian education as solution for Africa's problems, 34.*
[131]Makhado, *Christian education as solution for Africa's problems, 34.*
[132]Tye, *Basics of Christian Education*, 25-26.
[133]Makhado, *Christian education as solution to Africa's problems.* Die Kerkblad, Maart 2014.

education should be seen as good news to change lives. "Education renewal in Africa needs an interconnectedness of fathers, mothers, sons, daughters, brothers and sisters in Christ. We need to disciple others through proper relationship and the relationships begin to create an interweaving."[134]

2.4.1.2 Liberation as the goal of Christian education

Jack L Seymour is among the CE practitioners who have significantly contributed to the development of CE. In a chapter titled *Approaches to Christian education*, in the book *Contemporary Approaches to Christian Education,* Seymour allocates a significant part of the chapter arguing for liberation as one of the goal for CE.[135]

Drawing from the development of research in human sciences which has sought to uncover and analyze interpretive frameworks and metaphors, which define the way reality is structured,[136] Seymour notes that "one way to define the identity of an academic discipline is exploring the frameworks and metaphors used by its practitioners."[137] He raises examples of this process as it has been initiated in the field of theology using David Tracy,[138] and in the field of Education using James MacDonald.[139] Seymour proposes that the work of Tracy and MacDonald can be employed in analyzing Christian Education and understanding "how it has understood itself, how it has defined the word "education", and how it has approached the tasks of educating, forming, or initiating persons into Christian faith and life."[140]

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[134]Makhado, *Christian education as solution to Africa's problems.*

[135] Seymour, J. L. (1982) Approaches to Christian education. In Seymour J L & Miller, D.E. (eds) *Contemporary approaches to Christian Education*. Nashville: Abington, 25.

[136] Seymour, *Approaches to Christian education,* 13

[137] Seymour, *Approaches to Christian education,*13

[138] Using his work in "Blessed Rage for Order" See summary of this work as given by Seymour. Approaches to Christian education in Seymour J L, Miller, D.E. (eds) *Contemporary approaches to Christian Education*.(Nashville: Abington, 1982), 13-14.

[139] Using his work in "Transcendental Developmental Ideology of Education" See summary of this work as given by Seymour. Approaches to Christian education in Seymour J L, Miller, D.E. (eds) (1982:14-15) *Contemporary approaches to Christian Education*.Nashville. USA, Abington.

[140] Seymour, *Approaches to Christian education*, 15.

Arising from this approach of analyzing CE, Seymour names, and gives a summary of five approaches to CE namely "Religious instruction, faith community, spiritual development, liberation, and interpretation."[141] He affirms that these five approaches are neither "fully parallel" nor "mutually exclusive" but, illustrate that different emphases suggest differing strategies for Christian Education, and more important, they focus on different questions as critically significant in shaping the discipline and its practice.[142]

While all five approaches are worth exploring, of greater interest to this study is the "Liberation" approach. This approach employs "justice as its primary metaphor."[143] In his initial overview of this approach, Seymour sums up the focus and goal of this approach as follows:

> The social context of suffering and exploitation, of dehumanization and oppression, are to set the agenda for the Church education ministry. Liberation educators begin with the biblical promise and vision of the kingdom of God. This vision, combined with a social analysis, is to inspire the mission of the church. The goal is to enable the church and its members to be faithful to the calling of the kingdom and to recognize forms of oppression.[144]

Though other CE practitioners, such as Groome (1980) and Tye (2000), include liberation as one approach to CE, they use different terms and do not allocate significant portion of their work to this approach. They merely allude to the liberation approach in passing. But Seymour presents the Liberation approach to CE in a manner that it comes as one of the key goals. This is one of Seymour's unique contributions to CE discourse. In his later book, *Mapping Christian Education: Approaches to Congregational Learning*, he presents a revised list of approaches to Christian education. In that revised list, the liberation approach that features in

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[141] Seymour, *Approaches to Christian education*, 16
[142] Seymour, *Approaches to Christian education,* 16.
[143] Seymour, *Approaches to Christian education,* 25
[144] Seymour, *Approaches to Christian education*, 25

"Contemporary Approaches to Christian Education", seems to have been omitted. But as Alex

Tang observes

> The approaches of liberation and interpretation appeared to have been integrated
> into transformation. Transformation which has the goal of "assisting people and
> communities to promote faithful citizenship and social transformation" is a
> better category that includes liberation and interpretation.[145]

So the seeming omission is not an actual omission, rather the term liberation is actually

replaced by 'transformation',[146] which carries the same intention and meaning, but slightly

broader and deeper as indicated by Tang.

But as important as liberation is, Seymour to some extent explains it as a theory, because he is

speaking from a North American context that does not fully have the challenges of oppression,

poverty, and social injustice at the level of the third world. As Allen Moore observes,

> Few North American people can comprehend the true nature of total oppression
> much less identify with it. Oppression for us is often seen as the inability to do
> what pleases us or the failure to get our way. The common American ideology
> is that persons can help themselves and anyone can escape poverty and social
> repression with effort and hard work.[147]

It is very important though that even from such a context Seymour is able to give emphasis on

liberation as one of the approaches and therefore goal of CE. This study moves this emphasis

of Seymour further by raising the implication of implementing this in reality in the UCZ where

according to our research, CE programs have a dominantly "Community of Faith approach",[148]

and the goal of CE is mainly "to create good church members who will know the rules and

regulations."[149] Further this study also focuses on a church which is situated in a context of

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[145] Tang, A. *Christian Education and Spiritual Formation: Are We Talking about the Same Thing? [online]
Available from* www.kairos2.com. [Accessed: 06/06/2015]

[146]Seymour, J, and Miller, D. (eds) (1982) *Contemporary approaches to Christian education.* Nashville:
Abingdon Press.

[147]Moore, A. J. (ed) (1989) *Religious Education as Social Transformation.* Birmingham: Religious Education
Press, 21.

[148] Seymour, *Approaches to Christian education,* 16

[149]Tye,*Basics of Christian Education,*25

suffering and exploitation, of dehumanization and oppression, and grapples with these issues in reality not in theory.

2.4.1.3 Social Transformation as the goal of Christian education

As noted in the discussion of Seymour on page 55, the words liberation and transformation are used by Seymour in a manner where the former is used in place of the later. Allen J Moore joins Seymour in emphasizing this liberative and transformative approach, or goal of CE. Moore calls for CE practitioners to overcome the pressure to withdraw and take on an individualistic lifestyle. They should instead work to recover the historical relationship between CE and social action, which has been the legacy of the religious education movement.[150] He calls for a CE that should contribute to social transformation.

Moore and other scholars such as Russell A. Butkus (1987), and William Johnson Everett (1997), develop on this call by examining social transformation from different angles. In the book *Religious Education as Social Transformation*, Moore and his colleagues arguing from a North American perspective, acknowledge that the North American context does not provide enough situations to speak of liberation from a practical point. He relates the North American situation to the situation of want and oppression in the third world, and observes that North Americans would speak more from theory than practice because they have not experienced the level of poverty, oppression, and social injustice as that experienced in the third world.[151]

In light of this observation, and also the focus of our study, the question to raise is; how does the argument of Moore and other Christian Educators like Groome (1980), and Seymour (1982), who argue for the reform of CE, be applicable to the Church and CE practitioners in Africa? A critical examination of Moore's arguments and the situation of the Church in Africa,

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[150]Moore, A. J. (1982) Liberation and the future of Christian education. In Seymour, J., and Miller, D. (eds) *Contemporary approaches to Christian education*. Nashville: Abingdon Press, 103-122.
[151]Moore, *Liberation and the future of Christian education,*

suggest that the challenges Moore raises are applicable to any situation of privilege. It especially raises the responsibility for the privileged to bring about change for the benefit of the oppressed and disadvantaged. Seen from this angle, we can affirm that the challenge is very applicable to the Church in the third world. In our view, the Church in the third world, (Africa in particular), is largely positioned in the privileged class, with influence and power to control.[152] The Church is therefore also expected to champion justice in society.[153]

As far as Moore is concerned education is intrinsically linked to social transformation. He posits that "all education, including religious education, participates by interacting with all the basic institutions of society in shaping the social order that is most conducive to productive life of all persons."[154] In affirming the role of CE in social transformation Moore deals with the issue of dichotomy between spiritual and secular which often causes a bias in the delivery of CE by leaning towards spiritual needs at the expense of social needs. He observes that "within modern religious education theory there is sometimes a tension between "matters of the heart" and "matters of the world."[155] To give a response to the question whether the central purpose of religious education is to bring persons to conversion or to bring society to reform, Moore turns to Martin Luther, and George Albert Cole.[156] He asserts that, even considering Martin Luther's "two kingdoms" work, it is clear that "religious experience is much more than the inward kingdom of faith and a righteous heart…it is also to be social and political."[157]

Though George Albert Coe acknowledged that "both individual faith and social reform are important."[158], he also acknowledged that one will always be prominent than the other in theory

[152]Malunga, C. (2010). *Oblivion or Utopia:The prospects for Africa*. Lanham: University Press of America, 37
[153]Komakoma. J. (ed) (2003).T*he social teaching of the Catholic Bishops and other Christian leaders in Zambia.* Ndola: Mission Press, 145
[154] Moore, A. J. (1989) A social theory of Religious Education.In Moore, A. J. (ed)*Religious Education as Social Transformation*. Birmingham: Religious Education Press, 21.
[155] Moore, *A social theory ofReligious Education*, 21.
[156] Moore, *A social theory ofReligious Education, 9.*
[157] Moore, A. J. *(*1989*)* Introduction. In Moore, A. J. *(ed) Religious Education as Social Transformation,* 4.
[158] Moore, *A social theory ofReligious Education, 9.*

and practice of religious education.[159] From the realization that the emphasis is often on personal religious education or faith formation. Moore raises Coe's argument extensively to justify the need to pay attention to social transformation. He does this by raising two theories of religious education namely Liberation Education, and Lifestyle Education.[160]

Liberation Education is primarily "political action education". It draws its content mainly from "conflict between the social classes … and the methods of social analysis, political change, and social praxis contribute to learning."[161] "Liberation Education has its grounding in a dialectic ideology that reflects the actual experience of people who have never known any way of life but oppression; for them social revolution becomes the only way out of the hopelessness of their situation."[162] It is, therefore, not surprising that this form of education "is developed largely from Latin America."[163]

Lifestyle Education, on the other hand, "focuses on the values and assumptions that influence how people live their public and private lives…it serves to bring persons to an awareness of the value statement they make by their way of life."[164]Conscientization is one of the key concepts in this education theory, and again Moore relies heavily on the work of Paulo Freire to explain this theory of education.

Moore concludes with the practical theology of religious education, whose focus, he puts as "helping a people of faith to think critically about the social world and to form responsible action for the concrete social situation."[165] Moore's reflection compels us to argue for the exploration of the theology of liberation based Christian education. Although his argument is

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[159] Moore, *A social theory ofReligious Education, 9.*
[160] Moore, *A social theory of Religious Education*, 9.
[161] Moore, *A social theory of Religious Education*, 10.
[162]Moore, *A social theory ofReligious Education*, 19.
[163]Moore, *A social theory ofReligious Education*, 19
[164] Moore, A social theory of *Religious Education*, 21.
[165]Moore,A social theory of *Religious Education*, 24-25.

quite advanced and relevant, Moore does not suggest practical ways of putting the things he raises into concrete action. For the Church in Africa, the context calls for transformative and liberation oriented education and one concrete way as argued by this study is to include democracy education in CE.

To conclude this argument for transformation as a goal of CE, Groome asserts that CE "aims at educating for the Kingdom of God,"[166] which in the context of this study affirms the goal of a CE that educates for democracy. This emphasis on educating for the kingdom of God is made or implied by other Christian Educators like Jack Seymour (1982), and Daniel Schipani (1988), Maria Harris (1989), Karen Tye (2000). But unique to Groome is how he defines this Kingdom as "the Kingdom of Justice and Peace."[167] He locates this theme in the Old Testament where Peace and Justice are given constant and central emphasis as part of the promise of the Kingdom as the fulfillment of human needs, and in the preaching and ministry of Jesus Christ who declared the Kingdom present evidenced by the miracles and other signs (Matthew 11:3-5).[168]

The study has elaborated on the need for goals of CE that are oriented towards liberation and transformation. Yoder presented us an elaboration of Shalom which this study advocates that the transformation one should seek is for the attainment of this shalom. Makhado has influenced the link between shalom and CE. But still this does not fully justify this call for CE to have liberation and transformation as its goals. There are CE scholars and practitioners who are of the view that, to advocate for such a direction in CE would be to detract CE from its main objective, namely the development of personal faith. In other words, actions and work towards liberation and transformation are often regarded as political and "other worldly"

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[166]Groome, *Christian Religious Education,* 49.
[167]Groome, *Christian Religious Education, 37; 50.*
[168]Groome, *Christian Religious Education, 40.*

actions. This has been the basis for those who have argued for maintaining CE as "an activity by which officials of a church indoctrinate children to obey an official church."[169]

But those who have advocated for liberation and transformation focus of CE have emphasized the necessity for balance in the ever present "tension between matters of the heart and matters of the world."[170]

Though the call for the reform of CE to make it more liberative and transformative has not gone unchallenged, Moore, seems to suggest that this approach to CE is not new. He calls, as we saw earlier, for CE to "recover its historical relationship to Christian social action".[171] If as Moore suggests, this liberative and transformative approach to CE has existed before, then we suspect that part of the departure from this approach must have been advocated by those who believe the focus of CE should only be personal faith development.[172] The call for balance by reform and transformation advocates, responds to the objection of those who argue against the inclusion of liberation and transformation as the goals for CE.

But still there are other concerns that necessitate caution. In this call for CE that has its goals oriented to liberation and transformation, one caution advanced by Freire is important. Freire cautions against the danger of having a superficial liberation or transformation agenda. Moore elaborates on this danger and assigns it to North America or generally the first world, where as we have seen in our discussion of Seymour and Moore, the conditions of poverty and oppression that call for the liberation struggle and transformation of society do not really exist to a demanding level.[173] There is, therefore, a tendency to take poverty as a life style, with

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[169]Groome. *Christian Religious Education,* 24
[170] Moore, A.J (1989). A social theory of religious education. In Moore, A.J *(ed) Religious Education as Social Transformation* Birmingham: Religious Education Press, 9.
[171]Moore, *Liberation and the future of Christian education,*
[172]Moore, *Liberation and the future of Christian education,* 104
[173] Moore, *Liberation and the future of Christian education,* 107-8

possibility of opting out at will.[174] But this caution to avoid idealizing liberation especially by "abstracting the concept as a subject of discussion (e.g., a course about liberation, rather than engaging in liberating acts)" is also real even for the third world, and is an apt caution in the approach we are proposing of including a module on democracy education in the CE program. There ought to be effort to move the learning process to action. This danger of ending up with superficial liberation and transformation agenda is apparent in the sense that the church can be comfortable with charity, rather than working for social and structural change. The World Council of Churches Commission of the Churches on International Affairs Working Group on Social Justice and Common Goods states that

> As Christians and churches we are also facing a danger of being "useful idiots" by the centers of power. Churches' charitable and development efforts may be used as an excuse not to undertake radical reforms for justice since churches take care of the poor and underprivileged anyway. Churches should therefore be clear that they are not comfortable with injustice and demand systemic economic and political change.[175]

In any case it is easier to settle for charity than structural change because charity does not lead the church to sometimes risk their relation with the systems of power. The case in point is made clearer by the late Brazilian Liberation Theologian advocate Arch Bishop Helder Kamara who said "When I give food to the poor, they call me a saint. When I ask why the poor are hungry, they call me a communist".[176]

Having dealt with goals, the next section of the study will focus on content, realizing that the goals defined will have a bearing on the content.

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[174] Moore, *Liberation and the future of Christian education,* 108
[175] World Council of Churches (2011). *Social Justice and Common Goods - Policy Paper* [online] Available from https://www.oikoumene.org/en/resources/documents/commissions/international-affairs/economic-justice/social-justice-and-common-goods-policy-paper
[176] Kamara, D, H. The Quotations page. [online] Available at http://www.quotationspage.com/quotes/Dom_Helder_Camara/

2.4.1.4 Conscientization as the goal of CE

Effective CE should aim at transforming individuals and society. Earlier we have also elaborated on transformation of society or social transformation. Here it is important to elaborate on the transformation of the individual. Mazibuko and Freire have used, the term *conscientization* that is drawn from the Brazilian Portuguese term *conscientizacao*, which means "an awakening of consciousness, a change in a person involving critical awareness of his or her own identity and situation in nature and society…acquiring the capacity to analyze causes and effects and so act logically and reflectively so as to transform reality."[177]

Conscientization, therefore, is a prerequisite to enable the individual to question reality as it presents, not just for the sake of questioning it, but in order to find ways of making it more just and life supporting.

Conscientization empowers the individual to work for change, a factor which some scholars (Gary MacEoin 1972) have criticized as not being evident in the results of the work of "transformative education advocate" Paulo Freire.

If as argued, CE which is an effective asset for democracy education has to bring about positive change, then it must have as part of its goal aspects of conscientization. The need for conscientization is important especially in a globalized context where oppression of persons and systems comes in a very subtle way, and can often only be attained by those whose minds have been conscientized to question oppressive situations that seem normal and even acceptable because that is what the oppressor has emphasized over and over.[178] Louise M. Colonnese (1971), Daniel S. Schipani (1984), and Intisar Azzam Najd (1986), have from

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[177]Mazibuko, and Johnson-Hill, *TheUmlazi Project*, 262.
[178]Freire, *Pedagogy of the oppressed*

different perspectives and concepts ably elaborated on the importance and need for conscientization in effective Church or Christian education.

Before examining appropriate content of CE, it is important to note the inter-relatedness of concepts that work towards the overall goals of effective CE, which as noted already, is positive societal, as well as individual change.

2.4.1.5 Praxis knowing as a goal of CE

Praxis, the "reflection and action upon the world in order to transform it"[179] is an important part of CE which aims at transformation. In fact it should serve as one of the goals. Christian educator Thomas Groome (1980, 1998) who deals extensively with the notion of *Praxis* as an approach, admits that *Praxis* is a term difficult to define precisely."[180] He therefore agrees with the current practice of continuing "to use the word in its original Greek."[181]

> The closest English word *practice* is not an adequate translation of praxis, especially when practice is used with its common meaning, as in "putting theory into practice." In fact many contemporary writers use praxis as a corrective to such an understanding of practice, and especially to offset the dichotomy between theory and practice so prevalent in our Western mindset.[182]

The foregoing attempt to define praxis, can be summed up in the words of Mary Boyce that praxis "is an iterative, reflective approach to taking action, [which]…draws attention to the iterative processes of consciousness, practice, and reflective practice in people's experience."[183]

In terms of the call for democracy education, praxis both as a goal as well as a method of liberation centered CE is critical because, "a relentless commitment to democracy requires

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[179]Freire, Pedagogy of the oppressed, 51
[180]Groome, T.H (1998). *Sharing faith: A comparative approach to Religious education and pastoral ministry-The way of shared praxis.* New York: Wipf and Stock Publishers, 135.
[181]Groome, *Christian Religious Education,* 152.
[182]Groome, *Christian Religious Education,* 152.
[183]Boyce, M.E, Teaching critically as an act of praxis and resistance. In *Ejrot 2(2) September 1996.*[Available from www.mngt.waikalo.ac.nz.]

social critique and transformation of social, political, and organizational structures. For radical educators, this politics of ethics, difference, and democracy requires praxis."[184]

Groome, spends time expounding on praxis as shared approach. He has dealt with shared praxis between student and teacher, and has also used "a shared praxis approach with adults and high school and grade school students (in both school and parish contexts), in weekend retreats, seminars…community renewal programs…, and so on."[185] This is critical because "praxis links liberatory education with social transformation, which is not merely the result of consciousness involving acts of individual resistance, but also collective resistance. Collective resistance tends to be more effective.[186]

In his shared praxis Groome presented five movements which have emerged from his practice of the approach. He summarizes these as:

(1) Present action where participants are "invited to name their own activity concerning the topic for attention";

(2) Critical reflection during which the participants are encouraged to "reflect on why they do what they do, and what the likely or intended consequences of their actions are";

(3) Story and its vision which is the moment when "the educator makes present to the group the Christian community story concerning the topic at hand and the faith response it invites";

(4) Dialectic between Story and stories, when "the participants are invited to appropriate the Story to their lives in a dialectic with their own stories": and finally

(5) Dialectic between Vision and visions where there is "an opportunity to choose a personal faith response for the future."[187]

It is important to note that some people have misgivings, and have strongly criticized Groome's work. One such critic is Stacey Johnson. Johnson raises several critical points on Groome's

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[184]Boyce, M.E, *Teaching critically as an act of praxis and resistance.*
[185]Groome, *Christian Religious Education,*207
[186]Boyce, M.E, *Teaching critically as an act of praxis and resistance.*
[187]Groome, *Christian Religious Education,*207-208.

movements in shared praxis, especially movement three, four and five. He warns that in elaborating movement three, Groome suggests that "religious educators should have a "healthy suspicion" of their faith tradition and that it is the educator's responsibility to uncover the true meaning of the original texts, a meaning that probably has been lost due to "distortions" in the "accepted interpretations" of Christian tradition."[188] Johnson does not agree with Groome's notion that "it is necessary to constantly reinterpret both Scripture and Tradition "in light of what we bring to it from the present."[189]

Johnson also raises concern and strong disagreement with Groome's broadening of wisdom to include feminist theology as one of its building blocks. According to Johnson, this inclusion of feminist theology as a building block to wisdom;

> encourages the consideration of such things as the insights of the great Scripture scholar, Elisabeth SchusslerFiorenza, who is a radical feminist theologian who believes that Jesus (whom she refers to as "the woman-identified man" in her book In Memory of Her) intended to liberate women from "patriarchal structures" but, as Groome summarizes for us in Sharing Faith, this "central characteristic of the Jesus movement was 'written out' of the New Testament and must now be reconstructed.[190]

This aspect Johnson contends, would lead to most students questioning why in the Sacrament of Holy Orders, only men may be ordained. Feminist theology, Johnson claims, always places emphasis on the "equality and mutuality" of men and women, rather than their complementarity.

The interesting thing is that the objections are mainly from Groome's fellow Catholics. These consider Groome to be too liberal. For example, he is said not to believe,

> in a hierarchical Church or an ordained priesthood, and dissents from Church teaching on issues related to human sexuality, the papacy, and biblical inerrancy. He demands "inclusive" language and believes that all language we have regarding God is a human construct, rather than being divinely revealed… He also has, understandably, a rather faulty understanding of the Mass and the Eucharist.

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[188] Johnson, S. (2013) *Beware of Thomas Groome or anything associated with him.* [online] Available at www.catholicculture.org.(accessed on 17 December 2015)
[189] Johnson, *Beware of Thomas Groome or anything associated with him.*
[190] Johnson, *Beware of Thomas Groome or anything associated with him.*

With such beliefs it is not surprising that there would be such critical reaction to Groome, and a strong call for replacing teaching material developed with the help of Groome, with those developed by more "conservative Catholics"

But Groome, "seems to be well-respected in catechetical and episcopal circles, and these books have been rubberstamped by a committee at the USCCB."[191]

Beyond just being an internal Catholic doctrinal fight, Johnson's views, and other critics to Groome's shared praxis provide or raise interesting points that would lead to lively debate on shared praxis and other works of Groome.

2.4.2 Content of CE

By content is meant the material that is taught or employed in the teaching process. The content out of necessity will be guided by the goal, and objectives of the syllabus or curriculum.[192] This represents what will be taught in order to arrive at the aim or goal of our teaching. But there are also other important factors in determining the content and one is the process of arriving at this content. Another is the relevance of the content to both the learners and their situation or context.[193]

In looking at content in terms of what will be taught, the focus is usually on the cognitive. While indeed "the acquisition of new facts and information."[194] is important to ensure that an equally important aspect of "effective knowledge which has to do with feelings and attitudes, how our knowing affects our behavior."[195] Developing content is a challenging task and

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[191]Johnson, *Beware of Thomas Groome or anything associated with him.*
[192]Cabites, J. *Curriculum content. in slide share* [online] Available from http://image.slidesharecdn.com/curriculumcontentcontent-141123022652-conversion-gate01/95/curriculum-contentppt-13-638.jpg?cb=1416709785
[193]Cabites,*Curriculum content*
[194]Tye, *Basics of Christian Education*, 49.
[195]Tye, *Basics of Christian Education*,49.

requires attention the factors indicated above, namely process and contextuality among others are not excluded.

2.4.2.1 Contextual and Participatory generation of content

Content does not just come about, it must be developed. The process of developing the content will have effect on the content. So it is of critical importance to pay attention to the process through which the content is developed.[196]

Raymond Simangaliso Kumalo's call for Transformation-centered Christian education (TCE), arises from the realization that CE, should be relevant and apply to the African context. Kumalo argues for the need to work for the re-formulation of CE from being "focused on merely transmitting church doctrine to a transformative CE".[197] Presenting a model for transformation-centered Christian Education (TCE), Kumalo proposes four stages for TCE, namely; formation of a Teaching and Learning Community (TLC); generation of themes (and curriculum development); analysis of themes (public, personal and church texts); and finally praxis (theory-practice and action reflection).[198]

Of greater relevance to our work at this point is the second stage "generation of themes (and curriculum development)". According to Kumalo, the generation of themes in TCE is different from some learning situations where the facilitator thinks and decides the issues that need to be discussed.[199]In TCE according to Kumalo

> Themes are generated from the people themselves… people are given the space to raise their own issues that concern them. From the themes raised by people a transformation-centered curriculum can be constructed. This will enable people's experiences, joys, disappointments, values, traditions and aspirations

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[196]Cabites,, *Curriculum content*
[197]Kumalo S.R, (2002) *Teaching to transform: proposing a transformation-centred Christian Education approach to the South African Church*in Practical Theology in South Africa. 17 (2) Pretoria: University of Pretoria, 100-121.
[198]Kumalo, *From Sheep to Shephered*
[199]Kumalo,*From Sheep to Shephered*

to be the foundation of the curriculum. …The aim here is to generate recurring themes that people talk about in public places.[200]

There are many factors that are critical to this participatory way of developing content. A very important one is the skill of listening. If themes are to be generated by the people themselves, from what the people themselves talk about in public places, then careful and attentive listening, is critical. While emphasizing the importance of listening in this process of generating themes, Kumalo also acknowledges that "not all people are good listeners … so there may be a need to train people in listening."[201]

Kumalo's proposed process of arriving at the content is appropriate for the call for a CE that educates for democracy. It is important firstly because, as we noted in section 1.1, in its true sense democracy calls for people's participation. Democracy that does not involve the people is not real democracy because democracy is about engaging people to actively participate in the process of governance. So, CE that aims at educating for democracy should also be democratic in its method, and this includes how the content of the syllabus is arrived at. If the content is not developed through a process that involves the community or the learners it becomes alien and irrelevant to those it is intended to help.[202]

The inherent danger in this method of developing content is using the people to merely rubberstamp the themes raised by those in advantaged positions. That is why Kumalo suggests that the process should start with the "formation of a learning community". In a general learning situation, there will often be those who cannot read or write. Aware of this Kumalo raises the need to be careful and carry everyone along in the process. Even when those who are able and opt to write should not do so to the disadvantage of those who cannot write.[203]

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[200]Kumalo, *From Sheep to Shephered*, 209
[201]Kumalo, *From Sheep to Shephered*, 225
[202]Kumalo, *from sheep to shepherds*, 181.
[203]Kumalo, *From sheep to shephereds,*

The other important factor about content is that it should be contextual. Makhado in proposing a new brand of Christian education, argues that it should among other things be contextualized.

> Contextual education means little if it does not directly address the most pressing issues arising from the particular context. It needs to attend more closely to African problems and issues. It must take advantage of African ways of knowing. We need to counteract the colonial impulse to elevate the Western cultural inheritance over others. We need Christian education that helps and teaches students how to make a life as well as a living, to be critical of the status quo, and to be wise and discerning as well as proficient; education that honors Christ's lordship over all of creation and all of the realms of thought and action.[204]

2.4.2.2 CE content that addresses interface between church and politics

Normally one is able to tell if the content of an education program is relevant to the leaners by checking if the curriculum content reflects the key issues in the context.[205] With regard to the study, one theme or thematic area which would expect to appear in the content is the interface between Christianity and politics, and in particular democracy. There is a false dichotomy between the 'secular' and the 'religious'[206] which leads many Christians to be reluctant to link politics to the church. Because of the focus of our study, we would now like to explore further if we have justification to include in the content subjects that would lead to address political issues, and in particular the subject of democracy.

In his Masters Dissertation, *The Church and democracy: A theological response to political and economic development in Southern Africa; the case of Zambia,* Zambian Anglican Priest John Kapya Kaoma interrogates the connection between democracy, Christianity and the Church. He observes that while democracy should be of concern to the church, the system is not a Christian concept *per se*. It is a human system and like any human system it is not perfect.[207] He argues that democracy falls into the political realm and therefore the question of church and democracy touches on the old time question of whether the church should be

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[204]Makhado*, Christian education as solution to Africa's problem*s.Die Kerkblad, Maart.
[205]Makhado, Christian education as solution to Africa's problems. Die Kerkblad, Maart.
[206]Groome, *Christian Religious Education,* 26.
[207]Kaoma, J.K. (1998). *The Church and Democracy: A Theological response to political and economic development in Southern Africa; The case of Zambia*MA Thesis. Bristol: University of Bristol*, 17.*

involved in politics.[208] He sees church engagement in the process of democracy as an imperative, on the grounds that the church is committed to protecting human dignity, and democracy helps protect that dignity. Arguably, only the church can fully protect human dignity since it understands what it means to be human in the person of Christ who is the image of God and the source of human dignity.[209]

But Kaoma also questions whether democracy is attainable in a situation of poverty. He notes that poverty makes the attainment of democracy challenging and its full development almost impossible because poverty renders the poor, who are the majority in most African countries, to be controlled and manipulated by the rich and powerful.[210]

Though Kaoma proposes some possible ways of church engagement in politics, [211]systematic education is not distinctly one of these ways. Our thesis, therefore, moves Kaoma's argument further in that we argue for democracy education as a distinct way of church engagement in politics and that this provides a very good and lasting basis, because the principles gained in such an education can be used to justify and support other forms of necessary political engagement.

John De Gruchy, also explores the link between the Church and the struggle for democracy. He gives an overview of the development of democracy starting from fifth century BCE Athens.[212] He then connects democracy to the Biblical or Theological focus where he uses the Hebrew Scriptures to link the need for democracy to the mission of God. He particularly makes a link between democracy and the Church by analyzing the development of the Christian "ekklesia" where he observes that;

> In its common Hellenistic usage, *ekklesia* was a political rather than a cultic term, describing an assembly of citizens gathered to exercise their civic

[208]Kaoma, *The Church and democracy, 83.*
[209]Kaoma, *The Church and democracy, 110.*
[210]Kaoma, *The Church and democracy 118.*
[211]Kaoma, *The Church and democracy,170*
[212] De Gruchy, J. W. (1995) *Christianity and democracy; A theology for a just world order.* (Cambridge: Cambridge University press, 15.

responsibilities. Ordinary Greeks may well have been puzzled by the theological way in which Christians used the word ... For Hellenistic Christians it would have suggested an analogy to the secular assembly of citizens, with the implication that Christians had the responsibility to ensure not only that their own community, but also wider society was well governed.[213]

De Gruchy affirms the Christian – Political connection, and argues for the role of the church in the development of democracy. According to de Gruchy, the current struggle between the state and the church, traces its genesis from "the time Christianity, which was just a small sect, turned into a state religion and started to exert such influence to the point that the lines between Christian *ekklesia* and the imperial polis were blurred."[214]

De Gruchy's extensive explanation of the link between church and politics and the historical involvement of the church in the development of democracy, provides justification and basis to argue for the use of CE to educate for democracy. Democracy education, therefore, should form part of the content of CE.

2.4.2.3 CE content that includes civic education

CE that is relevant to educate for democracy should have content that addresses civic education. Godfrey Ngumi argues for the importance of civic education. He argues that "appropriate political education is part of the Church's mission in newly democratising societies."[215]Speaking from a Kenyan situation, Ngumi sees the Church attaining this by engaging in Civic or political Education which he defines as "a deliberate effort to create public awareness which equips the citizen with knowledge and skills to enable them to cope with particular social, economic, and political problems or conditions around them".[216]But he

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[213]De Gruchy, *Christianity and democracy,* 51
[214]De Gruchy, *Christianity and democracy,* 58
[215]Ngumi, G.*A (1998) Critical Analysis of the Role of the Church and the State in Civic Education and Social-Political Development in Kenya in 1985-1995.* PhD Thesis. University of Natal, 18.
[216]Ngumi, *Critical Analysis of the Role of the Church and the State in Civic Education and Social- Political Development in Kenya in 1985-1995,* 18

proposes that this civic and political education be done by the church in public schools. Making this proposal indicates that Ngumi realizes the need to start inculcating civic and political education at a young age. But by confining this education to public schools, Ngumi creates a gap because the method of education in public schools, even if done by the church, is teacher and exam centered. The method according to Freire is the "banking method" where the teacher is the reservoir of knowledge which is crammed into the heads of the students for them to recall during an exam.[217] In most cases that knowledge is likely to become irrelevant to the student once he/she passes the exam. To fill the gap created by Ngumi this study proposes that this civic and political education be done in churches through CE. Though the focus of church teaching is mostly doctrinal and aimed at church membership, the aim is formational, and therefore the teaching is meant to be applied to life. Further, in most countries in Africa, there is a great overlap of constituency between the public schools and the Church. It would, therefore, be more effective if the civic or political education is carried out both in Church and schools rather than only in schools as proposed by Ngumi. This is why the study calls for the change of method, to broaden CE by including civic education, in particular democracy education.

2.4.2.4 CE content that is empowering

The report of the strategy meeting organized by the All Africa Conference of Churches (AACC), held in Gambia in 1992, among other things raises issues regarding the effectiveness of CE in the churches in Africa. Participants to this meeting had come to the realization that "if there is to be transformation [in Africa], the material of transformation will have to be realized in the 'hearts and minds' of people, for which the Church has the best mechanism in Christian

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[217]Freire, P. (2009) *Pedagogy of the Oppressed*,(30th Anniversary Edition) New York: Continuum Publishers, 71

Education."[218] In this regard the report reveals that one of the issues the meeting raised is the content of the CE which they were proposing. They noted that "Christian Education needs to incorporate concepts and methodologies for empowerment of people."[219]

Of further importance to this study, is the observation of the report which links Christian education to the need for the development of democracy. The meeting noted that;

> The struggle for justice and development in Africa is increasingly being expressed in terms of peoples demand for democratization and accountability, and the creation of effective civil society. For this vision to be achieved it becomes necessary to consider the substantive characteristics that make democracy possible.[220]

The participants went further to make some suggestions on what ought to be the nature of Christian education activities of the Church. They raised proposals of what the content of CE ought to be if it has to do the task of transformation which they were proposing. They noted that:

> Christian education should seek to provide a balance in emphasis between personal salvation and social concerns… A program of Christian education needs to select appropriate teaching materials, produced in collaboration with lay people such as Sunday school teachers. Material should be open ended, so that individual teachers can include issues they may consider relevant. [The program must] inculcate relevant symbolic language for personal and community development…and liturgical language and the styles of teaching and preaching which emphasize human potential and the role of being co-creators with God would reinforce a new consciousness, leading to the liberation of the mind from self-doubt.[221]

These important observations that are raised in a meeting are an indication that to some extent these issues are noted by the Churches in Africa. It is also an affirmation that in focusing on

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[218]Kisare M. (ed) (1992) *Christian Education and Development in Africa – Report of the AACC RDCS Strategy meeting held in the Gambia.* Nairobi: AACC, 11.
[219]Kisare, *Christian Education and Development in Africa,* 11
[220]Kisare, *Christian Education and Development in Africa,* 19
[221]Kisare, *Christian Education and Development in Africa,*14-15

exploring the use of Christian education in educating for democracy, we are dealing with a matter that has been a notable concern of the churches in Africa for some time.

But the key question to these very important and action-oriented observations in the report is how far they have been put into action. This, however, would constitute the focus of another research.

The participants fell short by only raising the necessity of considering "the substantive characteristics that make democracy possible."[222] . This will be taken further in this research by proposing that such characteristics must be incorporated in CE as part of educating people for the development of democracy.

2.4.3   Methods of CE

Method of education implies the means through which the learning is transmitted or carried out. This aspect is important and it must take into consideration how people learn and some of the assumptions and misconceptions about the process through which human beings acquire knowledge.[223]

Generally, Christian educators borrow their methods from general education and its cognate disciplines.[224]   But there are concerns about the effectiveness of the education method in general education.

Drawing from his Brazilian context, educator Paulo Freire, interrogated the method and process of education. He critiques the traditional methods of education which he terms as being

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[222]Kisare, *Christian Education and Development in Africa,*19
[223]Hergenhahn, B. and Olson, M. (1997). An Introduction to Theories of Learning. New Baskerville: A & A Publishing Services.
[224] Grimes, H. (1966) Theological Foundation for Christian Education in Marvin Taylor (ed) 1966:33 *An Introduction to Christian Education*. Nashville: Abingdon Press, 33.

narrative, and teacher centered.[225] He questions its effectiveness especially in relation to the task of liberation.

Stressing the need for liberation, Freire sees the human situation as that of constant struggle between attaining humanization and resigning to dehumanization, a struggle between the oppressor and the oppressed. He assigns the task of humanization as "the people's vocation", which is "thwarted by injustice, exploitation, oppression, and the violence of the oppressors; it is affirmed by the yearning of the oppressed for freedom and justice, and by their struggle to recover their lost humanity"[226] Of great importance is the task Freire, assigns to education which he identifies as both the cause and the solution to an oppressive and undesired social system of any given people.[227] For Freire, no education is neutral. It either affirms and supports the struggle of the oppressed or consolidates the position of the oppressor.[228]

The traditional method of education, Freire argues, is very favorable to the oppressor because it is good for indoctrination and the utter domestication of the learner who is eventually convinced that they know nothing for themselves, but must receive and abide by what the teacher gives them.[229] In contrast to the "banking method", Freire proposes a "problem posing method."[230] This method takes seriously the fact that students already know something and that, they can together with the teacher engage in mutual learning. "The students, no longer docile listeners, are now critical co-investigators in dialogue with the teacher."[231]

The education method proposed by Freire has an aspect of conscientizing, which implies among other things, raising and bringing out that which the people already know.

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[225]Freire, P. (1921) *Pedagogy of the Oppressed.* (30th Anniversary Edition)New York: Continuum International Publishing group, 72-73.
[226]Freire, *Pedagogy of the Oppressed*, 44.
[227]Freire, *Pedagogy of the Oppressed*.
[228]Freire, Pedagogy *of the Oppressed*.
[229]Freire, *Pedagogy of the Oppressed*,
[230]Freire, P. *Pedagogy of the Oppressed*, 80.
[231]Freire, P. *Pedagogy of the Oppressed*, 81.

Paulo Freire's work, provides the method of education which is useful if we are to be effective in educating people for democracy. The method heightens the confidence and self-esteem of the learner as they realize that they are also capable of doing something. That is why Freire also terms his pedagogy "conscientizing and liberating."[232]

Freire's method though ground breaking, is however criticized especially for lack of evidence of tangible results to match the radicalism of the method he proposes. Gary MacEoin, for example reveals; "For years I have been searching for an instance in which peasants have broken out of their oppression, even at a local level, but have found none. When I asked Freire, he admitted that neither has he."[233]

The "problem posing method" which Freire proposes emphasizes dialogue as a necessary element in education, especially dialogue between the teacher and the learner. Though this aspect is also criticised in that Freire presents it as though dialogue happens without any potential of conflict. But Moacir Gadotti, for example discusses, dialogue with the understanding that while dialogue is good, it also carries the potential of conflict,[234] which Freire does not seem to provide for in his discourse. But in his support, Freire discusses dialogue as a two way communication where both sides are allowed to bring meaning.[235] Other educators also emphasize this. Reuel L. Howe who highlights the importance of dialogue observes that:

> education depends upon communication,...and the purpose of communication is to bring about a meeting of meanings between two or more persons which requires dialogue and not monologue...Since education depends upon communication, and dialogue is essential to communication, dialogue is equally

[232]Freire, P. *Pedagogy of the Oppressed,*
[233]MacEoin, G. (1972) *Conscientization for the Masses. National Catholic Reporter*, Mar 17, 1972.
[234]Gadotti, M. (1996) *Pedagogy of Praxis: A Dialectical Philosophy of Education*. Albany: State University of New York Press.
[235]Freire, *Pedagogy of the Oppressed*,

essential to education. The meaning of the teacher and pupil must meet to the edification of both.[236]

So drawing from Freire, and Howe, one can affirm that the method of effective CE should be conscientizing and dialogical. This method also helps to build the confidence of the learner. "It does not consider the leaner a clean slate, but as someone with meaning to share. This meaning which the student possesses may be unconscious and random, and is expressed more by nonverbal means than verbal, but nonetheless it is meaningful and teacher must be open to it in order for dialogue and eventually communication to happen.[237]

2.4.3.1 Method informed by process

Karen Tye is one of CE practitioners who give a brief but comprehensive overview of Christian Education. Drawing from other Christian educators like Thomas Groome, (1980) Jack Seymore (1982), and Daniel Aleshire (1988). Tye covers six areas which she terms "foundation blocks" for CE, namely, purpose, context, content, participants, and process and method. Among other things, Tye emphasizes the fact that CE should be holistic and not only focused on spiritual, but also social and political.[238]

One significant aspect of Tye's work to this study is the way she sums up her own understanding of the method of CE. Tye, does not refer to method on its own but combines with process. She talks about process and method. For her, "how we educate is much more than just right techniques and methods, it is more complex than that."[239]Tye argues that the method one opts to use depends on how CE is understood, "our reason for educating, our context, the content we are teaching, who the participants are, and the skills and abilities of the

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[236]Howe, R.L. (1966). The dialogical foundation of Christian Education. In Marvin J Taylor, M.J. (Ed). *An Introduction to Christian Education.*Nashville: Abingdon Press, 85.
[237]Howe,*The dialogical foundation of Christian Education*, 85.
[238]Tye K. (2000) Basics of Christian Education (St. Louis: Chalice Press, 2000), 87
[239]Tye K. (2000) Basics of Christian Education (St. Louis: Chalice Press, 2000), 89.

teacher."[240]Noting that the terms process and method are often used interchangeably to mean the same, Tye distinguishes the two for the purpose of her discussion. She explains her use of process as "a series of actions that we take in order to accomplish our purpose. We may use a variety of methods within the process we choose, but the process provides us with the broad outline of how we will proceed."[241] On the other hand the method "refers to those specific activities and techniques we use to carry out the process."[242]

Before pointing out some misconceptions about method of education, Tye emphasizes the need to understand the process before selecting the appropriate method to help accomplish the educational task.[243]Some of the misconceptions she points out are the assumption that process and methods replace people in the task of educating. This is a big misconception because process and methods are merely tools that help people teach.

Like other CE practitioners, Tye proposes a participatory and transformative method of CE. But beyond proposing this method of CE, Tye also reveals her awareness that in its present form, it is not easy to take such an approach, or method, to doing CE because there are hindering factors. Tye cites the fear of change or doing something differently as one of the hindrances.

Like Tye, other CE practitioners such as Seymour, Groome, and Moore have emphasized the inclusion of the social/political dimension of CE, but none have explicitly called for the transformation of CE as Tye does. Tye is not only clear about the need for change, but is also aware of the challenge and implications, and more especially the resistance to that change. She spends time to deal with the fear of change as one of the hindrances to effective and relevant CE. So though Tye does not locate her study in a particular Church like our study does, the

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[240]Tye, Basics of Christian Education, 90.
[241]Tye, *Basics of Christian Education,* 90.
[242]Tye, *Basics of Christian Education,* 90.
[243]Tye, *Basics of Christian Education*, 90.

observation she makes, especially with regard to the fear of change, is of great importance to this study. Among other things, it highlights the complexity and challenge of the task being proposed, namely a call for a fresh look and a change in the approach and content of CE programs to include and/ or strengthen the elements of educating for democracy.

Tye also shows awareness of the imbalance in the approach to CE, in the sense that there is more focus on the spiritual, but this does not reflect in the time she allocates to explaining and promoting the socio-political aspect of CE. This research deals with that in the sense that although attention is paid to other aspects of CE, the call to reform CE, which many CE practitioners including Tye also allude to, is more focused on the call for CE to be used for democracy education. This constitutes the focus and major part of this thesis.

2.4.3.2 Liberating method of CE

Bongani Mazibuko, articulates the implications of taking education as a liberating process. One such challenge is dealing with influences which have been inculcated in the minds of the marginalized through a biased authoritarian form of education whose aim is to perpetuate the domestication of the subjects.[244] He uses as an example, the form of "Bantu" education in his native country of South Africa. Mazibuko, amply illustrates how Bantu education served as a key tool of the Apartheid system - a system meant to deny black South Africans "a dignified role in life and a share in planning and developing their own curricula."[245]   Because of this exposure and the effect of bad education, Mazibuko suggests that the process of "decolonization" is the primary starting point of any education in any once colonized country in Africa.[246]

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[244]Mazibuko, B. *(2003)* Education is Liberation - A personal story, in Gerloff, R. (ed). *Mission is crossing frontiers: Essays in honor of Bongani A. Mazibuko.* Pietermaritzburg: Cluster Publications, 143.
[245]Mazibuko, *Education is Liberation*, 143.
[246]Mazibuko, *Education is Liberation*, 143.

This is "a deliberate and vigorous process of leading the unlearning and escaping the trap of a culture and self-understanding created by the colonizer or oppressor."[247] The process needs to be vigorous because this culture of colonization does not come as one of the options with the opportunity for the subject to accept or refuse, but it comes in a very insidious and aggressive manner, under the guise of civilization "riding on technology, economic development, and the Christian belief."[248] Following the unlearning, the decolonization then should be the learning, the education in which the primary task should be to learn who we are as a people rooted in what Mazibuko terms "traditional humanism" - ubuntu.[249] This is a critical call for education as well as for Christian education in Africa, to educate for ubuntu.

> The understanding of ubuntu captures who we really are, the lost self that recaptures the need for connectedness and community which has been lost in the individualistic ... personal drive of western culture; the need to connect and touch one another which has been lost in the necrophilic western style of relating; the need to regain our holistic view of life where the supreme being is all pervasive, as opposed to the Sunday Christian mentality; the need to espouse our life rituals of birth, puberty, initiation, school, marriage, death which are communal as opposed to the Western denominational, class and individualistic ways of thinking.[250]

Mazibuko, discusses the role of the Church in liberation education by referring both to the negative, as well as the positive historical role of the church. He notes that the notion that the church has not been engaged in transformation and liberation has its basis on the Western missionary enterprise. Western missionaries did not take time to understand who an African really was culturally and religiously, and as such contributed to the "deculturalisation, despiritualisation and dehumanisation of the African personality."[251]

On the positive aspect, Mazibuko argues that the church has been a source of support and hope for the neglected and marginalized. He draws numerous examples in his home country South

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[247]Mazibuko, *Education is Liberation*, 143
[248]Mazibuko, *Education is Liberation*, 143.
[249]Mazibuko, *Education is Liberation*, 145.
[250]Mazibuko, *Education is Liberation*, 146.
[251]Mazibuko, *Education is Liberation*, 146.

African where great leaders of trade unions, the African National Congress and other progressive groups drew and still draw "drive and impetus from the liberating forces of the Christian Church."[252] The first African Nobel Peace prize winner Chief Albert Luthuli was a devoted Christian, and the second one, Desmond Tutu was a minister of the Gospel[253]   In larger Africa and in the diaspora, Mazibuko cites many leaders who were either ministers or devout Christians who were key players in liberation and Africa's progress, such as Kwame Nkrumah, and Martin Luther King. Mazibuko does this to show that "this strength of the Church's teaching stands against all the negative lessons it has produced... such as the justification of slavery and apartheid, on Biblical and theological grounds."[254] The foregoing emphasis by Mazibuko reinforces our argument in chapter three where we note that the church, and in this case the UCZ, has been an agent of justice and liberation from colonial times, playing a role in the liberation and empowerment of people. In calling for the church to be engaged in the development of democracy, therefore, we are not making a totally new call to the Church, but calling it to uphold its historical task and a task which is in keeping with its mission.

2.4.3.3 Shared Praxis method

Another important method proposed by Groome is dialogical method of CE which he terms as "a shared Praxis approach".[255] This is linked with our call for dialogue between the teacher and learners and effective participation of learners to characterize the method of CE that educates for democracy. By proposing the Shared Praxis approach Groome re-emphasizes the point he has made in his work that CE happens in a community, a community of pilgrims.[256].

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[252]Mazibuko, *Education is Liberation*, 147.
[253]Mazibuko, *Education is Liberation*, 148.
[254]Mazibuko, *Education is Liberation*, 148.
[255]Groome, *Christian Religious Education, 184.*
[256]Groome, *Christian Religious Education, 14*

Distinguishing Praxis from the common word practice, Groome points out that "Praxis involves reflection and action in a deeper way."[257]

He defines shared praxis as; "a group of Christians sharing in dialogue their critical reflection on present action in light of the Christian Story and its Vision toward the end of lived Christian faith",[258] and goes on to identify five components of this approach.

1. The first component is 'Present Action' which calls for our whole human engagement in the world, and includes what we are doing physically, emotionally, intellectually, and spiritually as we live on personal, interpersonal, and social levels .

2. The second is Critical Reflection which involves critical reason involving a critical evaluation of the present by noticing the obvious, critically apprehending it rather than passively accepting it as 'just the way things are', and critical memory which involves dealing with the past in the present in such a way that the past does not determine the present .

3. The third is Dialogue, which constitutes telling and listening, a listening "that attempts to hear with the heart what the other person is attempting to communicate".[259]

4. Fourth is the Story, which combines Scripture and tradition. This is the 'Christian Story' covering the whole faith tradition of our people however that is expressed or embodied.

5. The fifth and final is the Vision by which Groome means a comprehensive representation of a lived response which the Christian Story invites and of the promise God makes in that story, this essentially means the Kingdom of God, God's vision for creation.

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[257]Groome, *Christian Religious Education, 184*
[258]Groome, *Christian Religious Education, 184.*
[259]Groome, *Christian Religious Education, 189.*

The last two of the five components (Story and Vision) of the shared praxis approach proposed by Groome are significant, and constitute part of the title of the work. They also feature in the last chapter where Groome argues for a 'co-educator' relationship between the student and the teacher.[260] This keeps the education enterprise from being a narrative which is teacher centered, and therefore, not conducive for any form of reform or encouraging people participation as required in democracy. He argues that;

> Our students are brother/ sister pilgrims in time with us. All of them have their own unique history (story) and destiny (vision). In presuming to be educators with them, we are taking on a sacred trust, a trust that is betrayed when we deny who they have been or decide who they should be.[261]

2.5 Relevance of Study and Contribution to the body of knowledge

This study is important because it is located in a field of study which has been dominated by North American and European Christian education researchers, practitioners, and writers. Raymond Simangaliso, Kumalo, speaking from a South African context as one of the African Christian Education Scholars and practitioners affirms this when he notes that "CE discourse is dominated by the United States of America and its context … and as such the task of research and developing appropriate CE material still remains for the most part to be done in Africa."[262]

Another African scholar Samson Makhado (2014) observes that "CE in Africa should shift from being European and North American centered and modeled, to taking on new approaches based on new forms of partnerships which are not hierarchical or "organogrammed" in the form

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[260]Groome, *Christian Religious Education,*
[261]Groome, *Christian Religious Education,*
[262]Kumalo, R. S. (2005) *Theology and Education: The Role of the Church in Education for Social Transformation: A Methodist contribution.* PhD Thesis. University of KwaZulu Natal, 25

of connected stacked pillars, but in form of overlapping circles.[263] So in fact, Makhado calls for new models of CE and new relationships between the North and the South.[264]

This study, therefore, joins the voices of Africans, like Mazibuko, Kumalo and Makhado, who have made effort to treat this area of study from an African perspective or approach. The study joins in this cause upon realization of the importance of the subject to Zambia.

Secondly, the study makes a significant contribution to the body of knowledge because it contributes to the debate on the interface between religion and politics in post-colonial Africa. Sufficient attention in terms of study and research has not been given to this area while at the same time so much interaction between the two, which at its best helps the development of democracy and good governance and at its worst thwarts the development of democracy. This study moves the debate further by being specific in making the connections in that it does not just make a general connection between church and politics but makes a triangular connection between church, politics, and Christian Education.

The study has also made a call and raised points that would contribute to the development of the theology of democracy from a Zambian perspective in general and specifically from the UCZ perspective. In this regard this study builds on the work of theologians like John Kapya Kaoma[265] who has done some study on Democracy and the Church in Zambia giving some general suggestions of what the Church can do in response. But Kaoma has not proposed how the development of democracy can be addressed through specific Church programs like CE, thus creates a gap which this study fills.

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[263]Makhado, S.B.K.*Christian education as solution to Africa's problems. Die Kerkblad, Maart 2014.*
[264]Makhado, *Christian education as solution to Africa's problems*.
[265]Kaoma, J.K. (1998). *The Church and Democracy: A Theological response to political and economic development in Southern Africa; The case of Zambia*MA Thesis. Bristol: University of Bristol

In the area of Democracy this research makes a significant contribution by locating the study in a country that has been cited as having "a proud democratic record in the Southern African region".[266] One that has set an example of peaceful democratic transition in Southern Africa, as a report *Political Governance Study in Zambia* states,

> [Zambia] in comparative terms to other countries, has progressed well in its democratic and political governance practice over the years … the country has passed what would be considered as the breakthrough stage with the transition it made in 1991 from a one party state to multi-party…a number of characteristics that would assist in defining the country as a practicing democracy, can be seen in the consolidation stage … these include Separation of Powers, rule of law, pluralism of political parties and civil society participation.[267]

This study further analyses the level of democracy, and democracy education (civic education) in Zambia, and fills the gap in the body of knowledge by developing and proposing ideas on how communities of faith can contribute in the strengthening of democracy by providing a Christian education that inculcates the basic principles and values of this system of governance, which has come to be accepted as the best in the world, as Winston Churchill in emphasizing the predominance of democracy over other systems, once said in the House of Commons, on 11 November 1947, "democracy is the worst form of government, except for all the others."[268]

2.5 Conclusion

In this chapter we have reviewed literature on Christian Education, and grouped the literature under three categories namely goals, content, and methods of CE.

From the CE literature surveyed so far, effective CE is one that is holistic, dealing with the whole person, dealing with the spiritual and the physical and more importantly educating to

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[266]Simutanyi, N. (2013) *Zambia Democracy and Political Participation: Discussion Paper*. Johannesburg: The Open Society Initiative for Southern Africa, 1
[267]Diakonia Zambia,Political Governance Study. Commissioned by Diakonia Zambia, and conducted by YEZI Consulting & Associates, Lusaka, March 2013), 51.
[268]Langworth R,(2008) *Churchill by himself.* London: Public Affairs, 574

transform and not domesticate. The study has drawn insights from various scholars among them Yoder, Makhado, Groome, Seymour, Kumalo, Tye, Mazhibuko, DeGruchy, and Kaoma.

If CE has to be effective it should have goals that are in line with the mission of the church, goals which aim at transformation. The content must be arrived at through a process that involves the target group, and further, the method must be dialogical, conscientizing, and geared towards transformation.

These elements of the Goals, Content, and Methods of effective CE are highlighted by the various scholars we have reviewed in this chapter. Makhado, has helped to directly connect the argument of Yoder for Shalom as the goal of the mission of the church, to the goal of CE. Makhado has also made a case for a new method of CE which is among other things shalomic. Mazibuko and Freire argue for the liberating method of education that informs the conclusion that this should also be the method of CE, as well elaborated and argued by Seymour. In terms of content Kumalo has emphasized the need for a participatory method of arriving at content. A participatory method that also involves the learners Groome, has helped us see the political nature of education and therefore of CE, Moore has emphasized how CE should be for transformation, Kaoma and De Gruchy, in their extensive analysis of the link between democracy, Christianity and the church, help to provide us with a basis for our call for the church to be involved in educating for democracy. All these discoveries invite the following questions; Are these factors present in CE in the UCZ? How do these factors feature in CE in the UCZ? Is CE in UCZ effective to educate for the development of democracy? These questions are attended to in the next chapter where an analysis of CE in the UCZ is undertaken. This is done focusing on the categories of Goals, Content, and Methods.

CHAPTER THREE

Theoretical Framework, Methodology and Methods

3.1 Introduction

Following the conclusion that effective CE should have goals, content, and method that should be liberating, transformational, and conscientizing, drawn from the literature reviewed in the previous chapter, this chapter now looks at the theoretical frame work, methodology, and methods, that were employed in this research. Because this research is advocating for the UCZ to engage in democracy education, *Education for Liberation* as propounded by educator Bongani Mazibuko,[269] is engaged as the theoretical frame work.

In terms of methodology and methods the study engages the case study method as the research approach and will engage interviews, observation and archival research as methods of data collection.

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[269] Mazibuko B (2003). Education is Liberation: a personal story. In Gerloff, R (ed). *Mission is crossing frontiers: essays in honour of Bongani A. Mazibuko* Pietermaritzburg: Cluster Publications, 143.

3.2 Theoretical Framework

3.2.1   Mazibuko's theory of Liberation Education

Bongani Mazibuko was born and raised in Balda's Kraal, near Ladysmith in South Africa. His educational journey took him to other parts of South Africa, and even beyond to among other training institutions, teacher's Training College in Swaziland, the Ecumenical Institute at Bossey in Switzerland. He also underwent Christian Education Studies in the United States of America, further undertaking research in the content and methods of the Centre for Black and White Christian Partnership at Birmingham (UK), where he later served as co-director. In terms of work experience, Mazibuko served as a minister in the Methodist church but was not only confined to pastoral work. He served in the youth and education projects of his church, eventually going beyond the Methodist Church to serve in the African Instituted Churches (AICs). His academic career took him to teach at the University of South Africa (UNISA), and eventually becoming Professor, and Dean of the Faculty of Theology at the University of Zululand and Durban – Westville.[270]

Mazibuko's theory of liberation education draws from his analysis and understanding of education in his native country South Africa, under Apartheid. As he saw it, the education was an authoritarian type of education which "dictates for black people and denies them dignified role in life and a share in planning and developing their own curricula."[271]   Realizing that "education can be used to either domesticate or liberate,"[272] Mazibuko sought to respond to the negative type of education in his country. He advocated for "Education for Liberation".

For Mazibuko, *the decolonization of the mind*, is a key element in education as a process of liberation. He argues that this decolonization of the mind is closely linked to "the discovery of

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[270] Gerloff, R (ed) (2003). *Mission is crossing frontiers: essays in honour of Bongani A. Mazibuko* Pietermaritzburg:: Cluster Publications, 4.
[271] Mazibuko, *Education is Liberation,* 143.
[272] Freire, P. Pedagogy of the oppressed

self in community", and for the African, it is also closely linked to "the discovery of self as a people rooted in African traditional humanism – *Ubuntu*".[273]

He observed that education, be it theological or secular, had been used as a tool in the disenfranchisement of the African people. His focus was therefore on finding an alternative Christian education, one that liberated rather than domesticated.[274]

Mazibuko's quest for an African approach to Christian education was expressed in his writings where he places particular emphasis on language as a medium of communication and mutual recognition. He argued that: People must feel empowered and enabled to express themselves in the vernacular, instead of suffering the domestication imposed on them by their colonizer's language and culture. Mazibuko proposed that if Christian education was to liberate oppressed people, it needed to take their contexts seriously both in curriculum development and in methodologies. He noted that taking contexts seriously implies asking questions about a specific context during the teaching and learning situation. This means starting from the context, or even making context part of the curriculum. Education that is rooted in context seeks to explore the "connection with the 'known' world of formal theological education, whilst at the same time having the freedom to explore 'unknown' worlds of enquiry based on the expressed needs and concern of the participants."[275] Education that is rooted in context is one that engages the participants in those elements of the area of study at hand that are most relevant to their situations, while being attentive to the type of questions and problems raised by participants.[276]

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[273] Mazibuko B. *Education is Liberation: a personal story*, 143-146
[274] Kumalo, S.R.Doing Christian education at the edges in South Africa: a review of the work of Bongani Mazibuko as a Christian educator and Missiologist. *Studia Historiae Ecclesiasticae, Oct/Okt 2005, Vol XXXI, No/Nr 2, 105- 127.*
[275] Gerloff, R (ed). *Mission is crossing frontiers, 251.*
[276] Kumalo, S.R.Doing Christian education at the edges in South Africa: a review of the work of Bongani Mazibuko as a Christian educator and Missiologist. *Studia Historiae Ecclesiasticae, Oct/Okt 2005, Vol XXXI, No/Nr 2, 105- 127.*

3.2.2   The Applicability of the theory and its meaning

While other Christian Educators such as Karen Tye (2000), Jack Seymour (1982), Thomas Groome (1980), and Allen Moore (1989), have named, and dealt with Liberation, and transformation as important elements, and in fact specific approaches to CE,[277] these educators do not specifically deal with the African Church and situation, which Mazibuko does. Though he deals more specifically with the South African situation, his explanation of education as liberation process, moves the theory beyond South Africa. For Mazibuko, education as a liberation process involves "influences and actions which can set a human mind free to respond to liberating forces, it is so to speak, a decolonisation of the mind of those people whose dignity has been robbed by domestication, through the authoritarian type of education".[278] This education for liberation is therefore a necessity for all colonized people,[279] the condition of most African people. Education in most Africa has proceeded from a situation of colonization, and has been used as a tool to perpetuate the oppression of the disadvantaged.[280]

3.2.3   The relevance of Mazibuko to this work

Although other educators like Brazilian educator Paulo Freire have also advocated extensively for education as a liberating process, especially in his book Pedagogy of the oppressed, he does not speak from a Christian perspective, which creates a gap in terms of using the theory in our work. But the suitability of Mazibuko's work is that he does not only explain education as a liberating process from a general education approach, but goes further to apply his theories and

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[277] See Karen Tye (2000) who names process of liberation (Pg 12), as one of the definitions of CE; and Jack Seymour (1982, Pg 25 names, and elaborates on Liberation as one of the five approaches to CE. Allen Moore (1989 Pg 19 also affirms that "social transformation is a major concern in several recent approaches to religious education.
[278] Mazibuko B. *Education is Liberation: a personal story,* 143
[279] Mazibuko B. *Education is Liberation: a personal story,* 143
[280] Mazibuko B. *Education is Liberation: a personal story,* 143-146

arguments in the context of the mission of the church, and CE. Further Mazibuko reinforces his theories in very practical terms through the Umlazi Theological Training Project (UTTP) which he helped to establish and facilitate at the Centre for Constructive Theology (CCT), in the faculty of theology at the University of Durban – Westville (UDW), where he served as Dean.[281]

Kumalo observes that this project was important since South Africa had just become a democracy, and the church had to deal with issues of reconciliation, nation building, gender stereotyping and other discriminatory practices that had been a norm in South Africa. Mazibuko's project therefore became an important vehicle for preparing the church for its mission in a democratic society (through Christian education).

The UTTP is "a case study in community based, transformative theological education…guided by an emancipatory philosophy and approach which are fundamentally different from those typically employed in theological education in the academy… in essence, a liberating and praxis-centred theological dialogue."[282]The project was established for the training of "clergy and lay leaders who have had little or no opportunity to engage in formal theological education."[283]

The training at UTTP was conducted in the Zulu language since all the learners were Zulu speaking people. This was to enable a process where people could do theology in their own language, using their own symbols and imaginations. Equally they must do away with the legacy of the Empire, which pushed English down our throats as if it were God's own language.[284] This raises an important and critical issue that theologians have been struggling

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[281] Gerloff, R (ed). *Mission is crossing frontiers, 4.*
[282] Mazibuko, B and Johnson-Hill, J. (2003) The Umlazi Project as a case study in liberating theological education. In Gerloff, R (ed). *Mission is crossing frontiers: essays in honour of Bongani A. Mazibuko* Pietermaritzburg: Cluster Publications, 248.
[283] Mazibuko, B and Johnson-Hill, J. *The Umlazi Project*, 248.
[284] Gerloff, R (ed). *Mission is crossing frontiers,*142

with for a long time. The question of doing theology in indigenous languages. Mazibuko was concerned that there still are difficulties for African people receiving theological education in their own mother tongues and saw this as the perpetuation of oppression.

The methodologies which Mazibuko employed in the UTTP, have a lot in common with Freire's concept of conscientization.[285]Drawn from the Brazilian Portuguese term conscientizacao, the concept means "an awakening of consciousness, a change in a person involving critical awareness of his or her own identity and situation in nature and society…acquiring the capacity to analyze causes and effects and so act logically and reflectively so as to transform reality."[286]

3.2.4 How the theory is used in this thesis

Mazibuko's theory not only brings together the key elements raised in the literature review as consisting effective CE, but also articulates the key elements of the process and aim of education for democracy. Education for democracy does not only involve the process of imparting knowledge about democracy, but should lead to awakening the conscious to be critical about situations of oppression and injustice. Mazibuko introduces and argues for criticality to be an integral task of CE.

According to Gerloff, one of Mazibuko's main focus in his approach to doing Christian education was "to identify and analyze the content and methodologies of indigenous theologies in Southern Africa".[287] This is important because CE which has been understood to be mainly concerned with nurturing the Christian faith, and not to critically analyze that faith.[288]

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[285] Mazibuko, and Johnson-Hill, *The Umlazi Project*, 261.
[286] Mazibuko, and Johnson-Hill, *The Umlazi Project*, 262.
[287] Gerloff, R (ed). *Mission is crossing frontiers: essays in honour of Bongani A. Mazibuko* Pietermaritzburg: Cluster Publications, 251.
[288] Kumalo, S.R.Doing Christian education at the edges in South Africa: a review of the work of Bongani Mazibuko as a Christian educator and Missiologist. *Studia Historiae Ecclesiasticae, Oct/Okt 2005, Vol XXXI, No/Nr 2, 105- 127*

3.3 Methodology and Methods

3.3.1   Methodology

This thesis uses the case study approach. Specifically, it is an "organizational case study"[289] of the UCZ. But it is not a general case study for the whole UCZ rather focuses on the Christian Education in the UCZ. The research will seek to see how the UCZ can use its CE to educate for the development of democracy in Zambia.

The case study method, allows, invites, and encourages the researcher to use a variety of sources, a variety of types of data and a variety of research methods.[290]In this research interviews, observations, and archival research were used. The three data collection methods are used to fulfill the requirement of the case study method of systematically gathering "enough information about a particular person, social setting, event, or group to permit the researcher to effectively understand how it operates or functions."[291]

3.3.1.1 Interviews

Among the multiple methods that can be used in case study, interview is one of the methods highly recommended, see for example Bruce L. Berg (2001), Anol Bhattacherjee (2012). Gill et al state the purpose of the interview as "to explore the views, experiences, beliefs and/or motivations of individuals on specific matters".[292] Interviews provide a 'deeper' understanding than would be obtained from archives and other documented sources such as books.[293]

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[289] Berg, B.L. (2001), *Qualitative research methods for social sciences*.(Fourth Edition). Boston: Allyn and Bacon, 233
[290] Denscombe, M. (1998).*The good research guide for small-scale social research projects*. Buckingham: Open University Press, 31
[291] Berg, B.L. (2001), *Qualitative research methods for social sciences*. (Fourth Edition). Boston: Allyn and Bacon,
[292] P. Gill, et al (2008) Methods of data collection in qualitative research: interviews and focus groups *British Dental Journal* 204, 291 - 295 (2008) Published online: 22 March 2008 | doi:10.1038/bdj.2008.192. Accessed on 10/03.2016.
[293] P. Gill, et al (2008) *Methods of data collection in qualitative research*.

3.3.1.2 Observations

The observation method of collecting data is not only useful for collecting new data different from that collected by other methods employed, but also "provides researchers with ways to check for nonverbal expression of feelings… and check for how much time is spent on various activities".[294] This is important in this study because often the description of what is intended is different from the actual practice on the ground or in groups. Information from the interviews would therefore be collaborated and supplemented by that from observation.

3.3.1.3 Archival research

While the earlier two methods of collecting data in 3311 and 3312 are methods that require "an intrusion into the lives of subject",[295] the method of archival research is categorized as non-obstructive in the sense that it allows access to data that is not dependent on someone giving that data at that point, except of course giving permission to have access to the archives, which is often a major challenge in private archives than public archives.[296] The data already exists as human traces. "What people do, how they behave and structure their daily lives, and even how humans are affected by certain ideological stances can all be observed in traces people either intentionally or inadvertently leave behind."[297]

3.3.2 Ethical considerations

Although the subject of this research does not require dealing a lot with the private lives of subjects involved, all the methods of data collection had a number of ethical issues to be

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[294] KAWULICH, Barbara B. Participant Observation as a Data Collection Method. Forum Qualitative Sozialforschung / Forum: Qualitative Social Research, [S.l.], v. 6, n. 2, may 2005. ISSN 1438-5627. Available at: <http://www.qualitative-research.net/index.php/fqs/article/view/466/996>. Date accessed: 10 mar. 2016.

[295] Berg, B.L. (2001), *Qualitative research methods for social sciences.* (Fourth Edition). Boston: Allyn and Bacon, 189

[296] Berg,, *Qualitative research methods for social sciences*, 189

[297] Berg, Qualitative research methods for social sciences, 189.

considered. Issues of interpretation of interview responses rather than just recording what the respondent is saying, in the case of interview; issues of generalizing certain reactions and downplaying or overstressing the impact in the case of some of the democratic demands. There were also issues of obtaining permission for interviews, access to observation sites, and even access to archives even though most were in form of Church non restricted archives. Specific challenges in these areas are dealt with under each form of method in the next section that gives detail of how each method was carried out or used.

3.3.3 Methods
3.3.3.1 Interviews

The reason for choosing interviews as a method of collecting data is mentioned under methodology in section 3.3.1.1 above. This section now deals with details of how the interviews were conducted. It outlines how and why the interviewees were chosen, the type of interviews chosen, and the target of the information from the interviews.

The UCZ does not have a program distinctly termed Christian education. Even from the expanse of documents studied in this work the term "Christian education" only appears as a name of a committee in the early years of the union.[298] But from the work of that earlier committee, it seems there are other programs that are regarded to fall under CE. Interviews were therefore conducted with people selected from these programs.

Besides gaining in-depth investigation and having a broad understanding of the situation of CE in general, and Democracy education in particular, in the UCZ, one of the intentions of the interview was to establish what constitutes CE in UCZ, as well as what is regarded as CE. To this end, besides people connected to CE related programs, it was important to interview the

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[298] See chapter four (section 4.3 for more elaboration on this.

top leaders of the UCZ namely the Synod Bishop, and the General Secretary, who are charged with "providing overall leadership of the church."

The UCZ, as elaborated in chapter four under section 4.2, operates in committees. These committees are charged with guiding the various areas of the work of the church. From initial interviews, it became clear that there are committee that deal with programs that are normally regarded to constitute CE. These committees are mainly Mission and Evangelism, Christian Training, and Youth. Some leaders of these committees were also interviewed. Most of these leaders of committees indicated above are ordained ministers.

But the UCZ ascribes to one of the top three ideas of the Protestant Reformation, "the Priesthood of all believers,"[299] which is even enshrined in its constitution. This notion of the "priesthood of all believers" was taught by one of the key reformers Martin Luther who thought that this word priest should become as common as the word Christian because all Christians are priests.[300] This affirms that ministry is to be carried out by ordained ministers as well as lay people. In this regard we also had to interview lay leaders in selected congregations to have an indication of what is regarded CE by lay church members.

To sum up therefore 36 people were interviewed as follows;

The UCZ Synod Bishop   1

The UCZ General Secretary   1

The UCZ Synod Mission and Evangelism Secretary 1

The Synod Christian Training Committee Convener 1

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[299] UCZ constitution, Rules and Regulations. Kitwe:UCP
[300]Martin Luther, (1859) *The Epistles of St. Peter and St. Jude: Preached and Explained*. New York: Anson D.F. Randolph.

Lay people carrying out various ministries in congregations. These lay people included two politicians, namely one active politician who serves as a Sunday school teacher in his church and one former president of the country who is a member of a local congregation. All these are current, at least up to 2014 and beyond. To have a historical perspective, we also interviewed former leaders in some of the areas indicated above.

Former lay training conveners   2

Former General Secretaries   2

Former Mission and Evangelism secretary   1

Former synod youth convener   1

The names and positions of those who were interviewed is given in Appendix 3.

From the three types of interviews, namely structured, semi structured, and unstructured, this research employed semi structures or semi standardized.[301] This type of interview involves the use of predetermined questions, "allowing freedom to digress…to probe far beyond the answers to the prepared and standardized questions."[302]

Owing to distances and limitations in resources to enable travel, some interviews, especially of two out of the five Presbytery CTC conveners were conducted by telephone, which proved to be cost effective and less time demanding, but effective in providing the required information.

All interviews were transcribed. The initial intention was to have some of the interviews recorded, but the breakdown of the recorder before even the first interview made this

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[301] Berg, Qualitative research methods for social sciences, 70.
[302] Berg, Qualitative research methods for social sciences, 70.

impossible. This raised the question of accuracy, but the researcher, with the help of research assistant made every effort to be accurate in transcribing and rechecked key points with the interviewee before ending the interview.

3.3.3.2 Observations

Proximity and effective cost in terms of travel guided the choice of observation cites. Some cites were randomly chosen to coincide with places were the researcher found himself as a result of travel in his regular work. Because the observation involved mainly church groups and classes which mostly happen on Saturday and Sunday (nonworking days), it was easy to find time to allocate to this. This opportunity for observation provided an unplanned opportunity for increasing the variety of sites observed, and therefore broadened the comparison range of sites which were mainly UCZ congregations.

Being a case study approach, the observation had to be made in as natural as possible environment. The observation was therefore not pre-arranged or preannounced. This also made the utilization of work travel opportunities described above, possible. The researcher being a minister of the UCZ made it normal for him to just show up at a congregation without prearrangement. It is not strange and would not be regarded abnormal for a minister to show up unannounced at a congregation without prior notice because a Sunday found him where he travelled for other work. He was also would request to spend time with a group of his choice.

Consent for observation was obtained through permission from the General Secretary (GS) as chief administrator of the Church. The request for permission indicated that anonymous observation was one of the data gathering methods to be used. The names of the congregations observed have not been divulged, but important to point out that over at least three congregations were observed in six out of the ten presbyteries. The congregations involved rural, urban, and suburban areas, to note the differences and similarities. As an example, there

was a major difference in the teachers using written teaching guides between rural and urban congregations, with the most rural congregations having basically nothing, while almost all urban congregations had something. The only difference here was that very few if any had the UCZ prepared material, most had found ones developed by other churches including Seventh Day Adventist and Jehovah's witnesses. Sub urban congregation were a mix between the rural and the urban.

Being familiar with the UCZ, the researcher had to mindful of the ethical concern of being unbiased in recording your observations. It is easy in observation, especially of familiar situations where the researcher may already have opinions, to miss the difference between an observation (recording exactly what you see) and an interpretation (making assumptions and judgments about what you see).[303] The researcher tried hard to focus on only the events that are directly needed observing to get information that would properly inform on CE method as well as content.

3.3.3.3 Archival research

Archival research was conducted on UCZ Synod Minutes, Reports of Committees dealing with education, Pastoral letters, and Church statements. Archives included text books, syllabi of various CE related programs such as Sunday school, Catechumen, and Lay Preachers, that had been developed used since union, and some which were still in use.

Because of the extensive and detailed nature of the archives, the researcher was, with the help of two research assistants, able to identify archival documents relevant to the study. The researcher was then able to focus on studying these relevant archival documents.

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[303] Driscoll, D.L. (2011) Introduction to Primary Research: Observations, Surveys, and Interviews. In Lowe, C and Zemliansky, P. Writing Spaces: Readings on Writing, Volume 2,(a peer-reviewed open textbook series for the writing classroom).

The main archives were stored at the UCZ Theological College. But other archives at the office of the Mission and Evangelism office were also consulted. Here only archival records of CE related work done by Mission and Evangelism were selected. Youth Work Committee records were also sourced from privately kept archives of Mr. Andrew Muwowo, who had served in youth work beyond the time of the Union. Church Synod minutes that were not available from the College archives were also obtained from the Copperbelt Presbytery Office, and some individual ministers who had kept their own copies.

A major drawback with the archival research in this study was that about half way through the research three changes occurred. The chief librarian who was one of the assistants helping with the location of the relevant archival material was promoted to another position which required him to move to the UCZ Synod Headquarters. Secondly, the acting chief librarian made drastic changes which included discarding the filling system and coding system to the archives developed by the previous chief librarian. This made it impossible to locate any archives using the guide the researcher had earlier been given. Then finally the archives were all moved to the Synod headquarters and put in a temporal place awaiting a new place and a new sorting system. This made access to the archives very difficult because the smaller coded filing boxes were now stored in bigger mixed boxes.

3.4 Conclusion

The focus of this research which is a call for the UCZ to be engaged in democracy education using its CE, guided the choice of a theoretical framework to guide the study, Mazibuko's "Education for Liberation Theory". The Theory has been outlined and argued as suitable in this chapter. The application of the theory in this thesis will not only affirm the call but also help with theories that can guide the UCZ in effectively using CE for democracy education.

The philosophy behind the theory and the main choice of data gathering methods in Case study research is critical because of the requirement for depth and extent. The interview, Observation and archival research methods have been employed and this chapter has outlined how these were used, limitations and ethical issues notwithstanding.

The next chapter examines CE in the UCZ in light of the theoretical frame work and the data gathered using the methodology and method discussed in chapter three.

CHAPTER FOUR

Christian education in the United Church of Zambia

4.1 Introduction

Literature reviewed in chapter two established that the goals of effective CE must be transformational, the content must meet the needs of the target group, and the methods must be conscientizing. It further established that the goals of effective CE should match the overall goal of the mission of the church, which is the transformation of both the person and society. The content must be arrived at with the participation of the learners so that it is relevant to the learners. The methods besides being conscientizing, must also be dialogical, involving proper dialogue between the teacher and the learners.

This third chapter examines CE in the United Church of Zambia (UCZ). We shall first make a general overview of the development of CE since the union. Drawing from the relevant literature and archival research as well as interviews conducted, we shall outline what constitutes the goals, content and method of CE in the UCZ. Using what was discovered as elements of effective CE in chapter two, the current state of CE in the UCZ, shall be analyzed mainly looking at the goals, the content, and the education methods. But before this a look at the governance UCZ, is necessary so as examine the CE program in context.

4.2 Governance and operation of the UCZ

Section 1.2.4 gives a summary of the formation of the UCZ. At union the UCZ became a Zambian Church. It did not completely server ties with the mission churches that constituted the union, but these became partner churches. In principle, they had no direct say in the

operations of the UCZ, yet the missionary churches still financed most of the operations of the UCZ and in still had a lot of indirect control. Though the UCZ became a form of an African Instituted Church (AIC), its structure, form of governance, doctrine and practice, as we shall see in the case of CE, was heavily influenced by the Western mission churches that participated in the union.

The UCZ drew its governance and style of operation from three main traditions of the mission churches involved in the union namely Methodist, Congregational (reformed), and Presbyterian. The system was not created from the Zambian context at union but is a British style of Church system.

The UCZ is governed through the following Church bodies: Section (a designated number of member households in a particular area), Congregation (a local church comprising several sections in a district or town), Consistory (several congregations usually in a complete town or in the case of big towns, a part of a town), Presbytery (Normally in demographic terms, this would comprise a province), and Synod (All Presbyteries brought together in the whole country).[304] The purpose of these governing bodies is spelt out as "to guide and help the local church and to give good order and unity throughout the United Church."[305]

The Synod is "the supreme supervisory, governing and law-making body of the United Church."[306] The full Synod meets once every two years. It brings together eight delegates from each presbytery, the executive officers of the church (the Synod Bishop, the General Secretary, all synod departmental heads), and up to 10 special delegates. The Board of Trustees, conveners of standing committees, and the internal auditor also attend the full Synod, but only to present reports. There is also a Synod Executive Committee which meets twice every year to take care

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[304] The constitution United Church of Zambia, Article 11.
[305] The constitution United Church of Zambia, Article 11.
[306] The constitution United Church of Zambia, Article 11.

of business in between the biennial synod meetings. Synod decides on the areas that constitutes a Presbytery and charges it with responsibility of spiritual and general oversight.

It is worth mentioning that at union there were only four Presbyteries namely; Northern Presbytery, Luapula Presbytery, Central Presbytery, and Western Presbytery.[307] The number of Presbyteries has now grown to ten, namely, Northern Presbytery, Muchinga Presbytery, Luapula Presbytery, North Western Presbytery, Copperbelt Presbytery, Central Presbytery, Lusaka Presbytery, Eastern Presbytery, Southern Presbytery, and Western Presbytery.[308]

The work of the church has since union been divided into various programs or Synod Departments. To ensure that the work of the church is not just focused on the clergy, in keeping with the doctrine of "the priesthood of all believers",[309] each major program is overseen by a committee composed of both clergy and lay people. Even in the event that a program has a full time secretariat, as is the case with some programs like youth, education, health, there would still be a Synod standing committee to give policy direction.

This background of the governance and operations of the Church is important because in the analysis of CE later in the chapter, shall pay particular attention to those church programs or departments, and their committees which have been considered to be connected to, or to constitute CE.[310]

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[307] The United Church of Zambia, Minutes of the 1st. Full Synod Meeting, August, 1966, p 5
[308] The United Church of Zambia, Minutes of Full Synod 25th Meeting, April, 2010.p 8. Also see map on page which shows the demarcations of these Presbyteries.
[309] The constitution United Church of Zambia, Article 8
[310] UCZ as we shall elaborate later does not have one program called CE, rather several programs over the years have constituted CE. Currently one synod department, and one synod standing committee, namely Mission and Evangelism department, and Christian training Committee, are regarded to constitute activities or programs regarded to fall under CE.

4.3 The development of Christian Education in the United Church of Zambia.

4.3.1 CE from Mission churches – A focus on children and youth.

CE programs in the UCZ were a carryover from the European mission churches that participated in the union. As such the content and method can, to a large extent, be traced to the individual mission churches that formed the UCZ.

We noted earlier that the UCZ right from Union in 1965 has operated through programs overseen by committees. From 1966 until 1968, the program and committee for CE was the *Christian Education and Youth work Committee.*[311] The name of the committee suggested a distinction or separation between Christian Education and Youth Work. Normally Youth work would be regarded to be part of CE. So if the committee was only called Christian education committee, youth work would have also been included. Why then was such a name preferred? According to Mr. Andrew Muwowo, [312]part of the reason for such a name was that at that time CE was mainly associated with Sunday school.So the formulation of the name was to ensure that members of the church knew that the mandate of the committee went beyond Sunday school to also cover youth activities.[313] CE in the mission churches and later in the UCZ, suffered the same limited understanding, of being mainly associated with, and focused on, children and youth ministries, namely Sunday school and Youth work. This focus is further indicated by the fact that according to the minutes of the UCZ Full Synod of January 1966, and minutes of the UCZ full synod of January 1968, Sunday school and Youth activities constituted

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[311] Muwowo, A. (2014) *The United Church of Zambia; Youth Work during the Golden Jubilee period.* [Unpublished].
[312]Mr Andrew Muwowo was involved in youth work at different levels of the UCZ right from union. He was one of the first Zambians to serve as youth coordinator, first at Presbytery level and later at Synod level.
[313]Interview with Mr Andrew Muwowo. Lusaka, 18th March 2013.

the main business of the then Christian Education and Youth work Committee.[314] Minutes and reports of Synod from 1966 to 1968 indicate that besides ordained ministers and evangelists, other full time church workers present in almost all the four presbyteries were Sunday School Superintendents and Youth Coordinators. The missionary tradition and influence continued in terms of structure and governance system, but also the terms of staffing as all the youth and Sunday school staff in the presbyteries were white missionaries employed and paid by mission churches.

Focused on children and youth activities, one major aspect of the work of the Christian Education and Youth Committee in the early years after union (from 1966 to 1968), was an effort to integrate the work in the various presbyteries to come up with a common Sunday school syllabus, which was more African. The Christian Education and Youth Work Committee, which operated mostly through correspondence, focused a lot on this task.[315] Most of the correspondence between the then Convener of this Committee, Rev. Andre Honegger and the Sunday school coordinators and youth workers in the four Presbyteries, indicated the intensity and complexity of this process. Christopher Hancock, one of the youth workers serving on the Copper belt, brought to the attention of the convener of Christian Education and Youth Committee an apt observation that;

> To write a curriculum is a vast task requiring 4-5 years even more...it is my conviction that it would be better to have additional notes or suggestions regarding a curriculum such as the African Sunday School Curriculum, than to start all over again, even though aware of weaknesses ... I consider that taking the whole picture, our greater need is in the approach of the teachers to their job, in understanding the children etc...[316]

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[314]See the Christian Education and Youth work Committee reports in the Minutes of the UCZ Synod of 1966 and 1968.

[315] Muwowo, A. (2014) *The United Church of Zambia; Youth Work during the Golden Jubilee period.*[Unpublished]

[316]Andre Honegger *Christian Education & Youth work Committee Preparatory notes for study by Committee members in view of November 1966 Committee meeting*. UCZ Archives. Box MC 273, letters file.

Rev. Andre Honegger's conclusion on this matter of a common syllabus, after lengthy correspondence with Sunday school coordinators and youth workers, and also various conversations with people at the Christian Education Institute in Nairobi, was that "it becomes clear that it is a utopia to have a unique syllabus from Africa."[317] He therefore suggested that "each presbytery should continue using what they were already using."[318] This state of affairs where each presbytery had to come up with its own Sunday school syllabus and teaching material continued until 1979 when Gillian Curtis the wife of the then Missionary responsible for Lay Training wrote lessons for Sunday School "Growing in Christ" Book 1, which she followed up with a teachers' handbook "Become a better teacher" in 1992. The missionary dominance and influence continued. This was evident even when Zambian youth workers and Sunday school teachers also wrote Growing in Christ" Book 2, under the guidance of Mr. Andrew Muwowo.[319]

The other major preoccupation of the Christian education and Youth work committee was the task of putting Sunday school, and Youth work in the hands of local Zambians. For many years the work of both Sunday school and Youth work, which as noted earlier is what mainly comprised CE, was in the hands of missionaries. The convener of the Christian Education and Youth Committee in his letter of 12th December 1966 to Miss LH McNair, the then Coordinator of Sunday school for Central presbytery had this to say:

> Expatriates such as we are can still today do some ground work and this not so
> much for the group we are going to help, but more for our own benefit and
> instruction, and then do leadership training out of this experience on a level as
> high as possible. I mean training Zambian leaders who will then be able to train
> leaders themselves. But these people should be able to take the best of our
> techniques and adapt it to the local conditions, and the African mentality. An

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[317]Andre Honegger;*Preparatory notes for study by Committee members*, 1966.
[318]Andre Honegger;*Preparatory notes for study by Committee members*, 1966.
[319] This is the only common material according to UCZ records which was prepared by local (Zambian) people. The format though was very much after Mrs. Gillian Curtis' book 1. It was not very contextualized, and used mainly by some urban Sunday school groups.

expatriate, I feel should also be able to do some good work in trying to look for a Zambian with whom to discuss problems...[320]

The assumption was that the Zambian ministers or members of the church were not adequately qualified in CE, and needed training from missionaries in order to take over the work. But if this notion of not being qualified was true, it was not unique to Zambians. Rev. Andre Honegger himself admits in his letter to McNair that even though he was appointed Christian Education and Youth work Committee convener, he was "not a specialist or an expert in youth work."[321]

The dominance of missionaries in youth work and Sunday school work continued for a long time in fact most of the study material produced for Catechumen, and Sunday School, (except the one noted in footnote 286), was done by missionaries even as late as 2013 when a Sunday school lesson book was produced by a person from a partner church in the UK who was seconded specifically to perform this task. Once again the continued financial power of the mission churches was demonstrated as being very alive. Even though a number of UCZ clergy, Church lay leaders and youth workers did most of the research, and were involved in the writing the lessons, the UCZ did not allocate the financial resources for the publication which the "partner European church" did and therefore engaged their own personnel to put together the final product. This certainly has an effect on how contextuality of the final product.

Continuing with the focus of CE on children and youth, in 1968 the name of the Christian Education and Youth Work Committee was changed to Youth Committee. The assumption was that Sunday school and all other CE activities were included in the youth work.[322] But on a

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[320] Rev. Andre Honegger's letter to Miss McNair. (Date and year not indicated) Archive Box YC/ Synod , Youth Committee file
[321] Rev. Andre Honegger's letter to Miss McNair
[322] Muwowo, A. (2013). *Developments of the youth work and Youth Ministry component of CE*, [Interview], Lusaka 18th March, 2013.

negative note, if the name of the committee was to be taken seriously, it narrowed down CE to youth work.

As alluded earlier, the tendency of equating CE with youth ministry, especially Sunday school work was not unique to the UCZ. In 1992, Christian educators from different African countries, meeting in the Gambia in a strategy meeting organized by the All Africa Conference of Churches, Research and Development Consultancy Service (AACC-RDCS), made a very strong observation on this, which indicated that the tendency was in most African churches. They noted that

> In its present form, Christian education is a form of indoctrination whose content is unrelated to the everyday life experience of people in African communities where the churches are located. It is aimed at children and teenagers, and often restricted to and designed for young people i.e. Sunday school, children's service, confirmation classes and in primary and secondary schools. In this regard, confirmation which should initiate the confirmant into Christian discipleship in the fellowship of believers, becomes a graduation ceremony which awards the confirmant a "certificate of exit[323]

In response to this observation the participants, at the same meeting made as one of their recommendations that "CE should include the whole community and should be broader. It should be transformed into a "multi-disciplinary learning process" where all available skills are harnessed for the total community of faith."[324]

4.3.2   CE beyond the work of the Christian Education and Youth committee

From the various interviews we conducted, we discovered that the actual understanding of CE in UCZ goes beyond Sunday school and Youth work to "cover the general preparation of church members for membership and participation in the work of the Church."[325] This is

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[323] All Africa Conference of Churches. (1992). *Christian Education and Development in Africa; Strategies for a new vision*. Report prepared by Mosi Kisare, September, 24

[324] All Africa Conference of Churches. (1992). *Christian Education and Development in Africa; Strategies for a new vision*. Report prepared by Mosi Kisare, September, 28.

[325] Conclusion drawn by author arising from interviews undertaken. See appendix 2

indicated in most of the responses we got to the question "What in your understanding constitutes CE in UCZ"?

For example, in Kafue, one of the districts of greater Lusaka, we interviewed a Boys' Brigade officer, a Catechumen leader, a Sunday school teacher, a Praise Team member, and a Theological Education by Extension in Zambia (TEEZ) Tutor. To the same question; "What in your understanding constitutes CE in UCZ"? We got the following responses.

As far as the Boys' Brigade Officer is concerned, CE is "where we evangelize and try to spread the word of God to the people." For the Catechumen leader, "CE has to do with seminars, groups, catechumen which educate members on Christian conduct and the life of the Church." For the Sunday school teacher "it is education based on the word of God" For the TEEZ Tutor, CE is "the role that each member is supposed to play in the Church. It involves those in leadership positions working with those not in leadership. Every member should be embraced and accommodated." For the Praise Team member, CE "is a program that aims to educate Christian or the church. It means empowering the Church and teaching Christians about Christianity."[326]

In Mumbwa, we interviewed a steward, a Sunday school teacher, the congregation secretary, and a catechumen leader. As far as the steward was concerned, CE is to do with "members being taught about God". For the Sunday school teacher "it is something that should be offered to every Christian for the rest of his/her life. As far as the congregation secretary was concerned CE "has something to do with helping Christians to understand certain relevant things which, when understood and put in practice, they will become better citizens. It also entails Christian values to be understood by every Christian."[327]

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[326]Excerpts from interviews conducted with members at Kafue UCZ congregation. See appendix 2
[327] Excerpts from interviews conducted with members at Mumbwa congregation(see appendix 2)

An analysis of the responses to the interview questions indicated largely that the view of most of the leaders is that CE concerns internal church maintenance and growth. In our interviews, we did not expect to get well-tailored identical answers, but at the same time although the sample responses we have shared above raise elements critical to CE, they show that there is no process for leaders involved in various components of CE in the UCZ to get a common, or better still, a complementary view of CE.

From these, and several other interviews conducted with people from different periods of the UCZ history and involved in the life and work of UCZ in different ways, and at different levels, the general understanding of CE in the UCZ can be summed up as;

Those programs or activities that help prepare church members to be active Christians who effectively participate in the ministry and mission of the church, through the local congregation, with good understanding of the doctrine and policies of the Church.

With this understanding of CE, it becomes clear that, though not clearly indicated by name, there has been right from the time of the union, more programs as well as other committees, besides Christian Education and Youth work committee, whose work and activities were regarded to be part of CE. One such program and corresponding committee was the Lay Training.

4.3.3   CE as Lay Training

Like other few church programs, lay training has from the time of union in 1965 until 1997 been a Synod department headed by the Synod Lay Trainer. The lay trainer coordinated the lay training work in the whole Church. To make the work more effective, there were also full time lay trainers in all the Presbyteries. The Lay Training Department was overseen by a Lay Training committee.

To gain more insight into lay training, those that served as lay trainers in two of the four early Presbyteries were interviewed. The two are Rev. Branold Sinyangwe, who served as lay trainer in Northern Presbytery, and Rev. Samson Kapongo, who served as lay trainer in Central Presbytery. Both are now retired.

In the interview with them, they confirmed the fact that, contrary to limiting of CE to Sunday school and Youth work, as indicated by the specific committee, there were other Christian Education programs which fell under the Lay Training Department of the Church. These included lay preachers, men's groups, women's groups, Catechumen (or new members) classes, and the training of lay Holy Communion dispensers. Most of these are currently still generally understood to be components of CE, as confirmed by our interviews with a number of church members and leaders. There is a need to group these programs together and include a few others such as the education department,[328] and formally call such a grouping the Christian Education Department. This would formalize the understanding of CE among members and leaders of UCZ into the structure and policy of the Church, to the benefit of the UCZ.

According to Rev. Branold Sinyangwe, lay training was taken very seriously in the early years of the UCZ, such that Lay Training Centers (LTC) were established in each of the four presbyteries. The LTC for Central presbytery was at Kanchindu Mission station, for Western Presbytery at Lilelelo Mission station, for Copperbelt Presbytery at Muchunga Family Center, and for Northern Presbytery at Kashinda Mission station. Kashinda was also the Mission

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[328] In our discussion in chapter two, under "Forms of Christian Education", we identified, and classified CE in three categories or forms, as proposed by Kumalo. With that classification we concluded that church school constitute part of CE which falls under "Institutional based CE. Hence our call here to bring education under CE department if created as we are proposing.

station where the Theological College (then Ministerial College) for the whole church was based.[329]

During the interview, Rev. Sinyangwe clearly recalled how Lay Training, which in essence he affirmed as the Christian Education program, constituted a significant program of the church. He explained that:

> There were enough resources allocated to the program to ensure that training and proper follow up for trainers of trainers in all the various groups that were considered to fall under CE, namely youth, Sunday school, Catechumen, Women Fellowship, Men's Fellowship, Lay preachers, and Lay leaders in general, was regularly conducted. My area of work covered two provinces namely, Northern Province and Luapula Province which according to Church set up at that time, constituted the Northern Presbytery." This area fell under the Church of Scotland and the London Missionary Society. These had very strong Presbyterian roots which emphasized the ministry of the laity, and therefore put a lot of emphasis on Christian Education, which as earlier noted was the focus of Lay Training Department.[330]

Rev. Sinyangwe, lamented that while the CE programs then were broad and in depth, today

> CE, which is supposed to aim at "building a Christian in totality" is very shallow and has been reduced to Sunday school and catechumen. As such members are not adequately prepared, they are left in suspense because they only end at catechumen classes, which culminates in their baptism but they do not know what to do in the Church after that. The current state of CE in UCZ is in confusion with no proper coordination and no specific person to oversee the work.[331]

In our interview with Rev. Samson Kapongo who was the Lay Trainer for Central Presbytery, which covered what is now Central, Lusaka and Southern Presbytery, he also confirmed that indeed at that time CE programs were conducted by the Lay Trainer. According to him, the establishment of Lay Training centers was an indicator of the seriousness the mission churches had attached to CE. On the other hand, he observed that, "The collapse of all the lay centers

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[329] Interview with Rev. Branold Sinyangwe, 8th June, 2014. Kalulushi.
[330] Interview with Rev. Branold Sinyangwe, 8thJune, 2014. Kalulushi.
[331] Interview with Rev. Branold Sinyangwe, 8th June, 2014. Kalulushi.

and lack of proper budgetary allocation to lay training in UCZ today is an indication of lack of commitment to proper CE by the Church."[332] But the collapse of the Lay Training Centers could not be divorced from the relevance and format of Centers to the local context. It was also tied to the reduction or withdrawal of the funding after the direct influence of the missionaries in form of personnel was removed. Without much analysis of the gradual significant changes after the union, Rev. Kapongo explained the UCZ's sustained effort in maintaining the effectiveness of CE during that time (period of Kapongo's service as lay trainer), because he had served as the third Lay Trainer since the Union, and yet the program was still effective during his tenure.

According to Rev. Kapongo, CE was regarded important in the Methodist Church, which was the mission Church in the Provinces covered by Central Presbytery, because it was meant to "build the future of the Church, so that leaders are fully equipped to understand the governance of the church"[333]

He further noted that the seriousness of the CE program in the early years of UCZ was also seen in the way the training and preparation of various lay groups was done. He gave an example of two groups namely, lay preachers, and youth. For lay preachers, he explained that

> The training was strictly in three phases lasting a period of three years. The training started with initial seminars when the candidate became "preacher on note", then with further training the candidate would become a "preacher on trial" in the second year. At the completion of the third year the candidate would then sit an exam to mark the end of the training and upon passing would become a lay preacher.[334]

In terms of the youth, Rev. Kapongo shared that

> The youth programs were properly overseen by ably qualified lay adults. After early basic Sunday school, the boys were put in the Boys' Christian Union, which was directly overseen by the Men's group. Here the boys were not only

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[332] Interview with Rev. Samson Kapongo, 12th August, 2014. Kasaka, Kafue.
[333] Interview with Rev. Samson Kapongo, 12th August, 2014. Kasaka, Kafue.
[334] Interview with Rev. Samson Kapongo, 12th August, 2014. Kasaka, Kafue.

taught the Bible but also helped with life issues like sexuality, hygiene, and social behavior. The girls were also put in the Girls' Christian Union, which was overseen by the Women Christian Fellowship. The Women's fellowship did not just focus on Bible Study, but also allocated ample time to learning home economics skills such as cooking. Similarly the men combined their Bible studies with other trainings and the men had to be married to be admitted to the men's group.[335]

Rev. Kapongo stressed that CE during his time was not regarded as a committee activity reduced to committee meetings and occasional seminars, "but it was the continuous process of training people to understand why they are Christians." There was also a focus on social issues, from the understanding that a Christian has two sides, the spiritual side and the moral side, both of which must be paid attention to if the Christian has to develop into a proper Christian.[336] But regrettably there is a lack of civic education in the current CE programs and material. The focus as already observed is more on the spiritual preparation of the members and very little, if any, political or social engagement.[337]

The interview with Rev. Sinyangwe and Rev. Kapongo, further confirmed that, there were several programs that constituted CE. These were lay preachers, youth, women, stewardship, and evangelism.[338]But besides these loosely falling under lay training, there was no effort to really draw these programs together. Each of the programs had its own secretary and committee. This however changed in 1997.

4.3.4   Formation of the Mission and Evangelism Department

According to the reports given at the first synod of the UCZ in 1966, there were only three Departments to oversee the different mission foci of the church. As the church grew, more departments were also being created. By 1990, there were 7 church departments namely; Lay training, Stewardship, Youth, Education, Doctrine and worship, Women's Fellowship, and

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[335] Interview with Rev. Samson Kapongo, 12th August, 2014. Kasaka, Kafue.
[336] Interview with Rev. Samson Kapongo, 12th August, 2014. Kasaka, Kafue.
[337] Interview with Rev. Samson Kapongo, 12th August, 2014. Kasaka, Kafue
[338] Interview with BB, Nyase and Kapongo, 12th August, 2014. Kasaka, Kafue.

Health. Each of these departments had a totally different and separate focus, and each had its own separate committee. The idea was that UCZ Synod Office, through the General Secretary, would provide the coordination and so various tasks and ministry demands were often allocated to departments in a compartmentalized way.[339] For example the task of regulating worship was given to the Doctrine, Worship, and Evangelism Committee, while the Lay Preachers who were responsible for the significant part of worship were overseen by the Lay Preacher's committee and the two operated separately.

In 1999, driven by financial considerations, the church departments were merged into one department called the Mission and Evangelism Department, to be headed by one executive secretary - the Mission and Evangelism Secretary.

The then General Secretary Rev. Silishebo, justified that the merging of the departments into one was, "in order to shift from Desk to Programs, avoid duplication of resources and responsibilities, and move from maintenance ministry to a movement. The Church was to be a missionary church where each Christian participates."[340] The role of the merged department was spelled out as: "Training trainers/facilitators; Planning/ programming; Resourcing - Money, tools and materials for mission and Evangelism; Facilitating and some administration."[341]

These were well intentioned reasons to justify this move. The financial aspect which constituted the main reason for the move was however downplayed. The move, as noble as it seemed, also had negative results, one being that the coordinating task of very broad and extensive programs was left in the hands of one full time staff. When the departments operated separately, each department had a full time staff who worked with volunteer members of the

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[339] Interview with Rev. Harris Silishebo, former UCZ General Secretary (1993 – 2003). 14th May, 2014, Lusaka.
[340]Silishebo, S. *Mission and Evangelism as a department Part 1*. Summary paper explaining the formation of Mission and Evangelism Department. (Lusaka, 4th November, 1999), 1.
[341]Silishebo, S. *Mission and Evangelism as a department Part 1*, 1.

corresponding committee. With this merging of departments to bring them under the Mission and Evangelism Secretary, most of the CE work was left in the hands of volunteers, who with all good intentions could not concretely act on some of the policies and plans made in committees. Already in the previous arrangement of different departments, the work was rather slow, and now with the new set up the work became even slower.

One of the justifications for the creation of the Mission and Evangelism Department which was advanced by the then General Secretary, was that it would help "avoid duplication of resources and responsibilities". But this hardly happened as each committee worked independently and then just presented a report to the Mission and Evangelism Committee meeting. The General Secretary stressed that "this change was not first an issue of lack of money."[342] But in actual fact this seemed to be the main reason and it was a genuine and prudent reason, the only problem was that the change was not done with proper and sufficient research to establish if the intended objectives would be met without disorganizing an already troubled area of ministry even further.

In his report to the full Synod of 2008, the then UCZ General Secretary Rev. Chrispin Mabalazi echoed the call that had been made by many people, calling for the revisiting and review of the Mission and Evangelism structure in its form as a merger of several departments.[343] This was an obvious indication that the department was not working out as intended.

4.4 Overview of the state of Christian Education in the United Church of Zambia

This section of our study uses the three categories of CE introduced in chapter two, namely Church Based CE (CBCE), Institutional Based CE (IBCE), and Civic Based CE (CVBCE), to

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[342] Silishebo, S. *Mission and Evangelism as a department Part 1*, 1
[343] Report of the General Secretary to the United Church of Zambia 24th Synod, 1-6 June, 2008. Kabwe. Minutes of the 24th full Synod, Appendix 1. .

give an overview and make an analysis of CE in UCZ. It was also noted in chapter two that any functional form of CE should at least have a goal, content, and method, these three components will be used to make the analysis.

From the brief account of CE in UCZ which we have just undertaken in the earlier sections of this chapter, two aspects can be noted and elaborated on. The first is the wrong notion that CE should mainly be focused on children and youth work. The UCZ upon union had this notion, to the extent that it even had in place among the committees, the Christian Education and Youth work Committee. The work of this committee was focused on youth and children. This focus continued even when the name changed from Christian Education and Youth work Committee to merely youth committee, which exists to date.

The second aspect is the broader understanding of CE as programs or activities that prepare church members for full and effective membership. From this understanding which according to the interviews conducted, is shared by many members and leaders of UCZ, several church programs mainly to do with preparation for church membership and formation of church members to be effective and faithful Christians, are regarded to comprise CE though this is not overtly, and formerly recognized.

It was further noted, especially from interviews with two retired ministers who served as lay trainers (Rev. Sinyangwe and Rev. Kapongo), that most of these programs, which constitute CE, were for many years coordinated by the Lay Training Department. Almost all of these were in 1999 brought together in the Mission and Evangelism Department. But there was also another committee for Christian Training which was set up.

The Christian Training only operates as a committee that oversees all training related aspects especially the training of clergy and other full time Church workers. It also oversees the process of scholarships. The fact that the objectives of this department are spelt out as arranging and

conducting church workshops somehow connects it to CE. The whole CE task now lies mainly between these two committees.

The findings from the interviews with the following: Synod Christian Training Committee (CTC) convener, and five out of the 10 Presbytery Christian Training Committee (CTC) conveners, as well as with the Mission and Evangelism Secretary, revealed that it was not clear under which committee CE programs officially fall. They seem to fall in both Christian Training Committee, and Mission and Evangelism Department, however, there is no proper link between the two. The Mission and Evangelism Department brings together most of the programs that would normally be regarded CE, but the Christian Training Committee (CTC) is not one of the Committees that falls under the Mission and Evangelism Department.

Several leaders, among others Rev. Christopher Njovu who until the end of 2013 was the CTC convener in charge of Lusaka Presbytery argues that, CT is actually meant to be CE. According to him

> Christian Training is simply Christian Education and my definition of Christian Education simply begins with my affirming what others have said, including the late professor of the Interdenominational Theological Center in Atlanta, Georgia, that is "Christian Education is a Ministry and it supports and undergirds all other ministry."[344]

But this is not the view of CTC conveners in other presbyteries, some of whom maintain that there is a distinction between CT and CE with each having its own committee, and the other coming under the Mission and Evangelism Department. Even the General Secretary of the UCZ, at the time of our study, maintained that Christian Training is not Christian Education. This not only indicates serious confusion, uncertainty, as well as fragmentation in the CE programs but also a lack of comprehensive planning.

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[344] Njovu, C. (3025). *The United Church of Zambia, Christian Training Committee*. [unpublished] A presentation presented to St. Paul's Congregation (21st April 2013).

4.4.1   Overview of institutional based CE in UCZ

Traditionally the work of the UCZ in providing and running schools has not formally or overtly been regarded as CE. In this study we have put it as a category of CE because of our explanation of the three forms of CE earlier in chapter. A background to this form of CE which we now turn to, indicates that this is one of the most significant forms of CE were the church has the opportunity not only to have religious but also political influence.

The role of the various churches (UCZ included) in the provision of formal education in Zambia has been very significant. The mission Churches were the pioneers in the provision of education. One Zambian educationalist Winna Simposya notes that until independence in 1964, the task of public education during the years of colonial rule was in the hands of missionaries. He observes;

> Had it not been for the missionaries, primary and secondary education could have delayed much longer coming to Zambia than was the case. So Zambia owes a great deal from the early missionaries for its educational system. The missionaries laid the foundation on which Zambia continued to build.[345]

All Mission Churches and Societies that formed the UCZ had as part of their mission established primary and secondary schools.

After the Union, the UCZ continued with these schools except that there was a scaling down. According to the report of the secretary of the Education sub-committee to synod of 1966, "200 Primary schools were handed over to the management of local education authorities."[346] No reason for this move is indicated in the minutes, but according to another Zambian educationalist Mr. Laston Alinowila Simukonda[347] , the move to handover over the primary

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[345]Simposya, W.K. *Education System in Zambia; how it developed since independence on the 24th October, 1964.* www.sambia.uni-wuppertal.de/
[346]The United Church of Zambia, Minutes of Synod meeting , 4th January 1966
[347]Mr. Simukonda was one of the few Zambians who served in many portfolios in the Ministry of Education. He first served as District Education Officer, then as Head of Planning Unit at Ministry of Education, and then as

schools was not initiated by the church but by the government of newly independent Zambia.[348]

Among the challenges that the new Zambian government faced after taking over power in 1964, was that the access to education by the blacks or native Zambians was very low.[349] This was due to their limited accessibility to schools as a result of colonial discrimination in the education system. Winna Simposya gives a very vivid picture of this state of affairs

> At independence there were already two education systems running parallel on racial lines. There was the European education and African education. The former included Asians and Coloured. The European schools were well funded, provided with good learning facilities, and sufficiently staffed with qualified teachers. African schools, on the other hand were pathetically neglected in many respects. They were poorly funded, staffed with ill qualified teachers, under-staffed and with poor learning facilities. The result was Africans' education lagged behind in development. It was the responsibility of the new African government to integrate the two systems of education for effective delivery to Africans[350]

The limited access to education by Zambians set a severe limit on qualified manpower that the new government would turn to after independence.[351] It was noted in the background to this study in chapter one that one of the reasons for the failure of the "Zambianization" economic reform program was that there was not enough qualified Zambian manpower. Winna Simposya, quoting from a report by John Mwanakatwe who served as Minister of Education after independence, reveals that:

> In 75 years of colonial administration, Northern Rhodesia, as Zambia was called before independence, produced about 100 African university graduates, a bare 1500 Zambians with school certificate and only 6000 junior secondary education. So much so that at independence Zambia faced a critical shortage of manpower for its development.[352]

Director of Technical Education. He also served as Chairman of the Teaching Service Commission, and was the longest serving Chairman of the commission so far in the history of Zambia

[348] Interview with Simukonda L.A. (Lusaka May 2014)

[349] Mwanakatwe J, The end of Kaunda era,

[350]Simposya, W.K. *Education System in Zambia; how it developed since independence on the 24th October, 1964.* www.sambia.uni-wuppertal.de/

[351] Mwanakatwe J, *The end of Kaunda era*

[352]Simposya, W.K. *Education System in Zambia; how it developed since independence on the 24th October, 1964.* www.sambia.uni-wuppertal.de/

In the face of this education challenge, one of the strategies of the new Zambian government was to start with rapidly increasing access to primary schools which would form the base from which the higher levels would draw. Their rationale was that the broader the base, the more people you would have proceeding to secondary schools and to tertiary institution.[353]

So out of necessity the Zambian government had to take full charge of the broadening of this primary base. They felt that if they left the task to the churches, the pace and level of expansion would not be as desired, mainly because there was still a huge influence of missionaries in the running of church affairs, and it was very likely that missionaries would argue to continue at the pace they had been going. Further, the church had limited resources such that even in the event that they agreed with the need for expansion as desired by the government, they would be constrained by resources.[354]

The other factor that led the government to quickly take over primary education was cost. Many Zambians could not easily afford the cost of primary education. Dr. Kenneth Kaunda gives an account of what motivated him as first Zambian president to compel his new government not only to seek quick expansion of the education system, but also to introduce free education:

> My father was a minister of religion at Lubwa Mission in the Northern Province of Zambia. He died when I was eight. I was not present at the burial because I was sick with pneumonia. A week later when I got well, I was to start school so my mother took me to the mission school. The teacher requested that we should pay £2.6p, which was way beyond my mother's means. We were turned back, both me and my mother in tears. Fortunately a few days later a local businessman felt pity on me and paid the required fees.[355]

The UCZ had significant influence on the education system. According to the report of the UCZ education sub-committee secretary referred to above, the taking over of the primary schools by the Government,

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[353] Interview with Simukonda, L.A. (Lusaka May 2014)
[354] Interview with Mr. Simukonda, November 2013. Lusaka.
[355] Interview with Dr. Kenneth Kaunda, 9th July 2013. Lusaka.

> …did not indicate a complete decrease in the influence of the church in education. There was of course a decrease in terms of management of buildings, control of the postings of teachers, and direct entry into these schools. But the influence and involvement continued in form of Christian teachers, Christian members of school councils and education authorities, and the Christian parents who were expected to fight for the maintenance of high standards of their schools.[356]

The UCZ continued running their Secondary schools. In his letter to the UCZ Synod Clerk, the then Secretary of the Synod Education sub-committee indicated that, there was a process of applying for the appointment of an Education Secretary for the UCZ because the church was expecting to establish four Secondary Schools in two Presbyteries, namely Chipembi, Kafue, and Njase in the Central province; and Sefula in Barotseland.[357]

Currently the UCZ "has 5 Aided Schools: 2 for Girls: - Chipembi, Njase 1 for boys - Kafue and two for boys and Girls; Sefula and Masuku."[358]

It was already noted that the education task that the church carried out in public schools is not normally regarded as CE. But why classify this as CE? What is the basis? The work of the church in public schools run by the church can be termed as CE for various reasons. This was touched on earlier when EC was classified in three forms.

All education takes place within a context, and often it is the context that determines how the education is termed. CE is normally termed as CE primarily because "the teaching takes place within the Christian community or church."[359] Although Grimes tries to broaden the scope of 'church' by including "its various manifestations",[360] a public school run by the church would not strictly qualify as 'church' in that at the core of being church is the constitution of a Christian

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[356] Report of the Education Secretary to the Education Committee. Minutes of UCZ Synod meeting 14th January 1966.
[357] Letter of the UCZ Education Secretary to the Synod Clerk of the United Church of Zambia, 19th January, 1965
[358] Reformiert Online. www.reformiert-online.net Accessed 24/09/2014
[359] Grimes H 1966 Theological Foundation for Christian Education in Taylor, M (ed) *An Introduction to Christian Education*. (Nashville: Abingdon Press, 1966), 33.
[360] Grimes H 1966 *Theological Foundation for Christian Education,* 35.

community. A school, even though it has some form of Christian teaching, and a number of Christian students and Christian teachers, cannot normally be regarded a Christian community. So in terms of context we would not easily regard what goes on in church run schools as CE. But Christian education is also about what is taught. It involves passing on the Christian story,[361] and communicating the Christian faith which can only be done effectively by Churches. But some elements of that can be done by schools when they transmit information about churches and other places of worship, the Bible and its place in literature.[362] Religious education is one of the subjects taught in Church-run schools.

According to the UCZ Education Secretary, when the Zambian government reviewed the school curriculum, one of the things the UCZ watched for and requested to be reversed was making RE optional. The Church regards the teaching of this subject as key in emphasizing that the school is a church school.[363] So what we have just elaborated on helps us start laying the basis for calling education in Church schools as CE

The International Study Group on Theological Education World Study report published in 2009 also affirms that the area of "CE includes everything from Sunday school to religious education in schools."[364] However, this is more a view and understanding of North American churches which dominate most of the reports and literature in CE. As a result of the dominance and hegemony of North America in this area, even Church traditions in other continents also regard CE in this way.[365] So this can be added to the basis of calling education in Church schools as CE.

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[361]Groome T 1980 *Christian Religious Education,*
[362]Groome T 1980 *Christian Religious Education,*
[363] Interview with Mr. Muhali Muhali, the UCZ Education Secretary in July 2014
[364] Werner D. *Challenges and Opportunities in Theological Education in the 21st Century*. International Study group on Theological Education World Study Report 2009
[365] Werner D. *Challenges and Opportunities in Theological Education in the 21st Century*. International Study group on Theological Education World Study Report 2009

4.4.2   Overview of Church Based Christian Education (CBCE) in the UCZ

CBCE is the education carried out by the Church to prepare Church members to be effective Christians and members who are properly involved in the work and activities of the church.[366] This education takes place in many areas and forms. Firstly, there are church education groups like Sunday school, catechumens or membership classes, bible studies in cell groups or sections, Bible studies in church groups like the women's Christian Fellowship (WCF) and Men's Christian Fellowship (MCF). This education also takes place in worship services and other church rituals and services like funerals, weddings, baptisms and Holy Communion. These special services provide points of learning and practice for members on what is involved in being a member of the Church.[367]

We will group the CBCE into two categories, CE for children and youth, and CE for adult lay members. Some of the CE such as the one that happens in various church services will cut across the two groups.

According to research, CE for children and Youth in UCZ generally comprises systematic teaching in classes, ideally with a pre-prepared teaching material or lessons. This is mainly carried out in Sunday school, Catechumens Class, and some youth groups.

Currently the program for children is mainly Sunday school which in most congregations constitutes a large part of the congregation. There is no sustained uniform syllabus for Sunday school in UCZ. As indicated in the background, an attempt to produce uniform material has been made from time to time starting with the lesson books and teachers handbook produced by Gillian Curtis. In 2014 a Sunday school lesson book was produced but in English. As hinted

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[366] Kumalo, R.S. (2007) *Teaching to transform: proposing a transformation- centered Christian education approach for the South African church*. Practical Theology in South Africa 22(2), p.100-121.
[367] Summary of interview responses from Presbytery CTC conveners and Lay leaders of some congregations.

in the analysis of content, the material or course books have always been produced by missionaries raising a question of adequate contextualization. The other challenge is that Sunday school groups or congregations have to purchase the book and this inevitably causes a strain on rural and small sub-urban congregations. According to the youth workers, Sunday school teachers' courses are regularly conducted in consistories, Presbyteries, and at Synod level.[368] In most congregations the Sunday school are on their own, usually meeting before the main service, and ending before the service starts. Occasionally, once a year, there is a special service where the Sunday school children are invited to participate in part of the church service. In some congregations, mostly those that were traditionally regarded English speaking, children take part in the first part of the service before they are told a story and asked to go to their own Sunday school classes.

Youth work in UCZ mainly comprises Youth fellowship groups. In most congregations, these groups are on their own also with no systematic program. Over the years youth groups have taken on very Pentecostal forms of worship and even beliefs. Three times in 1988, the church made effort to address the issue of Charismatic worship. Papers were produced to address the issue. Unfortunately the papers were more prescriptive and therefore dealt more with the symptoms of a lack of CE that ensures continuity. Our interview with the youth revealed that, they did not know the reasons why certain practices are done in church.

One CE program for children and youth that is worth mentioning is the Boys Brigade (BB) and the Girls Brigade (GB). These are significant programs from which the UCZ can draw lessons even for its Sunday school and youth programs. The BB and GB are interdenominational groups but very dominant in the UCZ.

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[368] Youth Worker's Report of Lusaka Presbytery to Presbytery meeting, October 2014.

Founded in 1883 in Glasgow, Scotland, the Boys' Brigade (BB) was brought to Zambia by the Church of Scotland missionary, Mr. Hankock. It was such a significant part of youth programs such that the Brigade secretary was also the youth coordinator for the Copper belt and also served on the Christian Education and Youth work Committee.[369] With their motto "Sure and steadfast, the aim of BB is "The advancement of Christ's kingdom among Boys and the promotion of habits of Obedience, Reverence, Discipline, Self-respect and all that tends towards a true Christian manliness." Their program has four dimensions based on the scripture from the Gospel of Luke , which spells out the four areas in which Jesus grew; in spirit, in body, in mind, and in favor with God and man (Luke 2:52).

The Girls' Brigade (GB) started in 1893 in the Presbyterian Church in Ireland, and was brought to Zambia by missionaries in 1950. The GB program carters for girls at different levels. The program, like the BB, has four sides based on Luke 2:52. It has the Spiritual aspect covering Christian formation teachings, the education side dealing with the development of the mind, the service side dealing with social engagement, and the physical side dealing with physical development and body fitness. The syllabus is usually the same content for all age groups, but scaled according to age group. There are basically five levels starting with the "Explorers" from age 4 to 8 years, "Juniors" from age 9 to 11 years, "Seniors" from age 12 to 14 years, and then "Brigaders" from age 15 to 18 years after which girls undergo leadership development from age 19 going upwards. At this stage they start providing leadership as adult officers.[370]

CE for adult lay members usually takes the form of seminars and workshops. These are not usually systematic and continuous, but according to need. This type of CE is mainly done for adult special groups like Women's Christian Fellowship (WCF), and Men's Christian

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[369] Muwowo, A. *The United Church of Zambia Youth work during the Golden Jubilee*(unpublished paper, 2014), 1

[370] Interview with Ruth Chikasa, former International President for the Girls' Brigade. Interviewed on 12th July 2015

Fellowship (MCF), Lay leaders such as elders, stewards and leaders of various groups. The teaching is mostly in form of occasional seminars and workshop, but there are also some formal classes for adults such as Lay Preachers classes.

4.4.2.1 Theological Education by Extension as part of CBCE

Courses offered by Theological Education by Extension in Zambia (TEEZ), have turned out to be a significant part of CBCE in the UCZ. Founded in 1979 as a lay training project by the then UCZ lay trainer, in collaboration with the Anglican Church in Zambia, the program is an interdenominational one. It started off with two churches along the urban towns in the central mining towns of the Copperbelt, and has since grown to an organization of nine churches, covering the whole country. The program aims at "Equipping people for works of Christian service"[371]. It has courses which cover what has been considered key areas in church ministry, namely preaching, teaching, leading worship, counseling, and leading church meetings. The courses are more systematic offering to parts in each lesson. Part A for the skill, and part B for relating the skill learned to appropriate books of scripture. For example, the course on leading worship goes with the book of Psalms and some of Paul's letters. While it is emphasized that the participatory learning method be applied by the tutor as he/she leads, some tutors turn it into preaching classes, The TEE method has three basic pillars which qualify it as TEE, and not any other correspondence or long distance course. The three pillars are Self-study (where the student learns new things, gains cognitive material from the course book), then Group study (a very important component when students come together once a week to discuss the lesson, share knowledge and discoveries, and ask questions). The study group is led by a tutor (care is

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[371] Ephesians 4:12.

taken not to call the person a "teacher" because their role is not that of a teacher but an enabler.[372]

TEEZ provides lay training program for UCZ. But it has not adequately dealt with the lack of civic teaching in CE in UCZ. The mix of churches who participate in the program makes it difficult to deal with this aspect of the training material. In recent years however arising from the demands from student for social programs, some once off programs, such as the campaign for social justice have been introduced, while maintaining the five traditional courses. The hope is that these kind of programs will find their way into the regular courses teaching material so that it is available to member churches of TEEZ like the UCZ, and help in the transformation of its CBCE.

4.4.2.2 Training of Clergy as CBCE.

The training of clergy is an important part of CE falling under CBCE. It is a part of CBCE which deserves a separate full research project if it has to be adequately dealt with. This has been given its own section, because unlike TEEZ, this part of CBCE needs a bit more elaboration. This part shall not be dealt with in great detail, but just enough to raise the key issues. The training of clergy is an important part of CBCE, for various reasons three of which are now raised:

4.4.2.3 Clergy as key drivers of CE at the local Church.

Kumalo (2002), elaborates on the role central of the clergy in directing CE at the local church, and states that in our African setting this is unavoidable because "there is no other option such as in the American or European setting where normally someone is employed to oversee and do CE".[373] But Kumalo also points out certain problems that come with the clergy being the

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[372] Mabuluki, K (2011) Theological Education by Extension in Zambia. In Kinsler, R (ed), Diversified Theological Education: Equipping All God's People. Pasadena: WCIU Press.,33
[373]Kumalo, *From Sheep to Shepherds*, 217

educator. "Firstly, the role of the clergy is vast and unclear. Secondly, the importance of finance which take on the focus both of recognition and where the minister's time and energy is spent".[374] Finally, the immense privilege and power that goes with the position of minister, which would often lead to anti dialogical methods of leadership and teaching.[375] These are great challenges, but they do not diminish the importance of the minister as an educator and primary driver of CE in the local church. What it does is raise the importance of proper preparation of the minister for the CE task in the congregation. Our inquiry into and analysis of the training of clergy in CE is not geared to address these challenges.

We have just seen the guidance and emphasis given by Kumalo on the leadership role of the clergy. He affirms that the clergy are the primary drivers of CE in the local church despite all the potential problems that go with the broader role of the minister especially in the African church. This calls for extra attention to be paid to the training of clergy in CE. Kumalo is not by any means advocating for only focusing on the clergy when it comes to CE training, neither is he advocating for making proper CE only available to the clergy, rather CE training should be made available to both clergy and laity. But following Kumalo's elaboration of the special leadership role of the clergy in CE in the local congregation, it calls for special preparation of the clergy in view of their special leadership role.

This call is justified in the case of UCZ, because, the CE modules at the Theological College are not consistent. They significantly change every year. None of the module outlines showed a retention of sufficient elements over two years. They also do not match with the CE situation in the local church, and therefore does not prepare the clergy adequately for the task of CE in the local congregation.

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[374] Kumalo, *From Sheep to Shepherds,* 217
[375] Kumalo, *From Sheep to Shepherds,* 217.

4.4.2.4 The need for specialized CE training for the clergy

CE is one of the modules taught at the then Theological College, which since 2015 has developed into the United Church of Zambia University. Firstly in comparison with other modules, it is only taught for two semesters, each semester a year apart. The introduction is taught in the first semester in the first year, and the second one in the third semester of the third and final year[376]. The content of the modules changes each year, raising questions of continuity and proper aims and objectives of such a module. According to the former academic dean of the College, the module is basically meant to introduce students to basic principles of CE.[377] However, going by the unclear CE program in the Church, and the fact that the students are trained to become pastors in the UCZ, one wonders what the basis or the guidance of the module comes from. So the state and focus of CE module or teaching at UCZ- Theological College does not reflect the seriousness and importance of CE in the Church.

Edward Farley, also like Kumalo, argues for the leading role of the clergy in church education (religious education, Christian Education, and Theological Education), While admitting that theological understanding is for every believer, the main task of church ministers is to be engaged in theological understanding themselves and to enable this process in others through preaching, education, counseling and other ministerial activities.[378] Farley's argument and discussion is of course broader and deeper than that, but we pick this point to stress that though he (Farley) argues that CE must be made available to both clergy and laity, the clergy has a special duty, of enabling others. Thus it is important for the UCZ to put effort in making the

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[376] First Semester time table of UCZ theological college 2010, and third semester timetable of Theological College 2010.

[377] Interview with Rev. Mary Mwiche (former Academic Dean of UCZ Theological College). 9th August 2013.

[378] Farley, *Theologia: The fragmentation and unity of theological education*.

training of clergy more effective especially in the area of CE. We come back to this point when we deal with the lack of local trained CE experts later in the chapter.

4.4.2.5 CE and Theological training.

The training of clergy as a form of CBCE, is important. It requires an examination of the link between CE and theological education, which is what the training of the clergy is termed. Here we turn again to Farley who raises a very interesting connection between CE and theology. He argues that the restriction of theological education to clergy, because of what he terms "clericalization of theology"[379], has affected church education (or CE). It has restricted it to clergy, because they are the ones to study theology. This does not seem to be overtly the case in our context, but it is actually the case. Indicators of this are that only those preparing for ministry in the church go to theological college. For some time there has been an effort to introduce "academic theology", but this has not met with success. This agrees with Farley, who rightly argues from this understanding, that "church education cannot be theological education otherwise it will be restricted to clergy at the exclusion of laity who cannot be theologically educated since theology includes a cluster of studies that are pertinent only to the church's leadership."[380] Farley is not approving this, but rather argues that this is not the way it should be, but has accepted it as the reality. John L. Elias points out that "Farley would want to use the term theological education for the laity but he believes the battle has been lost for that change."[381]

In his work *Theologia,* Farley mainly deals with the restoration of unity and criteria to theological education, which he refers to as theologia or theological understanding. The task

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[379]Farley, E. (1983). *Theologia: The fragmentation and unity of theological education*. Philadelphia: Fortress Press, 130

[380]Farley, E. (1983). *Theologia: The fragmentation and unity of theological education.* Philadelphia: Fortress Press, 131.

[381] Elias, J.L. (2009) *Edward Farley: A theologian looks at Christian education*[pdf], Available from old.religiouseducation.net/proceedings/2009_proceedings/22Elias.pdf.

of theological understanding according to Farley is for everyone. Theological understanding according to Farley takes place at three levels as follows;

> All Christians are involved in the first level. Believers live in and towards God and in a mode of redemption. When one's beliefs and life of faith become self-conscious one engages in theological understanding. The church school presents opportunities for personal reflection and searching in which believers engage their situation by reflecting on —the perennial features of that situation‖ gain personal self-insight and grasp the corrupted elements in the social situation, and the possibilities for redemption. The two other matrices of theological understanding are in theological schools where ministerial leadership for the church is prepared to lead communities in tradition, memory and pastoral care. An essential ministerial task is to prepare leaders for the activity of proclamation and education designed to evoke a believer's understanding and action. The third matrix is the graduate school where task is that of inquiry and scholarship, the determination and uncovering of truth.[382]

The emphasis that Church education or Christian education is for both clergy and laity, does not negate the special role of clergy, which we have elaborated in the section on specialized training for clergy to enable them fulfill the special role in inclusive clergy and laity CE.

4.4.3   Overview of Civic Based Christian Education (CVBCE) in the UCZ

The United Church of Zambia has been engaged in forms of civic, political, and social issues right from the time of union. Parts of the motivation for the union of the church was counter the use of the church to divide the country and perpetuate colonialism through divide and rule. If a united church could be used to fight colonialism and bring about the much needed political independence.[383] The views of the first leader Kenneth Kaunda on the importance and relevance of the church to the independence struggle, was changed from skepticism to trust and hope, when the four mission churches united into one. Among other clear political actions, the UCZ made a clear and strong statement to object to the continuation of the Federation of

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[382]Elias, J.L. (2009) *Edward Farley: A theologian looks at Christian education* [pdf], Available from old.religiouseducation.net/proceedings/2009_proceedings/22Elias.pdf, 6
[383] Interview with Dr. Kenneth Kaunda.9th July 2013. Lusaka.

Rhodesia and Nyasaland, which was believed to be delaying the independence of Northern Rhodesia to become Zambia.

As an indication of the UCZ's commitment to monitor and respond to the social and political state of the country, one of the committees formed at union was the "Christian Citizenship Committee"[384] . This committee as the name suggests was meant to deal with the specific task of preparing members for social engagement and effective citizenship. But a sample of its reports indicates very limited scope in the subjects it dealt with. Most of the minutes and reports of the committee indicate a dominance of subjects related to marriage. But the committee in keeping with its mandate also dealt with contentious national issues of a political nature. One example was in 1967 when the Christian Citizenship Committee, discussed and issued a statement on the most controversial but prominent political subject at that time - Zambian Humanism. The philosophy of Humanism was promoted by the then President Dr. Kenneth Kaunda. The discussion on this subject by the UCZ Citizenship Committee was quite extensive showing concern and commitment of the Church to such political and civic issues (see section 1.2.4.)

The Church also has a practice of issuing a "Loyal Address" at every full Synod meeting. The Loyal Address is a letter of Synod to the State President highlighting what the church felt about the situation in the country. Though often toned down and diplomatic, the Loyal Address provides a good opportunity for the members of Synod to raise some key issues of a civic nature that the church feels the government should address.

As we saw in chapter one, at some Synod meetings, a special presentation on the State of the Nation was introduced. The State of the Nation was more analytical and stronger response to

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[384] Minutes of Synod Meeting of the United Church of Zambia of 5-9 January 1966, and 11-14 January 1968. Lusaka.

the political situation in the country. This was the case at the Synod meeting of June, 2006, where Rev. Imbunde Kakoma gave the State of the Nation address and raised several issues on democracy in Zambia including the national election that were to take place that same year. Synod was then able to raise statements on some issues raised in the state of the nation address.

Another way the UCZ engages and raises social political issues has been through workshops and seminars. Most of these seminars and workshops are arranged by the Department of Mission and Evangelism. A look at some of the seminars organized over the past 10 years reveals that some of these seminars and workshops cover subjects of civic and political nature. For example, the training organized for Bishops in 2004 which covered subjects like community participation, the role of the Church in corruption prevention, and the Church and Politics. Another National Conference for elders on utilizing God given opportunities in a hostile economic environment: A challenge for Christians, held in September 2004, covered subjects like "Our social responsibility to the needy"

Another prominent way in which civic education is carried out is through Resolutions of church meetings, statements and pastoral letters. We regard these as part of CE because the intention is to teach and instruct members how to act with regard to social and political issues.

A key observation here is that although some, if not most, of the subjects covered in these seminars, workshops and statements cover important civic education subjects, they do not find their way into the mainstream regular UCZ trainings, and teaching materials for groups such as Sunday School and Catechumen lessons, or even Bible studies at any level.

4.5 An analysis of the approach to CE in UCZ

The UCZ does not have a specific program termed Christian Education. But the concept of CE is very present. As noted earlier in this chapter, this was deduced from the interviews we

undertook with a cross section of members and leaders in UCZ. CE is regarded to include those programs that cover the general preparation of Christians for effective membership and participation in the work of the Church. These programs generally include Sunday school, Youth Work, Catechumen, Women's fellowship, Men's Fellowship, Bible Study groups. Some of those interviewed even added worship and preaching.[385] This understanding or view of CE is not unique to UCZ. It seems to be a general trend in most Churches in Zambia and beyond. It is even affirmed by the report of the WCC International study group on Theological Education in which the purpose of CE is stated as the ministry of the church which helps the people of God to "understand Christian faith and traditions in their fullness and [gives them] access to basic education, faith nurture, and empowerment for mission."[386] The report continues to observe that, in most church traditions CE "refers to all kinds of education endeavors and institutions trying to contribute to processes by which individuals and groups are nurtured and sustained in their being or becoming Christians."[387]

The CE programs will be analyzed in UCZ in two categories namely CE for lay people and CE for Clergy or ordained ministers.

Due to the fact that CE programs for lay people covers many groups, we shall only deal with three key ones, namely; Youth work, which includes Sunday school; Catechumen classes; and Lay Training, which will also include Men's and Women's programs.

In terms of CE for clergy or ordained ministers, the college program for the training of ministers is CE in itself, but the analysis will not cover the whole theological college program, rather

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[385] Deduced from responses to the interview question; "What is Christian Education?" And "What is regarded as Christian Education in the UCZ?"

[386] Werner, D. (2009) *Challenges and Opportunities in Theological Education in the 21st Century.* International Study group on Theological Education World Study Report.

[387] Werner, *Challenges and Opportunities in Theological Education in the 21st Century.*

only the CE modules will be specifically looked at. In relation to this we shall also look at the practical work which the students undertake in congregations during weekends.

Bearing in mind the main concern is educating for democracy, the approach shall be to assess if the goal of CE in UCZ includes directly or implied the essential need to educate members for development of democracy; if the content sufficiently covers material in this area; and if the educational method deployed is appropriate for educating for democracy; in other words is the method liberating or domesticating?

4.5.1 Analysis of the Goals

The intended goals of CE are deduced from the overview of the various CE components surveyed. Drawing from the Church documents examined, especially the minutes of synod and some reports of departments and committees, the goal of CE in UCZ can be summed up as preparing members for effective membership in the Church. This includes accepting Christ as Lord and savior; learning the teachings and expectations of the Church; growing in the ability to take over responsibility in various areas of Church work from those that are becoming unable to continue due to various reasons including advancement in age.[388] This is also affirmed by the interviews with some UCZ leaders such as group leaders interviewed in the selected congregations, the General Secretary, and the Mission and Evangelism Secretary.

According to Rev. Mutale Mulumbwa who was the UCZ Synod Bishop at the time of this research, CE is "the process of preparing Christians to be effective members of the Church."[389]

Rev. Alex Mwalilino also defines CE as "one way the church uses to ground people in areas they deem important to the running of the Church. Through CE, the church gives knowledge

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[388] Summerised from goals reflected in course books and manuals of Sunday school, youth work, and catechumen, which are programs that constitute part of CE.
[389] Interview with Rev. Mutale Mulumbwa, Synod Bishop of UCZ, 11 October 2013. Kitwe.

to people to understand why they belong to the Church and believe in the Christ we proclaim."[390]

CE as we already have observed is expected to cover two areas namely spiritual development and social transformation. The effort should be to aim at striking a balance, so that emphasis is placed on the two sides as required.[391] The two sides have already been adequately discussed in our literature review in chapter two.

From the research, especially from the lesson books of youth, Sunday school, and catechumen, the aim of CE in UCZ seems to adequately cover the first aspect, that is, the spiritual aspect. The Sunday school and catechumen programs which are expected to lay the foundation for the preparation and formation, clearly states that "the goal is to lead children and catechumen class members to Christ."[392] The Youth manual also expresses the same goal.[393] How this goal is carried out can partly be deduced from the content which shall be analyzed in the next section. But from all the sources used as indicated above, the social transformation goal is not clearly spelt out. There have been statements and resolutions from meetings of synod, of committees, and of reports of workshops that indicate church concern for social transformation, but without matching effort to follow up and put these resolutions in action.

So in terms of the goal of CE in UCZ, despite the intention, there is a clear lack of balance between the spiritual formation aspect and the social transformation aspect! The UC Z seems to focus more on a "Religious Instruction" approach as reflected in some of the reports to the

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[390] Interview with Rev. Alex Mwalilino (Evangelism Secretary 1994 to 1998). May 2013, Lusaka.
[391] Moore, Christian Education as social transformation.
[392] UCZ Sunday school handbook. Lusaka: United Church Publications.
[393] See UCZ Youth handbook. . Lusaka: United Church Publications

Synod Meetings.[394]   According to synod meeting minutes of 2004, the report from Eastern

Presbytery states:

> The Church has registered significant growth spiritually. The level of implementation of planned programs directed at spiritual growth is very high. Spiritual revival meetings, seminars/ workshops and overnight prayers are being conducted in all consistories. Fellowship groups are also being formed. All these are aimed at enhancing growth in membership[395]

This aspect of growth was reflected in one way or the other in the reports of all ten presbyteries.

What was missing in the reports was an indication of the Church engagement in social

transformation. In fact, at the same synod meeting, the report from the Mission and Evangelism

Department, (which as we noted earlier is the department responsible for Christian Education

programs), highlighted the lack of effectiveness of the youth programs in preparing the young

people for effective social-political engagement. They recommended that "There is need to add

value to the youth syllabus by introducing other subjects and activities, which will be able to

address today's challenges or else the groups will continue to do maintenance ministry and will

no longer be relevant to today's boy and girl child."[396]

This resolution indicated two things, firstly that there was not inclusion of such training aspects

and material in the youth programs. Secondly, the resolution was a mere unplanned intention.

It did not include any follow- up plan. After several years since the meeting where this

resolution was made, there is no documented evidence of any follow up or effort towards the

development of material to respond to this intention.

The thesis has argued that because of the importance of CE in the mission of the Church, the

goal of CE should be in line with the overall mission of the Church. The UCZ sets out its vision

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[394] The Full Synod is the highest decision making body of the Church, which among other functions assess the life of the Church through reports from various Presbyteries and makes policy to move the Church forward. The full set up of the Church is described later
[395] Minutes of the UCZ Full Synod, 2004 Report from Eastern Presbytery
[396] Minutes of the UCZ full Synod, April 2004; Report of Mission and Evangelism Department, Youth Committee, 60

as "The total salvation of humanity, with spiritual restoration and physical wellbeing", its mission is stated as "Committed to spreading the good news of salvation to all nations in fulfillment of Christ's mission to the world."[397]

This should guide us to deduce what the goals of CE in UCZ should be or should include. It should, as the church vision suggests, be holistic, that is, aimed at the total salvation of the human being. This in our understanding involves both the spiritual and the physical. It should aim, as the mission of the Church expresses, at fulfilling Christ's mission to the world which again as we can affirm is holistic. Jesus Christ preached to and taught the crowds and at the same time fed them,[398] and as part of his teaching spurred them to seek justice, and stated that as part of his mission.[399]

At the core of this intended purpose of CE is the fulfillment of the mission of the Church. The mission of the church is to do what God requires. As we have seen in section 2.4.1.1, Perry Yoder in his discussion concludes that, the attainment of Shalom is the ultimate goal of God's Mission.[400] Many have defined God's mission in varying ways, but the strength of Yoder's definition is that it is succinct and covers all the necessary aspects. Shalom making, Yoder argues, is to "bring things to the point where the situation is as God would have it be". That should be the goal of the Church. If the desire of UCZ is to fulfill its mission as set out, then it should aim for Shalom. So also the goal of CE should also aim at attaining Shalom.

This inevitably means that the leading to accept Christ, which is so repeatedly advanced as the aim is only part of what should be the goal of CE. Yoder covers aspects of shalom, which should be used to examine the goal of CE in UCZ to see if all are included. The most important is that besides the basic spiritual conversion it should lead to transformation in all areas. The

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[397] UCZ Strategic Plan document [unpublished]
[398] See Matthew 14:13-21 or John 6:1-14
[399] See Luke 4:18-19
[400] Yoder, *Shalom the Biblical word for Justice,*

goal, as earlier alluded to in the overview, will guide the content and the method. It should therefore be clear and well spelt out and available to everyone in the Church especially those directly engaged or responsible for CE. We shall look at this further in Chapter five where we shall make some proposals and recommendations.

4.5.2 Analysis of the Content

Generally the content of most UCZ CE programs reflects what is indicated as the aims. While there is a very strong focus on spiritual formation, there is only a scanty and ineffective civic or social transformation component. In fact, in some teaching materials, especially children's and youth's, the social and civic component is totally missing. The absence of a clear civic, social, and transformation component implies that the effort to raise civic awareness by the church, through Pastoral letters, statements, and short seminars, does not have a foundation to rest on.

In CE the absence of a particular subject or teaching material in a curriculum or course is referred to as "null". This absence or omission of such a subject or teaching material is, as Harris puts it, "a paradox because the subject exists because it does not exist. The point of including it is that ignorance or the absence of something is not neutral. It skews the balance of options that might be considered, alternatives from which might be chosen, or perspectives that help see.[401]

In the case cited above, the fact of a null civic education component in UCZ CE signals to the learners that "civic education" is not important or that civic issues are not important, and are an anomaly in Christian teaching. But on the contrary, both the Old and the New Testament reveal God's concern for the political wellbeing. The political involvement of God's people is

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[401]Harris, M. (1989) *Fashion me a people: Curriculum in the Church*. Luisville: John Knox Press.

clearly illustrated in the entire Bible. Even Jesus' ministry was marked by political action. But the omission of the civic component in UCZ CE programs is not because there is no awareness of the importance of the civic issues. The definition of CE arising from the interviews, and the various seminars, as well as church statements and pastoral letters, as we have seen earlier, indicate that there is strong awareness of the need for church social and political involvement. We would therefore regard the omission as an ideological option.

In the overview we have examined samples of CE material in the UCZ. In analyzing the content we can note a number of things. Firstly like the goal, there is a strong bias to material aimed at spiritual preparation. There is very little or no information on social transformation or social engagement. Even topics which would indicate in their titles to cover this area, on close examination indicate a strong church membership focus with no call or direction to real outward Christian civic responsibility. For example, in the catechumen hand book there is a section dealing with "how the Christian should relate to other people". One would expect that in a lesson like this, aspects of wider social and civic responsibility of a Christian would be raised and discussed. But instead the lessons in this section are very narrow and focused very much on preparing the person to be what the UCZ considers a good Church member.   For example lesson 22 in this section is titled "A Christian and friends". The key lessons under this topic focus on encouraging the Christian not to have non-Christian friends and not to marry someone who is not a Christian.[402] There are no lessons on the social and Civic Responsibility of a Christian, which implies that if these are to be taught then the teacher has to seek material outside the prescribed text book, so the inclusion will be at the discretion of the teacher.

 It is important to also note as we look at the content that there is no coherent syllabus of CE in the UCZ. As noted before CE is covered in many areas of the work of the Church, but all of

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[402]See more from Lesson 22 in *The Life of a Christian: A hand book for Catechumen teachers and Catechumen students*. Lusaka: United Church Publication,

these do not have a form of syllabus that indicates what would be covered. Even in areas like Sunday school were systematic pre-prepared lessons for children are expected, there is no syllabus. What is available is a listing of intended lesson headings in the table of contents of each lesson book, but these do not provide some information which would constitute a syllabus.

From the reports and minutes, it is clear that since union there has been notable effort in the area of youth work, Sunday school and lay preachers to update lessons, train trainers and reorganize committees, but there has been no comprehensive review of CE programs, and no development of a unified comprehensive CE syllabus for the church that brings together planned teachings of all the isolated efforts of various programs dealing with the CE components of the church.

Further in terms of content, there is limited teaching material in almost all CE program areas. For example in Sunday school, the books that were published and distributed by the United Church publication were quickly phased out. Presbyteries, Consistories, and Congregations resorted to seeking their own teaching material. Evidence from interviews with some Youth workers and conveners of youth committees reveals that the books used are mostly from the Jehovah's Witnesses Sect or the Seventh Adventist Church, because these have very good pictures. But because a lot can be learnt even from a picture, and because these pictures reflect the doctrine and beliefs of these Churches, which are often fundamentally different from the UCZ, the children end up learning and believing something contrary to UCZ doctrine and belief.

After a lot of effort and numerous discussions a new Sunday school book was published in 2013, as already noted in the overview. Each of the lessons in this book has brief suggestions of how to teach the lesson to three age groups. But this raises some concern already alluded in section 3.3.1. 48 years after the union the book is prepared by someone from a mission partner

church in the United Kingdom. There is acknowledgement of the contribution of a few Zambian UCZ members, who made extensive contribution in the research and collecting of material for the book, but still the fact that the responsibility for the final product was given to a European mission partner could be an indication of the lack of ability for UCZ Christian educators to do this work. Or is this indicative of the way UCZ deals with important CE issues?

In terms of content for youth groups, the actual situation is that when we remove Sunday school, the activities in the Youth Groups are mainly to do with music. A lot of Youth Committee minutes indicated discussions on organization of Choir Festivals. But there are also Youth Conferences and Retreats which do not have a systematic teaching syllabus or course material. Topics are arrived at by the committees who prepare these conferences and how the topics are dealt with is left to the discretion of the invited speaker or teacher. This means that there is no systematic teaching on key topics. Choir singing and conducting Bible study were among the dominant topics covered over the past 10 years in Synod Youth Conferences and Retreats.[403]

An important aspect about content in CE is the way it is arrived at. As we noted earlier in chapter two, under "Contextual and participatory generation of content", Kumalo proposes the process of generative themes. This process ensures the engagement of the stake holders in the process of determining content, making the content relevant and effective. Kumalo observes that "ordinarily, educational themes in the local church are not derived from books and manuals ... [but] from the people themselves."[404] . Deriving themes from the people themselves is an engaging process that starts with bringing together the group itself. Kumalo calls this "the teaching and learning community". For our purpose, we will give it a common term of "focus group" because the themes generated, with varying adjustments, would serve a wider learning

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[403] Youth reports from Presbyteries to 1994, 1998, 2000, 2010 Synod meetings.
[404]Kumalo,*From sheep to shepherds*, 224

purpose for other groups in the Church. The focus group will be formed of learners in such a way that it is wide and representative but also one that has a need to engage in CE. This process as a first step in the generation of themes will be different from the usual way of coming up with themes in the UCZ CE. Normally the groups that come up with themes in UCZ are members of committees and those regarded as "specialists". The themes generated to be included in the text books, study guides, and handbooks of the various CE groups are according to what these "committees" and "experts" regard as the important subjects to be taught in order to meet the objectives which they have formulated. There is no doubt that there is need to have experienced people to guide the process, but the key players in this process will be the learners. Those guiding the process will further engage in a process of "listening". Kumalo, emphasizes here that the process is not merely for those guiding to listen to what the group is saying but rather to also enable the group to listen to itself. The guide may need to summarize, emphasize, and sometimes rephrase (without changing the meaning) what the group is saying, so that the group moves together. Kumalo, further suggests two other steps in the process of generating themes, namely prioritizing the themes and then analyzing them. It is assumed or rather expected that several themes will be generated which cannot all be covered or will need to be covered over a period of time. The themes therefore need to be collated and set in order of priority. The analysis of the text according to Kumalo "would help to deepen the understanding of the text and then lead to what he terms a *threefold focus*, which moves the generated themes from *public text* to *Church text*".[405]

The advantage of this process is that you will have a syllabus that has themes that are not only relevant to the learning needs of the Church but also that are understood and regarded as

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[405]Kumalo, *From sheep to shepherds*, 228-232,

important by the learners. In the context of the UCZ, the focus groups can be several to cover the various CE areas.

4.5.3   Analysis of the Method

In this study the method used in the teaching of CE is mainly deduced by observing CE classes at various Churches, and also by a careful study of the method implied in the study material.

Several CE groups in congregations were observed, specifically Sunday school, catechumen and some of the lay training groups, such as lay preachers' classes.

The teaching method employed seems to be very teacher centered. The teacher is expected to give the lessons, while the learners receive the lessons. Even the exercises and instruction for the teacher to engage students concentrate on recollecting or remembering what they have learnt in the lessons and do not sufficiently call for the engagement of students in terms of application to their lives.

For Sunday school, almost all classes observed spent a large part of the time singing, followed by an exposition by the teacher and a time of questions mainly aimed at students recalling what they had learnt. There is very little attempt to have them draw on their experiences and the application of what they were learning. The lessons often ended with a recital of a memory verse which is a verse from the passage of scripture where the lesson was taken from and on which the whole lesson is anchored.

Paulo Freire calls this method of education the "banking method", and as noted in section 2.4.2.3, this method of education is not very effective in promoting proper learning. Freire aptly defines this method at the start of Chapter two of his book "Pedagogy of the Oppressed", he notes:

> A careful analysis of the teacher - student relationship at any given level, inside or outside the school, reveals its fundamentally narrative character. This relationship involves a narrating subject (the teacher) and a patient listening objects (the students). The contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified.[406]

In this form of education Freire observes, words lose "their transforming power"[407] and it also leads the students to "memorize mechanically the narrated content"[408] hence the fitting name "Banking Method", with the teacher as the reservoir of information which is banked or deposited in the students for reproducing at examination time.

This method, Freire argues, does not bring about proper education which would impact and transform the learner. The method works to "minimize or annul the students' creative power".[409] In the case of CE in the UCZ, the method does not only produce members who recall church teaching mechanically without critically reflecting on their faith, but also makes it very difficult to engage in effective civic based CE which includes essential aspects like educating for democracy.

Instead of the banking method, Freire proposes a "problem posing method". This method engages students in bringing out what they also already know, from which the teacher can also learn. The problem posing method starts with encouraging learners not to be docile objects to be deposited with information, but as "conscious beings". The method "entails at the outset that the teacher-student contradiction [which we have seen in the banking method] to be resolved".[410] In the problem posing method therefore, the teacher and the student are both teacher and the learner at the same time. The method is called "problem posing" because it involves addressing problems of human beings in relation to the world"[411] The method aims at

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[406]Frerie, Pedagogy of the oppressed, 71
[407]Freire, Pedagogy of the oppressed, 71
[408]Freire, Pedagogy of the oppressed, 71
[409]Freire, Pedagogy of the oppressed, 71
[410]Freire, Pedagogy of the oppressed, 71
[411]Freire, Pedagogy of the oppressed, 71

bringing the students face to face with problem areas so as to raise their consciousness and resolve to do something about the situation.

> Because the challenge is interrelated to other problems within a total context, not as a theoretical question, the resulting comprehension tends to be increasingly critical and thus constantly less alienated. Their response to the challenge evokes new challenges followed by new understandings; and gradually the students come to regard themselves as committed.[412]

The proposed "problem posing" method on close observation is very close to the generative theme method of determining content, especially in the aspect of involving the learners effectively in the process where the learners are not only objects but subjects of the education process as well.

4.6 Summary of findings on Christian Education programs in the UCZ

From the research and analysis of CE programs in UCZ, some findings with regard to the practice and conduct of CE in the UCZ can be drawn especially, but not only, in relation to the subject of educating for democracy. The findings have a bearing on how effective CE in UCZ can be in delivering the intended outcomes or meeting the intended objectives. They are now summarized as follows:

4.6.1 Absence of Christian Education Department.

The first issue discovered from the research and analysis into CE in UCZ is that it is assumed to be a combination of programs namely: Sunday school, Youth Work, Catechumen, Men's Fellowship, Women's Fellowship, and Lay Training. These programs are not drawn together into one CE program. In the early years of the UCZ these programs were brought together under the Christian Training department, but even then they were separate programs. It has not

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[412]Freire,.*Pedagogy of the oppressed*, 81

been possible to create a CE curriculum because these CE programs have not been drawn together into one broad but comprehensive CE department. We deal with this point below in 4.5.2.

The non-existence of a CE department in a church like UCZ which has a very evident need for proper CE, shows the lack of seriousness attached to CE. Putting the various CE programs under the Mission and Evangelism Department has proved that because of the numerous programs this department has to attend to, there is no proper attention paid to CE. A well-staffed department would help in the development of this essential work. We say more about this in the recommendations in chapter six.

Even though the Mission and Evangelism Department has been identified as carrying the responsibility for CE programs, there is confusion whether the CE programs should fall under Mission and Evangelism or Christian Training Committee. According to Rev. Njovu, the Christian Training convener at the time of this research, CE should be under a Christian Training Committee.[413]. So in the absence of a CE department, the CE programs are not assured of proper handling.

4.6.2 Lack of a comprehensive Christian Education curriculum.

The second issue raised by this research is that, there is no comprehensive CE program. This factor has made us to sometimes refer to CE, as "CE programs" instead of just CE. There has also not been any CE curriculum that connects the programs together because these CE programs have not been drawn together into one broad but comprehensive CE program. Even in different departments currently there are some course materials for the various CE programs

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[413]*The United Church of Zambia, Christian Training Committee*. A presentation presented to St. Paul's Congregation on 21st April 2013, by Rev. Christopher Njovu.

and in some cases these form some sort of syllabus, but none of the programs has a proper curriculum.

A curriculum is critical in any form of education and its development must be deliberate and comprehensive. "A curriculum deals with key elements like what will be covered or taught (the content), how the teaching will be delivered (the pedagogical method), and the mode of evaluation (or how we are going to deduce the effectiveness of our teaching in meeting the goals?)".[414]

Nelson E.C. defines curriculum in a much broader sense as "the sum of all the factors that make for education."[415] These factors include "...the teacher, the pupils, the goals, method used, time available, and many other factors."[416]

Nelson goes further to advance seven key elements in a curriculum, namely Objective, Design, Organizing Principle, Comprehensiveness, Balance, Sequence, and Interpretation. While from the way he highlights them, all these are key elements that say a lot about a particular curriculum, we would like to elaborate on one that emphasizes our purpose for raising the issue of curriculum in this work, and this is the aspect of "sequence". Sequence ensures that "since there are many age groups and levels catered for in the curriculum, there is logical movement from one age level to another; and the materials used in one stage should prepare the person for the next stage of development."[417] This does not mean that the same person teaches all group levels, but that the material and all other curriculum elements are interrelated and complementary.

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[414]Bertram C. (2000) *Curriculum studies.* Pietermaritzburg: University of Natal.
[415]Nelson E. C. (1966). The Curriculum of Christian Education. In Taylor, M. (ed) *An Introduction to Christian Education.* Nashville: Abingdon Press, 158.
[416] Nelson. *The Curriculum of Christian Education,* 159.
[417]Nelson, *The Curriculum of Christian Education,* 160

In the case of CE in UCZ therefore where we have noted the various levels starting from Sunday school up to CE for lay adults, the curriculum would help in ensuring that there is connection and continuity, that each unit is not completely separate. The Sunday school program for example should prepare children for effective participation in youth programs which should in turn prepare them for catechumen. The overall curriculum in its formulation should provide a guide for the formulation of syllabi for the various CE components, and should answer the question what are we aiming to achieve in CE in the UCZ?

The point of sequence is raised because CE in UCZ, as also noted above, has many components which need to relate and provide sequence and progression. An effort to have a comprehensive curriculum will help in re-evaluating the already available teaching material in areas like Sunday school and catechumen to see how it relates and provides sequence.

Although it takes time and requires a lot of effort, a curriculum is also important because it helps the church to "arrive at a consensus about its theology."[418] and where it stands regarding contemporary and contextual issues. The rigorous process of deciding what to include and deciding on all the elements of a curriculum, will lead to the emergence of something that will reflect the "self-image of the church."[419]

4.6.3 Lack of a clear overall Goal for CE in UCZ

The third aspect coming out of our analysis of CE in UCZ is connected to the second one, and it has to do with the goal. There is no clear comprehensive overall goal or aim of CE in UCZ. Each of the programs that make up CE have stated goals, some more clearer than others, and some stated goals more frequent than others, but we do not have a place where these are brought together, or summarized in two to three sentences as an overall goal.

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[418]Nelson, *The Curriculum of Christian Education*,157
[419]Nelson, *The Curriculum of Christian Education*,

The need for an ever changing goal for a combination of all CE programs in UCZ is important because it serves as a reminder of the direction in which the educational process should move.[420] It provides the unity which is essential for effectiveness which, in spite of the variety, every series of lesson materials must have. The overall goal provides the orientation needed so that the myriad of particular educational activities may point towards adequate outcomes.[421] The goal also serves as basis for evaluation. As Millar notes,

> The overall goal is helpful as a basis for establishing specific goals that are open to some degree of measurement, observation, or estimates of achievement. Evaluation has admittedly been the most difficult of all practices in Christian education because the results are not open to the normal channels of testing, but if the goal of lesson writers and the aims of the teachers have been sufficiently specific to provide adequate guidance, it is possible through careful analysis to determine whether desired outcomes have occurred.[422]

Not only is there no overall goal of CE in the UCZ but also the two committees that principally deal with CE, namely the Mission and Evangelism Department and the Christian Training Committee do not have any documents that indicate the goal or aim of their work in respect of CE. One has to look at the various components of CE and try to decipher the goal or goals from there.

The lack of clarity of the goal is firstly because of the strong effect of assumption. Usually there is no effort in the work of the Church to get people together and help them think about common direction or how their work connects. It is often assumed that everyone knows, or should know. Karen Tye, in explaining the purpose of CE, gives an example of a CE committee of one church where during a CE committee meeting, one member tired of the endless crisis in the work of the committee asked "what is it that we are trying to do?" The surprising thing is that other members thought she should not ask such question. The assumption was that

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[420]Millar, R. C. (1966). The objective of Christian Education. In Taylor,M. (ed), *An Introduction to Christian Education*.

[421]Millar, *The objective of Christian Education*.

[422]Millar, *The objective of Christian Education*.

everyone knew. But the fact that one member asked the question, and just the situation that drove her to ask the question, indicated that what was assumed was not true.[423] The importance of clarity of purpose is exemplified by the popular adage "if you do not know where you are going every road will take you there!"

One of the positive effects of the method of community education proposed by Ann Hope and Sally Timmel is that the process is designed to, among other things, clear assumptions. The method encourages a process of group questioning of even what seems very basic and known by all, until everyone is clear what the effort being made in a particular program is aimed at. The fact that all concerned are Christians or members of the Church and are engaged in the same ministry does not necessarily mean there is automatic consensus regarding what the group is doing or what the group is aiming to achieve.[424] The difference in the responses that we got to the question in our survey in Kafue and Mumbwa for example, especially from lay people, illustrates the lack of effort to reach clarity as to the common aim of the program. While we did not expect the responses to be the same, we, however, expected that there would be some common direction especially because those interviewed are leaders responsible for particular aspects of CE.

4.6.4 Lack of clear civic and social component in the teaching material of CE

The third aspect noted from the analysis of CE programs in UCZ is the absence of a civic or social component in the teaching materials of all the CE programs. This is largely because of the tendency by the church to make a false dichotomy between the spiritual and the secular,[425] and focusing on the spiritual as the main task of the Church. Generally the UCZ has in its CE material a strong focus on the spiritual dimension. As noted earlier, most of the goals expressed

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[423] Tye, Basics of Christian education.
[424] Hope, A. and Timmel, S. (1984). *Training for transformation: A hand book for community workers – Book 1, 2, and 3.* Gweru: Mambo Press.
[425] Groome, *Christian religious education*, 24.

in the course books examined for Sunday school, Catechumen and Lay Training have a strong bias towards the formation of learners for church membership with an emphasis on the spiritual. The social transformation or civic aspect is in most cases totally excluded. Take for example in the Sunday school lessons books. One can only deduce the goal from the title "growing in Christ", so the lessons that follow in the book are meant for that purpose "to help the children grow in Christ". But when we look at the topics suggested and the outline content of these topics we note that there is a lack of balance between spiritual and social engagement. The wrong notion is that the children are still too young to grasp the concepts of transformation and social responsibility. But this is not a valid reason. There are other programs for Children and youth which have developed quite balanced study material. An example of this is the Girls' and Boys' brigade, interdenominational youth programs which also operate in the UCZ. We looked at these earlier when we made an overview of CE in the UCZ. The Boys' and Girls' Brigade programs have a four sided content dealing with the Spiritual, Physical, Social, and Mental development of the child.

While there are pronouncements and indications of the intention to effectively engage in social aspect of mission in the UCZ, this does not reflect in the various CE teaching material. There are no indicated subjects or topics and when such social actions are taken such as visiting the prisons, they are done in isolation and as charitable occasional work required by the Church to fulfill the task of the Church. As one of the Theological College students observed

> The main focus of Christian Education is preparing the people for full communicant membership of the Church. In this vein teaching focuses on empowering and equipping the members for spiritual growth and right Christian conduct. However, this is supplemented with a degree of civic education. It should be emphasized this civic education is not part of the formal arrangement. Because it is not part of the formal structure, it is not viewed as part of Christian Education by most members. Be this the case, it is an arrangement that has been fruitful. To begin with, members are not afraid of being involved in the political development of the nation.[426]

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[426] Observation by Martin Sakala, student minister at UCZ-TC, (Research assistant).

This aspect highlighted by this student indicates that the absence of civic components in the CE programs is not because the members would object but it is the lack of effort from the leaders to articulate and come up with a holistic CE curriculum and study materials, or as we concluded earlier in our analysis, it is an ideological deliberate omission.

4.6.5   Lack of trained local CE experts

For many years there has been no systematic development of personnel (clergy) in the UCZ. Even for the staff at the Theological College, there has been a haphazard process of staff training and development. People get trained and specialize depending on the availability of scholarships. As such there is an imbalance of trained manpower. At the theological college for example there is no one with specialized training in CE teaching that subject. This heightens the probability of inadequate training for clergy in CE.

The lack of trained expert has led to constant change of CE tutors at Theological College. As noted when we dealt with the training of clergy under CBCE, modules are revised every year, and there is hardly any constant item. The researcher taught at the said college for four years, two of those he was asked to teach CE, with no special skill. He however did not agree with the module outline of the previous tutor. The former tutor could not defend the module and so the author made far reaching changes, which were accepted by the university to which the college is affiliated.[427] It was in fact the realization of the importance of CE, and the realization of the need for experts in this field that led the author to fight his way to train in the field of CE.

The need for experts in CE is not only required at college, but also in local congregations, among ministers. Because the course at the college is not comprehensive and effective, the

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[427] The UCZ Theological College is affiliated to the University of Western Cape (UWC). When modules are developed by any tutor at the college, they have to get approval from a counterpart lecturer/ Professor at UWC.

ministers are not adequately trained in CE. As such there is no proper feed back to the college on the practical aspects of CE in the field. As alluded earlier, CE is a practical subject therefore, there should be good dialogue between the Theological College and the congregations so that the training at the college in this subject is tuned to the needs of the local church/ congregation.

As part of their training, students at UCZ Theological College undertake practical field work in congregations at weekends. From the researcher's experience, this practical work is mainly focused on pastoral work in form of visitation, and mainly deputizing and observing the clergy at the particular church where one is placed for field work. Again because of the state and attention given to CE in UCZ, there is no attention to CE in the field work and therefore no feedback which is much needed for the development of the module at the college, as we have argued earlier.

In light of the need to train CE experts, which has also been included as a recommendation in chapter six, further reflection on the possibility of this in light of current situation regarding training in the Church. In 2013, Synod drafted a proposal of a Training Policy for the Church. The goal of Christian Training and Staff Development was spelled out in this draft policy document as "to equip God's people for Christian Service, so that the body of Christ may be built up."[428] The draft policy itemizes; Identifying and affirming people's potential; Providing an opportunity for every member to achieve personal development so that they may give their best to God's Kingdom; Motivating and deepening each Christian's commitment and thus enhancing effectiveness, as the aims of the policy.[429] The draft further details the policy guidelines which include the roles and responsibilities of concerned church officials and committees, identification of training and development needs, process of application, guiding

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[428] UCZ Synod Office. The United Church of Zambia Training Policy [unpublished draft]
[429] UCZ Synod Office. The United Church of Zambia Training Policy [unpublished draft]

principles, and ends with terms and conditions. The draft is quite comprehensive and a source of hope in this area, but two years down the line it is still in form of a proposal.

4.5.6 Lack of CE material "cooked in the Zambian pot"

The lack of trained experts highlighted in 3.6.5, has contributed to a lack of locally produced CE material. Even the Sunday school lesson book "Growing in Christ Book 2" which was produced by local Sunday school teachers led by the Synod Youth worker, is simply a replica of book 1, which was produced by a missionary Mrs. Gillian Curtis.[430] Even as late as 2013 a Sunday school lesson book was produced by a mission partner. The interesting thing is that there were local Zambian church members involved in the research and writing of the book, but the work was in the end given to the missionary to put together. While some of the locals are acknowledged, there seems to be not convincing reason why the putting together of the book should be given to a mission partner. Of course the lack of local experts comes into play, but some of the local people who were involved in the research and collecting material, like Mrs Espina Kesho, an experienced educationalist, and active UCZ member for many years, evidently has the skill to have put the book together.

Though the illustrations, and the names in the book, somehow reflect the Zambian setting, there are a lot of gaps in terms of contextual appropriateness, especially with the method and approach. Indeed contextuality is much more than just the type of illustrations in the teaching material. Education material that is rooted in context, as Khumalo observes, "is one that engages the participants in those elements of the area of study at hand that are most relevant to their situations, while being attentive to the type of questions and problems raised by participants."[431]

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[430] See section 4.3.1
[431] Kumalo, *From sheep to Shepherds, 53*.

In light of the foregoing then, this is another aspect that has been included in recommendations in chapter 6, namely for UCZ to make effort in producing CE material "cooked in a Zambian pot"

4.5.7 Teaching method is more domesticating than transformative

The method of CE in the UCZ according to the analysis is not conducive for transformative education which prepares people for social transformation. Examples from the analysis of the method at all levels largely reveal the use of the banking method. , starting from Sunday school to catechumen, including men and women study groups as well as lay training groups the teaching methods are teacher dominated. The Bible studies often turn into preaching sessions instead of participatory discussion groups.

This is not a conducive teaching method for effective CE. It is not acceptable for democracy education because " a true democracy necessitates a democratic teaching style",[432] in which the teacher serves as a facilitator rather than an authoritarian instructor[433]   A democratic teaching style refers to the development of initiative and critical thinking and not rote learning and memorization.[434]

4.6 Conclusion

This chapter has explored CE in UCZ since union and its development over the years. An overview of the three forms of CE namely Institution based, Church based, and Civic based, has been undertaken. The goal, content and method of each form of CE, has also been looked at, and the chapter has ended with an overall analysis of CE in the UCZ combining all three

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[432] Steyn J.C. (ed), (2003) *Education for democracy* (Third Revised Edition). Durbanville: Wachwa Publishers, 2003), 77.
[433] Steyn, *Education for democracy*, 77.
[434] Steyn, *Education for democracy*, 77.

forms. Four issues have been identified as arising from the research and analysis of CE in the UCZ.

As a way of concluding this chapter, we can, arising from the foregoing process undertaken in the whole chapter, draw the following conclusions about the current state CE in the UCZ. There is an imbalanced focus both in terms of content and method. The content is mainly focused on spiritual formation. The absence and vague nature of civic and social transformative aspect of the CE material makes CE in UCZ unsuitable for educating for democracy. The method on the other hand is teacher dominated and domesticating instead of liberating and conscientizing. These shall be elaborated on, and some additional observations made in Chapter five where some proposals of what can be done to address these observations.

As noted earlier education for democracy is important in terms of fully fulfilling the mission of the Church. Among other things it instills a sense of justice and is critical for the fulfillment of "shalom".

The goals of the current CE programs in UCZ calls for this, but the content and method of most if not all CE material in UCZ does not reflect this. We can therefore conclude that in order for CE to meet the goal of educating for democracy, it must be reformed. The goal must be made clearer, the content must be more complete and balanced, while the method must be made more liberating and transformative. But does the UCZ need to engage in educating for democracy? Is the current political engagement and civic education among its members as we have alluded earlier in this chapter not enough? Is the Christian education program the best way of engaging in the democracy education we are proposing? We deal with some issues related to these questions in the next Chapter.

CHAPTER FIVE

The need to educate for Democracy in Zambia

5.1 Introduction

In chapter 1 while setting the background to this study, a survey of the political process and the development of democracy in Zambia was made looking at various stages first from British colonial rule to a democratically elected multi-party state, then to a one party state, and then back to a multi-party state. Marks of deficiency in Zambia's democracy in these stages was noted. The lowest point was the stage of the one party system. It was noted that even the current period when there has been a return to multi-party democracy, has not brought about the desired level of democracy.

This chapter we argues the case for democracy education in Zambia. To do this a deeper analysis of the current state of democracy in Zambia was made. The reason for the current state of democracy was assessed, and some proposals how Zambian democracy can be enhanced raise. It is argued that for democracy to be fully developed, there is need to develop a culture of democracy among citizens and leaders. It is further proposed that one way of doing this is through educating people for democracy.

5.2 The current state of democracy in Zambia

The current state of governance in Zambia is believed to be moving back towards a de-facto one party state, which was brought to an end in 1991. Though there was a strong drive towards democratization after 1991, the democratization momentum could not be sustained. "The

transition was not geared towards consolidation, and within a few years the country reverted to an authoritarian style of governance."[435]

There has been sharp criticism against the state of politics, with the opposition political parties and civil society organizations claiming that the current Patriotic Front (PF) government that came into power in 2012, was in fact depleting the gains made in the process of democracy over the past years. One Zambian political analyst Neo Simutanyi puts it this way;

> We thought we were heading somewhere as a nation and boom! The PF arrived and took away everything we had built as a democratic state. The democratic space is shrinking by the day. All this is not an accident, it was well planned out to weaken our country's democracy and sadly they are succeeding. The arrest of key opposition leaders over flimsy charges and the growing levels of political intolerance as one of the areas Zambia has fallen back in its democratic development.[436]

In the current multi-party state concerns have been raised particularly about participation of people in governance, constitution making processes, electoral processes, fundamental liberties and press freedom, among other aspects.

But even with these deficiencies, the situation in Zambia cannot be compared to other purely autocratic regimes.[437] Even with the avoidance to implement the necessary democratic reforms, the government democratically elected in 1991 did not revert Zambia to a completely authoritarian regime. The democratic constitution though informally subverted by the political process, was still maintained. Despite many deficiencies Zambia is still regarded a democratic state.

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[435] Simutanyi, N., & Erdmann G. *Transition in Zambia: The Hybridisation of the Third Republic.* Konrad Adenauer Foundation Occasional Papers, December 2003.
[436] Simutanyi, N. (2013) *PF has weakened Zambia's democracy.* [Online] Available from *www. Lusaka Times. Com.* June 17 2013.
[437] Simutanyi, & Erdmann, *Transition in Zambia: The Hybridisation of the Third Republic*, 85.

Joel D Barkan cites the Freedom House survey which categorizes African states in five stages of democratic development with each category presenting "a different context for analyzing the pursuit of democracy" as follows:

i.   States with a consolidated democracy or a semi-consolidated democracy. This is a much smaller group of states than those classified as free.

ii.   Aspiring democracies, consisting of approximately 15 countries… all these states have made slow but continuous progress towards a more liberal and institutionalized form of democratic politics.

iii.   Semi-authoritarian states, which are those classified as 'partly free' but their transition to democracy has stalled…

iv.   Authoritarian regimes, which are states that are 'not free' and have little or no prospect of a democratic transition in the near future

v.   States mired in civil war or those that can easily slip back into war. [438]

Zambia was at the time of survey (earlier than 2006) classified in category (ii), and indeed following the history of democratic process in Zambia this is still the category and one would hope that it progresses to category (i), but the many comments on the current state of democracy in Zambia seems to indicate stagnation or even the possibility of dropping to lower categories.

The current state of democracy in Zambia can be assessed in at least four areas namely, 1). Participation of people in governance, 2). The exercise or presence of fundamental liberties,

3). Electoral processes, and 4). Press freedom.[439]

These four areas are chosen because they are among the key ones which if not present or ambiguously present will indicate the absence of democracy or a very poor level of democracy.[440] The assessment will mainly rely on the state of democracy report which we

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[438] Barkan, J. D. (2006) Democracy in Africa: What future? In Ndulo, M (ed), *Democratic Reform in Africa; Its impact on Governance & Poverty Alleviation*. Oxford: James Curry, 23.
[439] Chipenzi et al *The state of Democracy in Zambia Report*
[440] Barkan, *Democracy in Africa: What future?*, 23

consider credible and extensive work because it was carried out by our main university, The University of Zambia, in collaboration with one prominent NGO, the Forum for Democratic Process (FODEP) which has existed in Zambia for over 20 years. As a public state institution of higher learning, the University of Zambia has a research portfolio to protect, and their work is open to public scrutiny and so far we have not come across any response that has indicated doubt in the report.

5.2.1   Participation of people in governance

Political participation of the people is the foundation stone to good governance and is a fundamental principle of democracy.[441]   This participation is not simply participation in elections, but a deeper full involvement of the people in the determining of their future. Thus Samuel Kobia observes that;

> Democracy is a search for human dignity, it is a universal yearning for participation by ordinary people in decisions that affect the quality and direction of their lives, a human right in its own right…it is when a culture of faithfulness and fairness exists in society that institutions and processes can be deemed to be democratic. Other important components of democracy are a situation where there is a common bond and goal for all those involved; a situation where consensus seeking, tolerance, and freedom of expression are exercised, as well as a spirit of inclusiveness. Democracy is also the absence of ignorance, ethnicism, greed, poverty, and gender insensitivity.[442]

The level of people's participation in governance currently in Zambia raises a lot of concerns and casts a shadow over the democratic process. Though the state of democracy report, acknowledges an improvement of people's participation in governance in Zambia especially at the people's own initiative through civil society organizations (CSOs), faith-based organizations   (FBOs), community-based organizations (CBOs),[443] on the other hand the

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[441] Chipenzi M et al. *The State of Democracy in Zambia report,*
[442] Kobia, S, (1983) *The Quest for Democracy in Africa.* Nairobi, NCCK, vii, viii, 4,5,6,14
[443] Chipenzi et al, *The State of Democracy in Zambia report,*

report notes a need for institutions that can provide the basic requirements and promote the realization of political participation. The report further notes the lack of avenues and institutions that facilitate effective political participation.[444] This implies that while some level of people's participation can be deduced, it is not at the desired level. In this study we are proposing that the church is one institution that can play a key role in enhancing people's participation through democracy education/ education for democracy

But it is important to mention here that the participation of people in the process of decision making in a democracy becomes a long and laborious one because everyone has to be involved. Though the quality of the decisions made are expected to be improved and better thought out, the process is not easy and sometimes not economically viable.[445] "The more the number of people to be involved, the more the pressure on the public purse to expend resources for the purpose of running the state."[446] This is especially a matter of concern to societies that are not rich and have many needs into which to channel resources some of which are seemingly more urgent than ensuring everyone's participation in some areas of governance and decision-making.[447]

5.2.2 Fundamental liberties

The deficiency in terms of fundamental liberties is seen in the unjustified restriction for people to hold public gatherings and demonstrations.[448] This restriction is especially seen in relation to opposition political parties. Though in principle there is freedom for whosoever wishes to form opposition political parties within the prescribed rules of a multi-party democracy, the

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[444]Chipenzi M et al. *The State of Democracy in Zambia report,*
[445] Chiluba F T J. (1995) *Democracy, the challenge of change.* Lusaka: Multimedia Publication, 9.
[446] Chiluba, *Democracy, the challenge of change*, 9.
[447] Chiluba, *Democracy, the challenge of change*, 10.
[448] Simutanyi, & Erdmann. *Transition in Zambia: The Hybridisation of the Third Republic.*

activities of the existing parties in Zambia are severely restrained by the government.[449] The holding of public rallies for example is heavily controlled by the government using the provisions of the Public Order Act,[450] which was a carry-over from the colonial government used it to suppress the activities of the freedom movements. The act was supposed to have been repealed or extensively reformed at independence, but successive governments, even after Zambia's return to multi-party politics in 1991, have maintained it.[451]

According to the Public Order Act, parties or anyone wishing to have a public gathering must obtain a written permit from the police, failure to do so would result in such a person or people being arrested and charged with holding an illegal assembly or gathering.[452] The observation especially by opposition parties whose applications for permits to hold public rallies have often been turned down, is that, the police very often give a negative response because they are instructed by the party in government for fear of the opposition parties reaching the people and campaigning for membership.[453] The police however give different reasons for refusing to grant permission, usually their claim is that the rally or demonstration is likely to lead to the disturbance of public peace, or that they did not have enough personnel to deploy at the event to maintain peace and order.[454] The failure to repeal the public order act, is one of the marks of lack of commitment by previous governments, and the current one, to bring about proper democracy.

Opposition political parties and civil society movements have since the reintroduction of multi-party democracy in 1991, strongly advocated the repeal of the public order act, but to no avail.

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[449] Simutanyi, & Erdmann. *Transition in Zambia: The Hybridisation of the Third Republic*.
[450] Simusamba, D. G. (2004) Police and public order, with particular reference to Zambia. LLB Thesis. University of Zambia, School of Law.
[451] Simusamba, Police and public order, with particular reference to Zambia
[452] Simutanyi, & Erdmann, *Transition in Zambia: The Hybridisation of the Third Republic*,
[453] Simutanyi, & Erdmann, *Transition in Zambia: The Hybridisation of the Third Republic*,
[454] Simutanyi, & Erdmann, *Transition in Zambia: The Hybridisation of the Third Republic*

Even an attempt to get court action on this has failed.[455] It is disappointing that the current party in power gave as one of their election campaign promises that they would repeal the public order act, once voted into power, but they have not fulfilled this promise They have justified the maintaining of the act by citing the need for peace, public order and national security as necessitating some form of control on gatherings and political activities.[456]

5.2.3   Electoral processes

The efficiency of Zambia's electoral system and the conduct of its elections have required improvement since the country's transition to multiparty politics in 1991. Elections are still marred by anomalies that affect the fairness of the electoral landscape and potentially the propriety of voting[457] . While all parties have been able to mount energetic election campaigns over the last two decades, sporadic violence and intimidation during some by-elections in 2009 and 2010 present a worrying trend.[458]

Currently the presidential and parliamentary elections are conducted on the first-past-the-post system to determine a winner which awards office to the candidate receiving the greatest number of votes. The downside of this system is that it has the potential of producing a minority president. In fact the MMD, which was in power from 1991 until 2012 retained power in three of the past presidential contests without winning a majority vote in any of the elections during this period.[459] Even the PF who won power from the MMD also have a presidents who did not get a majority vote twice already.

According to the Mung'omba Constitutional Review Commission appointed by the late President Mwanawasa in 2005, many Zambians believe that the change most necessary to

[455] Simutanyi, & Erdmann, *Transition in Zambia: The Hybridisation of the Third Republic*
[456] Simutanyi, & Erdmann. *Transition in Zambia: The Hybridisation of the Third Republic*,
[457] Chipenzi, et al. *The State of Democracy in Zambia report,*
[458]Chipenzi, et al. *The State of Democracy in Zambia report,*
[459] Chipenzi, et al. *The State of Democracy in Zambia report,*

enhance presidential legitimacy is a constitutional revision to require presidential candidates to gain 50+1 percent of the popular vote to win office.[460] The MMD, which was at that time the ruling party, rejected this propose reform to the constitution.

According to an opinion poll from the Synovate group,[461] conducted in 2009, public opinion on this issue is sharply divided.[462] Those who oppose the change usually cite expense when a re-run becomes necessary. This also, they claim has greater potential for increased violence in the run up to a re-run election. Those in favour are convinced that a clear choice between two leading candidates could produce a winner with far greater legitimacy across the Zambian electorate.[463] Because of this sharp division in, the National Constitutional Conference (NCC), which was set up to work on the adoption of the amended constitution, decided to put the issue of replacing the first past the post with the 50+1 to a national referendum. But holding a national referendum required to first complete a national census. Therefore, the referendum could not take place before the 2011 elections. So the 2011 presidential polls were still held under the first past the post.

Elections are overseen by the Electoral Commission of Zambia (ECZ). The commissioners of the ECZ are appointed by the president, and are therefore expected to be loyal to him thus compromising their autonomy or independence. Though the ECZ tries its best implement electoral codes to end practices that make elections not to be conducted fairly, implementing such code of conduct for all political players has not been very easy. As the state of democracy report notes;

> Under the Electoral Act of 1996, the ECZ created a new Electoral Code of Conduct, which made voter intimidation a punishable offense. It also prohibited the use of state resources for campaigning and required "fair and balanced"

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[460] The Willa Mungomba constitutional report, 2005.
[461] Synovate group is a UK based Social Research, Market Research, Training & Strategy & Media Monitoring firm. It has branches in many African countries including Zambia
[462] Chipenzi, et al. *The State of Democracy in Zambia report,*
[463] Chipenzi, et al. *The State of Democracy in Zambia report,*

media reporting, with equal airtime in state media for all parties. Nonetheless, most state media still strongly promote the government/MMD positions, and the Media Institute of Southern Africa complained of a spike in media freedom violations during the 2008 presidential campaign. All community and private radio stations were ordered to suspend live phone-in programs.[464]

The lack of people's confidence in the electoral process has partly been seen in increased voter apathy. Comparatively, the voter turn-out of less than half the number of registered voters during 1991 Zambia's founding multiparty elections, was lower than the euphoric founding contests in other African countries where turnout of registered voters exceeded 85 percent,[465] But the voter turn-out went even lower in subsequent elections.

ECZ is credited with improving electoral administration, including better logistics and more transparent procedures for vote counting and tabulation. "Electoral participation, which had risen to an unprecedented 2.8 million voters and 71 percent turnout in 2006, plummeted to fewer than 1.8 million voters and 45 percent turnout in 2008."[466] The ECZ and non-governmental organizations (NGOs) such as the Anti-Voter Apathy Project have mounted civic and voter education campaigns in the hope of reviving voter participation. The dismissal of the ECZ's director and the resignation of its chair in January 2011 increased concerns over the preparations and conduct of the 2011 election. These fears calmed somewhat with the appointment of the experienced Deputy Chief Justice Irene Mambilima to the post of ECZ.[467] Chair. Mambilima had previously held this post and was viewed as fair and competent. This paved the way for further reform of the electoral system. Among the things suggested to make the electoral process acceptable is firstly making the Electoral Commission of Zambia independent by having members appointed by parliament instead of being appointed by the president. Because regular, fair and free elections are one aspect of true democracy, the current

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[464] Chipenzi, et al. *The State of Democracy in Zambia report,*
[465] Bratton, M et al. (1996) Zambia *Democratic Governance Projec*t. (Monitoring and Evaluation Studies Special Study No.5 Political Participation in Zambia, 1991-1996).
[466] Chipenzi, et al. *The State of Democracy in Zambia report,*
[467] The Times of Zambia, 16 March 2011

deficiencies in the electoral system in Zambia are an indication that democracy in Zambia needs to be enhanced.

5.2.4   Press freedom

"A free and independent press is the cornerstone or foundation of any emerging democracy,"[468] because among other things "it helps create an informed citizenry which is necessary for sustaining a viable democratic society."[469] Therefore, press freedom is one element needing to be examined as we assess democracy in Zambia.

There are a lot of concerns about press freedom in Zambia, and as in many areas there have been many changes since the 1991 return to multi-party democracy. One change has been a notable increase of private media in many different forms: print, radio, television and online media. But even with this liberalization there are still concerns about the state of press freedom. One contentious matter has been the use of public media.

Public media in Zambia mainly comprises the National Television and Radio operated under the Zambia National Broadcasting Service (ZNBC), two National Newspapers - the Times of Zambia and the Zambia Daily Mail. There is also a Zambia News Agency called the Zambia National Information Service (ZANIS) which collects news and disseminates not only in English, but also in local languages. These media services are termed public media because they are funded by the government using taxpayers' money. That is why they have been the dominant media services since Independence. For many years and especially during part of the First and most of the Second Republic, these were the only media services allowed. Although in principle they were supposed to be accessible to every citizen, in terms of news

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[468] Chibangula G. (2000) *The protection of press freedom in Zambia's third republic: a critical assessment.* LLB thesis. The University of Zambia.
[469] Chibangula, *The protection of press freedom in Zambia's third republic: a critical assessment*

dissemination, they were mainly dominated by the government and the ruling political party who used them as propaganda tools. No form of private media was permitted.

But there have been a lot of acknowledged good efforts and developments in the area of press freedom since 1991. One such development, as earlier noted, has been the allowing of private media leading to the emergence of a daily private newspaper called The Post which has a daily circulation of approximately 50,000 copies nationwide, - significantly more than that of either the Times of Zambia or the Zambia Daily Mail.[470] There have also been established about 35 private and community radio stations, including religious and educational outlets, which usually operate without overt governmental interference, as do four private television stations."[471]

However there are still areas of concern that require changes if Zambia is to conform to press freedom in a democratic state. One area of concern is in the use of public media. As noted earlier the dominantly government public media, comprises of two newspapers, and the Zambia National Broadcast Corporation (ZNBC) operated radio and TV stations. These daily newspapers, and the state-run Zambia National Broadcasting Corporation's radio and television services, have the widest coverage countrywide. These are supposed to be accessible to every citizen, and especially to all political parties. But it is still seen as being biased towards government and the ruling party, especially during election campaign periods. Besides dominantly covering the ruling political party, they are also as would be expected rarely critical of any government in power. That is why this was one of the points cited in the electoral reform which we noted earlier, when we assessed the electoral system. But there has been no

[470] Chipenzi, et al. *The State of Democracy in Zambia report,*
[471] Chipenzi, et al. *The State of Democracy in Zambia report,*

significant change. The matter still needs political will to fully liberalize public media so that it can be equally accessible to all political parties.

The other is in the actualization of the freedom of the press in general, but especially that of the private media. The state of democracy report highlights this when it reveals that

> Articles 20.1 and 20.2 of the current constitution guarantee freedom of expression and press freedom, respectively, but Article 20.3 immediately devalues these rights by offering a litany of limitations in the interest of national defense, public safety, public order, public morals, public health, and more. The penal code empowers the President to ban at his "absolute discretion" any publication whose content he deems contrary to the public interest. Other laws limit freedom of expression by protecting the president and MPs from criticism. The penal code also provides up to seven years' imprisonment for sedition, broadly and vaguely described as the "intention…to excite disaffection against the government" or "to raise discontent or disaffection among the people of Zambia."[472]

There have been actual incidences that indicate that these are not just empty provisions but in practice work against press freedom

One such example is the case of two journalists who were charged with sedition in January 2011, because they covered the unrest which occurred in the Western Province of Zambia[473] in connection with the people in that province seeking to secede from Zambia. The matter was a public one and of great concern to Zambians.

The other was a classic case, which also generated a lot of foreign interest, of a journalist working for the private daily newspaper, the Post, who sought to bring to the attention of the government and concerned institutions, the effects of the labor strike of medical personnel at the country's main hospital.

> The journalist by the name of Chansa Kabwela had taken pictures of a woman giving birth in a street outside a hospital without medical assistance during a

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[472] Chipenzi, et al. *The State of Democracy in Zambia report,*
[473] Chipenzi, et al. *The State of Democracy in Zambia report,*

health workers' strike. She did not publish the photos in the said nespaper, but sent them to government officials and civil society groups, as a way of drawing their attention to the effects of the strike. Chansa was dragged to court by the government and charged with "distributing obscene photographs likely to corrupt public morals". The case however also indicated the possibility of objectively dealing with such matters when the court acquitted Chansa, who in welcoming this development stated that her acquittal showed "that this was a pure case of harassment and intimidation."[474]

Of concern also have been the unabated police raids on private media houses (like one conducted on Mobi-TV in June 2010), official threats against individual outlets (as one issued to against SKY-FM in June 2009), and physical assaults on journalists working for private media.[475]

There have been moves to put in place legal provisions such as the Independent Broadcasting Authority (IBA) Act of 2002, and the Zambia National Broadcasting Corporation (ZNBC) Amendment Act of 2002, but neither law has been implemented.

Attention to the realization of proper press freedom is critical because "the values of democracy, transparency, accountability and good governance can only be upheld where there is a free and independent press. In short, a free and independent press is indispensable in any open and democratic society."[476]

5.3 Some Reasons for current state of democracy in Zambia

5.3.1 A flawed constitution

The current Zambian constitution, is one that was inherited from the colonial government. Though there have been amendments made to some articles from time to time, these have not been at a pace and extent as to make the constitution match the needs of the changing Zambian situation. Among the aspects that have not been adequately dealt with is the fact that the current

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[474] Chipenzi, et al. *The State of Democracy in Zambia report,*
[475] Chipenzi, et al. *The State of Democracy in Zambia report,*
[476] Chibangula, *The protection of press freedom in Zambia's third republic: a critical assessment.*

constitution gives too much power to the President without sufficient provisions to ensure the balance of power. So although the constitution provides for the separation of power between Executive, Judiciary, and Legislature, the excessive power of the President gives advantage to the Executive. There are also some laws which were crafted by the colonial government to make it difficult for pro Independence groups to organize and mobilize people, such as the "Public Order Act" which required any person or group who intend to hold any public gathering or meeting to obtain a permit from the police. The result of course was that most of the time the police who were employed by the colonial government had to protect the interests of the government and therefore made it difficult for any pro-Independence movement to get a permit. The public order act law has, now in the post-independence situation, been used to prevent the opposition parties from effectively organizing and reaching the people, by repeatedly denying them permits for any rallies and meetings. The reason often given by the police is that the meetings would be a danger to public order and peace. There have been repeated calls to have the law repealed but to no avail. With a constitution which has many weaknesses, such as the two cited above, it becomes difficult to have proper development of democracy.

5.3.2   Lack of knowledge on democracy among the people

The other reason is lack of awareness among the people who are supposed to be the main drivers of democracy. Democracy "the government of the people, by the people, for the people"[477] this clearly calls for the involvement of the people in the process as we have also highlighted in our definition of democracy in chapter one. But the people cannot be adequately and effectively be involved if they are not enlightened about democracy. Those who press of the development of democracy argue for the entrenchment of a culture of democracy.[478] This

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[477] Gollob, R., Kaapf, P., & Weindiger, W (eds) (2010). Educating for democracy: background materials on democratic citizenship and human rights education for teachers. (Volume 1). Zurich:EDC/HRE.
[478] USAID (2002) *Approaches to Civic Education: lessons learned*. Technical Publication Series, Office of Democracy and Governance, 7.

very point reinforces the relevance of our study because the culture of democracy cannot come about let alone be entrenched if the people are not educated in issues of democracy.

The struggle for the development of democracy in Zambia is not only driven by, but is also confined to a few educated people or those who are in civic movements and NGOs.[479] It has not been adequately taken to the grassroots, such that the local people are a battle ground for politicians and other people with vested interests.[480] Moreover, most material available on the subject of democracy in Zambia are articles in academic journal and very little if any, basic material that can be used for the education of local modestly educated or non-educated people.[481]This calls for extensive appropriate democracy education if this shortcoming has to be addressed, and if the situation of democracy in Zambia has to improve.

5.3.3 Lack of effective democracy education

Bratton et al, have carried out two surveys on the impact of civic education on political culture in Zambia. They have compared the results of the two surveys and among other things conclude that "the impact of the democracy education is marginal rather than radical".[482] The reason for such impact is identified by the researchers as because the education was carried out in a situation where a fair amount of education had taken place. But analysis of current democracy education in Zambia, reveals this is not the only reason. There are other reasons such as the limitation in number and type of NGOs carrying out democracy education. There is also the restrictions, given to organizations carrying out civic education by financing agencies. The location and size of agencies carrying out democracy education, is yet another

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[479] Bratton, M, et al (1999) *The Effects of Civic Education on Political Culture: Evidence from Zambia*. World Development 27 (5), pp. 807-824.
[480] Bratton, et al, *The Effects of Civic Education on Political Culture: Evidence from Zambia*.
[481] Riutta, S. (2006) *Does Civic Education Promote Participation? Observations in Rural Africa*. Department of Political Science: Georgia State University
[482] Bratton, M, et al (1999) *The Effects of Civic Education on Political Culture: Evidence from Zambia*. World Development 27 (5), pp. 807-824

reason. Civic education (including democracy education) in Zambia is evidently not adequate. Chipenzi et al in the State of democracy in Zambia report also points out the limited number of institutions to carry out demo civic education.

Even the civic education carried out by the Church mother bodies - The Zambia Episcopal Conference (ZEC), Evangelical Fellowship of Zambia (EFZ), and Council of Churches in Zambia (CCZ), is not comprehensive because it has to count on the consensus and agreement of the churches thus often having divisions on several contentious issues. The ZEC have an advantage on this because the Catholic Church speaks as one church through the bishops.

We have therefore made a proposal and argued for its appropriateness, for UCZ to engage in democracy education as a solution to this and an opening for other civic education. In other words while civic education is conducted by the church mother bodies, it should also be carried out by individual churches as much as possible.

5.4 Understanding of democracy education and the need for Democracy education in Zambia

Having established that there are gaps and short-comings in Zambia's democracy, and having established the need for and importance of democracy education as one way of addressing the situation, we need to see if any democracy education currently takes place in Zambia. If it does exist, then who carries out this education and how effective is it? We need to assess and establish this in order to further justify our call for the UCZ to be involved in democracy education, and also to identify where UCZ can fit in the whole democracy education task. But there is also need to state what this Democracy education is. Therefore this section, will define what is meant by democracy education, see if any democracy education exists and the role of UCZ in this education.

5.4.1   What is democracy education?

Democracy education is the efforts or process to educate citizens about democracy with the view to encouraging and increasing their engagement in bringing about democratic reform or consolidation of democracy in a given country. Democracy education is also called citizenship education or civic education[483]. This study will occasionally use these two terms especially when we are referring to democracy education already going on in Zambia. Democracy education, like democracy itself, takes many forms. However as raised in the brief definition above, there must be some elements that make it qualify as democracy education, one being that its content is focused on democracy.

Eric Brahm drawing from John J. Patrick (2006), has summarized four key elements that Civic education programs must contain as follows:

> 1. Seeking to develop civic knowledge, which itself requires understanding of the principles and practice of democracy. As such, representative democracy, the rule of law, human rights, citizenship, civil society, and the market economy are important subject areas.
> 2. Focus on building cognitive civic skills to enable participants to synthesize information on political and civic life and public issues.
> 3. Attempts to engender participatory civic skills such as working with others, collaborative deliberation and decision making, and how to peacefully influence debate.
> 4. Working to instill civic dispositions such as support for human rights, equal rights, the importance of active political participation, and working to promote the common good.[484]

As part of democracy education students must be helped to learn about other political systems and compare, and evaluate these political systems, bearing in mind that democracy is only one of these political systems, and the focus on it is because democracy is generally assumed to be

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[483] Abdi, A. A., Shizha, E.,and Bwalya, I. (2006) *Recasting Postcolonial Citizenship through Civic Education: Critical Perspectives on Zambia*. International Education 35(2) Available from http://www.questia.com/read/1P3-1072738401.
[484]Brahm, E. (2006) Civic Education. In Burgess, G., and Burgess, H. (eds) *Beyond Intractability*. [Online] Available from. http://www.beyondintractability.org/essay/civic-education. Accessed

the best type of government although it is by no means perfect.[485] But imperfections of democracy do not invalidate it, but only highlights the need reform it. As part of the comparative analysis of political systems we will be helped to see that democracy in practice has been better than other types of government in protecting human rights, promoting international peace, and fostering economic growth and widespread prosperity. So worthwhile and proper democracy education not only leads students to learn what democracy is, but also why democracy is good compared with other types of government.[486]

Democracy education, is mostly carried out by non-governmental organizations.[487] This is partly because normally the task of enhance the engagement of people in governance, should be undertaken or spearheaded by government. But usually governments do not readily carry out this task because they are preoccupied with amassing power, and exerting control, which works well when the people are ignorant.

5.4.2 The need to educate for democracy in Zambia

In this section we deal with the question of why we should advocate for educating for democracy. We offer three reasons for this: namely (1) as a response to the current state of democracy in Zambia, (2) the imperative of education if democracy has to develop, and (3) the value of democracy to national development.

5.4.2.1 A response to the current state of democracy in Zambia

What is the desired state of democracy? Larry Diamond and Leonardo Morlino have argued that "every democratic country must make an inherently value-laden choice about what kind of democracy it wishes to be."[488] Ultimately the desired state of democracy has to do with the

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[485] Kaoma, *The Church and democracy, 17.*
[486] Diamond, L., Morlino, J., &Leonardo (2004). *The Quality of Democracy: An overview*. Journal of Democracy. 15 (4) October. p. 20-31.
[487] See also section 4.3.2.
[488] Diamond, L., Morlino, J., &Leonardo (2004). *The Quality of Democracy: An overview*. Journal of Democracy. 15 (4) October. p. 20-31.

quality of that democracy. But in view of the different variations of democracy, how is the desired quality determined. Drawing from the way the industrial and marketing sectors use the word quality we deduce three different usages of quality, each with different implications. Quality is used to imply (1) procedure: a "quality" product is the result of an exact, controlled process carried out according to precise, recurring methods and timing; (2) content: quality inheres in the structural characteristics of a product, such as its design, materials, or functioning; and (3) result: the quality of a product or service is indirectly indicated by the degree of customer satisfaction with it, regardless of how it is produced or its actual content.[489]

So when assessing the quality of democracy in Zambia, or advocating for the development of democracy to the desired level, we need to assess the key aspects of democracy using these different meanings of quality. Larry Diamond and Leonardo Morlino suggest a frame work or a way in which the three quality measures can be applied to assess democracy.

> A good democracy accords its citizens ample freedom, political equality, and control over public policies and policy makers through the legitimate and lawful functioning of stable institutions. Such a regime will satisfy citizen expectations regarding governance (quality of results); it will allow citizens, associations, and communities to enjoy extensive liberty and political equality (quality of content); and it will provide a context in which the whole citizenry can judge the government's performance through mechanisms such as elections, while governmental institutions and officials hold one another legally and constitutionally accountable as well (procedural quality).[490]

In our case to give it focus we shall only assess as an example the aspects that we already identified as deficits in democracy. But let us affirm these aspects by taking a close look at the current situation of democracy in Zambia.

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[489] Diamond, Morlino, & Leonardo. *The Quality of Democracy,* 20-31.
[490] Diamond, Morlino, & Leonardo. *The Quality of Democracy*, 20-31.

5.4.2.2 A means of building a culture of democracy among the people

Earlier one of the reasons for the current unsatisfactory state of democracy in Zambia was identified as the lack of knowledge of democracy among the local Zambian population. It was also affirmed that because democracy is about people's involvement in governance, there can be no real democracy if people are not involved. But people need to be enabled to be involved and education is key in enabling people's participation.

With close observation it becomes clear that the culture of democracy has not taken root in Zambia. The Post Newspaper quotes Dr Alex Ng'oma, a political science lecturer at the University of Zambia, who observes that:

> Zambia's democracy is failing to mature because many political players do not understand its principles and ideals… Zambia has "a democratic system without democrats". Our experience over the last two decades of multiparty democracy has taught us that people may be born with an appetite for personal freedom, for democracy, but they are not born with knowledge about the social and political arrangements and conduct that make freedom and democracy possible over time for themselves and their children. Such things must be acquired. They must be learned. Education is a vital component of any society, but especially of a democracy.[491]

In order to take root democracy requires a process of empowering the people and having them own the democratic process, as the Office of Democracy and Governance Bureau for Democracy, Conflict, and Humanitarian Assistance in the U.S. Agency for International Development rightly observed in their technical Publication on Civic Education;

> For a democracy to survive and flourish, a critical mass of its citizens must possess the skills, embody the values, and manifest the behaviors that accord with democracy. They must know enough about the basic features of a democratic political system to be able to access it when their interests are at stake[492]

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[491] Alex Ngoma as quoted by the Post Newspaper, Editorial January 2013
[492] U.S. Agency for International Development (2002). *Approaches to Civic Education: Lessons Learned*. Technical Publication. June 2002.

Education for democracy is therefore imperative if democracy has to take root and if people have to be enlightened for effective participation without which no democracy can develop. As Nahashon Ndungu has also observed:

> For democracy to survive, the rulers and the ruled should of necessity understand and practice the accepted democratic ideals. Democratic practice as a social human behavior has to be learnt. It has to be taught to its practitioners and become part of the peoples' culture. Such civic education will provide a new understanding of the democratic values and attitudes. Individuals and groups will therefore learn to accept and recognize the established social institutions and practice.[493]

Usually the effective participation of the people in matters of governance and development should be facilitated by the government. But because of the nature of power politics in Africa in general and Zambia in particular, the government has not demonstrated the political will to adequately do this. Therefore other players have to come into the process. One such player or institution is the church.

5.4.2.3 A means of enhancing National Development

One of the justifications for the strong advocacy for democracy has been its perceived key role in fostering development. Johann Kregler is among a number of scholars who have linked democracy to development. Another is Robert Kent, who notes that while "attention to governance cannot alone lead to alleviation of poverty, but good governance is essential to development in dealing with poverty."[494] John de Gruchy also notes that "Africa cannot develop economically without developing democratically."[495]

Some scholars have also attached the under development in Africa to lack of democracy. In its 1989 report, the World Bank observed that "Underlying the litany of Africa's development problems is a crisis of governance . . . the deteriorating quality of government, epitomized by

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[493] Ndugu, N. (2003) Civic Education for Democracy in Kenya. In Magesa, L & Nthamburi, Z (eds) *Democracy and Reconcilliation a Challenge for African Christianity*. Nairobi: Acton Publishers, 26.
[494] Kent, R. (2006) Foreword. In Ndulo, M. (ed) *Democratic Reform in Africa*. Ohio: Ohio University Press, xvi
[495] De Guchy (1995). *Christianity and Democracy*. Cambridge: Cambridge University Press, 179.

bureaucratic obstruction, pervasive rent-seeking, weak judicial systems, and arbitrary decision-making."[496] This observation clearly pointed to the lack of democracy as one reason for under-development.

The logic of the argument that democracy enhances economic development, rests largely on the idea that popular participation in Government empowers ordinary citizens including the very poor, and should as a result; lead Governments to be more responsive to their needs.[497]

But this assertion of linking democracy with development has not gone without challenge. John Gerring observes that;

> Several studies argue that there is no positive correlation between regime type and various measures of human development... Some of the most dramatic improvements in human development over the course of the twentieth century have occurred under the auspices of authoritarian rule (e.g., in the East Asian NICs and in communist countries), while many democratic societies in the developing world have been characterized by persistent disparities in wealth and high levels of poverty (e.g., India, sub-Saharan Africa, and many Latin American countries).[498]

South African based Zimbawean Development Consultant Tapiwa Gomo also doubts the strong correlation between democracy and development especially in Africa. He asserts that "Africa is not poor because of lack of democracy but development"[499] . He further backs his conviction by citing Paul Kagame of Rwanda, Yoweri Museveni of Uganda and several other African leaders who believe that Africans need an improved standard of living more than freedom of expression. And for that to be achieved, they argue, "African countries need stronger leaders to push the development agenda than strong institutions of democracy."[500]

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[496] World Bank Report, 1989, pp. 60, 3
[497] Gerring, J., Thacker, S.C., & Alfaro, R, (2012) *Democracy and Human Development. Journal of Politics* 74 (1), January. p. 1-17.[online] Available from;
http://people.bu.edu/jgerring/documents/DemocracyHumanDevelopment.pdf
[498] Gerring, J., Thacker, S.C., & Alfaro, R. *Democracy and Human Development*
[499] Gomo, T. *Can we reconcile democracy and development in Africa?* In News Day of December 26, 2010
[500] Gomo, T. *Can we reconcile democracy and development in Africa?* In News Day of December 26, 2010

These arguments notwithstanding however, the argument leans quite heavily on the notion that democracy has a positive impact and promotes development, indeed "if a democratic form of government is maintained over a longer period of time the net effect of that regime type will be positive for the welfare of its citizens."[501]

5.5 Current Democracy education in Zambia

There is a fair amount of democracy education conducted at various levels, by various institutions. These institutions include the government through public schools. Non-Governmental Organizations (NGOs) and Churches (including Church Mother bodies) carry out a lot of this civic education. We will look at these organizations especially, the NGOs and the Church organizations.

5.5.1 Democracy Education by Non-Governmental Organizations

The formation of Zambia Civic Education Association (ZCEA) in 1993, was a testimony that not only did some form of civic education (also called citizenship education or democracy education) [502]exist in Zambia, but there were also initiatives to enhance and consolidate efforts for such education. The formation of ZCEA was a culmination of efforts of empowering the Zambian citizenry as the country transitioned into multi-party politics in 1991. "The programs of ZCEA have aimed at creating a Zambia where people enjoy all fundamental rights, justice and human dignity.[503] ZCEA's work is guided by the desire to create an informed citizen who will promote and protect his/her rights and those of others in a community, through civic education."[504]

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[501] Gerring, J., Thacker, S.C., & Alfaro, R. (2012) *Democracy and Human Development.* Journal of Politics 74 (1). January. p 1-17

[502] Brahm, E. (2006) Civic Education. In Burgess G and Burgess H. (eds). *Beyond Intractability.* Conflict Information Consortium, University of Colorado, Boulder. [Online]. Available from http://www.beyondintractability.org/essay/civic-education. Accessed February 2013.

[503] Brahm, *Civic Education*.

[504] Brahm, *Civic Education*.

ZCEA has been cited as an example, but there are other NGOs engaged in education aimed at raising the ability of the people in enhancing democracy. These NGOs work to champion economic, social and cultural rights, operating mainly in the areas of democracy and human rights, concentrating in particular on the monitoring of elections. Some of these NGOs were supported by the Washington-based National Democratic Institute for International Affairs, whose mission and focus is enhancing the civic education activities of grass-roots organizations. This organization pulled out of Zambia in June 1996, as a result of what they termed "the hostility of the political environment."[505]

The most popular of these democracy related education programs are concerned with voter education and Budget monitoring education. NGOs are mostly good at this, but also the church through its mother bodies like the Council of Churches in Zambia (CCZ) is involved in these programs. As we noted briefly when we were looking at civic based CE in the previous chapter, the UCZ also does this kind of education, but only very sporadically through seminars and workshops.

Significant insight into democracy education (or civic education) in Zambia is revealed by research which was carried out by Michael Bratton and Philip Alderfer of Michigan State University, East Lansing, USA, with Georgia Bowser and Joseph Temba of Southern University, USA. The researchers have produced a report of their findings titled *The Effects of Civic Education on Political Culture: Evidence from Zambia.* The research appraised, through a comparison of results from two social surveys, the effects on political culture of several civic education programs conducted principally by nongovernmental organizations (NGOs) in Zambia."[506] Two of these are the Foundation for Democratic Process (FODEP), and the Civic

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[505] Brahm, *Civic Education*.

[506] Bratton, M.et al (1999).The effects of Civic Education on political culture: evidence from Zambia. World Development. 27(5). p. 807-824

Action Fund (CAF), a fund established and administered by a US-based tertiary education institution, Southern University.

FODEP was formed out of church and community groups that had come together to monitor the transitional elections of 1991. Led by church leaders and backed by university-based professionals, FODEP sought to foster widespread awareness and use of civil rights among citizens and institutional leaders.[507] It carried out civic education by;

> Formal classroom training in multiday workshops for several layers of trainers-national, provincial, district- who were deployed sequentially to the field. Workshop topics included civil and political rights; the meaning of democracy and the roles of its players and voting procedures and the representative process. The language of instruction was English. Rather than demanding rote learning of abstract concepts, FODEP instructors encouraged participants to discuss practical challenges to building democracy in their own country. Participants were also taught a few basic methods for teaching adults and helped to develop strategies, timetables and budgets for training trainers at lower levels.[508]

The ultimate objective of FODEP in their Civic Education programs included increasing the knowledge and participation of citizens throughout Zambian society. But according to the survey, "having started their programs in 1992, by 1997 it had equipped only about 400 trainers (usually with only a single work- shop), reached down to district level in only four of Zambia's nine provinces, and achieved only spotty coverage at community level."[509] The survey data suggest that

> The intended country wide outreach did not occur, because Civic Education trainers concentrated their efforts on their own, well-educated and well-informed kind. For example, out of those so-called citizens reached by Civic Education programs 85.4% had some secondary education, and were not very different in terms of level of education from FODEP's provincial and district trainers - 94.9%. The two groups were even more similar in terms of access to information: whereas 96.7% of trainers listened to radio news, so did 95.5% of targeted citizens. These statistics indicate that FODEP programs did not penetrate to a popular "grass root" level.[510]

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[507] Bratton, M.et al (1999).The effects of Civic Education on political culture: evidence from Zambia.
[508] Bratton, M.et al (1999).The effects of Civic Education on political culture: evidence from Zambia.
[509] Bratton, M.et al (1999).The effects of Civic Education on political culture: evidence from Zambia.
[510] Bratton, M.et al (1999).The effects of Civic Education on political culture: evidence from Zambia.

But this critical observation should be seen against the aspect of time which the researchers also concede, in the sense the civic education programs under review, had been in place for only two and a half years (since FODEP's first training of trainers workshop in August 1994). At this early stage, one should expect to see more impact on trainers than on citizens and more time should be allowed before expecting full-blown grassroots impact.[511]

CAF on the other hand aimed at quickly extending civic education messages to large numbers of people, including those in remote areas, using low-cost and innovative approaches by funding small Zambian voluntary associations to the maximum tune of $25,000 to promote civic awareness and action through drama, discussions, media spots, walks, talks, concerts, and video shows. During the period 1994-96, 73 grants were made to 57 community-based organizations who had submitted proposals to perform activities related to voter participation, leadership accountability, legal assistance, political tolerance and peaceful co- existence, and the protection of the rights of children and women.[512]

Though some estimates are undoubtedly exaggerated, large numbers of people were reached- (an estimated claim of three million) - especially through drama shows held in market places, schoolyards and at sporting events. The drama shows, which usually consisted of sketches portraying political situations (such as encounters between citizens and elected MPs), lasted on average about three hours; some included singing, and dancing; and almost all were followed by question-and-answer sessions in which the actors and audiences exchanged views about the message of the show. "The use of informal methods of local language instruction which resonates with Zambia's rich traditions of oral history and story-telling, was the strength and

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[511] Bratton, M.et al (1999).The effects of Civic Education on political culture: evidence from Zambia.
[512] Bratton, M.et al (1999).The effects of Civic Education on political culture: evidence from Zambia.

recipe for CAF civic education projects success according to their objective of reaching large numbers of people and to educate the public in the most remote areas of the country."[513]

In terms of impact and the results of civic education, the research.[514] generally found that there was impact, although they qualify these to be marginal rather than radical. This the researchers observe is probably because, at the time of these civic education initiatives, some elements of a democratic political culture already existed. Also Zambia being an urbanized society, citizens already tended to know the identities of their national leaders, and civic education simply added to this awareness, which was already at a relatively high level. Similarly, credit cannot be given to civic education alone for bringing about citizen attachments to multiparty competition, since these values were already quite prevalent as a result of the national experience of removing a dictatorship through an election of 1991.[515] Thus civic education is most effective where it builds from a favorable foundation, but much less effective at transforming unfavorable conditions.[516]

5.5.2   Democracy Education by the Church Mother bodies

There are three organizations officially known as Church Mother Bodies in Zambia. One which represents the evangelical churches, another which represents the mainline protestant churches, and the third representing the Roman Catholic Church.

Rather than just talk about Democracy education by these three Church mother bodies, we shall be broader and talk about Civic Education of which various forms of democracy education are part. Our interest is to show what these bodies do to raise awareness and empower Christians

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[513] Bratton, M.et al (1999).The effects of Civic Education on political culture: evidence from Zambia.
[514] Research carried out by Michael Bratton and Philip Alderfer of Michigan State University, East Lansing, USA, with Georgia Bowser and Joseph Temba of Southern University, USA
[515] See the section in chapter one that talks about Zambia moving from one party to multi-party state.
[516] Bratton, M.et al (1999).The effects of Civic Education on political culture: evidence from Zambia.

in their member churches to fight for justice, good governance, fullness of life, and development of democracy.

5.5.2.1 Civic and Democracy education through the Evangelical Fellowship of Zambia (EFZ)

Established in 1964, the Evangelical Fellowship of Zambia was formed for the initial purpose of providing fellowship among the evangelical missionaries serving in Zambia. The scope of the group was later expanded to cover not only missionaries but also the general fraternity of evangelical denominations, local churches, mission organizations, para-church organizations and individuals. It is a voluntary Christian church mother body registered under the Registrar of Societies in Zambia as a nonprofit organization.[517]

Over the last 51 years of its existence, the scope of the purpose of existence of EFZ has undergone several changes in order to reflect the aspirations of the wider body. The programs have been expanded in order to make the fellowship more relevant to the needs affecting the nation in the fulfillment of its prophetic role of being the salt of the earth and the light of the world.

The EFZ states its vision as "A united body of evangelicals reaching out with the gospel through a holistic ministry" and its mission is that it "exists to identify, empower and mobilize evangelical churches and mission agencies for the effective evangelization and transformation of Zambia."

The goals and objectives are mainly

- To provide spiritual fellowship and unity

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[517] Evangelical Fellowship of Zambia Website. Available from http://www.efzsecretariat.org/. Accessed in January 2013

- To provide humanitarian response to disaster situations supported by long-term development interventions.

- To provide a prophetic voice in matters of justice and peace

- To empower the poor, marginalized and vulnerable persons and households.

- To undertake research on various issues on which basis to provide theological reflection and application.

- To maintain the unity of purpose[518]

The evangelical Fellowship of Zambia (EFZ) carries out various programs one of which is the advocacy program which it regards "as part of its mandate to speak on behalf of the oppressed in society." One of the specific activities under advocacy is Publish What You Pay (PWYP), a program the EFZ uses to ensure the government is kept accountable for their management of natural resources, such as Forestry and extractive resources. The other is the gender and good governance in Zambia program through which EFZ in collaboration with the other church mother bodies, works to eradicate Gender Injustice (GI) and Gender Based Violence (GBV) through training and sensitization in the church and communities. This is done through campaigns such as International Women's Day (IWD) and the 16 Days of Activism against GBV, as well as conducting training workshops for theological students, lay church leaders, the clergy and the youth with the intention of increasing their participation and providing a safe space to handle GBV or GI within their own institutions and society.[519] .

One key advocacy program the EFZ carries out is called "Micah Challenge" deriving its name from the prophet Micah, who wrote, "what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God" (Micah 6:8). The program is a coalition of

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[518] Evangelical Fellowship of Zambia Website. Available from http://www.efzsecretariat.org/. Accessed in January 2013
[519] Evangelical Fellowship of Zambia Website. Available from http://www.efzsecretariat.org/. Accessed in January 2013

evangelical Christian organizations, denominations, institutions, and individuals who come together to collaborate nationally in order to deepen Christian engagement with poor and hungry people, and to influence leaders of poor and rich nations to fulfill their public promise to achieve the Millennium Development Goals (MDGs), and so halve absolute global poverty by 2015. The Micah Challenge has been developed by the Micah Network and the World Evangelical Alliance (WEA) in response to a groundswell among evangelical Christian churches wanting to contribute at all levels to the alleviation of poverty and to greater justice for poor communities.

The Micah Challenge Zambia was launched in 2006 and currently has a network of 600 individual members and 430 churches and institutions who have signed the Micah Call to hold the government accountable to achieving the MDGs.

In 2011 EFZ jointly with the other two Church mother bodies issued a pastoral letter titled "A Call to Vote in Peace, Truth and Justice", which was in an effort to prepare church members and citizens at large for the national elections which were to be held that year. The letter spelt out among other things, the meaning of an election and the conditions required for a peaceful, free, fair, and transparent election.

So while we may not point to a specific democracy education program by the EFZ, it is quite clear that the social, developmental, and advocacy programs carried out by EFZ contribute a lot to the development of democracy through advocacy and awareness raising.

5.5.2.2 Democracy education through the Council of Churches in Zambia (CCZ)

The Council of Churches in Zambia (CCZ) is an ecumenical umbrella organization of Christian churches that seeks to promote cooperation and fellowship between Christian churches and organizations in the nation.

The CCZ carries out social and economic justice programs aimed at promoting transparency, good governance and accountability in the management of Zambia's natural and financial resources and ensures that there is equitable distribution of these resources. The CCZ through its social programs seeks justice for all and protects the poor from exploitation. The programs aim at developing the capacity of the member churches and their communities to respond to and advocate good socio-economic policies that will ensure a dignified life for all. In this regard, the CCZ brings together its membership and stakeholders for consultation and discussions in an effort to help form an enlightened Christian opinion on all issues affecting the spiritual, social and physical well-being of Zambians.

Among the programs CCZ carries out are

Social and Economic Justice were the focus and goal is the promotion of transparency good governance and accountability in the management of Zambia's scarce natural and financial resources and ensures that there is equitable distribution off these resources. The program seeks justice for all and protects the poor from exploitation. The program is responsible for developing the capacity of the member churches and their communities to respond and advocate for good socio-economic policies that will ensure that dignified life in his pursuit for happiness. The program is also involved in applied research in socio-economic areas of interest to the church and its partners, such as in the areas of extractive industries, national budget tracking and good governance.

Development and Emergency which involves offering humanitarian responses to poverty and suffering through the provision of skills in economic empowerment. Training in income generating skills such as fish farming, soap making and 'improve your business' are conducted every year.

The HIV/AIDS program provides information, training and support to member churches to be able to halt and reverse the spread and impact of the HIV/AIDS pandemic in Zambia. The HIV/AIDS program also supports families and vulnerable children (OVC), and supports infected individuals with good nutrition.

The gender program is responsible for mainstreaming of gender among the member churches so that issues of gender justice are dealt with and both the victims and perpetrators are rehabilitated. The Program is developing the capacity of the church to understand the effects of gender injustice and gender based violence (GBV) on society, family unit and the church. The program also works to empower women and children in the churches and society through the transformation of unequal relationships created through structures of injustice of any kind, albeit economic, political, social, cultural or religious.[520]

The vision of the CCZ is to have a transformative impact on church and society with regards to Christian unity and human dignity.

Since our case study is UCZ, it is important to mention here that UCZ is a member of CCZ and therefore participates in the programs outlined.

5.5.2.3 Civic education by the Zambia Episcopal Conference (ZEC)

The Roman Catholic Church in Zambia operates as the Zambia Episcopal Conference, bringing together the various Diocese and respective Bishops. The Secretary General caries out the administrative tasks, while one Bishop is often chosen by fellow Bishops (usually on rotational basis) to be Chairman of ZEC. In term of civic education the Catholic Church has a number of agencies or departments responsible for social service and civic education. The notable one which does not fall directly under the Zambia Episcopal Conference (ZEC) is the Jesuit Centre

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[520] CCZ Annual report 2014 [online]. Available at http://ccz.org.zm/. Accessed on 12 October 2015.

for Theological Reflection (JCTR). JCTR carries out its civic education with significant research. The JCTR also produces the food basket, budget tracking, policy analysis of what they regard as key policies deducing from the response of the people.[521] JCTR defines itself "as a research, education and advocacy team that promotes study and action on issues linking Christian Faith and social justice in Zambia and Malawi"[522]. It was established in 1988 as a project of the Zambia-Malawi Province of the Society of Jesus.[523] Their mission is stated in part as "To foster from a faith-inspired perspective a critical understanding of current issues. Guided by the Church's Social Teaching that emphasizes dignity in community"[524]Research and civic education constitute a significant part of their work.

Careful consideration of the activities of the three church mother bodies, EFZ, CCZ, and ZEC, briefly outlined above, reveals that their education and advocacy activities are linked to the attainment or promotion of democracy in the sense that they empower people for active involvement and having a say in their own affairs.

In the next section the role of the UCZ in democracy education is explored.

5.6 The Role of UCZ in Educating for Democracy in Zambia

In the previous section explored democracy education in Zambia. It was noted that the education by the organizations involved in democracy education, is not comprehensive. Some civil society organizations are involved in voter education, budget monitoring, advocacy etc. All these contribute towards extending people's knowledge on democracy because all these are aspects of democracy. But in advocating for education for democracy, a comprehensive process

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[521] Jesuit Centre for Theological Reflection. (2014-2015) [Online] Available from http://jctr.org.zm/
[522] Jesuit Centre for Theological Reflection. (2014-2015) [Online] Available from http://jctr.org.zm/
[523]Jesuit Centre for Theological Reflection. (2014-2015) [Online] Available from http://jctr.org.zm/
[524] Jesuit Centre for Theological Reflection. (2014-2015) [Online] Available from http://jctr.org.zm/

of education in aspects of democracy which will help build a culture of democracy, is being recommended.

This thesis is proposing that the Zambian churches, and specifically the UCZ, has a role to play in educating for democracy, as part of its ministry. The UCZ should therefore be engaged in carrying out an organized, systematic and sustained education for democracy. This is important for at least three reasons;

5.6.1   Education for democracy fits in the mission of the Church

Democracy education fits in the mission of the Church, and especially for UCZ whose vision is "The total salvation of humanity, with spiritual restoration and physical wellbeing".[525] This vision entails holistic development of its members which demands civic education and especially education for democracy

Arguing for the church to be involved in democracy education, is not in any way making a statement on whether democracy is Christian or not, neither is it engaging in the debate of the merits and demerits of Christians being engaged in (partisan) politics. These have been subjects of intense debates by scholars such as Fr. Richard John Neuhaus (1986). Rather the call is based on the understanding that the positive values of democracy are in line with the mission of the Church. As Mwaura affirms,

> The church as the 'family of God' is ideally built on the values of the 'kingdom of God' as taught by Jesus Christ. These values are peace, justice, the dignity of the human person, righteousness, truth, love and special care for the disadvantaged … these values have been similar to democratic principles.[526]

Yoder argues that Justice is central to God's rule and therefore to shalom.[527] Justice is also central to democracy. The seeking for shalom would therefore be enhanced by democracy

[525] UCZ Synod. [online] Available from http://uczsynod.org/
[526] Mwaura, *Women in the democratization process*, 67.
[527] Yoder, *Shalom*.

education. We see shalom-seeking as being central to the mission of the church because Shalom also reflects Jesus manifesto unveiled in Luke as he announced his Mission.[528]

Shalom is holistic development bringing things to the state of how they should be ... In bringing about shalom we need to make people as free agents as argued by Christopher Kaengele.[529] who analyses the social-economic situation in Zambia with a focus on the mining region of the Copperbelt[530] and proposes "a shift from free market economic growth to Shalom"[531] . He recognizes that the "process of sustaining life is a complex process, and therefore the focus should be on the attainment of Shalom."[532] He identifies three elements of Shalom as creation, people, and justice. He argues that there is a need for people to be 'free agents', but what Kaengele does not go further to deal with is proposing a model of a process of how people, especially the marginalized, can be made into free agents. Our argument is therefore that educating people for democracy is making them free agents and links democracy to the mission of the church.

If CE has to fully serve the task of transformation, it has to include education for democracy, which leads to social transformation. The reason of educating people for democracy arises from the understanding of the value and importance of democracy and the need for the people themselves to be involved. The involvement of people leads to the development of proper democracy and is therefore not favored by forces of oppression, who keep people both ignorant, oppressed, and with a misguided theological notion that what is important is spiritual transformation only. People therefore need to be liberated and empowered to effectively participate in ensuring that democracy with its important elements of justice, freedom, dignity

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[528] Chuba, *The faith of my fathers*
[529] Kaengele C. C. (2004) *Sustaining Life-A Theological Vision for the Diversification of the Copperbelt's Economy.* MA Thesis, University of Kwa Zulu Natal, Pietermaritzburg.
[530] The copperbelt is one of Zambia's Nine Provinces. The province has most of Zambia's mines and therefore the center of Zambia's economy.
[531]Kaengele, *Sustaining Life*, 48
[532] Kaengele, *Sustaining Life,* 60

for all, is attained. But is CE in the UCZ ideal for educating for democracy? This is considered in the next chapter.

5.6.2   Democracy education is in keeping with the UCZ's historic role

Education for democracy in the case of UCZ is also in keeping with the UCZ's historic role of engagement in the liberation and political development of Zambia. But this role needs to be enhanced. The historical background in section 1.2.4 explores how the UCZ has been engaged in the political developments in the country, especially during the fight for independence. This gave the UCZ prominence that it de-facto became a national church. This link to political leaders on one hand also put UCZ at a disadvantage because they could not fully play their prophetic role as they had to show support for the leaders of the new Zambian leadership, even when it turned autocratic, like during the imposition of one party state. So a few years after independence the prophetic role of the UCZ was watered down. This role was revived during the runner up to the country's return to multi-party democracy. At this time the UCZ joined with other churches to press for the reintroduction of multi-party politics. Even though the UCZ playing of its prophetic role is not up to the desired level, we have noted that the UCZ has had the practice of encouraging its members during election years to go and vote since this was has been understood as their Christian duty. We can therefore conclude that democracy education fits into a historical duty which UCZ needs to enhance.

5.6.3   The UCZ has a strategic and large constituency.

The UCZ as explained in chapter, one was born out of a union of mission churches and agencies, which were established in 6 out of the then 9 provinces of Zambia. This meant that immediately after union the church was present in almost the whole country. The two provinces in which the uniting churches were not present (North Western and Eastern) were also soon evangelized and the church established there, though with difficulty at the start. Currently the church is present in all the provinces of the country in a very significant way.

With this presence, the UCZ needs to engage in educating for democracy because it has a strategic and large constituency. Not only about presence, but as a church it has a large network and enjoys trust from its members so that they can accept its teaching. We have proposed and established that this democracy education has to be done through the already established education ministry of the church – CE. Our analysis of CE in UCZ has, however, shown some gaps which would make it ineffective in educating for democracy. But once these gaps are addressed, UCZ has potential of enhancing its prophetic role through democracy education.

5.7 A Theological justification for democracy

Although in the previous section a number of reasons to justify why the UCZ should be engaged in democracy education have been given, it is also important to briefly explore theological justification for democracy. If we are proposing that the church should be engaged in democracy education, then this should be theologically justified. The question is "Does democracy have a theological basis?"

De Gruchy is in agreement with Richard Niebur in affirming that "democracy needs a firmer theological foundation than that which has been provided for it by liberal culture,"[533] According to De Gruchy "it is not just unwise, but even dangerous, for the church to be involved in the democratization struggle, without properly and fully understanding why and how it is linked to its faith and mission in the world."[534] But the quest here is not just to deepen and strengthen the argument for advocating for democracy, but also to evaluate whether the UCZ is itself democratic in polity, so that it is able to spearhead or embark on democracy education both in teaching and in providing a practical example as a democratic entity. For the UCZ to adequately and convincingly teach democracy, it must itself be democratic. A number of scholars, such as John de Gruchy, Laurenti Mangesa, Sam Kobia, and Steve de Gruchy, have

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[533] De Gruchy, *Christianity and Democracy*, 228
[534] De Gruchy, *Christianity and Democracy*,

explored the theological justification for democracy, or the theology of democracy, using various approaches.

While concuring with the statement by Kapya Kaoma that democracy is "not a Christian concept per se, it is a human system..."[535] on the other hand, the strong link between democracy and Christianity should be affirmed. John de Gruchy observes that "Western democracy developed within the matrix of Christendom and the Enlightenment and it can only be deciphered in relation to both. The relationship is, however complex, multi- layered, and ambiguous."[536] De Gruchy discusses Harold Berman's assertion that democracy divorced from traditional Christianity, taking over its (Christianity's) sense of the sacred and some of its major values,[537] and uses it to further justify the fact that there is a connection between democracy and Christianity. The use of the term 'divorce' indeed implies that there was a relationship which cannot totally be broken.[538]

But a theological basis for democracy goes beyond just the historical link between democracy and Christianity

Laurenti Magesa, a Kenyan Roman Catholic African Theologian from Kenya, proposes the Theology of the Trinity as "the practical expression of the trilateral conditions for democracy articulated by the French Revolution: - liberty, equality, and fraternity."[539] Though Mangesa raises doubts that Roman Catholic teaching can help in the African democratic struggle because according to him it is too speculative, and couched in a vocabulary and concepts of a culture removed from African reality and context, he still feels the Trinity can be used quite well to

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[535] Kaoma J. K (1998) The Church and democracy: A theological response in political and economic development in Southern Africa (the case of Zambia). MA Thesis, Trinity College, Bristol.
[536] De Gruchy, *Christianity and Democracy*,57
[537] De Gruchy, *Christianity and Democracy*, 57
[538] De Gruchy, *Christianity and Democracy*,
[539] Magesa, L. (2003) Theology and Democracy. In Mangesa, L and Nthamburi, Z. (eds) *Democracy and Reconciliation; A challenge for African Christianity*. Nairobi: Acton Publishers.

explain and defend the practice of democratic governance both in the Church and in civil society. He argues:

> According to the Trinitarian model, creation, redemption and sanctification -the function of the Godhead on earth - are not conflictual. In fact, the work of human liberation by God is to be found already in the act of creation, and creation itself presupposes redemption. The Spirit's work of sanctification joins the two together and keeps them alive as God's active presence in the universe. The ultimate purpose of all this is harmony and order for the sake of enhancing human life here and after.[540]

Mangesa is not alone in this argument for the use of the doctrine of the Trinity to give a theological underpinning to democracy, John de Gruchy makes similar proposals. He argues that "reflection on the doctrine of the trinity would help overcome the contradictions of modernity which have made democracy lose its spiritual foundation. One such contradiction of modernity is the split between individualism and collectivism especially in the debate between liberalism and socialism. Because unity and complementarity is central to the working of the trinity it would guide in developing an understanding of human solidarity in which both individual rights and the common good are complementary rather than conflictual."[541]

Another theological basis is the ministry of Jesus, which clearly demonstrates the right use of power and authority, the ability to listen, and the respect for and bringing to the fore of every person's dignity.[542] Mangesa notes that accounts in Jesus' ministry that clearly indicated his respect for everyone's freedom abound, and even "all significant sources about Jesus' attitude on this issue are agreed that he abhorred victimization and coercion"[543] He recounts;

> In the Gospel of John we learn from the encounter at Caesaria Philippi that Jesus's radical democratic principles moved him even to give an option to his disciples if they found his teachings and liberal approach to legal practices of that time unacceptable. His approach was to intentionally seek and embrace the marginalized, and rejected in society. And this was not just a popularity ploy but he was serious and was able to give them a listening ear and listen to their

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[540] Magesa, L. *Theology and Democracy*,118
[541] De Gruchy, *Christianity and Democracy*, 12
[542] Mangesa, *Theology and Democracy*, 120
[543] Mangesa, *Theology and Democracy*, 120

point of view to the extent of changing his own conviction as in the encounter with the Syro-phoenician woman recorded in Mathew 15:21-28 and Mark 7:24-30. At the start of the conversation, the woman who was a foreigner, was according to Jesus, comparable to a dog and therefore did not deserve what she was asking for. But as harsh and derogatory as Jesus seems in his answer, he was still in a listening state, I suppose because he valued the human dignity of that woman. The result was that Jesus was converted...he changed his mind! Jesus was committed to ensure equality, justice, and preservation of   justice, social standing, position in biological relationships, age, gender, and even moral status of the person notwithstanding.[544]

Politics is among other things about the use of power. The one of the major difference between despots and democratic leaders is the way they use the power entrusted to them. Jesus had a lot of power and authority but he never misused his power to victimize or to force any one follow against his will. In fact he could encourage even those who decided to follow that they think their decision through properly. He respected everyone's freedom, willing to be rejected, lose a follower, even close ones like his own disciples, whom he gave the option to leave. He had total respect for everyone's free will.

5.8 Conclusion

In this chapter the need for educating for democracy has been established as an imperative. The church in general, and the UCZ in particular, is one of the institutions that should be engaged in educating people for democracy in Zambia because democracy can be seen as a key area in its mission. This is because democracy is a key factor in bringing about "Shalom". It has further been established that the United Church of Zambia is one such church that should engage itself in this task. In the next chapter ways in which the UCZ can embark on this task will be explored. CE in the UCZ will especially be analyze in relation to education for democracy.

By virtue of its mandate, composition, influence, stakeholders and network, the UCZ is well placed to engage its members to play a significant role in this area but this does not seem to happen to the desired level. As Kumalo observes "the Church focuses so much on the spiritual

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[544] Mangesa, *Theology and Democracy*,121

and does not adequately prepare its members for political engagement especially in the area of the development of democracy."[545] This is also true for the UCZ as there is no evidence of the presence of this in any of its teaching material and seminar and workshop programs and material. Occasionally the task has been reduced to pronouncements made by the leadership while the general membership does not seem to be clear what to do or how particular actions fit in their task as Christians.

The UCZ must therefore make effort to educate people for democracy through its CE. It is well-placed for this task partly because, as we have seen, it is a nationwide church with a lot of influence and a record of fostering and influencing political changes in the country.

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[545] Kumalo, *From sheep to shepherds*,

CHAPTER SIX

Some Proposals on developing a module on democracy education for the United Church of Zambia CE

6.1 Introduction

An analysis of the CE programs in UCZ was made in chapter three and that chapter ended with a summary of findings. Chapter four looked at democracy in Zambia and made a case for the need for democracy education in Zambia, and the importance of the UCZ to engage in democracy education.

In this chapter some specific suggestions on what needs to be done for the UCZ to include democracy education in CE, will be made and some key elements that should be included in a democracy education syllabus or module will also be suggested.

The need for change in CE in the UCZ requires much more than just including a module on democracy education. It requires a total overhaul of CE programs. It will require responding to the gaps that have been identified in the current state of CE. Charles R. Foster gives "a guide to revising local Church education."[546]He raises three characteristics of structured learning, which are also critical for the revising process of CE. Revising CE ought to be done formally, and not by chance or haphazard. The revised CE should, therefore, be intentional, systematic,

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[546] Foster, C. R. (1994).*The future of Christian education, educating congregations.* Nashville: Abingdon Press., 136.

and sustained.[547]Foster goes further to elaborate on what this intentional, systematic, and sustained congregational education should look like. Though he focuses on a congregation, the ideas Forster raises in his book can be adapted to a national church like UCZ. Foster suggests three broad steps for recasting programs and structures that contain the church's education efforts or activities. Each step has several activities and exercises. The formation of a task force or committee to help guide attending to these steps is strongly suggested. The steps are summarized as follows; Step I: *Gathering and receiving data*. (This step has four exercises), Step II: *Making decisions about the future of church education*, (a step with five exercises), and Step III: *Making decisions about educational structures for event-full education*. (This final step has two exercises).[548]

6.2 The need to respond to gaps in the current state of Christian education in UCZ

In view of the findings in chapter three, it is clear that in order for the UCZ to engage in democracy education, it must relook, overhaul, and re-focus the whole CE program.

The findings are summed up in five areas or points, namely that;

i.   there is a lack of an overall goal;

ii.   there is lack of comprehensive program and curriculum;

iii.   there is lack of civic and social component, and

iv.   The teaching method is more domesticating than transforming.

These are areas that make CE uncoordinated and ineffective and they need to be addressed if CE has to be effective especially in accommodating the component of democracy education. Some possible response shall now be briefly suggested for each of the four points. Then later

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[547] Foster. *The future of Christian education,* 137-138.
[548]Foster,*The future of Christian education,*141-154.

some proposals of some elements that should be included in a democracy education module shall be made.

6.2.1   Responding to lack of clear overall goal

It was noted in section 2.4.1 that the goal for CE should be in line with or complementary to the overall goal of the Church. This is a good starting point. The vision of the UCZ is stated as "The total salvation of humanity with spiritual salvation and physical wellbeing"[549], while the mission is "spreading the good news of salvation to all nations in fulfillment of Christ's mission to the world".[550] Both the vision and mission are holistic, covering the spiritual and physical aspect. These are key elements of effective CE which have been raised earlier in chapter two. The purpose and model of spreading the good news is clear: it is for "the salvation of all according to the model of Jesus."[551] There has been ample study to identify the key element of the salvation that Jesus brings: one that brings "life in its fullness."[552]

In drawing a common overall goal, there is also need to clearly define CE in the UCZ. This will inevitably involve undertaking a process to reach consensus on what constitutes CE in UCZ. This process should be devoid of assumption. Is CE still just Sunday school and youth work? Are there other elements some of which are not fully developed because they are not overtly considered as CE? A definition serves the purpose of drawing a boundary, helping us to see what is inside and outside the area of work we are trying to define.[553] This process should purposely be open and deep enough so as to begin dealing with issues of the theological basis of CE in the UCZ.

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[549] The UCZ strategic plan.
[550] The UCZ strategic plan.
[551] The UCZ strategic plan
[552] John 10:10
[553] Tye, Basics of Christian education.

With this process an overall goal for CE will be drawn which will serve as guide for the drawing of the curriculum as well as the study material for the various elements of CE in the UCZ. This will then help cover the next gap which is lack of a comprehensive curriculum.

6.2.2   Responding to lack of comprehensive CE program and curriculum

A comprehensive CE curriculum will be guided partly by the common goal and definition of mission as argued above. The curriculum will have to deal with the aspect of sequence or some form of continuity between the various ministries that constitute CE. To illustrate this an example of the link between Sunday school and Catechumen where there must be continuity, was given. Sunday school should among other things prepare members for Catechumen.

A comprehensive curriculum requires time and effort but one way it can be done is to have each section or ministry rework its curriculum in view of the overall CE goal. Then the task-force suggested earlier can help in finding a process of looking at these section curriculums, paying attention to the elements of the section curriculum in drawing these into one curriculum outline, leaving the detail for the specific curriculum of each section or ministry. In this process a lot more people will be involved in keeping with the call for a participatory process of developing curriculum.

6.2.3   Responding to lack of civic component in the teaching material

The inclusion of a clear civic component in the CE curriculum will be taken care of at the point of determining what should be included in the curriculum. It seems clear that in terms of various CE sections this component, just like democracy education which will be part of it, civic component will be a cross- cutting issue. Civic education components will have to be found at Sunday school, youth work, catechumen, and lay training level. The argument here is that to bridge this gap, civic education should not only be done through occasional seminars, but should be embedded in the teaching material. The bridging of this gap entails establishing the

Biblical and theological basis. Again, there is enough work and reflection done in this area of the Biblical and theological basis for civic engagement which can be drawn upon to serve as a starting point. Bridging this gap is key to our proposal of democracy education because without a clear decision to include the civic component in CE, democracy education will not have a logical entry point.

6.2.4 Responding to teaching method being more domesticating than transformative

The question of an effective teaching method is critical. Dealing with this gap is challenging because the method currently reflects the generally accepted method in other forms of education such as the public schools. Because people are oriented in the "banking method" of education, it requires effort to effectively introduce them to, and make them accept, the conscientizing and transformative method of education. In fact Freire also raises this point of resistance from the oppressed because they have been made to believe that this is the best method and they feel they are incapable of contributing anything but simply to receive.[554] It would be a great undertaking to dream of the church working to change the method of education in the public schools. Though it is not the direct major concern of this research, it is important to note that there has been recognition of the need for change and there are already efforts to move from the teacher centered method of education to a learner centered teaching method.

There are examples and models that can be used in working to bridge this gap of changing the education method. One method is proposed by Paulo Freire.[555] The other model would be Ann Hope and Sally Timmel's "Training for Transformation".[556] The method they use of

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[554]Freire, P. *Pedagogy of the oppressed*, 46-48
[555]Freire discusses his pedagogical method in his book "Pedagogy of the oppressed" which we have discussed in chapter two. We have also noted that although Freire's thesis is not explicitly from a Christian perspective, his method is compatible to Christian principles and has been extensively utilized by CE scholars like Groome, Seymour, Moore, Mazibuko, among others.
[556] Ann Hope, Training for Transformation Books 1, 2, 3, and 4. Mambo Press

community transformative education is both participatory and more importantly easily adjustable according to context.

6.3 Influencing Institution Based CE

One of the goals for engaging in institution based CE by the UCZ deduced from this research was to exert influence in the education system.[557] This was a noble goal for an institution that was engaged in the provision of education long before the government did, as is in the case of Zambia. But there is a gap in this in that most church schools run by UCZ are church schools largely in name only and the schools are grant aided. This means these schools are basically run like government public schools, because sometimes even the core values which are intended to be the distinguishing factors are not implemented[558]. There is a difference with the Roman Catholic Church, which has also been running schools in Zambia even prior to independence. The Roman Catholic Schools are more of Church schools in that the influence of the Church can be seen. The administrators of all Catholic schools and most, if not all teachers, are Catholics. The administrators are usually nuns, brothers or fathers from orders that set up the schools. The Church policy in all Catholic run schools including the University is very distinct. At the Zambia Catholic University for example, there is a very clear and enforced component on the Church social teaching in all the disciplines studied. This does not only end in theory, but students are also taken in the field to witness and experience what the church is doing practically in working for social justice and dignity for all.[559] Because the Government's requirement is for every school to comply with the requirements of the prescribed Ministry of Education curriculum, the church schools also follow the general

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[557] Letter of the UCZ Education Committee to Synod meeting, 1968.

[558] The indication of things not done in 2013 in the Synod Education Secretary's report is the actualization of the school's core values

[559] Interview with Mr. Kampamba Mabuluki, student at Zambia Catholic University, on the extent of the Church social teaching programme of the University (Kitwe, June 2013)

curriculum set by Government.[560] But here the Roman Catholic Church in Zambia provides another lesson to the UCZ, on how collaboration can be effective in such a situation. The response of the Roman Catholic Church to the proposals of Government in the area of education is more comprehensive. For example, between 1980 and 1982, the government as part of reforming the curriculum introduced what they regarded a broader RE which included other religions alongside the Christian faith.[561] The UCZ simply accepted this, though there is no documented reason for their acceptance. But the response of the Catholic Church was comprehensive and coupled with analysis. They did not accept the change, and in their schools continue to teach RE based only on the Christian faith and left the exploration of other faiths and religions to different forums. Recently (2012/2013) when the Government reviewed the curriculum, the UCZ in response was only concerned about the element of making RE optional, but the Catholic Church instituted a study to come up with a comprehensive response.[562]Ecclesiological, theological, and educational differences between the Roman Catholic Church and the UCZ that influences their educational approach notwithstanding, there is need for the UCZ to strengthen its school policy and make clear and critical its part in collaborating with the government in the provision of education.

6.4 Proposed model for democracy module in CE in the UCZ – key components

The need for UCZ to include democracy education in its CE has been argued and established in this study. In this section some aspects that must be considered in designing a module on democracy are proposed. It is intended that such a module should be designed in such a way that it can be applied to different levels and areas of CE. In this way the UCZ would be able to give basic but critical knowledge on democracy to its members in different CE groups, and

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[560] Deduced from interview with Mr. MuhaliMuhali, UCZ Education Secretary. Lusaka, April 2014
[561] Report of RE Curriculum reform.
[562] Deduced from interview with the UCZ Education Secretary, Mr. MuhaliMuhali, (Lusaka, April 2014)

thus, develop a culture of democracy in the whole church and in the nation of Zambia. The process would also facilitate the development of a theology of democracy, as the process of establishing the theological basis for engaging in democracy education is further developed. It will further enable the church to make democracy a crosscutting issue by applying democratic principles, which are discovered and learnt, to various areas in the work and programs of the Church.

Besides establishing the goals and purposes, an education module is often considered at two levels; at the method level and the content level. In this case the focus is more on content. The task is to look at including components that educate people, (among other things giving them cognitive knowledge) about democracy. But even though this is the focus, the other aspect cannot be ignored because learning also happens in terms of practice. In other words if we are to educate for democracy, the method of education itself must also be democratic. There has been work in this area. One such work is by JC Steyn, J de Klerk, and WS du Pleissis, who in response to the need to help citizens to the new democratic dispensation in South Africa, put together a book *Education for democracy* which could be used for teaching democracy in schools. The authors were convinced that the school must be the training ground for democracy, as such their book covers in a practical way a number of key facets of democratic life. They deal with subjects like democratic relationships in education, method and curriculum content in a democratic school, and the democratic class room, among others.[563]

Democracy education also calls for the institution carrying out the education to be democratic. This is part of the call by Steyn, de Klerk, and du Plessis, as they advocate for the school itself to be democratic in its running and method of education.[564] This call also applies to the Churches. If the UCZ has to educate for democracy it must itself be democratic. In fact the

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[563]Steyn JC (ed), de Klerk J, and du Plessis W.S. (2003) (Third Revised edition). *Education for Democracy*
[564]Steyn, de Klerk, and du Plessis,*Education for Democracy*.

demand for UCZ to be democratic does not only arise when it is carrying out democracy education, but the basis should be its mission, and the efforts already employed when advocating for justice which is a key part of democracy. Whether or not the UCZ is democratic is not a question to enter into here, however, the task is to propose some elements of the content of a module for Democracy Education, and also say something on the method later.

6.4.1   Proposed content for a module on Democracy in CE in the UCZ

John Patrick[565] makes some propositions that should guide the content of a democracy education program, which he proposes must be international in outlook.

One of his propositions is that the content should teach a global or universal definition of democracy so that students can compare and evaluate regimes according to a common and minimal world standard. The first objective of a good education for democratic citizenship is to teach exactly what a democracy is, and what it is not. If students are to become competent citizens of a democracy, they must know how to distinguish and evaluate types of government. The label democracy has too often been used by despotic regimes with mere showcase constitutions that hypocritically claimed to be exemplars of democracy and freedom. The so-called "democracies" or "democratic-republics" of communist countries were and are tragic examples of the bogus use of a political label. Through their civic education, students should develop defensible criteria by which to think critically and comparatively and thereby to evaluate the extent to which their government and other governments of the world do or do not function authentically as democracies.[566]

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[565] Patrick, J.J. (2003) Essential elements of education for democracy: what are they and why should they be at the core of the curriculum in schools? Indiana University, USA. [PDF] October 16, 2003 in Sarajevo, Bosnia and Herzegovina
[566] Patrick, J.J. (2003) Essential elements of education for democracy: what are they and why should they be at the core of the curriculum in schools? Indiana University, USA. [PDF] October 16, 2003 in Sarajevo, Bosnia and Herzegovina

Beyond providing a guide, John Patrick's proposition has assumptions and presuppositions that need to be critically considered in the task of developing a module on democracy for CE in UCZ. With the dominance of Western style democracy, it is a challenge to develop material for teaching democracy which is international in outlook. The multitude of different definitions even of dominant Western style democracy makes it a further challenge to have a global or universal definition of democracy. The definition of Patrick, for example, who by his proposition seems to be a minimalist, would not receive full acceptance by maximalists, who beyond the procedural electoral minimum, have identified further characteristics that must be present for these basic procedures to meaningfully constitute a democracy.[567] So while Ptrick's propositions are a good guide, extra effort and critique of most available democracy material needs to be done. In keeping with the need for the content being contextual the Zambian situation, especially as it related to the need and practice of democracy must be analyzed and the key concerns of the people deduced and accessed.

One of the issues needing inclusion and attention in the module is the relevance of democracy. For example, while Western democracy espouses freedom as a key reason to fight for democracy, especially freedom to vote, this is also one of the aspects in the quest for democracy in Africa, but does not seem to be central. A study conducted by Sara Gibbs and Deborah Ajulu, in Kenya, Malawi, and Zambia reveals this for Zambia where

> The role of the Church in advocating for improvements in people's living conditions, is set against the backdrop of the churches' role in advocating for Kaunda's one-party state to be replaced by a multi-party democracy. In many ways this poses a greater challenge to the churches since it requires them to develop a capacity to comment on the complexities of the way in which government prioritizes and constructs its policies. As way of fighting poverty, the first step for the churches has been to advocate for a multi-party political system.[568]

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[567]Fayemi, A.K. Towards an African Theory of Thought and Practice: A Journal of the Philosophical Association of Kenya (PAK) Premier Issue, New Series, Vol.1 No.1, June 2009, pp.101-126

[568] Gibbs, S. and Ajulu, D. (1999). The Role of the Church in Advocacy: Case Studies from Southern and Eastern Africa. Oxford: International NGO Training and Research Centre (INTRAC)

The continuing poverty and bad living conditions has led to voter apathy as people don't see why they should be involved in elections even if it will result in changing government, As 'at least one Zambian has been heard to comment [with regard to the general apathy to register for the election]: "Don't give us more time to register, give us more reasons!"[569].

6.4.2   Inclusion of traditional African democratic aspects

A key factor in the content of a module on democracy in UCZ CE is the inclusion of aspects of democracy drawn from African traditional governance. Fayeni argues the general absence of democratic theory in African political scholarship in terms of providing the underlying principles, meaning, canons and criteria of democracy in African culture. But he also acknowledges the presence of African indigenous democratic values and practices, which he contends can be given an eclectic appraisal using democratic ideas from other cultural traditions to provide a resonant African theory of democracy.[570]Headmound Okari, Victor Keraro, & Kellen Kiambati (2012), Morris Kiwida Mbandeye& Tom Ojienda (2013), are among those who have tried to raise and cover some of the African indigenous democratic values and practices. These are also present in governance in the African home, family, and relationship. The key concepts of accountability, unity and common goal, among others, constitute part of the components of African democracy and these have to find their way in an African democracy education module. In coming up with an Afro centric module, the aspect of including aspects from other cultures and brands of democracy is not only unavoidable but essential. African scholars like Offor seem to advance the belief that democratic ideals are culturally specific. But there are elements of democracy that are universal, "such as liberty, equality and peoples' sovereignty. What differs are the democratic practices in different

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[569]Henriot, P. Times of Zambia, 6th March 1996
[570]Fayemi, A.K. Towards an African Theory of Thought and Practice: A Journal of the Philosophical Association of Kenya (PAK) Premier Issue, New Series, Vol.1 No.1, June 2009, pp.101-126

cultural and political societies."[571] So for democracy to work in Africa, the indigenous continent's democratic heritage should be explored, and those ideas that define good governance are brought to bear and combined with universal elements, in evolving a kind of democracy best suited for Africa.[572] And these should out of necessity constitute part of the content of the CE democracy module. Customs also play an important role in this process, as Kaoma rightly cites Thomas Aquinas, who argues for taking custom seriously. He argues that the role of custom cannot be sidelined, for "custom has the force of law, and abolishes a law, and is the interpreter of the law."[573]

6.4.3   The method

In chapter 2 and 3 appropriate methods for democracy education component in a transformation and liberation centered CE have been elaborated on. In chapter 2 some of the components that should characterize appropriate content for CE that includes democracy education were raised. This was done through reviewing literature especially from Karen Tye (20000, Bongani Mazibuko (2003), and Thomas Groome (1980). These scholars argue that the method for the kind of CE being advocated should be informed by process, liberating, and a shared praxis method. The list is not by any means limited to these. But these characteristics give a sense of the kind of method desirable to accommodate democracy education.

The method advocated does not follow the usual education method. The method being advocated goes contrary to the usual and popular "banking method" education which we have earlier discussed and critiqued in chapter two with the help of Paulo Freire. The method suitable

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[571]Fayemi, A.K. Towards an African Theory of Thought and Practice: *A Journal of the Philosophical Association of Kenya (PAK)* Premier Issue, New Series, Vol.1 No.1, June 2009, pp.101-126
[572]Offor, F.(2006) .Democracy as an Issue in African Philosophy InOlusegun, O.(ed.)*Core Issues in African Philosophy*. Ibadan: Hope Publications

for democracy education, calls for shared praxis.[574] It is important for the successful introduction of a transformation centered CE, which includes democracy education, that the intended method is made clear to avoid an easy and popular method hijacking the module.

6.5 Conclusion

In this chapter we have made a proposal of what could be the content, and method of a democracy education course which can be included in the CE program that is transformation and liberation- centered.

To give the proposed model and other possible educational aspects context and reference or basis, we have summed up the gaps or shortcomings we have discovered in CE in the UCZ which can make the democracy education difficult or impossible.

We have also argued for the revisiting and inclusion of African governance aspects, some of which can even be deduced from governance in the home. In addition, using proposals from John Patrick, who raises elements of a Global Education for Democracy, we propose some internationally accepted democracy education areas which can be included in the UCZ democracy module or syllabus.

But because our focus is not only democracy education but also educating for democracy, we have made reference to other areas that need attending to, especially the whole question of the UCZ leading by example in being democratic itself as a church. We have not entered into assessing how democratic UCZ structure is, but merely pointed to the need to do this task.

In the next chapter we conclude our study by summarizing our lessons, and making some recommendations.

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[574] We have shared more on shared praxis by Groome in chapter two, and also on Praxis and Praxis knowing as articulated by Schipani

CHAPTER SEVEN

Conclusions and Recommendations of the Study

7.1 Introduction

This study was set out to analyze and evaluate the CE program of UCZ in relation to educating for democracy. Through this study the need for the UCZ to educate for democracy through its CE program has been established. The study has also revealed that in its present form CE in the UCZ is not suitable for this task. There is, therefore, need for a complete reform and update of CE in the UCZ.

As a conclusion to this study, this chapter is set out in three parts. The first part gives a summary of the study with the task and conclusion of each chapter. The second part draws some key lessons learnt in the study especially as it relates to democracy and democracy education in Zambia, the role of the churches and in particular the UCZ in the development of democracy and democracy education through its CE. The third and final part deals with some proposals for the way forward arising from this study to be considered by the UCZ.

7.2 Summary of the study

This section of this chapter we summarize the study giving some of the key points learnt in each chapter.

The first chapter set the stage for the study. The chapter gave the background to the study, which among other things, established the inconsistent way democracy has developed in Zambia right from independence. The erratic and inadequate participation by the church in the political developments, and the development of democracy in Zambia was also pointed out. The background also pointed to the importance of educating citizens for democracy so that they could fully participate and contribute to the development of democracy in Zambia to its desired stage. This necessitated a call on the UCZ to be involved in democracy education through its CE programs.

Chapter two carried out a literature review which helped explore what the goals, content and methods of effective CE should be, namely that it should have a goal in line with the mission of the church. The goal should also be for the transformation of the person and society. The content must aim at fulfilling the goals, developing through a process that involves the learners, and must as much as possible be contextual. The method should on the other hand be liberating and transforming, dealing with the whole person and not just the spiritual aspect. It should also aim at transformation. It was established that such a CE would be suited to include education for democracy

Besides spelling out the goals, content, and method, the chapter using Khumalo classified CE into three categories, namely Church based, Institutional based, and Civic based.

Among the literature that was reviewed, Groome, helped to show the political nature of education and therefore of CE, while Kaoma and De Gruchy, in their historical analysis helped

raise the link between democracy, Christianity and the church, providing a basis for the call for the church to be involved in educating for democracy.

Chapter three discussed the theoretical frame work, methodology, and methods used in the study. Because of the focus of the study, a theoretical framework of education for liberation drawn from Bongani Mazibuko was employed. As a methodology the case study approach was used, and interviews, observations, and archival research, were used as data gathering methods. The chapter spells out why the research methodology was preferred and these data collection methods were chosen.

An overview of CE in the UCZ was made in chapter four. The overview covered the period from the time of the formation of UCZ in 1965 up until the end of 2014 when this research was concluded. Using what was discovered in chapter two as elements of effective CE, an analysis of CE in the UCZ was made. It was discovered among other things that the CE material is focused on internal ecclesial maintenance while there is very little on civic education. Some efforts on political and civic education is made by the UCZ but only through sporadic seminars, workshops, and church statements and pastoral letters. The material does not find its way in the CE teaching material. It was discovered that there is an absence of a comprehensive CE curriculum and department in UCZ. In view of this the necessity of creating a CE department and development of a CE syllabus was put forward. The need to include a module for democracy education in CE syllabus was also raised and supported.

Turning to chapter five, the need for educating for democracy in Zambia was established. An understanding of democracy education was explored. It was noted that there was already democracy education in various forms going on in Zambia, carried out by NGOs, and Church mother bodies. An analysis of the existing democracy education helped to establish that there was need for more institutions to be involved in democracy education. It was then affirmed that

the UCZ is one of the institutions that should be engaged in educating people for democracy. Reasons which makes the UCZ fit for this task were raised, namely; because of its mission, its composition, its influence, its varied stakeholders and its wide network.

Chapter six explored ways in which the UCZ can practically embark on the task of democracy education. Some possible responses to some shortcomings found in CE in UCZ were suggested. Some key aspects to be considered in the development of a democracy education module in CE in the UCZ were then proposed. The need for inclusion of universal aspects of democracy, aspects from democracy models or types of democracies in other context, and aspects from African models of democracy were suggested. This eclectic approach to developing Africa specific or suited democracy.[575] is not only preferred but an absolute necessity.

Because the focus of the study is not only democracy education but also educating for democracy,[576] reference was made to other areas that need attending to, especially the whole question of the UCZ leading by example in being democratic itself as a church.

7.3 Some key contributions of the study

7.3.1 CE as a new entry point for the churches' involvement in working for the development of democracy

The study has established the importance of the churches getting fully involved in the fight for the development of democracy. Democracy is among other things, concerned about human dignity, and the church is well placed to fully understand this because human dignity draws from God through Christ. The church in general, and the UCZ in particular, also has a mandate to fight for "shalom", which with the use of Yoder's exposition, this study has elaborated. The

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[575][575]Fayemi, A.K. Towards an African Theory of Thought and Practice: *A Journal of the Philosophical Association of Kenya (PAK)* Premier Issue, New Series, Vol.1 No.1, June 2009, pp.101-126
[576] This calls for ensuring democracy education through other means beyond just what is taught in the module. See 1. ?where this is explained.

fight for Shalom cannot be negotiated and one way of realizing this is to fight for democracy. In the study we have established that we are mindful that democracy is not a totally Christian concept, it is like any system a human creation, but the key elements of democracy are in line with Biblical elements of peace, justice, and fair play. As such the fight for democracy can be enhanced by the involvement of the church, by including this as an important part of CE.

On CE and democracy, this study has established the link between CE and democracy arguing and affirming that the church ought to carry out democracy education through CE. Using UCZ as a concrete example, the study has recognized that most of church education is geared towards promoting and preparing for church membership, thus focusing more on doctrinal and church polity teaching to the neglect of social, political, and civic teaching. Ably emphasizing that effective CE must be balanced between what is regarded as "holy", and what is regarded as "secular", the study has dispelled another fallacy that the church should not be involved in politics because politics is secular.

But often the church's involvement in the issue of democracy is connected to question of state and church relation which is often a very troublesome relationship. This is because responding to issues of governance is regarded the domain of the state or government and the church is seen as an intruder, using isolated issues as entry point. This study argues and provides a new entry point which is an already existing program of the churches – CE. In this way the church works to be involved in democracy development through a program and therefore has the possibility of being systematic and consistent.

7.3.2 On making CE in the churches effective and transformative

The study has established that effective CE should aim at transformation of the person and society. In this regard the goals, content, and method of an effective CE should be geared towards this target. Acknowledging that CE normally draws its method from general education,

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the study has raised to the fore the inadequacy of the general education method which can be described using the words of Paulo Freire as a "Banking method" which is domesticating. Instead the study echoes the proposal of "problem posing" method which is more liberating and transformative. In this regard the study has discovered that the church can help transform the method of general education through the transformation of its CE method.

The study has confirmed that CE is used mainly for inner church maintenance. Taking the example of UCZ, the study has established that the UCZ has played an important role in the political development of the country since independence, which needs to be strengthened. But we also noted in the conclusions to Chapter three that Educating for democracy is not included either as part of the current syllabi of the various teaching material and curricula from Sunday school to youth work. Further, the good and elaborate resolutions, statements, and material from synods and other forums such as seminars and workshops, do not find their way in the teaching material for Sunday school, youth, catechumen, or even lay training programs. This is a major flaw especially with regard to Sunday school and youth, because these are the foundational stages.

According to the United Nations Fund for Population Activities (UNFPA) 2014 State of World Population, "our world is home to 1.8 billion young people between the ages of 10 and 24 years … the youth population is growing fastest in the poorest nations"[577]The youth have a decisive role in the future of any country.

> How we meet the needs and aspirations of young people will define our common future. Education is critical. The skills and knowledge young people acquire must be relevant … and enable them to become innovators, thinkers and problem solvers.[578]

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[577] 2014 UNFPA State of World Population Report. Available from www.unfpa.org. Accessed on 9/3/2016.
[578] Foreword to 2014 UNFPA State of World Population Report by Dr. BabatundeOsotimehini. Available from www.unfpa.org. Accessed on 9/3/2016

This is also true for the Church. So if the Church is planning for far-reaching and sustainable influence, it should start with empowering and preparing the children and youth. It is therefore important for the UCZ that the key subjects of liberation, social justice and social transformation expressed in the various statements is worked on to find its proper place in the material used for the formation of young people from Sunday school to youth work. It should also be integrated as teaching material in other CE programs for adults.

7.3.3 Contributing to insights on the impact of continued missionary link on effectiveness of CE

The study has established that the UCZ continues to be linked to European mission churches in many ways. This study has highlighted the far reaching impact of this link in the area of education especially CE.

For the UCZ, the missionary link and dependence contributes to the inability for the church to develop its own teaching material and method. This study has shown that UCZ has not only continued the reliance on mission churches but it has affected its teaching ministry which leads to perpetuate the system. Mazibuko argues that the change of the mode of education is a lasting way to liberate the people and change their way of thinking. The need for church involvement in social transformation is acknowledged and reflected in the mission and vision statements, of the UCZ yet does not reflect in the teaching material and priority programs

Change in CE goals, methods and content is key in the enculturation of the church but as noted in this study a starting point is critical. The study highlights that it is a multi-faceted approach. Conscientization is an important stage in this approach.

7.4 Way forward

This section raises some proposals for the way forward to be considered by the UCZ as one way of responding to the need to engage in democracy education through its CE.

7.4.1 The UCZ should commit to prophetic ministry

According to the conclusions outlined above, we have discovered that the UCZ has been engaged in the political developments of Zambia since independence in various ways. It has often proved as a church that it is aware of the prophetic role it has to play in matters of governance by ensuring that the government responds well to the task given to it in trust by the people. It has from time to time indicated a continuation of that role through sessions at its synod meetings focused on this such as the State of the Nation Address, statements on key issues, pastoral letters, seminars and workshops. For example, resolutions such as the one arising from the discussion of state of the nation addressing of 2006 Synod, pastoral letters like the one of 2006, urging church members to participate in national elections, indicate some efforts in continuing this engagement.

On the other hand, it is noted that this engagement is not at the desired level. The resolutions, teachings of a social and political nature, have not found their way in the teaching materials of the church, such as Sunday school, and Catechumen lessons. The call arising from this research is that there is need for the UCZ to strengthen this prophetic role, and by so doing commit to prophetic action and not just occasional prophetic talk. In the era of ecumenism, the UCZ has often left political pronouncements and actions in the area of challenging the government about governance issues or preparing its members for active participation in social action, to the church mother body – CCZ. While this is important for ecumenical cooperation and serves one

purpose of ecumenism, which is "for the churches to do together what they cannot do on their own as individual churches"[579] but it should end here.

The UCZ must also as a church invest a lot more in developing its prophetic ministry. In fact it is only when the UCZ develops its prophetic ministry, which should include paying attention to preparing members on issues of governance and social action. That when it will have something to offer and participate effectively in the Ecumenical arena.

7.4.2 The UCZ needs to commit to intentional development of transformation centered CE

As part of the Educational task of preparing people to effectively participate in the church, and to influence and serve the purpose of the church in society, UCZ must invest in properly developing its CE ministry. We already noted that CE is mostly regarded as Sunday school, and youth work. As such it is not regarded as a priority, even when this is said to be important, it is only in word.

This essential task therefore, has at least several steps to it. The first task as we have argued in chapter three is to raise the awareness of what is CE in the true sense. This is a difficult task in a church where CE is not only attached to Sunday school and youth work, but where there is no comprehensive program termed CE. But once there is a full realization of the breadth and importance of CE, the next task will be the development centered CE.

Someone noted that if you want to see the work which is valued most by the Church, look at their budget. As far as CE in UCZ is concerned, considering that CE is regarded as Sunday school, when the need for producing a Sunday school lesson book arose, the task was passed on to mission partners who were prepared to pay for the production of the book. Was this due to lack of expertise as we have asked before or was it due to financial constrain? If it was due

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[579] Potter, P. (1981) *Life in its fullness*. Geneva: WCC publication, 28

to financial constrain, then it confirms our concern for CE being a priority because there are so many other projects and programs on which a lot more money is spent.

Furthermore, as part of this commitment to developing transformation centered CE, the UCZ must look at the education method, in those programs which are considered to constitute CE and make it more transformative and more democratic so that it serves as a model when we embark on democracy education.

Talking about method, since UCZ is involved in IBCE through running of schools, it should also assist to set an example to change the method in general education in its mission schools. This will require a lot of discussion with the Ministry of Education, but it is possible, as we have learnt from the Roman Catholic Church, who have managed to maintain their RE syllabus in their schools despite the government introducing a syllabus that includes other religions and philosophies.

7.4.3 Developing a comprehensive CE syllabus would help enhance the effectiveness of CE in UCZ

The CE program of UCZ as inherited from mission churches is fragmented, there are several programs considered to constitute CE. These programs have not been brought together into one CE program or at least under one CE department. This has made it difficult to develop a comprehensive CE syllabus. In section 4.6.2 important purposes of a syllabus were shared. Drawing from C. Ellis Nelson (1966), the importance of "sequence", as one out of the seven elements Nelson raises on the purpose of syllabus, was shared. Sequence, according to Nelson, ensures that "there is logical movement from one age level to another; and the materials used

in one stage should prepare the person for the next stage of development."[580] This emphasizes the importance of the need for UCZ to develop a comprehensive CE syllabus.

Developing a syllabus is not an easy and straight forward activity, especially in light of the need for a CE that is participatory, transformative, and conscientizing. It means that from the onset a very participatory method of developing this syllabus will have to be employed. Working on a comprehensive syllabus will, as seen in the previous chapter, out of necessity help also to deal with other aspects such as the definition of CE, the link with the mission of the church and the development of an overall goal.

According to Eberly, Newton, and Wiggins, "the process of developing a syllabus can be a reflective exercise leading to carefully consider the philosophy of the program, how the program fits in the overall mission of the church, as well as what should be covered in the program"[581]. Therefore, investing time in developing a comprehensive curriculum will help UCZ deal with other issue that will enhance the development of CE as a critical part of ministry.

7.4.4   UCZ ought to take the lead in developing a theology of democracy

The development of democracy in Zambia is a very important contemporary subject on which the participation of the UCZ has been less than satisfactory. As noted in chapter five issues of civic concerns, which include the state of democracy and governance, have either been left to civic organizations and NGOs or Church mother bodies. On the other hand the UCZ has often voiced its concern in this area and therefore must take a lead in making a proper intervention. Such an intervention requires developing a theology of democracy in the Zambian context. Such a theology should be developed with the engagement of different levels of church

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[580]Nelson, *The Curriculum of Christian Education,* 160
[581]Erbely, M.B, Newton, S.E., & Wiggins (2001). The syllabus as a tool for student-centered learning. *Journal of General Education* 50 (1). 56-74.

membership, and the results should also be brought to different levels, not just the academic and church leaders' level.

In chapter five, the theological basis for democracy was explored. This was a way of strengthening the basis or justification for the church's involvement in the fight for democracy. But there is indeed a need to develop a Zambian Christian theology of democracy.

This is critical in the current state of the country when the churches through the mother bodies, have teamed up with other NGOs to fight for democracy and good governance. This has led to a very powerful pact called the Osasis.[582] Forum. The forum intervenes in national issues and gives very strong statements, but the voice of the Church does not stand out because there is no clear theological basis. In fact most of the time the interventions of the churches are ignored because politicians, especially the ruling party, see the church as mimicking the opposition. A good theological basis would clearly distinguish the voice of the church from that of politicians even if they are talking about the same issues.

The lack of articulation of theological basis has even caused the voice of the church to be divided. Recently the Republican President issued a decree for a day of prayer and fasting, for peace and reconciliation, a move which was clearly a misuse of religion for political end. Some churches objected to this but did not clearly state the basis for their refusal, while other churches welcomed the move based on King Jehoshaphat's decree in the Old Testament. Because these events are carried out under the umbrella of the CCZ, the stand of the UCZ as a church is not clear on this matter.

Having a clear theology of democracy would also play a key role in making the Church more democratic both in structure and polity. Currently the structure of the UCZ presents a false

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[582] The name of the forum is derived from the place where the inaugural meeting of the forum took place, a Restaurant called "Oasis"

image of being democratic and yet the leadership and decision making is confined to a few leaders. The synod bishop for example is chairperson of all committees which then report to full synod which he chairs, thus eliminating most of the checks and balances. According to the initial structure of the Church, decisions were made from bottom up, but recent decisions have more been commands from the Synod. The process of developing a theology of democracy will hopefully help in relooking at the structure and governance of the UCZ

7.4.5   The UCZ needs to make effective CE available to both clergy and laity

So far we have discussed and analyzed the state of CE in UCZ. This as we noted is CE for children, youth, and lay people in the church. Then we looked at training of clergy as CE. Both of these are far from ideal. There are a lot of gaps that make them ineffective. We also noted in our call for specialized CE training for clergy the possibility of danger raised by Farley of restricting theologically sound and effective CE being confined to Clergy. But as we join Farley in affirming, effective CE is for all, clergy and laity. This means that UCZ must work at reinforcing CE for laity and also critically analyze and strengthen the CE module in the training of clergy at the UCZ University College. As noted in Chapter Three, The training and formation of in CE is part of the prescribed three year course, but there is no consistency as the syllabus and modules change every year. While we do not expect the syllabus to be static, there should however be some common features that are constant. This process seems to lack proper coordination and continuity in that the input is semester-based happening in the 2nd year of their study.

The fact that there are serious gaps, in the CE program in the congregation, makes the link between CE as clergy training and CE for laity weak or non-existent. It also makes the contextalization of the training difficult. The training at the college concentrates on basic or general CE principles but not on actual application of what goes on in the congregations. This

makes the subject which is meant to be practical, more theoretical. This is problematic because as we have noted in the first chapter in speaking of the relevance of this study, most of the CE material is American and European centered. C. Ellis Nelson observes the historical American hegemony of producing curriculum for Africa. The college has no local text book on CE, even the first CE text book looking at education in the African Church was written by a missionary. The Sunday school lesson books produced twice have all been done by missionaries or expatriates, with no input from the theological college.

In terms of the weekend practical work, which we have observed as an important aspect of the training and formation of the students, there also does not seem to be proper coordination and effective evaluation. From their weekend assignment with congregations, students are supposed to learn and put in practice their CE education as a preparation for when they take charge of their own congregations.

7.4.6 The UCZ needs to take seriously the promotion and utilization of "CE cooked from the Zambian pot"

We would like to observe that part of the reason for the current state of CE and the lack of attention to CE in the UCZ is because there are not qualified people in the field of CE who would raise the concern of the neglect of CE. The development of an effective CE in UCZ requires specialists who are able to guide the process. This means that UCZ should invest in training with deliberate specialization in Education generally and Christian Education in particular. The Church is fortunate because it has people who come for theological training who by virtue of starting off as teachers have basic and even advanced training in education. These people must be encouraged to take up Christian Education at advanced levels of study both as a form of staff development for the college and also as building up a reserve of qualified professionals who can guide the process of developing curricula and guide the process of

continuous appraisal of CE in the church. Currently most of the people doing further training are left to choose their field of study, and very few if any have thought of CE. In fact as far as we are aware, this study and research is a pioneer work at this level.

7.5 Conclusion

In this study we set out to examine the role of the churches in educating people for the development of democracy in Zambia since independence. The United Church of Zambia (UCZ), was used as a case study by evaluating how it can carry out such an education through its Christian education (CE) programs. In carrying out this study the current state of democracy in Zambia was evaluated, and it was established that the current state of democracy in Zambia needs to be enhanced. It was noted that democracy education, is one way of raising the knowledge of people on democracy, and help inculcate a culture of democracy among the Zambian people.

There are already different forms of democracy education, civic education, education for citizenship carried out by various NGOs in Zambia. But these are not adequate. Some of these are confined to only educated people or to the target group of the particular NGO. If carried out by the church, such education would reach many more people because of the structure of the Church, and it would have a theological basis rather than a purely political basis which tends to dwell on contentious partisan politics. One Church found strategically positioned to carry out such education is the UCZ.

After analyzing the current state of CE in UCZ, it has been discovered that its goals, method, and content is inadequate for the task of democracy education. For one thing there is a conspicuous absence of civic aspects in the teaching materials of all CE programs. Such topics are sometimes only covered in seminars and workshops. But in our view the issues raised and debated in some of these seminars, church statements, and pastoral letters, should find its way

into the CE teaching material. In this way members will not only have doctrinal and church polity teachings in preparation for church membership, but will be taught a balanced Christian life right from the early stage of their membership.

In view of the foregoing, this study has urged the UCZ to include education for democracy in its CE program. To do this there is the need to review, completely overhaul, and systematize the whole UCZ CE program. Some proposals of some elements that would help develop a CE module on democracy have been made. This includes a critical look at the whole democracy discourse, and critique of its Euro-American dominated elements. While some of the elements in the popular presentation of democracy are universal, such as liberty, equality and peoples' sovereignty, others are cultural specific and a distinction ought to be made.

The call for inclusion of democracy education in CE of the churches, especially the UCZ is not a totally alien idea, it backs the historical UCZ involvement in the political development of Zambia, which, though currently not carried out properly and to the desired level, is a good move and ought to be enhanced.

In this study, lessons have also been drawn about CE and democracy, on goals, content, and method of effective, transformative CE, and also on the role of the church in fighting for democracy from a CE perspective. These have been summarized and elaborated earlier in this chapter.

The study stresses the importance of transformation centered CE for the Church. The words of Walter Brueggemann; an institution that seeks to survive beyond a single generation, demonstrates this with the seriousness with which it attends to education.[583] This includes the church.

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[583] Brueggemann, *The creative word*,1

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Part VI. Interviews

Name	Position in church	Place and date
1. A. I. Mubiana	Catechumen teacher.	Mumbwa 20/10/2013
2. Alex Mwalilino (Rev)	Former Presbytery Bishop.	Lusaka, May 2013
3. Andrew Muwowo	Member.	Lusaka, 18/3/2013
4. Beauty Machona	Praise Team Member.	Kafue, 21/9/2013
5. Branold Sinyangwe (Rev)	Retired UCZ Minister.	Kalulushi, 8/6/2014
6. Chiwaya	TEEZ tutor.	Kitwe, 4/10/2014
7. Christopher Njovu (Rev)	PCTC Convener.	Lusaka Aug/Sept, 2013
8. Committee Njase (Rev)	Former Bishop.	Kasaka, 12/8/2014
9. Dennis Sikazwe (Rev)	SCS.	Kitwe May 2013 & Lusaka October 2014
10. Derick Simpokolwe	Boys Brigade Officer.	Kafue, 21/9/2013
11. Elias Mfune	TEEZ Tutor.	Kafue, 22/9/2013
12. Espina Kesho	Elder.	Ndola, 7/11/2015
13. Gift Mutoya	Catechumen Teacher.	Kafue, 22/9/2013
14. Joyce Zulu	Communications.	May, 2014
15. Kampamba Mabuluki	Member.	Kitwe, August 2013
16. Kenneth D. Kaunda[i]	Member.	Lusaka, 9/7/2013
17. Laston A. Simukonda	Member.	Lusaka, July 2013
18. Levy Siamuyuwa	Steward.	Mumbwa, 20/10/2013
19. Margaret F. Chola	Sunday school teacher.	Kafue, 22/9/2013
20. Martin Sakala	Student, UCZ-TC.	Kitwe April 2013
21. Mary Mwiche (Rev)	Dean. UCZ-TC.	Kitwe 8/8/2013
22. Muhali Muhali	UCZ-ES.	Lusaka, July & April 2014
23. Mulasikwanda Wakumelo	Sunday school teacher.	Mumbwa, 20/10/2013
24. Mulenga (Rev)	PCTC Convener.	Kitwe, May 2013
25. Mustafa Namakando	Congregation Secretary.	Mumbwa, 20/10/2013
26. Musunza (Rev)	Retired Minister.	Kasaka, 12/8/2014
27. Mutale Mulumbwa (Rev)	UCZ Synod Bishop.	Kitwe, 11/10/2013

28.	Mwaupendo (Rev)	PCTC Convener.	Kitwe, June 2013
29.	Obbie Mwamba	Lay Preacher.	Kitwe 22/5/2012
30.	Patrice Siyemeto (Rev)	SCTCC.	Kitwe 8/8/2013
31.	Peggy M. Kabonde (Rev)	UCZ-GS.	Lusaka October 2013
32.	R. Chimfwembe (Rev) 7/8/2014	MES.	Ndola, October 2013 and
33.	Ruth Chikasa	Former GB-IP.	Lusaka, 12/7/2015
34.	Samson Kapongo (Rev)	Retired Minister.	Kasaka, 12/8/2014
35.	Silishebo Silishebo (Rev)	Former UCZ-GS.	Lusaka, 14/5/2014
36.	Yamfwa Mukanga MP	Sunday school teacher.	Lusaka, 23/5/2013

Appendix: Questionnaires

1. For lay church members and leaders

TOPIC: The Role of the Church in Educating People for the Development of Democracy: The case of the United Church of Zambia
(Kangwa Mabuluki - 208530302)

Guiding questions for semi structured interviews
(For lay church members and leaders)

1. How long have you been a member of the UCZ Church and of this congregation?

2. What in your understanding are the key programs in the UCZ/ your Congregation?

3. What is your understanding of Christian Education?

4. What comprises Christian Education in the UCZ/ your congregation?

5. Who is responsible for CE at your congregation?

6. How important is the CE program compared to other church programs such as evangelism?

7. Who are the main targets groups of Christian Education in your Church?

8. What kind of resource books do you use for teaching at each level of Christian education or each group in your congregation?

9. Where do you get these resources? Who is responsible for formulating them?

10. What major changes have you seen in the CE program in the UCZ/Congregation over the past 10 years or since you have been a member of the UCZ/ your congregation?

11. What do you think should be considered to be included in the CE program in the UCZ/ your Congregation?

12. What has been the role of the Church in the political developments in the Country since independence?

13. Do you think a Christian should be involved in politics?

14. What is your understating of democracy/ how do you define democracy?

15. Where did you get this understanding/ definition from?

16. Is there anything the Church can do to enhance democracy in Zambia?

17. What other role(s) do you think the Church should play in the Zambia in enhancing the attainment and development of Democracy?

2. For Ordained Ministers and Synod leaders

TOPIC: The Role of the Church in Educating People for the Development of Democracy: The case of the United Church of Zambia
(Kangwa Mabuluki - 208530302)

Guiding questions for semi structured interviews
(For Ordained Ministers and Synod leaders)

1. How long have you been a minister in UCZ?

2. What in your understanding are the key programs in UCZ/your Congregation?

3. What is your understanding of Christian Education?

4. Who is responsible for CE at your congregation?

5. As a minister how important do you think CE is in the ministry of the Church compared to other church programs such as evangelism?

6. What kind of resource books are used for teaching at each level of Christian education or each group in the UCZ/your congregation?

7. Where do you get these resources? Who is responsible for formulating them?

8. What key areas of Christian development do you think the current CE program addresses in the members of your congregation?

9. What major changes have you seen in the CE programs in the UCZ over the past 10 years or since you have been a minister?

10. What do you think should be added to or removed from the CE programs in the UCZ/ your congregation? Why?

11. What has been your vision for the development of CE in your congregation?

12. What has been the key role of the Church in the political developments in the Country since independence?

13. Do you think Christians should be involved in politics?

14. What is your understating of democracy/ how do you define democracy?

15. Where did you get this understanding/ definition?

16. Is there anything the Church can do to enhance the attainment and development of Democracy in Zambia?

3. For Political leaders

TOPIC: The Role of the Church in Educating People for the Development of Democracy: The case of the United Church of Zambia (Kangwa Mabuluki - 208530302)

Guiding questions for semi structured interviews
(For Political leaders)

1. How long have you been a member of the United Church of Zambia or any other Church?

2. What has been the key role of the church/UCZ in the political developments in the Country since independence?

3. What was the role of the church (UCZ in particular) in shaping your vision for democracy and development in Zambia?

4. Do you think church members should be involved in politics?

5. What is your understating of democracy/ how do you define democracy?

6. Where did you get this understanding/ definition?

7. Is there anything that the Church/UCZ can do to enhance democracy?

8. What other role(s) do you think the UCZ should have played in the country in enhancing the attainment and development of Democracy?

9. What are the most challenging areas in your Christian life that arise because you are a politician?

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[i] First Zambian Republican President (1964 – 1991). Has been, and still is a strong UCZ communicant member.