

**The missionary task of the church towards the educational challenges
for Mozambique in the 21st century**

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FOREWORD

I thank God for this wonderful opportunity to study the Scriptures in depth. This work was achieved through the Lord's help and guidance. I hope that He will bless this work, so that it becomes an instrument for the Kingdom of God in the particular context of Mozambique.

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ABSTRACT

The focus of this study was to investigate and describe the missionary task of the church towards the educational challenges in the 21st century in the specific context of the Republic of Mozambique.

The background of the country, which in the last 36 years has been guided by an atheistic and secular approach towards religion in general and Christianity in particular, has contributed towards an educational system that lacks the vital insight from the church.

In order to change the status quo, solutions have to be found for the main problem, namely: How can the Christian church contribute towards educational challenges in Mozambique?

Education is an integral part of the way of life. It includes habits, customs, social organisations, techniques, language, communication, values, norms, beliefs and wisdom. As such, education and the lifestyle of people are inseparable. There can be no society without education.

In the case of the Christian church, it is very important that its identity, insight and wisdom are applied to education, thus becoming a transforming element in the society, if taken into consideration that society is the fruit of education. A society that fears the Lord and is based on Christian educational principles is a blessed society.

Societies must be built on the right foundation, namely God the Lord! This can be manifested through unity and the cooperation of the church. These characteristics must be accompanied by the church's authentic identity, through its educational principles in line with the will of God. Educational principles must be directed towards the great mission field of God: the earth and the human race.

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CHAPTER 1

THE MISSIONARY TASK OF THE CHURCH TOWARDS THE EDUCATIONAL CHALLENGES FOR MOZAMBIQUE IN THE 21ST CENTURY

Key words: Mission, Missio Dei, History, Education, Challenges, Mozambique, Roman Catholic Church.

1.1 Formulating the problem

1.2 Background

Peixoto (1978:284) describes ‘education’ as a process by which a person or group of people acquire specialised, technical, artistic, scientific or general knowledge with the aim of developing their capabilities and abilities. Education can be provided by institutions that are specifically organised and designed for this aim, like elementary schools, colleges, musical conservatories, universities, or by daily experience through interpersonal exchanges, the reading of newspapers, magazines, books, the appreciation of paintings and sculptures, movies, music and drama, travelling and conferences.

According to Peixoto (1978:285), the main scope of education is to equip man with cultural instruments that are capable of boosting the material and spiritual transformations which are required by the dynamics of the society; education enables humankind to exercise increased control over nature and, at the same time, education makes humans conformed beings, as individuals, in pursuit of the goals of progress and social equilibrium of the collectivity to which they belong.

It is interesting that many words in the Bible relate to the word ‘education’, with the specific meaning of ‘learning’, ‘wisdom’ or ‘to be instructed’; for instance, the great leader and legislator through whom God liberated his people from Egypt, Moses, “was taught all the wisdom of the Egyptians and became a great man in words and deeds” (Acts 7:22). God instructed Moses to build the tabernacle, as recorded in Hebrews 8:5c: “When the time was about to build the Sacred Tent, God said to him [...]”.

Considering the present context, one can only agree with Nyawo (1987:119) when he points out that, as far as Southern Africa is concerned, education performance and morality levels have plummeted in the 20th century.

In Mozambique, this is very true of the educational system; rebellion has also increased and dishonesty is the order of the day. “Falling achievement levels, increasing rebellion, joyriding the latest methodological fad, immorality and dishonesty, are not causes but consequences of a little detected terminal disease” (Nyawo, 1987:121). Humanists blame society, while society blames ‘the times’ for this status quo.

The previous paragraph describes education in the 20th century, but it is now presently the 21st century.

In Mozambique, official authorities, churches, communities and families have all lost their hope in and expectation of educational institutions. The latter are no longer regarded as being able to educate people who are capable of generating a sustainable living that can either keep the country going or boost the material and spiritual transformations that are required by the dynamics of society.

At a session of the National Parliament in Mozambique in 2009, Members of Parliament have questioned the role of educational authorities; society accuses present-day graduates that they are not up to the challenges of the day; and the educational system of the day is accused of being irrelevant and a total failure.

The church, being an important part and parcel of society and carrying a significant role in the future of any society, should not be blind to this so-called status of the educational system. Particularly in Mozambique, it is now clearer than ever before that governmental authorities regard the church as an important stakeholder in the education of people in different ways.

It is widely known in Mozambique that, for a period of approximately 500 years, starting from the time of the Discoveries until 1974, this territory had been regarded as one of the Portuguese Overseas Provinces. As a result, educational policy in Mozambique had been linked with Portugal, the colonial power.

Eugénio Lisboa (1970:276) argues that Portuguese education in Africa can be traced back to the time when the king of Portugal, Manuel, sent an embassy to the Congo, headed by Simão da Silva, as a response to Afonso, king of the Congo, who had requested cooperators. This took place between the discovery of the river Congo in 1482 and the middle of the 16th century. Provided that the cooperators were Christian educators, the ambassador's implicit task would be to create a new Christianity in the Congo.

Apart from Christian educators who can be regarded as missionaries, Portugal also sent people to the Congo later on who specialised in reading and writing.

The relationship between the Congo and Portugal grew to the point that Congolese youths went to Portugal to study philosophy, arts and Portuguese customs in monasteries and private homes. This influence of Portuguese culture on the Congo did not last long, however, and by 1624, very few Africans in the Congo could still speak Portuguese.

Lisboa (1970:290) divides educational policy in Portuguese Overseas Territories into three major periods, namely:

- Pre-1834: Up to this date, education had been exclusively conducted by the religious orders.
- 1834 to 1926: During this period, education policy was carried out under the João Belo Decree, which regulated the Portuguese Catholic Missions in Africa and Timor.
- From 1926 to the present.

As far as Mozambique is concerned, Lisboa (1970:277) argues that education penetrated this territory in the 17th and 18th centuries mainly through Catholic Missions, specifically the Jesuit and Dominican orders.

In certain areas of the coast of Mozambique, the missionaries' work had been contested firstly by Moslem influence; in areas outside Islamic influence, like the Zambezi valley,

Christianity took root in 1629 – king Monomotapa was converted to Christianity during this year (Lisboa, 1970:278).

The Jesuits settled on the Island of Mozambique, which served as the first seat of the colonial government of Mozambique. Meanwhile, the Dominicans settled in Vila de Sena in the central regions of the territory.

On the Island of Mozambique, the Jesuits founded a school called Colégio São Francisco Xavier and their missionary activity was later expanded throughout Luabo, Tete, Sena and Quelimane; all these places are located in the central region of Mozambique.

1.3 Problem statement

It is clear from the above background that the educational system has been negatively influenced in different aspects, be it culturally, economically or politically.

The civil society is another determinant role player that has the expectation of the church, as it has contributed in the past to the building of acceptable and valuable moral standards, to address this educational challenge.

Therefore the question of this study is “How can the Christian church in the mission Dei contribute towards educational challenges in Mozambique?”

1.4 Central research question

In line with the above background, this study will focus on the way in which the church in the Missio Dei can help to solve or correct the current educational system in Mozambique.

Other questions, arising from the abovementioned, are:

- What was the contribution of Christianity to education in Mozambique in the past 500 years?
- What is the current situation of education in Mozambique and why has it deteriorated?
- What does the Scripture teach on education and what is the role of the church in the Missio Dei towards education?
- What contribution can the church in the Missio Dei present towards the present educational challenges in Mozambique?

1.5 Aims and objectives

1.5.1 Aims

The chief aim of this study is to identify and analyse the different challenges that are presently faced by the educational system in Mozambique and to identify in which way the church, from a missiological point of view, can contribute towards the improvement of its standards by providing sustainable and valid guidelines.

1.5.2 Objectives

In an attempt to reach the above aim, the following objectives should be attained:

- To identify the contribution made by Christianity to education in Mozambique in the past 500 years prior to the independence of the country.
- To identify current educational challenges in Mozambique.
- To identify what the Scripture teaches on education.
- To apply Biblical educational truths to the challenges of the educational system in Mozambique in the 21st century.

1.6 Central theoretical argument

The central theoretical argument of this study is that the church, as part of the *Missio Dei*, can help Mozambican society positively with a God-orientated model of education to face its current challenges, which are partly the result of an atheistic educational system approach that was adopted by the communist government of Mozambique soon after the country received its independence in 1975.

1.7 Method of research

This study will be done from within the Reformational Theological position. Comparative literature study will also be part of the method through which this research intends to achieve its objectives and will entail the following:

- The study of relevant literature and information that have been gathered on the historical and social context of the educational policy in Mozambique.
- The analysis of relevant educational literature to help this study gain the contemporary missiological perspective on education.
- Analysis, comparison and evaluation of scholarly works on the relational aspect of education and its contribution towards surpassing educational challenges in Mozambique.
- The study and analysis of past, present and future challenges of education in Mozambique as a factor of stability.

1.8 Exegetical study

Exegesis will be done according to the grammatical-historical method (De Klerk & Van Rensburg, 2005); relevant Scripture passages will be exegeted.

1.9 Qualitative method of empirical study

The present situation of education in Mozambique will also be determined through interviews with principals of schools, teachers, students, parents, representatives of the civil society, education department staff and school consultative board members.

The interviews will be conducted up to the saturation point of fifty people; the interviews will be conducted in two neighbouring administrative districts of the central province of Tete, namely Angónia and Tsangano.

This empirical research will be conducted in line with the ethical code of the North-West University.

1.10 Study limitation

The study is limited by the fact that education is a wide field, as there are a lot of inter-related issues that this type of study cannot address by any form and that call for further research.

The context of this study is limited to the Republic of Mozambique, where a number of efforts are currently in place to solve educational challenges; consequently, it will be difficult to address all of them.

Notwithstanding, the study will be an informed basis for future study on education in Mozambique as far as the period in which the study is being done is taken into consideration. It will form a basis for guidance on a set of issues that challenge educational policy in the Republic of Mozambique.

CHAPTER 2

CHRISTIANITY AND ITS CONTRIBUTION TO EDUCATION IN THE PAST

2.1 Introduction

The aim of this chapter is to give a general review of the educational policy that has been practiced in Mozambique, with the focus on the colonial period up to the early years of the country's independence from Portugal which took place in 1975.

In doing so, a significant part of the chapter will be spent in studying the influence of the Roman Catholic Church, as it had been the official church in Mozambique during the colonial time. As a result, it received many privileges to the point that, apart from becoming the state's official religion, almost all education was operated by Roman Catholic missions (Golias, 1993:57).

The formal education that is currently run and known throughout the world is different from the education that was practiced in Africa in general and in Mozambique in particular in the period before the coming of the Europeans.

Consequently, the term 'traditional education' identifies the education that was established in Africa in a better way, as it differs from the formal education that came to Africa with the Christian missionaries in the Discoveries period.

As far as Mozambique is concerned, the Discoveries period includes the time when Vasco da Gama had been assigned by the king of Portugal to continue the task of Bartolomeu Dias to find a new maritime route to India (Peixoto, 1978:416).

Vasco da Gama started his voyage from Lisbon on 8 July 1497; on 2 March 1498 he reached Mozambique and approximately two months after passing through Mozambique, he finally reached India on 20 May 1498.

Golias (1993:13) states the following main aim of traditional education in Mozambique: the integration of the individual in the context of his/her society. This integration was directed

towards three specific perspectives, namely personal, social and cultural perspectives. The duty was accomplished by either the family members or the community as a whole.

Taking into consideration the context that has been described in the previous paragraph, Golias (1993:12) mentions that traditional education in Mozambique entailed a collective and social character. Therefore, each individual adult was responsible for his/her community's children and any adult from the community had the responsibility to counsel, correct or even punish any child within the community.

In the context of traditional education, the emphasis was specifically on children up to their adolescence, so that they should be modelled for the future challenges of their communities.

According to Golias (1993:13), it is this traditional educational system that was known to Africans in general and Mozambicans in particular before Christianity, if taken into account that Christianity and formal education were established in Mozambique at approximately the same time.

In discussing the contribution that Christianity made to the educational system in Mozambique from its very beginning, when the first Europeans came to Mozambique, up to the early years of the independence of the country, the following specific issues will be considered:

- a) The Portuguese settlement in Mozambique, with the focus on the Christian and missionary activity.
- b) The link that has been established between the Portuguese government and the Roman Catholic Church on educational grounds throughout the colonial era in Mozambique.
- c) The consequences for education in the sight of the government's link with the Roman Catholic Church during the colonial era and in the early years of the independence of Mozambique.

2.2 Portuguese settlement in East Africa (Mozambique)

Gouws (2005:19) explains that Mozambique had also been known, by the time of the Discoveries and even later on, as Portuguese East Africa (PEA).

The Portuguese contact with the Eastern coast of Africa had been primarily motivated by trading reasons.

As previously described in this chapter, the Portuguese had first settled on the Island of Mozambique, which served as a support centre on their route to India.

In fact, the Island of Mozambique became the contact point of the Portuguese with Mozambique; according to Gómez (1999:20), the Island had been a Swahili trading centre up to the time when Vasco da Gama reached Mozambique in 1498.

Gouws (2005:29) mentions that the political atmosphere in Africa at the time should be described as that of colonial powers struggling for territorial gain and native Africans for slavery purposes. By that time, the slave trade was in vogue, but, on the other hand, the native Africans were also waging tribal wars.

By the time of Vasco da Gama's arrival, the Swahili influence was extended throughout the Eastern African coast and the main city-states were under Arabic influence, namely Pate, Malinde, Mombaça and Kilwa. The Island of Mozambique, Sofala, Zanzibar, Pemba and Kiliji were other less important city-states.

Presently, some of these places belong to Mozambique, namely the Island of Mozambique, Pemba and Sofala.

As far as the cultural development of East Africa is concerned, Vasco da Gama himself had stated that the culture of the city-states was, if not superior, equal to that of Portugal in 1500, to the point that the Portuguese were impressed with the buildings, the wealth of the inhabitants and the elegance of their cotton and silk clothing in embroidered style (Gómez, 1999:20).

Up to that time, the origin, development and prosperity of those city-states could be attributed to trade; their inhabitants had been engaged in commercial exchange with the Middle East (Arabians) and India.

Gómez (1999:20) agrees with Matveiev (1988:467) that between the 12th and 15th centuries, Eastern Africa's cultural and historic development had not suffered any disturbing external influence, but from the beginning of the 16th century, the development process was disturbed, mainly because of the Portuguese maritime supremacy.

Initially, the Portuguese used the Eastern African coast as an important support point for their voyages to India; their expeditions to the Indian Ocean were mainly intended to open an alternative route to India, rather than the dangerous land route through the Middle East. This fact is also supported by Mondlane (1975:17).

One of the consequences of the Portuguese attempt to control the Indian Ocean trading routes is that they found strong opposition and resistance from the Swahili and Arabian traders.

During the first 60 years of the 16th century, the Island of Mozambique had been the main support centre across the Indian Ocean for the Portuguese on their route to India; this small island became very important for the Portuguese standing on the Indian Ocean coast.

Rodney (1976:71-72) argues that, as a result of the prolonged stay of the Portuguese on the Island of Mozambique, they started relationships with the populations from large regions that were located between the Zambezi and Limpopo valleys, as these rivers run across the Mozambican territory.

The inhabitants of these hinterland regions were living in societies that had grown into some sort of state organisations that were led by a centralised political power; Great Zimbabwe is but one example.

In the course of time, the Portuguese became interested in the large regions between the two rivers, because these regions were rich in minerals, like gold and ivory (Gómez, 1999:22).

Later on, the Portuguese settled in Sofala, because of the following two reasons: Firstly, like the island of Mozambique, Sofala was a relevant support centre as far as the trade route to India was concerned. Secondly, the Portuguese could easily explore the golden hinterland from Sofala.

In 1530, the Portuguese effectively founded the villages of Sena and Tete with Sofala as departure station; in 1544, Quelimane was also founded.

With the founding of these villages, the Portuguese were now not only controlling the trading routes, they had direct access to the gold production and ivory exploring areas.

The Arabian-Swahilis who previously traded with the local populations had now been replaced by the Portuguese traders, in some cases by use of force, in Great Zimbabwe and along the Zambezi valley (Gómez, 1999:22).

Baía de Lagoa (the current capital city of Mozambique, Maputo), located at the south of Sofala, was another place that was visited by the Portuguese sailor Lourenço Marques in 1544.

The Portuguese reached many agreements with the local chiefs, from whom they obtained authorisation to trade with ivory in the region.

Since the prime objective of the Portuguese was purely commercial during the first years of their presence along the Eastern African coast, they were willing to live in peace with the populations.

From 1568 onwards, king D. Sebastião of Portugal re-orientated the abovementioned commercial policy towards direct control over the gold mines; the Direct Control over Gold Mines Policy of the Portuguese king is commented on by Gómez (1999:23) in the following terms:

“In 1569, Portugal sent a strong force of 1 000 men to the Island of Mozambique; in 1571, the soldiers moved into the interior of the Zambezi valley. Their chief mission was to expel the Arabian-Swahili traders and conquer the local populations”.

The Portuguese expedition faced a strong resistance from both the local African populations and the Arabian-Swahili traders. This fact forced the Portuguese to retreat from confrontations and in 1573 they went back to the Island of Mozambique with only 400 men left out of a force of 1 000 soldiers.

Gómez (1999:23) reflects that during the 16th and 17th centuries, the Portuguese settlement in Mozambique was limited to a few trading posts on the Island of Mozambique, Sofala, Sena, Tete and Quelimane.

The abovementioned settlement policy, to a certain extent regarded as an attempt towards effective control over the country, was to be changed as from the end of the 17th century and superseded by the system that came to be known as Prazos.

Literally translated, the word 'prazo' means 'term' or 'expiry date'; the Prazos originated as a consequence of land concessions that the Mwenemutapa, the highest authority within the African states system, offered to the Portuguese traders, priests and soldiers in exchange for services that were rendered, like military protection (Gómez, 1999:25).

Within the lands offered by the Mwenemutapa, the owners of Prazos, who could have been traders, priests or soldiers, were absolute lords, similar to the European feudal lords.

In addition, they also owned their particular armies, mainly composed of slaves. Prazos has been the real base from which were created Mozambique (southern region), Zambézia (central region) and Niassa (northern region), which brought an effective Portuguese settlement into being in Mozambique.

On the other hand, the Portuguese settlement in Mozambique had always been accompanied by missionary work, as discussed in the following subheading.

2.3 Missionary activity in Mozambique

In Mozambique, the Roman Catholic Church had been the official church throughout the European (in effect the Portuguese) expansion.

On 17 September 1988, on the occasion of his first visit to Mozambique, the late Pope John Paul II, in considering the beginning of the Roman Catholic Church in Mozambique, spoke the following words:

“History tells us that, by the end of the 15th century, along with the Portuguese sailors that had reached the Island of Mozambique, were also a few missionary priests who brought the Good News as their luggage and the Cross as their distinctive mark. Among them, history has recorded the name of Saint Francisco Xavier who, after some months of stay on the Island of Mozambique, pursued his journey to India; subsequently other missionaries from the Dominican and Jesuit denominations also came, having started the work of evangelisation here” (Sousa, 1991:31).

According to Sousa (1991:5), the stay of S. Francisco Xavier in 1541 over a period of six months on the Island of Mozambique on his way to India is officially considered by the Roman Catholic Church as the beginning of their missionary work.

Before the mentioned date in the previous paragraph, other services had taken place on the Island of Mozambique, if it is taken into account that the Discoveries paradigm had always included clergy members in their teams.

In the case of the Portuguese, the primary duty of the abovementioned clergy body was to take pastoral care of the sailors and soldiers (Sousa, 1991:30).

Consequently, Sousa (1991:30) is of the opinion that the first church service on Mozambican territory had effectively taken place on 11 March 1498, in the course of the first visit of Vasco da Gama to Mozambique en route to India. The service occurred on the S. Jorge Island, close to the Island of Mozambique.

Moreover, Sousa (1991:30), quoting Isaiah 55:10-11, mentions that since the Word of God is like the rain that never goes back without penetrating the land, the Mozambican land had firstly been fecundated on the very day of 11 March 1498.

As explained in the previous subheading, the Island of Mozambique and Sofala had served as supporting stations for Portuguese traders.

Likewise, it was from these two stations that Christianity expanded into the interior of Mozambique; as a matter of fact, both fortresses of the Island of Mozambique and Sofala had each one vicar and one or two chaplains at that time (Sousa, 1991:30).

It is clear that the presence of the clergy body in the Discoveries teams is explained in connection to their task towards pastoral care of the teams' members; apart from taking care of the Portuguese community, the clergy also evangelised the local populations.

To illustrate the previous fact, Sousa (1991:30) mentions that in 1520, 40 people were baptised in Mossuril (Sofala); later, in 1530, the king of Portugal advised the vicar and chaplain of Sofala Regiment to stand firm in evangelising the local people.

Both Sousa (1991:30) and Gómez (1999:22) agree that, as far as the central region is concerned, the Portuguese, who had been following the course of the Zambezi River, had settled in Tete and Quelimane between 1530 and 1554.

Apart from soldiers and traders, many vicars and chaplains were also in the teams. These vicars and chaplains played a very important role in the expansion of the Word of God from the coast into the hinterland of Mozambique.

According to Gouws (2005:30), the Roman Catholic Church's records on efforts to reach the people with the Gospel were not positive, to the point that some clergymen were seriously involved in dubious activities, including slavery.

Apart from some serious missionaries, the clergymen did not follow any realistic evangelism plan; the fact that the priest Gonçalo da Silveira baptised the king of the Monomotapa kingdom is considered to have been a superficial conversion (Duffy, 1962:89-90).

At this point it is worthy to mention that the expansion of the Word of God in Mozambique had not happened all at once; the previous subheading gives reference to the expansion of the Word of God in the central region of the hinterland of Mozambique.

In the following lines, the researcher will describe the expansion of the Word of God, not only in the southern region of Mozambique, but also in the settlement of the missionary activity on the Island of Mozambique, which is part of the northern region, thus covering the three regions or the whole Mozambican territory, as recorded by Sousa (1991:31).

In the southern region, in a place named Tongue, which is part of Inhambane province, the missionary activity was started by the Jesuit priest Gonalo da Silveira and his team.

In the northern region, the Dominican priests reached the Island of Mozambique in 1577 and started to build a convent immediately. By the end of the 16th century, their missionary work had expanded to several regions in Tete and Zamb zia.

Apart from the expansion throughout the three regions, Sousa (1991:31-32) identifies the following developments as indicatives of the consolidation of the missionary work in Mozambique:

The first indicative is related to the fact that in 1567, Mozambique had been able to send an ecclesiastic overseer to attend the first Conc lio (meeting) that took place in Goa, which had been a parcel of the old Portuguese colonial empire in the Indian lands, alongside with Dam o and Diu (Peixoto, 1978:60).

The second indicative is the fact that the Roman Catholic Church in Mozambique became independent of the Archdiocese of Goa in 1612, provided that Bula de Paulo V, the king of Portugal, had recognised the growth of the church in Mozambique. As a result, the king had the power to appoint the ecclesiastic administrators for Mozambique from that year onwards.

The third indicative is the fact that by 1670, the Dominican priests had converted several local chiefs and baptised a considerable number of people into Christianity, to the point that the Word of God reached the most northern region of Mozambique, namely Cabo Delgado.

The last indicative is that the hospital of the Island of Mozambique received social and medical missionary teams in 1681; through their work, they brought evangelisation in a new and very concrete way to the people.

However, the consolidation of the Roman Catholic Church had not been continually progressive, as the growth that have been referred to in the preceding paragraphs had then been followed by a period of increased decline throughout the 18th and 19th centuries, which Sousa links to the factors that will be described in the following paragraphs.

The starting factor was the expulsion of the Jesuit priests from Mozambique in 1759, which was commanded by Marquês de Pombal, king of Portugal.

Sousa (1991:32) describes this expulsion of the Jesuits as a period of crisis which resulted in a shortage of missionary personnel; the Jesuits could only come back to Mozambique 122 years later, in 1881 (Sousa, 1991:33).

On top of the crisis that resulted in the expulsion of the Jesuits in 1759 was another factor that contributed to the decline, namely the extinction of the Roman Catholic denominations in 1855.

The abovementioned two factors resulted in a shortage of missionary personnel to the point that twenty years later, in 1875, there was not a single missionary worker in the interior of Mozambique (Sousa, 1991:33).

As a result of the crisis, the Eastern African Church was then assisted again by the priests from Goa, from which Mozambique had been ecclesiastically independent for 243 years, from as far back as 1612.

During this period of crisis, the Tete region stayed a full year without any priest, while the region of Lourenço Marques (Maputo) stayed without one for approximately 30 years.

By 1871, there were eight priests in comparison to more than 30 in 1753.

2.4 Antagonism between the Roman Catholic and Protestant missions

In Mozambique, both Roman Catholic and Protestant missions have been closely related to educational activities for a long time. This can be linked directly to the Berlin Conference, where it was decided that the missionary activity should be practiced freely by any religious denomination (Gómez, 1999:40).

For Mozambique, the consequences of the Berlin Conference's decision were that Protestant missions had free access to mission fields, as well as the freedom to run schools, which was against the Portuguese colonial government's policy on education.

On the other hand, the Roman Catholic Church and Protestant missions in Mozambique had nearly always disagreed on the colonisation methods that were used by the Portuguese government in Mozambique.

In general, the Roman Catholic Church was in favour of the methods in use, probably because it was the official state church, while Protestant denominations were usually against the Portuguese colonisation methods.

According to Macagno (2001:198), the Portuguese colonial system, contrary to the British system, was violent – it explored and repressed the people through inhuman procedures.

This antagonism between the different Christian denominations could also be understood from the very essence of the difference found between the Portuguese and British colonisation.

The British model of colonisation presupposed a system in which the native people could act differently from the colonisers, as long as their acts were contextualised, while the Portuguese model presupposed a system of civilisation and assimilation, where native people were supposed to give up their heathen customs (Macagno, 2011:203), as discussed later on in this chapter.

Another difference between the Roman Catholic and Protestant missions, according to Macagno (2001:84), was the fact that state church missions (mainly the Roman Catholic missions) were supposed to teach not only salvation, but also and mainly reverence to the Portuguese flag.

The abovementioned fact was not accepted by the Protestant missions, who had never been on the side of the Portuguese government.

Gómez (1999:42) agrees with Johnston (1989:50) that Protestant educational activities were regularly opposed by the colonial government. This was officially reported by the African Education Committee of the Society of the Nations (predecessor to the United Nations) after a visit to Mozambique in 1924.

The opposition by the colonial government described in the previous paragraph is also recognised by Macagno (2009:55), according to whom, presence of the protestant missionaries was not well accepted by the Portuguese colonial regime.

On the other hand, Protestant missions had openly criticised the Portuguese colonisation structure in Mozambique from the beginning (Johnston, 1989:49).

Not only the Protestants criticised the Portuguese colonisation structure; sectors of the Roman Catholic Church were also against the educational system put in place by the Portuguese government in Mozambique.

Gouws (2005:30) argues that there was an antagonistic feeling against the Protestant missions within Portuguese colonies in general and he has identified some motivations for this state of affairs:

Firstly, it was the influence of the Roman Catholic Church itself, as it was the official state church.

As a result of this privileged position of the Roman Catholic Church, many agreements between the Church and the Portuguese government were signed in the course of time; such agreements empowered the collaboration between these two parties.

In 1940, the Portuguese government and the Vatican signed a diplomatic agreement called Concordata; this agreement was followed by another, signed in 1941, called The Missionary Statute (Golias, M. 1993:37). In Mozambique, the Archbishop's office in Lourenço Marques (Maputo) was the real educational authority (Gómez, 1999:56).

Secondly, according to Gouws (2005:29), England and Portugal had been in land disputes in the hinterland of Central Africa and, as a result, England won the Monomotapa kingdom, which is the modern Zimbabwe.

Cecil Rhodes had also succeeded in upholding a demand for the Shire Valley that resulted in it being annexed to Nyasaland (the modern Malawi), a process that was mediated by the missionaries of the American Board in the area.

All these developments contributed to the Portuguese antagonism towards British-Protestant missionaries (Pauw, 1980:12-14).

Apart from the educational system, the Roman Catholic Church was assigned another task, namely to civilise the native people, according to which education should guide them from being savages to becoming civilised people.

The native people were supposed to become Portuguese citizens through the process of assimilation. In the mind of the politicians and the hierarchy of the Roman Portuguese Church, to become a Portuguese citizen meant to become a Roman Catholic believer (Gómez, 1999:55-56).

Gómez (1999:56) mentions that, as a result, all Protestant missionaries, and even non-Portuguese Roman Catholic missionaries, were not welcomed by the Portuguese Roman Catholic Church and the colonial power, as they did not preach a Christian faith in line with Portuguese imperial ideals.

2.5 The church and education

According to Gómez (1999:39), the first legal provision for primary education in the Portuguese colonies was published on 14 August 1846.

As a result, after 1854, the first primary schools in Mozambique were established on the Island of Mozambique, Ibo, Quelimane, Sena, Tete, Inhambane and Lourenço Marques; all the above names remained unchanged, except Lourenço Marques, which was changed to Maputo in 1975, the year of the country's independence.

The project of education was legally supported by the Indigenous Statute, a code that regulated the relations between black and white people in the Portuguese African colonies, as well as indigenous work and the assimilation process.

From 1920, the code became effective in Angola, Guinea and Mozambique, but in San Tomé and Príncipe the code only became effective from 1946 (Thomaz, 2002:294).

According to Portuguese Decree number 39666 of 20 April 1954, indigenous people were all black people from the provinces of Guinea, Angola and Mozambique and their descendants who did not hold educational, individual and social customs presupposed for the integral application of the public and private law of the Portuguese citizens (Golias, 1999:33).

It is important to note that before independence, all territories under Portuguese domain were categorised as provinces.

The Indigenous Statute meant that most of the educational system was to be under Roman Catholic missions' control, as explained by Golias (1993:37), who adds that the Portuguese government allocated funds to the Roman Catholic Church schools and missions.

Consequently, from a political point of view, Roman Catholic missionaries failed their neutral spiritual calling, having turned into spiritual counsellors towards the government of the day, thus serving as an auxiliary instrument to colonisation (Golias, 1993:37).

In general and for a long period, the Catholic Church had been an accomplice regarding the Indigenous Statute, as the Church affirmed to protect the indigenous people from colonial atrocities, while at the same time permitted different forms of compulsory work (Thomaz, 2001:144).

The Indigenous Statute was an Act that regulated the relations between black and white people in the African colonies; it also regulated work relations and the assimilation process; the status of *indigenous* and *assimilated* were two social categories within the black community which the colonial government created (Macagno, 2009:57).

The Statute had initially been established at the end of the 1920s in Angola, Guinea and Mozambique; in 1946, the Act was also established in São Tomé and Príncipe, but in Cape Verde, the Statute was never established.

Officially, the Statute was extinct in 1961, but its social practices survived until independence in the concerned countries.

Even within the Roman Catholic ecclesiastical leadership, the Indigenous Statute did not find total support; Don Sebastião Soares de Resende, bishop of Beira (the second main city in Mozambique) and the Society of the White Priests were all expelled from Mozambique in 1960 on grounds of non-compliance with the colonial regime's policy on education.

The bishop of Beira systematically reflected on the inevitability of the independence of Mozambique from Portugal, while the Society was responsible for an authentic missionary practice, defending respect for and protection of native cultures.

The Society also defended the need of the Good News to be heard in native languages and criticised the atrocities and massacres of colonial troops (Thomaz, 2001:145).

On these grounds, the Portuguese government expelled them, as they were regarded as *personae non gratae* who acted contrary to government policies.

Thomaz (2001:144) points out that the main task of educational policy in the colonial period was to use Christian missions (especially Roman Catholic) to educate a 'native elite'

according to the assimilation method; this project had earlier been ideologically advanced by the colonial Portuguese government.

Through the assimilation process, the Portuguese government sought to westernise the native people under their dominion by means of either schooling or propaganda (Golias, 1993:31).

Golias (1999:31) explains that the assimilation consisted of a legal process whereby it was required of indigenous people to appear before a local court to become Portuguese citizens, thus abandoning their indigenous status and becoming so-called 'civilized' people.

Before the court, the person requiring Portuguese citizenship should meet the following prerequisites: he/she should at least be 18 years old and fluent in the Portuguese language, with oral and writing skills.

Apart from the abovementioned prerequisites, the person was supposed to have financial stability by means of a profession, art or office, maintain exemplary conduct, should not be guilty of military service and should have met all prerequisites for integral application of private and public law applied to Portuguese citizens (Golias, 1999:34).

In addition, the person should take a vow according to which he/she was willing to abandon his/her native customs and live a European life.

After meeting the prerequisites successfully, a black Mozambican was then regarded as assimilated, which meant "of the same status as a white Portuguese".

Some of the practical benefits of gaining the new status were the following: the right to hold a national identity document and passport; the right to higher positions than other indigenous people; the right to vote; and the obligation to pay income tax like any European, contrary to the indigenous people, who were forced to pay a hut tax (Golias, 1999:32), regardless of whether they worked or not.

2.6 The objectives of the colonial educational system in Mozambique

The aim of this subheading is to analyse the general structure of the colonial educational system in Mozambique.

The analysis will form a solid basis in order to understand the transitional measures that have been taken by the new government of Mozambique soon after the country's independence, as well as some of the consequences of these measures.

The colonial educational system reflected a social division, as there was one system directed specifically towards the native people, called *rudimentary*; the Roman Catholic missions were in charge of this rudimentary education.

The other system, which was directed towards the Europeans and the assimilated people, was called the 'official' education and was directly supervised by the government (Gómez, 1999:59).

According to Golias (1993:57), the nature of this system was discriminatory, as one was directed towards indigenous people, operated by the church (mainly the Roman Catholic Church), and another was directed towards white and assimilated people, operated by the government and private schools.

Gómez (1999:62) argues that the goal of the rudimentary education can easily be perceived by Act no. 238 of 15 May 1930, according to which natives were supposed to be led from a savage life towards a civilised one; the content of the rudimentary education was purely religious and full of Roman Catholic doctrine.

The abovementioned educational system was not contextualised in African society and did not take social and material resources for promotion and use into account; rather, the people educated under such a system were not enabled, but were subjected to subordination, exploitation and mental confusion (Rodney, 1975:347).

The educational policy indicates that there was no intention to educate an African elite; the system was ensuring that African natives could not become politically conscious (Mondlane, 1975:59) and it was never directed towards scientific and cultural development of the natives.

Gómez (1999:78) describes the policy as purely colonial and not interested in the development of complex scientific and technical skills.

Finally, the colonial educational system followed by Portugal in Mozambique, originally conceived and practiced in order to alienate the African youth, had contributed towards a consciousness among many young people who attended such education of the possibility to revolt and fight for the end of the Portuguese colonialism, as contextualised by Gómez (1999:82) in the following paragraph:

The chief objective of this colonial education, as far as Africans were concerned, was to educate elite that would become part of the oppressive system against the majority; alienation is the word found by the author to characterise such manipulation.

Among those Mozambicans who had the privilege to attend the colonial schools, some of them became the nucleus that were fundamental in the foundation of different liberation movements that later on united and gave birth to the Mozambique Liberation Front (FRELIMO), the movement that conquered the Portuguese government in Mozambique in 1975.

In the words of the author, the instrument of oppression, to be understood as education, later served as the very instrument for liberation, as those who had been educated had also been able to group themselves and come to diplomatic agreements with other organisations and countries for support.

As described so far, the marriage between the Roman Catholic Church and the government in the colonial period brought negative consequences for Mozambique soon after independence; the reason for this is that the new government of the independent Mozambique regarded the Roman Catholic Church as in alliance with the old colonial government.

It can be said that the Roman Catholic Church-related education failed the goal of the church in the *missio Dei* perspective, because the educational policy goal was orientated towards producing citizens by means of assimilating a new European (Portuguese) culture.

Contrariwise, the Gospel should rather be transmitted into everyone's own culture, so that it can transform culture inwardly, as was the case in the time of Jesus' earthly ministry, as well as in the time of the apostles.

2.7 The 'banning' of the church in Mozambique and the deterioration of the society

The group of students that had attended the colonial school in Mozambique became the main component that later on founded FRELIMO, the movement that fought for independence in Mozambique (Gómez, 1999:82), as mentioned earlier.

The liberation war started officially in Mozambique in 1964 and lasted up to 1974, when the cease-fire was signed between the Portuguese government and FRELIMO in Lusaka, the capital city of the Republic of Zambia.

The cease-fire was followed by one year of transitional government that ended with the independence of the country on 25 June 1975.

Golias (1993:9) states that education in Mozambique was nationalised soon after independence in 1975 by Decree no. 12/75, according to which the government became the sole provider of education to all people living in Mozambique.

In nationalising the educational system, the government's intention was to make sure that it would become accessible to everyone, even to those who had been discriminated against during the colonial era.

However, it can be said that the goal of the new government has not been achieved yet; within the new educational system, many still have no access to education, while only the minority can achieve the desired goals (Golias, 1993:9).

According to Sousa (1991:40), the atheistic nature of the new government in Mozambique was officially proclaimed in 1977 through its maximum forum, the Congress, which is officially held every five years; the third congress of Frelimo took place in February 1977 and, among other issues, brought significant changes that affected the society as a whole and the church in particular.

In this new dispensation, the new educational orientation was seriously affected in the sense that its policy became atheistic orientated.

As far as the church in the *missio Dei* is concerned, the new reality simply eradicated any *missio Dei*-related educational policy, instead of correcting the previous failure of the Roman Catholic's past educational policy.

Other changes that took place in 1977 can be described as follows: Frelimo was changed from a liberation movement and became constituted into a political party. It did not only become the only party, Frelimo was also declared to be Marxist-Leninist. From then onwards, it was crystal clear that the Word of God would not find any conciliation with the dogmatic ideals of Marxism and its atheistic humanism.

Apart from the new atheistic orientation that was referred to in the previous paragraphs, it must also be understood that in many circles, Christianity was connoted (or even related) to colonialism.

In this regard, Wright (2006:43) states that in popular mythology, missionaries (thus Christianity) are seen as the adjuncts of colonialism and are almost synonymous with Western arrogance and cultural totalitarianism.

In the early years of Mozambique's independence, an uncompromising stance toward Christianity, which had been officially linked to the colonial Portuguese government through the Roman Catholic Church, should also be circumscribed in this suspicious environment.

As far as the church in Mozambique is concerned, the abovementioned fact constituted the beginning of a new era of Christianity in general and in the Roman Catholic missions in particular, as it was the main and official religion in Mozambique.

The Roman Catholic Church in Mozambique would experience hard times that affected all the spheres of religion and society.

On 24 July 1975, the new Marxist government of Mozambique nationalised the majority of the Roman Catholic missions that existed in Mozambique and they all became governmental or public schools.

The nationalisation did not only mean loss of the mission stations, but also church buildings, missionaries' houses, workshops, schools, clinics and social assistance institutions (Sousa, 1991:39).

Another reality that emerged from this situation can be described as the decay of the Mozambican society that can rightly be connected to the Word that clarifies “my people perish due to lack of knowledge”; as without the Word, life is like walking in the dark and without a torch.

The previous paragraph can be paraphrased by explaining that as far back as 500 years ago in Mozambique, the church in general was regarded as the provider of spiritual guidance to the people.

In addition, apart from other negative attitudes, the church had established itself as a credible regulator of morality and this fact was acknowledged by the people.

Once the church became irrelevant, mainly due to an atheistic government that discarded God, the people became scattered.

Since the new reality emerged and throughout the subsequent period, morality standards have failed badly to the point where people, as well as government officials, have openly stated that there is no God.

The deterioration that followed did not spare the educational system; as a result, the system is presently being accused from each and every sphere of life and society as being irrelevant.

Performance levels and moral values have also dropped to the stage that people only go to school to obtain certificates and degrees.

It is obvious that any educational system that lacks the *missio Dei* perspective will not be productive; the wisdom of God is important in every sphere of life, including education.

Apart from what has been stated in this chapter with regard to education, the real state of affairs on educational matters will also be determined by the qualitative empirical study that will follow in the next chapter.

2.8 Summary and conclusion

Approximately 500 years ago, starting from the period of the Discoveries, Christianity played a determinant role in Mozambique and as a result, the fear of God was real and present in the lives of the people.

The Roman Catholic Church was the official religion and hence it held many privileges from the colonial government: Protestant churches were not welcomed by the government and the educational policy was mostly run by the Roman Catholic missions through a series of agreements.

The abovementioned wedding between the colonial government and religion brought negative consequences soon after the country's independence, which can be described as follows:

The new Marxist mono-party government in Mozambique openly denied the existence of God, thus making the church irrelevant. Although the church was not expelled from the country, the denial from government corresponded to the banning of the church; as a result, church attendance became very low.

The irrelevance of the church in Mozambique meant that the Word of God also became irrelevant in the society; being part of the society, education in general was badly affected by this state of affairs.

In the researcher's opinion, the proclaimed irrelevance of the church/religion, which is equal to the banning of the Word of God, contradicts the very sense of education, if it is considered that "fear of God is the beginning of wisdom", and wisdom is closely related to education.

Presently, the educational system in Mozambique falls short in responding to the challenges of society. One of the reasons, in the researcher's opinion, is that it lacks a precious foundation, namely the Word of God.

In the case of Mozambique, the society as a whole and the educational system in particular have grown more than 30 years after the banning of the church/religion, but not as well as expected.

In other words, from the *missio Dei* perspective, one of the main goals of the liberation and freedom war was not reached, because people can only be really free as they grow in their knowledge of God and have a relationship with Him.

The *missio Dei* perspective has been triple missed critically in the context of Mozambique: firstly by the educational policy under the Roman Catholic Church; secondly by an atheistic-orientated education; and presently by a secular-orientated educational policy.

CHAPTER 3

THE PRESENT SITUATION OF EDUCATION IN MOZAMBIQUE

3.1 Introduction

The previous chapter has dealt with the relationship between the church and education in Mozambique up to the first years of the country's independence.

It has also been established that, due to the new political reality of the mono partisan Marxist government, the church then became irrelevant.

This chapter, therefore, will focus on the present situation of education in Mozambique.

In doing so, a general review of the organisation of the educational system will be considered, so that the reader may have an overview of the functioning of the system as a whole.

The general description of the educational system in Mozambique will be followed by an analysis of its operation as a means to determine the current challenges that it faces.

The analysis will also pay special attention to the evaluation system that is practiced within the National Educational System, commonly and hereafter abbreviated as the SNE.

The analysis referred to in the previous paragraph will be based on several viewpoints from different sectors of the Mozambican civil society, as reported in the newspapers and television interviews.

Apart from the abovementioned data, the current situation of education in Mozambique will also be determined by means of an empirical study, in which interviews will be conducted with learners, teachers, civil society representatives, school principals, education department managers and education experts.

At this stage, it is also worthy to mention that soon after independence, Mozambique ran its own financial budget.

However, after the 16-year war, the country was no longer able to run its financial budget; as soon as the new democratic constitution became a reality in 1994, the financial budget of the Mozambican government became fully supported by a group of foreign donors.

According to Mozambique Radio, in 2010 there were 19 countries and institutions, including the World Bank and the European Union, that formed the group of donors contributing to the budget of the country (comunidademocambicana.blogspot.com/search/label/OGE).

According to the same source, the abovementioned group of donors supports the financial budget of the country presently to the extent of approximately 50% of its total expenses.

As a result of the external funding of the country's budget, the educational system has also been facing external pressures; a high ratio of learners passing in schools was one of the demands of the donors.

At the end of this chapter, relevant information regarding the real situation of education in the present time will have been explicated, covering the period soon after the country's independence up to the present date.

3.2 The organisation of the educational system in Mozambique

According to UNESCO data, 90% of Mozambique's population was illiterate when the country became independent from Portugal in 1975 (Golias, 1993:9).

The following can be regarded as some of the reasons that have contributed to the abovementioned illiteracy:

- Prior to the independence of the country, the educational policy had not been designed to be inclusive for the majority of the people.

- Rather than equipping the people in order to be citizens of the Kingdom of God by means of a transformational gospel, the educational policy of the Roman Catholic Church had been to equip the people to be citizens of Portugal by means of cultural transfer.
- There was a discriminatory character in education, which can be contextualised in terms of the fact that the Roman Catholic Church had the privilege to teach its doctrine to the detriment of other denominations.
- People outside the Roman Catholic Church were discriminated against due to their religious affiliation.
- The Roman Catholic Church was the main educational provider to the majority of African people; official schools that were not operated by the Roman Catholic Church were reduced in number, were under direct control of the government and mainly intended for Portuguese citizens.

It is probably from the abovementioned perspectives that the new government of Mozambique promised, as early as 1975, to provide universal and compulsory education for all citizens, regardless of their religious affiliation, apart from other previous hindrances (Golias, 1993:9).

In order to attain this goal, the government started literacy schools in the evenings, so that illiterate adults, including elderly people, could attend school after working hours. In the researcher's own experience, the night school system has prevailed to the present date to the extent that night schooling is a common practice in the country.

Moreover, the night school policy had been extended to higher education; up to the present date, almost each and every college and university (governmental or private) runs after-hours programmes, mainly targeted at workers who are busy during normal working hours.

Sousa (1991:39) agrees with Golias (1993:3) that in the Republic of Mozambique, education has been solely a governmental business since the nationalisation policy took place in 1975.

As far as the abovementioned policy is concerned, it was not only the educational system that was affected; the health system became a governmental business too – all schools and hospitals became operated by government (Golias 1993:9).

In order to be more concrete, Golias (1993:9) has identified Decree No. 12/75 as the legal instrument that was used by the government of Mozambique to assume the whole responsibility regarding education and instruction of all the people living in Mozambique.

From 1975 onwards, the Mozambican state, through the Ministry of Education and Culture (MEC), became the supervisor, organiser and planner of education in Mozambique (Gómez, 1999:233).

According to Gómez (1999:311), this was the beginning of a work methodology that was planned around centralisation.

The first and major task of the MEC had been to put in place a new model that came to be known as the SNE (Gómez, 1999:350).

Gómez (1999:350) states that the MEC had first proposed the new educational model in 1981, following the general goals that were defined by the Frelimo government during its third congress. This congress, the first to take place in Mozambique, was held in 1977, two years after the country's independence (Gómez, 1999:370).

According to Gómez (1999:353), following the proposal of 1981, the SNE was legally created by Decree No. 4/83 of 23 March 1983, according to which it should follow the experience gained throughout the armed liberation war, which was supposed to be in line with the universal principles of Marxism.

The new SNE project that officially started in 1983 is composed of five subsystems, namely General Education, Adult Education, Professional-Technical Education, Teachers Training and Higher Education (Gómez, 1999:357).

Gómez (1999:360-366) explains the five subsystems that exist up to the present date in the following lines:

The General Educational subsystem is composed of three main pillars, namely primary, secondary and pre-university levels. According to Gomez (1999:360), pre-school is also included in this subsystem.

The author explains that the primary pillar is subdivided into two cycles; the first cycle ranges from grade one up to grade five, while grades six and seven are part of the second cycle of primary schooling.

Therefore, it is the custom in Mozambique to speak in terms of the first or second cycle of primary school.

The secondary level ranges from grades eight to 12; grades 11 and 12 are known as pre-university level, as they serve as a bridge towards university education.

The second subsystem of education is the Education for Adults, primarily designed to offer a schooling opportunity to adults who have not attended school prior to independence; Gómez (1999:360) incorporates the working class and the peasantry into this subsystem, which has recently been redesigned to target people aged eighteen years old and above, who are regarded as adults by the civil law of Mozambique.

The third subsystem of the SNE is the Professional-Technical Education; its main goal is to train a qualified labour force.

One of the differences of this subsystem in comparison with the previous two resides in the fact that its graduates are primarily incorporated into production sectors; in case they wish to pursue further studies, they can do so without abandoning their working posts.

The fourth subsystem of the SNE consists of the Training of Teachers, perceived by Gómez (1999:364) as a vital instrument in every educational reform process.

This subsystem is operating at two levels, namely pre-university and higher education.

Generally speaking, teachers who qualify at pre-university level are allocated to primary schools, while those who qualify on a higher level are supposed to be allocated to secondary schools.

The last subsystem of the SNE is the Higher Education or university education.

At the time of the creation of the SNE, there existed only one institution of higher education in Mozambique, namely the Eduardo Mondlane University. This institution had been founded in 1962 as a centre for higher education in Lourenço Marques, the former capital of Portugal's Overseas Province of Mozambique.

Founded by former Overseas Minister Adriano Moreira, the centre was initially called Estudos Gerais Universitários de Moçambique (Mozambique General University Studies), (Gómez, 1999:257).

In 1968, it became Universidade de Lourenço Marques (University of Lourenço Marques). By the time of the country's independence in 1975, the capital city was renamed to Maputo, thus the university became Universidade de Maputo.

In 1976, the university was renamed to Eduardo Mondlane University in honour of the Frelimo founder, Dr Eduardo Mondlane, who had been killed during the liberation war by a parcel-bomb near Dar-es-Salaam in Tanzania in 1969 (Cruz e Silva, 1998:202).

Gómez (1999:366) explains that the main goals of the Higher Educational subsystem, according to the SNE policy, are to enable the youth to apply and creatively develop scientific and technical knowledge that had been acquired during their education, to organise and supervise sectors and development projects and to oversee technological and scientific development in the country.

The abovementioned policy cannot be regarded as meeting the *missio Dei* perspective. As Van der Walt (2007:293) rightly discusses, it is true that science, through its objective methodology, has reached spectacular results, but on the other side, it is very true that human beings live by subjective moral values that only the church in the *missio Dei* can provide.

Thus science and technology alone, disrupted from the subjective moral values that stem from God (values that each and every human being need), are neither able nor enough to build positive and acceptable character in the citizens of a specific country or society.

According to the Ministry of Education and Culture, the SNE was supposed to be implemented gradually as a project for compulsory schooling (Gómez, 1999:371).

As the SNE was to be implemented gradually from grade 1 up to 12, the project was supposed to cover all grades of the General Educational subsystem 12 years later, by 1995.

However, due to the war context into which the SNE was inaugurated, it became negatively affected to the extent that the goal was only partially fulfilled, having covered about 50% of the country; by 1986, as a result of the ongoing war, 45% of the then existing primary schools had been destroyed by war (Gómez, 1999:371).

The previous paragraphs have described the national educational system that was adopted by Mozambique soon after the country became independent from Portugal.

With regard to its goals, Gómez (1999:348) has identified the following three main goals of the SNE: to ensure the right of education to all people; to ensure that education should be at the service of the people; and to integrate education into the economical and political transformation of the country.

Commenting further on the new educational policy within the SNE, Johnston (1989:120) has identified two orientations, one being more specific and the other one broader:

According to him, the specific orientation was necessary to link education with the productive sectors.

The general and broader orientation was meant to intensify ideological and political training, so that all schools became Marxist orientated. As a result, all the graduates from primary to university level literally became Marxists.

The above state of affairs is also true from the researcher's own experience; having started primary school a year before independence, it can be said that by 1974, the school environment was still one in which there was reverence to God.

Contrarily, 10 years later in 1984, when graduating from grade 10, the researcher was an atheist to the point of proclaiming the non-existence of God; by then, proclamation of God's non-existence was in vogue. Glory be to God and Lord Jesus who rescued the researcher in 1991, when he became converted, thus doing away with atheistic orientation.

Presently, the educational system and its goals are being questioned as to whether or not they have been effective. It is interesting to note that Golias (1993:9) had already questioned the effectiveness of the SNE 16 years after its implementation in the following way:

“The nationalization of education in Mozambique has created a vain hope according to which all the citizens would benefit universal and compulsory education; contrarily, there are many children and adolescents not attending schools, who can be regarded as marginalized; others fail gradually until they abandon school and only the minority succeed.”

In his attempt to identify the causes of this situation, Golias (1999:9) links poor training of teachers, and a lack of professional and economic status of teachers as some indicators of the problem's origin.

In addition to the reasons given by Golias (1999:9) so far, the researcher adds other missing *missio Dei* perspectives, namely the lack of moral and ethical values. In this perspective, the church's ethical response should be expressed in its ongoing influence in the society, through a missional identity embodied in the obedience to God the Lord (Wright, 2006:375).

The challenges faced by education point out to the fact that the universal and compulsory education that was the ideal of the government since the beginning of independence in 1975 had not been accompanied by proper planning.

Having realised its failure to carry on the unilateral educational responsibility in Mozambique, the government started to stimulate private initiative in the field by the mid-1990s (Golias, 1999:10), mainly at university level.

According to the researcher's perception, learners, students, teachers and guardians also blame the SNE on the grounds that some aspects of the system are not in line with the expectations of the society as a whole, namely the quality of studies, beginning at primary level.

Therefore, it is widely argued that primary schools graduate learners that can hardly read and write their own names; this can be perceived in daily observation with regard to educational reality in the country.

From the researcher's point of observation, poor quality of education that starts at primary level becomes a chain in which secondary schools fail their duty, as they spend too much time trying to fill the gaps that learners bring with them from primary schools.

The chain ends at university, where graduates do not become what the society expects of them.

Having had a look at the organisation of the educational system in Mozambique and one of its instruments, the following subheading will seek to find different viewpoints on the present educational system in Mozambique.

3.3 Points of view on the present situation of education in Mozambique

It is a fact that the organisation of education in Mozambique that has been discussed in the previous sub-theme brings serious challenges to the system at different levels.

The number of institutions of higher education in the country, together with private primary and secondary schools, has considerably increased since the cease-fire in 1992, when the country adopted a democratic and multi-party political system.

Presently, according to the statistics of the Ministry of Education (MEC, 2008:4), there are 38 institutions of higher education in Mozambique.

Education in Mozambique, among many issues, is one of those matters that are discussed in different forums, of which the Mozambican Parliament, Mozambique Public Television (TVM), and the newspapers and radio broadcasting are some examples.

In the abovementioned forums, Mozambican public opinion is expressed live by means of telephonic calls where people freely talk about their concerns.

The aim of this subheading is to present the viewpoints of the Mozambican society on the present situation of education, based on some of the abovementioned sources.

The use of sources like newspapers and television interviews just aims at demonstrating how the current situation of education is sensed and felt in the general context of Mozambique; in other words, it is not only the government that is concerned; rather, it is a critical situation involving the society as a whole.

It is a generalized situation that involves students and teachers, parents and guardians, governmental and non-governmental organizations, public and private institutions and the civil society; the use of those sources serves to outline the problem of education in Mozambique.

Apart from the TVM and the newspapers, the present situation of education in Mozambique will finally be explored by an empirical research, which will be the subject of another subheading in this chapter.

The next subheading will focus on the interviews that were televised by the TVM.

3.3.1 Television reports on the present situation of education in Mozambique

On 15 June 2011, the Minister of Education of Mozambique was interviewed by the TVM and two issues came to the attention of the researcher.

One of the concerns expressed by the journalist about the present educational policy was related to the ‘automatic pass’ regulation in primary schools; according to this regulation, all

learners that are enrolled in grade one automatically pass all the following grades up to grade four.

The regulation provides for the fact that learners can only fail in grade five, as that is the first grade in which they have to write examinations; after grade five, they only write examinations in grade seven again.

It is a promotional policy which allows a learner, as long as he/she has started grade one, to proceed to grade five.

Due to its controversy, the ‘automatic pass’ regulation has been selected by the researcher for further investigation in the empirical research; later on in this subheading, though, the issue will still be analysed and the researcher will discuss the specific regulation that is related to it.

During the debate with the Minister of Education, the situation of education in Mozambique could be understood by the concerns that were presented by the journalist; they can be summarised as follows:

- a) Learners graduate from primary school with serious gaps in their reading and writing abilities.
- b) Graduates from secondary and pre-university levels feel useless in terms of the fact that they are hardly ever employed.
- c) Primary school classes are regarded as being overcrowded in terms of the ratio per teacher; in some cases, a single classroom is overcrowded with more than 100 pupils.

Since the abovementioned challenges in the current Mozambican educational system are real, two specific implications can be drawn from this status quo at schools:

Firstly, the teachers at the schools are not fully committed to either their pupils or their work; rather, they are primarily interested in their month-end payment.

Secondly, regarding *missio Dei*, a field for mission is open, provided that in the first place, any work should be based on the philosophy of work in the Kingdom of God, as a lack of

such a foundation results in uselessness, as the Psalmist wisely warns in Psalm 127:1a: “If the Lord does not build the house, the work of the builders is useless.”

Another concern expressed by the journalist was that the present school policy is greatly compromised by political agendas, where large intakes are to the advantage of the politicians, regardless of the real capacity of schools.

The same television channel, TVM, reported a scene at a primary school on 26 June 2011: Located in the district of Mocuba, in the central province of Zambézia, the reported school scene was that of learners attending classes while sitting on a bare floor with an improvised blackboard.

The previous paragraph formed the background for the journalist’s question to a prominent Mozambican businessman, Fernando Couto, to comment on the present educational situation in Mozambique.

Couto expressed serious concerns about the matter and his point of view can be regarded as representing the views of many Mozambicans or the civil society.

Couto interpreted the reported scene as being connected to a lack of vision and planning, in the light of the fact that on 25 June 2011, a day before the TVM interview programme under discussion, Mozambique was celebrating 36 years of independence.

The school scene that was reported by the TVM programme, if new to some watchers, could not be a strange scenario to some experts who had been interested or linked to the field of education for a long time, as mentioned in the next paragraph.

Golias (1993:67) had predicted 12 years earlier that school coverage would become insufficient and continually impoverished; his words can now be understood properly in the sense that learners who are sitting on a bare floor should be regarded as a sign of impoverished schools.

No quality education can be achieved in the abovementioned circumstances. Both learners and teachers will become really demotivated to the point that learners will only attend school for the sake of a certificate, while teachers will only do their work for the sake of money.

The TVM scenario that was reported on 26 June 2011 is common and faced by many Mozambican children, mainly in primary schools. In worse cases, learners are sitting under trees, with teachers having to make use of mobile blackboards, if any.

With this modus operandi of the educational system, Golias (1993:69) is correct in saying that educational quality cannot be other than very weak.

As previously expressed, 'automatic pass' is another controversial issue within the system; in order to have a broader understanding of it, the issue has been analysed separately.

To attain this analysis, the best instrument that was found was the Basic Education General Regulation, especially the content on Evaluation.

In Article 58, the Regulation defines the concept of evaluation as "a component of educative practice that enables a systematic collection of data. Once analysed, it will give feedback to the learning and teaching process that promotes the quality of education" (MEC, 2008:57).

The above definition can be regarded as a positive starting point, as it entails the promotion of quality of education; any educational system should seek this prerogative.

Likewise, the researcher is also in agreement with the various objectives that are stated by the said Regulation in Article 60 and specifically the one that states:

"a) To enable the teacher to come to conclusions of the results so far achieved that will guarantee the subsequent pedagogic work."

This specific objective is also positive, as it is close to the definition of education in linking education to the continuous work that is done by the teacher in the classroom, namely to identify continuously the progress of the learners in an objective way.

The previous definition and objectives of the evaluation set for Basic Education or primary schools can be considered fair and acceptable as fundamental requirements towards its quality, but the same cannot be said regarding the progression of the learners at the same level.

In this regard, as drawn from Article 85 on Progression (MEC, 2008:71), it can be said that the way such progression has been regulated becomes an obstacle to the quality of education that everyone should be willing to reflect on, as discussed in the following lines:

Firstly: “Progression will be effected according to each level of learning”.

In other words and taking into consideration the real context of Mozambique, it means that learners who are enrolled in grade one will automatically pass until they are in grade five, which constitutes the last grade of Basic Education’s first cycle.

So far, at primary level, learners only write two examinations: the first in grade five and the second in grade seven.

Apart from grades five and seven, learners are supposed (and expected) to pass to subsequent grades at the end of each academic year; this is the controversial issue of the ‘automatic pass’.

Secondly, the above assumption is confirmed by the following point of the Article under discussion: “Within each level of learning, progression is automatic”.

Without considering other aspects of Article 85, it can be said that the previous two ways in which learners progress are contrary to the fundamental prerequisites of evaluation and the objective that are set in Article 60 of MEC (200:57), “[...] to guarantee the subsequent pedagogic work”, due to the following reasons:

- a) Automatic pass or progression will demotivate promising learners to pursue higher standards.

- b) Automatic pass or progression will guide both weaker and promising learners towards a lower productive status in the classroom.
- c) Automatic pass or progression will not compel weaker learners to put in some extra effort outside the classroom.
- d) Automatic pass or progression will not motivate weaker learners towards hard work in the classroom.
- e) All previous reasons will definitely contribute towards a weaker quality of education.
- f) The practical situation will be that teachers at subsequent levels will be trying to solve challenges and problems that learners bring with them from preliminary levels.
- g) Finally, the whole educational system, from primary school to higher levels, will be affected and the result is or will be weaker quality of the graduates.

At this stage, due to the abovementioned reasons, it can be said that the educational system that is being practiced in Mozambique is facing, to a large extent, serious challenges.

Golias (1993:69) has identified continuous curricula and methodology changes, not accompanied by proper monitoring, as some of the reasons that have been the origin of present problems of the SNE in Mozambique.

In addition, Golias (1993:69) argues that the changes have not been accompanied by adequate planning in terms of facilities, teaching materials and equipment.

So far, the present subheading has been dealing with facts that have been presented by the TVM; in the following subheading, another relevant point of view will be drawn from the newspapers.

3.3.2 Newspaper reports on the present situation of education in Mozambique

Domingo is a newspaper of recognised prestige that is weekly published in the capital city of Mozambique, Maputo; the newspaper has interviewed Dr Samaria Tovela, an expert on educational matters.

In *Domingo* (2011:34-36), Tovela, the acting Rector of the Higher Institute of Management and Technology that is based in the province of Maputo, brought to light some issues that can presently be regarded as crucial.

In the interview, she has gone beyond primary education and has stated that the educational system in Mozambique as a whole is facing several problematic issues, from primary to university level.

The Rector (Domingo, 2011:34-36) has expressed her viewpoints in the following terms:

- All teachers should be accountable for their work; contrarily, some are neither serious nor responsible – they do not mind whether the learners perform well or not, especially at primary level.
- The previous fact results in weak or poor quality of education.
- The first two facts point to an inadequate supervision from education authorities; in other words, there is a lack of consistent and permanent supervision.
- There is a higher ratio of learners per teacher at primary level; this fact disables teachers to monitor learners on an individual basis.
- There is a shortage of public libraries in the country.
- There is a shortage of books at all levels, from primary school to university.
- There is a shortage of laboratories at all levels, especially at university level; the result is that the majority of graduates only have theoretical knowledge, rather than practical know-how.
- There is a lack of effective institutional cooperation at university level to benefit technology exchange.

Coincidentally, nearly all the above viewpoints that have been expressed by Tovela are no different from those that have been presented in the previous subheading: a higher ratio of learners per teacher, inadequate supervision or monitoring from education authorities, a shortage of teaching materials and equipment, poor quality of education and weak performance of learners.

The present subheading is the result of literature analysis regarding some of the present educational challenges in Mozambique.

In addition to the abovementioned literature study and in order to further understand the present situation of education in Mozambique, interviews have been conducted with different members from various spheres of the civil society, namely learners, teachers, parents, educators, education managers and experts.

The interviews, which will be discussed in the following subheading, were performed in the format of an empirical investigation.

3.4 Empirical investigation of the challenges that are faced by the educational system in Mozambique

According to the findings that have been made in the previous subheading, Mozambique is presently facing several challenges in the field of education.

Soon after independence of the country, the government's aim was to bring universal and compulsory education to all its citizens.

Golias (1993:9) has identified some factors that can be described as obstructions to the attainment of that aim: bad planning, deficient training of teachers, and the non-existence of equipment and facilities that should accompany the newly approved model of education.

Apart from these factors, others have also been identified by Couto (TVM, 2011), who pointed out that deficient vision and planning of education had contributed to the present malfunctioning of the National Educational System in Mozambique.

As far as the *missio Dei* is concerned, it is important to state that the Lord is a God who is ever present in the history of the peoples and nations; leaders are supposed to hear his voice in order to act accordingly.

The interpretations of both Couto (TVM, 2011) and Golias (1993:9) can be linked to a lack of proper planning as one of the factors behind the present breakdown within the SNE.

Lack of planning is dangerous in the sense that at one point, the projects will collapse; the Word of God is also clear on this issue, as shown in Luke 14:28: “If one of you is planning to build a tower, you sit down first and work out what it will cost [...]”

The consequences of a lack of planning are also clearly illustrated in Luke 14:29: “If you don’t [plan], you will not be able to finish the tower after laying down the foundation; and all who see what happened will laugh at you.”

In order to have a broader picture on education, an empirical research has taken place; the investigation has been guided in accordance with the principles as set out by the ethical procedures of the North-West University in the Manual for Postgraduate Studies (2008).

The interview’s format will be described specifically in an addendum to Chapter 3 (Annexure).

The empirical investigation under discussion will be limited geographically to two neighbouring districts, namely Angónia and Tsangano, in the central Mozambican province of Tete.

It is believed that the characteristics of these two districts will bring an outcome of which the results can be considered as being representative of the whole country, because of the following reasons:

- Angónia and Tsangano are two districts out of 128 that exist in the Republic of Mozambique; there are 10 main cities, being the capitals of the 10 provinces of the Republic of Mozambique.

- Angónia's and Tsangano's administrative and economic structures resemble the remaining 126 districts of the country, where the living standard is approximately the same, except in the 10 cities mentioned above.
- Like the remaining 126 districts, Angónia and Tsangano have district towns where the governments of the districts are seated.
- The structures and infrastructures of the schools where the interviews will take place are similar and are common countrywide.
- Apart from the main cities of Mozambique, there are hardly any private school in the 128 districts of the country. Angónia and Tsangano are no exceptions to this reality – in these two districts, there are no private schools (neither primary nor secondary).
- As far as education is concerned, like in all the districts in the country, there is a District Educational Office in each of the selected districts (Angónia and Tsangano), namely the respective District Departments for Education, Science, Technology and Youth.

Although existing in some districts, secondary schools in Mozambique are not common in all districts of the country. Primary schools, though, exist in all districts throughout the country.

For this reason, in order to make the empirical study as broad as possible, it will be limited to primary schools in specific circumstances, as explained in the following lines:

To be limited to primary schools means that interviews will be conducted with learners, teachers and school principals from primary schools; the sample that will be gathered will then be regarded as representative of the whole nation.

The expression 'to be limited to primary schools' will exclude interviews with civil society representatives, education department managers and experts, due to the following motives:

- Civil society representatives will be free to respond to the best of their knowledge, not only regarding primary schools, but also regarding education in a wider sense; this motivation is derived from the fact that there are three secondary schools and two faculties from two different universities in the Angónia district, while there are two

secondary schools, apart from primary schools, in the Tsangano district, but no university.

- Education department managers' and experts' answers on the issues that are presented in the interview will not be limited to primary schools, because professionally they are not only responsible for primary education, but for every educational activity taking place on primary, secondary and tertiary level.

Having characterised the frontiers of the empirical study, the following subheading will present the outcomes of the survey according to the questions that have been set (See addendum to this chapter).

3.5 Outcomes of the empirical investigation of the challenges that are faced by the educational system in Mozambique

The aim of this subheading is to discover, by means of interviews, the present situation of education in Mozambique as perceived by different stake holders, namely learners, teachers, school principals, civil society representatives, education department staff and experts.

Although the possibility always exists in empirical research that the respondents give biased answers, care was taken in order to structure the interview so that such bias is limited to the minimum, by means of a questionnaire set apart.

The interviews took place between the months of August and November of 2011.

In the first place, the characteristics of the respondents will be presented; secondly, the schools that are covered by the interview will be characterised, including their statistical data; finally, the answers of the respondents will be summarised.

3.5.1 Characteristics of the respondents

So far, 23 people who have been interviewed extensively can be characterised as follows:

- Eight learners from four different primary schools: The learners' were between 8 and 12 years old. They were selected randomly and many other learners were willing to respond to the questions.
- Six teachers from four different primary schools: The teachers' were between 22 and 38 years old. They were also selected randomly.
- Four school principals from four different primary schools: The principals were 39, 43, 45 and 49 years old. The schools concerned are Unidade Ulongue Primary School, Makwangwala Full Primary School, Dziwanga Primary School and Chissoka Primary School. The first three schools are located in the district of Angónia, while the last one is in the district of Tsangano.
- Two education experts: The experts were 35 and 44 years old.
- Three representatives from the civil society: The representatives were 35, 39 and 45 years old.

The questions have been posed in order to discover the main challenges of the education system of the day, as well as to make a prognosis of its future; the names of the respondents have been withheld on purpose.

3.5.2 Characteristics of the schools

The schools that were covered by the empirical study show the following characteristics and statistical data, as provided by their respective principals:

3.5.2.1 Dziwanga Primary School

This school is located approximately 15 km west of the district town. The main building consists of two classrooms. There are 400 learners who attend classes only in the morning shift and the classes are divided as follows:

- Grade 1: two conventional classrooms with 80 learners each
- Grade 2: one open-air classroom with 60 learners
- Grade 3: one open-air classroom with 60 learners
- Grade 4: one open-air classroom with 60 learners
- Grade 5: one open-air classroom with 60 learners

As established in the previous enumeration of the classrooms, only two of the six classrooms are conventional, which means that the remaining four classes function either in the open air or under a tree; the 400 learners are served by a total number of only 40 desks on a 'first there, first served' basis.

According to the school principal, the community around the school has been asked to provide blocks for the building of extra classrooms.

3.5.2.2 Makwangwala Full Primary School

This school is located approximately 15 km east of the district town. The main building consists of six conventional classrooms. There are 597 learners who attend classes in two shifts (morning and afternoon); the classes are divided as follows:

- Grade 1: one classroom with 45 learners
- Grade 2: one classroom with 55 learners
- Grade 3: one classroom with 50 learners
- Grade 4: one classroom with 47 learners
- Grade 5: one classroom with 60 learners
- Grade 6: three classes with 55, 60 and 65 learners each
- Grade 7: three classes with 55, 46 and 59 learners each

According to the school principal, out of the total number of 597 learners, there is not a single desk for the learners – they all have to sit on the bare floor.

Apart from desks, there is not a single chair for the 12 teachers; all the classrooms have conventional blackboards.

The biggest class has 65 learners and the smallest has 45. Due to several factors, learners tend to abandon school; according to the school principal, long distances from and to school is one of the reasons for this.

3.5.2.3 Chissoka Primary School

This school (in the neighbouring district of Tsangano), is located 60 km from the district town. The main building consists of three conventional classrooms.

There are 274 learners in nine classes. They attend classes in two shifts (morning and afternoon). Due to a restricted number of classrooms, three classes have to attend lessons at local chapels that belong to different church denominations. The classes are divided as follows:

- Grade 1: two classes with 60 learners each
- Grade 2: two classes with 50 learners each
- Grade 3: two classes with 50 learners each
- Grade 4: two classes with 60 learners each
- Grade 5: one class with 64 learners

Those learners who attend classes at the local chapels do not have desks; there are fixed blackboards in the conventional classrooms and portable blackboards for the three classrooms in the chapels.

3.5.2.4 Unidade Ulongue Primary School

This school is located in the Angónia district town, Vila Ulongue. The main building consists of five conventional classrooms.

There are 1 237 learners in 20 classes. They attend classes in two shifts (morning and afternoon). Due to a restricted number of classrooms, 10 classes have to attend classes in open-air classrooms (five in the morning and five in the afternoon).

There is not a single desk in the five conventional classrooms; all the learners have to sit on the bare floor.

The classes are divided as follows:

- Grade 1: six classes; the most crowded one has 91 learners and the less crowded one has 49.
- Grade 2: six classes; the most crowded one has 68 learners and the less crowded one has 38.
- Grade 3: four classes; the most crowded one has 63 learners and the less crowded one has 59.
- Grade 4: two classes with 78 and 81 learners each
- Grade 5: two classes with 58 and 65 learners each

Having described the physical aspects and statistical data of the four schools, the next step will provide the outcomes of the interviews at the abovementioned schools.

The answers have been summarised as follows:

- a) Learners and teachers are of the opinion that classrooms are overloaded and that this is an obstacle to proper learning and teaching.
- b) Due to the overload per class, learners do not feel well looked after.
- c) Teachers mention that overloaded classrooms complicate their teaching and that activities are hampered by this factor.

- d) Some learners are satisfied with the automatic pass or progression policy, because they know that they will pass at the end of the year. Many learners, though, are not satisfied with the fact that the system does not penalise weaker learners.
- e) Principals and teachers are of the opinion that the managing and teaching of activities are handicapped by inadequate equipment and facilities: There is a lack of desks (in some cases even the teacher does not have one) and blackboards (blackboards are not available in open-air classrooms).
- f) Principals and teachers experience that insufficient study material for learners complicate both managing and teaching the required activities. At these schools, there are enough reading books for all the learners in grade one and two, but from grade three onwards, 50% of the learners has no materials.
- g) Teachers are forced to use different language mediums in classes, as learners do not perform well in Portuguese, the official language. Before the country's independence, it was compulsory to speak Portuguese on the school premises. Presently, the SNE does not force learners to speak Portuguese.
- h) Principals and teachers are not satisfied with automatic progression, because the system does not penalise weaker learners; it does not promote hard work; it brings performance down; it demotes the authority of the teacher in the classroom; and it promotes laziness in learners.
- i) School principals are of the opinion that the distribution of books should be decentralised; at the moment, the required books reach schools long after commencement of the academic year.

Apart from the abovementioned people, two education experts were covered by this study. One is from Angónia Teachers Training College and the second is from Angónia District Department of Education, Science, Technology and Youth. They were selected randomly and the following subheading illustrates their answers.

3.5.3 Answers of the respondents

The following are the outcomes of questions asked to the last two groups of respondents:

3.5.3.1 Education department staff and experts

- a) The number of learners per classroom, especially at primary level, is too high (overloading is a reality); this complicates teaching and learning activities.
- b) Due to overloaded classrooms, teachers work under pressure.
- c) To reverse the overload, more classrooms will have to be built in future.
- d) Other measures that will have to be taken in order to guarantee better education in future are that only the best students will have to be allowed to enroll for Teachers Training Courses and that there will have to be a diminution of learners per classroom.
- e) Strong points of the present educational system are the facts that there is free education on primary level (learners do not have to buy books), school coverage is very high, the failure percentage is very low and the demand for education has increased on all levels.
- f) Weak points of the educational system are the facts that classrooms are not fully equipped (due to a lack of desks and blackboards) and that primary school teachers' training model is weak, as teachers are trained in a one-year programme.
- g) There is a lack of adequate infrastructure. As a result, there are open-air classrooms, classrooms under trees and in churches' chapels. In these three categories, learners do not have desks and the blackboards are portable, which is not very beneficial for teaching; at the district level, apart from the Roman Catholic Church, many other religious denominations do not have facilities, like desks, in their chapels.
- h) The distribution of free books should be decentralised; otherwise, the required books reach schools long after commencement of the academic year.

3.5.3.2 Civil society representatives

The following three representatives of civil society were covered by the interviews: the first person acts in his full capacity as the head of the Board of Guardians of Ulónguè Secondary School in Angónia district; the second person was interviewed in his capacity as the representative of the Fraternal Brotherhood of Angónia (Churches); and the last person represents the Traders Association of Angónia.

- a) The quality of education in Mozambique is very low and as a result, graduates from primary and secondary schools end up unemployed.
- b) The quality of education in Mozambique is very low due to poor teachers' training programmes.
- c) The quality of education in Mozambique is very low because learners do not work hard, which results in incompetence (due to automatic progression).
- d) Strong points of the educational system are the existence of many Teachers Training Colleges nationwide and free study materials (reading books) for primary education.
- e) Weak points of the educational system are automatic progression and bilingual classes in primary schools that contribute towards a system that is not strict on the standard of language.
- f) The following have been presented as suggestions: the cancellation of automatic progression; the reduction of the number of learners per classroom; fully equipped classrooms (with desks and blackboards); a code of conduct that seriously penalises corrupt teachers; the depoliticisation of the educational system – politicians should not demand of teachers to produce the highest pass rates possible (it is demanded of teachers with lower rates to give written explanations); the decentralisation of education's privatisation at primary level – presently, privatisation is authorised by the central government via ministerial level and the consequence is an acute shortage of private initiative in primary level education.

3.5.4 Challenges of the educational system

In light of the findings of the empirical study, it has been concluded by the researcher that presently, the educational system in Mozambique is facing the following challenges:

- The infrastructures are not adequate: There are many classrooms that function either in the open air or under a tree (as a result, there are no lessons when it rains); there is also a shortage of desks and blackboards in the classrooms.
- The number of learners is higher than the capacity of the classrooms.
- Automatic progression demotivates learners.
- Automatic progression demotes the teachers' authority in the classroom and school.
- The inadequate study materials for learners from grade three to grade seven: Learners hardly ever receive the full package of free books entitled to them; they are instructed to share books.
- The privatisation of education at primary and secondary level is not facilitated due to present procedures that are centralised: Since the demand for education is higher, the government should stimulate and encourage private initiative.
- The politicisation of education: Politicians demand a high pass rate, regardless of learners' performance. As a result, teachers feel forced to pass learners, regardless of their real performance, just to accommodate politicians; many teachers accommodate the politicians by simply passing weaker learners.
- The SNE should be strict towards the use of the Portuguese language. There are no rules in schools to enforce communication of learners in the official language; on the other hand, in some schools, learners learn a specific local language, namely Chewa, as part of the government's policy to encourage a bilingual learning system, according to which learners should learn in their own native language.
- Central to all the above challenges, the *missio Dei* approach is also lacking in the whole educational system.

3.6 Summary and conclusion

The present situation of education has been determined through the information that was made public by the mass media, namely the television and newspapers.

Apart from the media, an empirical research that was extensively conducted in two districts, namely Angónia and Tsangano districts in the central province of Tete, has also produced relevant data. This empirical research was randomly conducted.

In proclaiming universal and compulsory education for all its citizens since the early years of independence, the Mozambican government showed goodwill towards the citizens. The chief measure that had been taken by the government to accomplish this goodwill was to nationalise education in 1975 (Golias, 1993:9).

Since the early years of independence, the Ministry of Education and Culture became the umbrella of all educational enterprise in the country; presently, the Ministry of Education is the overseer of education in Mozambique.

The Adult Educational subsystem which was introduced soon after independence has prevailed up to the present date. Almost every government college or university runs after-hours or evening programmes; private universities are not an exception to this legacy.

However, the goodwill of the government to offer universal and compulsory education to all citizens soon after independence had not been accompanied by proper planning and the goals were not attained.

Having realised its challenge to carry on the unilateral educational responsibility of education, the government has stimulated private initiative in the field from the early 90s (Golias, 1999:10).

The concrete results of the educational privatisation policy, mainly at university level, is that, from only one institution of higher education in 1975, there are presently 38 institutions that belong to both private initiative and the government (ME, 2010).

The data that were gathered from the mass media, as well as by the empirical research, point to the fact that there are inadequate planning, monitoring and supervision in the Ministry of Education. As a result of this, the following consequences have been identified and are challenges that need to be overcome by the system:

- The ratio of learners per teacher or class is too high.
- There is a shortage of books for learners, especially in the highest five grades of primary schools (grades three to seven).
- There are inadequate infrastructures: classrooms without desks and blackboards, and ‘open classrooms’ that operate under trees.
- The automatic pass policy weakens the performance of learners as well as the system, which can be compared to a house that is built without a solid foundation. This is directly correlated to the beginning of the National Educational System in which the church had been irrelevant, thus worsening the circumstances, because “a nation without God’s guidance is a nation without order” (Proverbs 29:18a). This state of affairs can be understood easily from the quality of education that is being delivered in the country.
- The lack of a *missio Dei*-orientated curriculum in the whole educational system is to its detriment.

Finally, it can be said that the National Educational System’s effectiveness depends on a depoliticised approach. If this does not change, the system will not reflect the reality and will always be kept hostage.

CHAPTER 4

WHAT DOES SCRIPTURE TEACH ON EDUCATION? AN EXEGETICAL STUDY

4.1 Introduction

The previous chapter has dealt with the present situation of education in Mozambique from as early as the country's independence in 1975.

The focus was on the abrupt discontinuation of the church's work with regard to educational matters, due to the political orientation of the new government in adopting the Marxist principles for its development.

This brought the church into a state of irrelevance which affected not only the educational system, but the society as a whole, as the will of God, who is sovereign over all nations, was seriously neglected.

The current chapter will focus on the fact that the Lord is a missionary God who has always been involved in the history of humanity, right from the creation of humankind.

The above consideration is clear from Deuteronomy 4:1-10, where God, through Moses, teaches the Israelites, so that they might live: "[...] obey all the laws that I am teaching you, and you will live [...]."

As far as Scripture is related to education, Moses also used it to teach the people of Israel the statutes and laws of God, so that the people should know the right way to follow and right things to do, as Exodus 18:20 expresses: "[...] teach them God's commands and explain to them how they should live and what they should do."

On the other hand, according to Porter (2009:226), Scripture as a basis for teaching is also closely related to the 'midrash', which, originally, is a term that refers to exposition of the Jewish scripture; this definition is closely related to the term's Hebrew root *drs*, which means 'to seek, investigate, or elucidate'.

From the above perspective, ‘midrash’ as a basis for teaching can be found in the Hebrew Bible, in which the books of 1 and 2 Chronicles were regarded as ‘midrash’ on 1 and 2 Kings, as well as on 1 and 2 Samuel; the Torah is also included in this perspective (Porter, 2009:226).

According to Douglas (1962:455), it was Ezra who established the Scripture as a teaching foundation. The result was that Ezra’s successors turned the synagogue into a place for both prayer and instruction; religion was directly related to the daily life of the people, which means that they immediately applied what they had learnt in their daily life.

Douglas (1962:456) argues that another development took place circa 75 AD, when Simon ben-Shetah decreed that teaching founded on Scripture should become compulsory for all children until they had completed elementary schooling.

A century later, Joshua ben-Gamala improved the organisation of schools by appointing teachers in each province and city.

As far as school development is concerned, Douglas (1962:457) states that, in the beginning and throughout the Biblical times, i.e. long before the synagogue was established, the household was the place for teaching and parents were the tutors or teachers of their own children; following this first stage, the synagogue became the consecrated place for instruction.

It can be said that, as a result of the abovementioned, the main purpose of the synagogue in the New Testament times was to supply instruction. The ministry of Jesus in the synagogues also included teaching, as recorded in Mat 4:23: “Jesus went all over Galilee, teaching in the synagogues [...]”

The youths were instructed in the synagogues; at a later stage, the rabbi sometimes taught at his own house, as evidenced by the Aramaic phrase ‘bêth sâpherâ’, which literally means ‘teacher’s house’ (Douglas, 1962:458).

By the time of Hilel and Samai, prominent rabbis in the first century, it became common for eminent rabbis to run private schools for higher education (Douglas, 1962:460).

In Wright's explanation (2006:376), Deuteronomy 4:1-9 is a passage that is fully related to education, beginning with exhortations to live obediently to God's laws; it is followed by an applicative reference (vv 3-4) whereas "those who reject YHWH as Israel's sole covenant Lord and go after other gods will be destroyed, but those who hold fast to him will be spared"

Still with regard to Deuteronomy 4:1-9, Wright (2006:376) finally argues that Israel's obedience to God's laws (vv 5-8) is set at a national level, provided that "the nations will observe and comment on the greatness of Israel".

Therefore, education is closely related to obedience that leads to wisdom; wisdom is to live in a close and obedient relationship to God so that the nations glorify God (Wright, 2010:129-132).

With a view to attain the first stated objective in the previous chapter, the basic theory (Biblical aspects) will be established through an exegetical study of 1 Kings 3:4-15; 4:29-34. The following are the reasons behind the choice of these passages:

- Solomon, having asked wisdom from God, reigned over a united nation; contrariwise, the church became irrelevant in Mozambique soon after the country's independence. This development can be considered as a disregard for the wisdom of God; rather than unity, the country became divided and devastated by a 16-year civil war.
- Solomon's prosperous nation can be considered as a sign that God is sovereign over all nations. This is a lesson for Mozambique: Under God's guidance, a nation becomes prosperous, strong and united.
- Curiously, in the Mozambican case, it was under the church's *missio Dei* that the country became united again; the church played a main role in the General Peace Agreement of 4 October 1992 that brought the 16-year war to an end in Mozambique.
- It was through the mediation of the church that the ruling party (Frelimo) and the main opposition party (Renamo) sat down at the negotiation table and agreed to a ceasefire after the long war.
- From then onwards, the church has been regarded as an instrument of mediation and a reliable voice in the Mozambican society.

- The philosophy behind education as a whole should be understood as being closely related to the *missio Dei*, in the sense that God's guidance will bring any nation into prosperity and unity, as He did in the case of Solomon.
- The way in which Solomon sought wisdom from God should inspire the Mozambique government leadership to do likewise through the church in the *missio Dei*.
- In Mozambique, the church is not in a position to build schools or help the government in building them. However, due to its recent involvement, the church is in a very good position to influence the government towards a *missio Dei*-orientated education.

Apart from the reasons previously outlined, the choice of 1 Kings 3 and 4, without undermining other passages like Deut. 6, has truly been influenced by the real context of Mozambique, where the main leadership of the country, namely the government leadership, is of paramount importance if real challenges are to be addressed first, in the educational system and in the rest of the society as well.

Therefore, the passage has been chosen taking into consideration its applicability on ground of its comparability whereas the leader(s) become a model towards the whole nation, as far as fear of God is concerned; it is exactly at this stage where the passage is of great help to the leadership in Mozambique; soon after independence, the country became atheistic, when leaders were proclaiming non-existence of God.

Furthermore, the wisdom and obedience discussed in the chosen passage play a significant role applicable to the context of Mozambique; the proclamation of non-existence of God has its consequences up to the present days.

Apart from anyone else, it should be the leadership again to reverse and acknowledge their past mistakes and lack of wisdom, demonstrated by their proclamation, where there was no fear of God at all.

In addition, the proclamation drawn from this passage is very much applicable to the leadership of Mozambique as long as it becomes holistic one, that which regards social affairs such as education, as of their deepest concern (Wright, 2006:323).

Finally, in spite of the reasons so far stated, a missiological importance of the passage has been identified by the researcher, which will be described in the following sub-heading:

4.2 Missiological relevance of 1 Kings 3:4-15; 4:29-34

A close missiological perspective of the passage above will now be developed.

At one level, it is necessary to clarify that a missional hermeneutic of the Bible begins with the Bible itself, being the product of the *missio Dei*.

In the case of the Old Testament, people of God wrote in relation to their belief in God. The Biblical story of creation contrasts with the polytheistic creation myths of Mesopotamia; Exodus is recorded as an act of YHWH who confronted and defeated the power of Pharaoh (Wright, 2006:50).

In the case of the New Testament, Wright (2006:49) rightly argues that this can be demonstrated by Paul's letters, as most of them were written during his missionary efforts in discussing the theological basis for the inclusion of the Gentiles, where he urges Jew and Gentile to accept one another in Christ and in the church, as well as in delivering the missionary mandate towards the disciples to be Christ's witnesses to the nations.

Wright (2006:51) concludes that the Bible narrative has been a missional phenomenon, where the struggles of people with a mission in a world of competing cultural diversity and religious claims are reflected.

In the case of Israel, Wright (2006:227) argues that "most of the related passages speak of all the earth coming to know YHWH" and that this is one of its missiological dimensions.

At other level, specific passages with their distinctive features point towards the *missio Dei* perspective; it is such a distinctive missiological feature of the passage under survey that will be described.

As far as Solomon is concerned, Wright (2006:229) clarifies the fact that his wisdom made it possible for the nations to hear and know that God is YHWH.

The abovementioned circumstance occurred when Solomon built the temple: “When a foreigner who lives in a distant land hears of your fame and of the great things you have done for your people, and comes to worship you and to pray at this Temple [...]” (1 Kings 8:41-42.)

In the historical books, this missiological perspective is the most remarkable of all the passages in the sense that it is contextualised by the most particular focus on the faith of Israel, namely the temple that was built by Solomon, who, at its dedication, also prayed for the blessings of foreigners and the spreading fame of YHWH (Wright, 2006:229).

The building of the temple with a missiological perspective is due to the wisdom that was given to Solomon by God.

Apart from his palace and other building projects, the construction of the temple was the most significant achievement of King Solomon; the temple was intended to be the final resting place of the Ark of the Covenant between God and Israel.

According to Adeyemo (2006:421), the preparations for the building of the temple had started long before Solomon became king, when his father David estimated the cost of the building and raised funds for the work (1 Chr 29:2-9).

At the inauguration ceremony of the temple, Solomon assumed in his prayers that people from distant places would hear the reputation of YHWH and would come to worship the God of Israel; he also assumed that YHWH would answer the prayers of the foreigners (Wright, 2006:229).

Secondly, apart from the temple’s perspective, the passage’s missiological relevance is drawn to the time when Solomon’s God-given wisdom was spread to the known world of the writer, whereby “kings all over the world heard of his wisdom and sent people to listen to him” (1 Kings 4:34).

Here, Solomon engaged in an international view, discerning the wisdom of God in cultures different from the Israelites; rather than only a historical redemptive perspective, with Solomon, it set a universal tendency (Wright, 2006:441).

Under the leadership of King Solomon, Israel shaped its international way when the king's wisdom surpassed the wisdom of the surrounding nations (Wright, 2006:441).

The most relevant difference was that Solomon's fountain of wisdom was the monotheistic YHWH, while other wise men's fountains were polytheistic.

In the context of Mozambique, the fact that the church was brought into an irrelevant position soon after independence should be regarded as denying an opportunity of relationship with the Almighty YHWH to whom everything is possible.

After all, the researcher accepts the fact that human endeavour is not free from error; this means that humans, from their fallen perspective, are expected to fail their duty or mission. In the case of Mozambique, this happened when an opportunity to serve the Lord was neglected.

In line with the previous paragraph, what most matters is the human attitude after such error or failure; in other words, the error must be recognised and a new approach must consequently be taken.

Although an opportunity to be in a relationship with the Almighty YHWH has been missed, Mozambican leadership can still turn to the Lord to such an extent that the whole society can be influenced.

Finally, from the perspective that was demonstrated by Solomon, it must be understood that wisdom was in serving the nations, where people would serve as administrators and government advisers (Wright, 2006:442); this perspective can be applied in the context of Mozambique, where wisdom from God, through the church, should be in the service of the nation and of the people.

4.3 Exegetical study of 1 Kings 3:4-15; 4:29-34

In this passage, Solomon faces the reality of ruling over the chosen people of God, Israel, as an inheritance from his father; for Solomon, ruling over Israel was a difficult task, since he was young and inexperienced.

Adeyemo (2006:417) recognises the fact that when Solomon became king over Israel, he was a young man and without much experience. This fact was confirmed by Solomon himself when, asking wisdom from God, he stated that he was still a very young man without experience in life and facing a hard task (1 Kings 3:7-8).

1 Kings 3:4-15; 4:29-34 is a passage in which God told King Solomon to ask him anything. In the face of such a golden opportunity, the king asked for something very special, namely wisdom. This was asked so that he could rule the people of God justly.

Wisdom is closely related to education in the sense that it entails understanding and is aimed at specific goals.

Therefore, an exegesis of 1 Kings 3:4-15; 4:29-34 will be done, followed by reference to other Scripture passages that have a bearing on the subject.

The method according to which the exegesis will be done is 'reformed exegesis and preaching', as defined by De Klerk (2005:15-25).

4.3.1 Contextual analysis of 1 Kings 3:4-15; 4:29-34 (historical circumstances)

Firstly, this analysis will generally review the division of the books of 1 and 2 Kings, the date when the books were written and the authorship.

Secondly, the analysis will seek to describe the main parts of 1 Kings, taking into consideration that it is from this specific book that the exegetical study will be done.

As far as the division of the books is concerned, Adeyemo (2006:409) states that 1 and 2 Kings were originally one book which was later divided into two in order to fit into one scroll.

In addition, Adeyemo (2006:409) points out that, in the Septuagint, which is the ancient Greek translation of the Old Testament, the books of 1 and 2 Samuel, as well as 1 and 2 Kings, were all one book, named Basileiai, meaning ‘reigns’ or ‘kingdoms’.

This book was an account of the history of the kings of Israel, starting with the first, King Saul, to the last, King Zedekiah, whose original name was Mattaniah, uncle of King Jehoiachin, who had been imprisoned by the king of Babylon, Nebuchadnezzar (2 Kings 24:17).

The general overview of the books of Kings will be followed by the date when the books were written. According to Adeyemo (2006:409), the books of Kings were compiled around 560 BC, even if it may be considered that parts of the book had been written sometime before the mentioned date.

Adeyemo (2006:409) supports this date, evidenced by the repeated reference of the phrase “the annals of the kings of Judah and the annals of the kings of Israel”; Adeyemo understands that the royal annals could only have been available if the book was written during the exile in Babylon.

Before describing the main parts of 1 Kings, Adeyemo (2006:409) notes that the books of Kings give no clear authorship indication.

However, Adeyemo (2006:409) agrees with Sproul (2001:387) that early Jewish tradition ascertains the prophet Jeremiah as the writer of 1 and 2 Kings.

Likewise, Sproul (2001:387) mentions that Jeremiah had also written the book of Lamentations and the prophecy that carries his name, Jeremiah, circa 560-550 BC, still during the Jewish exile in Babylon.

As far as the authorship is concerned, there is also a Deuteronomistic view, according to which the book of Kings was initially a longer work (Deuteronomy-Kings) that was written by one author during the exile (Williamson, 2005:623).

The Deuteronomistic history argues that the books of Kings portray themes whose theological foundation lies in Deuteronomy. Among them, the main theme is the law in Deuteronomy that confines worship to the place that was chosen by God (Deut 12:5); thus in Kings, there is an antipathy towards worshipping at high places, as it should only be done in the temple in Jerusalem (2 Kings 22-23).

Still explaining the Deuteronomistic perspective, Williamson (2005:623) argues that the Mosaic commandments, statutes and ordinances are found both in Deuteronomy (5:31) and 1 Kings (2:3).

The Deuteronomistic view points to the fact that a major edition of the books of Kings was written in the time of King Josiah, supplemented by another in exile, chiefly based on the long narrative of Josiah's reform of religion (2 Kings 22-23), thus conforming to Mosaic and Davidic models (Williamson, 2005:623).

Moreover, Sproul (2001:387) is of the opinion that the book of 1 Kings is a continuation of the history of the Israelite monarchy which started in the books of Samuel 1 and 2.

After this general review of the division of the books of Kings, the date when the books were written and the authorship, a division of the book of 1 Kings will now be considered.

Generally speaking, three main parts can be distinguished from the book of 1 Kings, namely:

- a) The death of King David and succession by his son Solomon as king of Israel and Judah.
- b) The achievements of Solomon; special mention will be made of the building of the temple in Jerusalem.
- c) The division of the nation into northern and southern regions in the middle of the ninth century BC.

Apart from the abovementioned general aspects of the book, showing the three main parts of the book of 1 Kings, the Good News Bible (2000:348) has found it useful to detail the following themes of the book, as well as its sub-themes:

The end of David's reign 1:1-2:12

Solomon becomes king 2:13-46

Solomon's reign 3:1-11:43

- *The early years 3:1-4:34*
- *The Temple is built 5:1-8:66*
- *The later years 9:1-11:43*

The divided kingdom

- *The revolt of the northern tribes 12:1-14:20*
- *The kings of Judah and of Israel 14:21-16:34*
- *The prophet Elijah 17:1-19:21*
- *King Ahab of Israel 20:1-22:40*
- *Jehoshaphat of Judah and Ahaziah of Israel 22:41-53*

The Good News Bible (2000) explains that in both books of Kings (1 and 2), each individual king is judged according to his dependence on God. This means that a ruler's success is seen as linked to his loyalty to God, while a ruler's idolatry or disobedience leads to disaster over his kingdom.

In light of what has been said in the previous paragraph, it can be seen that all the kings that ruled over the northern region failed the test of obedience and loyalty to God; this is in contrast to the kings who ruled over the southern part of the kingdom, namely Judah, who show a mixed record of failure and success.

In parallel with the kingships referred to in the previous paragraph, chapter 18 of the book of 1 Kings also records a loyal servant of God, Elijah, who can be considered as one of those courageous God's spokesmen who warned the people against idolatry and disobedience. Elijah became prominent in his contest with the priests of Baal.

The passage that is being exegeted forms part of the structure that shows either a successful or a failed king. In this sense it illustrates that Solomon's dependence on God bore visible fruit in his kingdom, which was founded on wisdom that was given generously by God.

Before ending the contextual analysis of the book of 1 Kings, the uniqueness of the passage that is being exegeted should be emphasised: No other passage in Scripture reveals the results of a man who asks wisdom from God more clearly.

Finally, although unique, the basic principle of 1 Kings 3:4-15; 4:29-34 can be paralleled in some ways to other Scriptural passages. The following lines confirm an exegetical rule that states 'Scripture clarifies Scripture':

God gives wisdom to those who seek it for service in His kingdom. James (1:5), a New Testamentary servant of God, discussed this very principle when he stated: "[...] but if any of you lack wisdom, you should pray to God, who will give it to you; because God gives generously and graciously." King Solomon can definitely be named as one example of a man to whom God gave wisdom in abundance.

The historical circumstances of the book of 1 Kings that were discussed above will be followed by an analysis of the syntax of the passage under survey.

4.3.2 Structural analysis of 1 Kings 3:4-15; 4:29-34

The first issue in this analysis regards the researcher's view on the suitability of the chosen passage as a full unity that is worthy of an exegetical study, as explained in the next lines.

The following three reasons have been regarded by the researcher as valid viewpoints to consider 1 Kings 3:4-15; 4:29-34 as a unity in itself, noteworthy of an exegetical study:

- Verse 4 constitutes a new scenario in the sense that Solomon left his palace (the temple) in Jerusalem and went to Gibeon; in other words, here the change of place is understood as the beginning of a new unity of thought.

- The scenario that starts in verse 4 in Gibeon develops into a dream that ends in verse 15, when “Solomon woke up and realized that God had spoken to him in the dream [...]”.
- For practical reasons, it is reasonable to include 4:29-34 in order to serve as an illustrative resource in regard to the consequences or fruits of the wisdom that God generously bestowed upon King Solomon.

The chosen text falls in the narrative literary genre. This narrative consists of the first part, in which God engaged in a dialogue with Solomon in a dream, followed by the second part, which illustrates the results of the wisdom given from above.

After the validity of 1 Kings 3:4-15; 4:29-34 as a unity of thought has been discussed will follow a literary translation of the passage.

Throughout the translation, repeated words have been underlined and made bold to emphasise their relevance in the passage, as follows:

- ***Solomon (he, him)***
- **God (Lord)**
- Wisdom

4.3.3 Literary translation of 1 Kings 3:4-15; 4:29-34

The following literary translation has been taken from the Good News Bible Today’s English Version (2000:353; 355). The verses have been broken up into simple and smaller sentences, and a group of verses will form a specific subdivision, according to the following pattern:

- a) Context – where
- b) Problem – what
- c) God’s answer
- d) Consequences

4 On one occasion he [**Solomon**] went to Gibeon
to offer sacrifices
because that was
where the most famous altar was.

He had offered hundreds of burnt-offerings there in the past.

A

5 That night the **Lord** appeared to **him** in a dream
and asked **him**:

What would you like me
to give you?

6 **Solomon** answered:

You always showed great love for my father David, your servant
and he was good, loyal, and honest in his relationship with you.
And you have continued to show him your great and constant love
by giving him a son
who today rules in his place.

7 O **Lord God** you have let me
succeed my father as king
even though I am very young
and [I] don't know
how to rule.

B

8 Here I am among the people
you have chosen to be your own,
a people who are so many
that they cannot be counted.

9 So give me the wisdom
I need
to rule your people with justice
and to know the difference between good and evil.
Otherwise, how would I ever be able
to rule this great people of yours?

10 The **Lord** was pleased
that **Solomon** had asked for this
11 and so he said to him:
Because you have asked for the wisdom
To rule justly, instead of long life [...] death of your
enemies
12 I will do
what you have asked.
I will give you more wisdom and understanding
than anyone has ever had before
or will ever have again.
13 I will also give you
what you have not asked for:
all your life you will have wealth and honour
more than that of any other king.
14 And if you obey me
and keep my laws and commands
as your father David did
I will give you a long life.
15 **Solomon** woke up
and realized
that **God** had spoken to him in the dream;
then he went to Jerusalem
and stood in front of the **Lord's** Covenant Box
and offered burnt [...] fellowship-offerings to the **Lord**;
after that he gave a feast for all his officials.

C

29 **God** gave **Solomon** [...] wisdom [...] too great to be measured
 30 **Solomon** was wiser than the wise men of the East [...] Egypt.
 31 **He** was the wisest of all men:
 [...] was wiser than Ethan the Ezrahite [...] Darda, the sons of Mahol
 and **his** fame spread throughout all the neighbouring countries.
 32 **He** composed three thousand proverbs [...] thousand songs. D
 33 **He** spoke [...] from Lebanon cedars to the hyssop
 that grows on walls;
he talked about animals, birds, reptiles, and fish.
 34 Kings all over the world heard of **his** wisdom
 and sent people
 to listen to **him**.

4.3.4 Summary of the subdivisions of 1 Kings 3:4-15; 4:29-34

The passage has been translated literally and subdivided into four groups; each subdivision, which has been identified by a specific letter, will be summarised as follows:

- a) Where? (verses 3:4-5): In this subdivision, Solomon sought God in Gibeon, where he offered sacrifices. Solomon's search for God was successful; God appeared to him in a dream and was willing to give Solomon anything that he asked for.
- b) What? (verses 3:6-9): In this subdivision, Solomon stated his problem, especially in verse 9; he was young and an inexperienced king and asked for wisdom to rule justly over God's people.
- c) Answer (verses 3:10-15): God was pleased with Solomon's request and promised to give him great wisdom.
- d) Consequences (4:29-34): In this subdivision, God honoured his promises and Solomon received great wisdom, insight and knowledge so that he became the wisest of all men during his time and famous throughout the entire known world.

From the summary in the above subdivisions, it can be concluded that the main theme of the passage is that **God answers the requests of those who fear and seek Him**, as long as such requests are orientated towards service in the Kingdom of God. Solomon asked wisdom from God so that he could rule the people of God justly.

Likewise, leaders in the present age are urged to rule the nations and peoples justly; this is the will of God, because ultimately, all those in authority are the representatives of God on earth, “because no authority exists without God’s permission, and the existing authorities have been put there by God” (Rom 13:1b).

Consequently, the abovementioned theme will be supported throughout by the following sub-themes:

- Every human being, regardless of his/her social status, is supposed to seek and glorify God (as Solomon sought God in Gibeon and glorified him by offering sacrifices there).
- God reveals himself to those who seek and glorify him (as the Lord appeared to Solomon in a dream).
- Servants of God must ask gifts to be used in the Kingdom of God (as Solomon asked wisdom in order to rule justly over God’s people).
- God answers the requests of his servants (as Solomon received great wisdom, insight and knowledge).
- There are good consequences when one receives wisdom from above (Solomon became a good counsellor, was famous all over the world, wrote proverbs and composed songs that glorify God).
- Wisdom that comes from the *missio Dei* is needed for every leadership, including civil offices, like the presidency or kingship.

In this structural analysis, specific words have been repeated deliberately. Those words have an impact on the passage and, as a result, will be researched in the following subheading. The aim is to understand them better with a view to having a better understanding of the whole passage; this will be done by means of a theological analysis, which will be done under the following subheading.

4.3.5 Theological analysis of 1 Kings 3:4-15; 4:29-34

In the previous analysis, three words have been underlined, namely ‘Solomon’, ‘Lord/God’ and ‘wisdom’. These words will be subject to further understanding as per the Dictionary of Old Testament Historical Books (Williamson, 2005:339-984).

a) *Solomon* became the second ruler of the united monarchy of Israel. He is well remembered for his wisdom and the fact that he built a temple in Jerusalem.

He had many building projects and bureaucratic organisations; as a result, there were several rebellions against the Judean throne by segments of the Israelite people.

The book of 2 Samuel 12:24-25 describes the story of Solomon’s birth, while his reign is described in the book of 1 Kings 1-11; the book of 2 Chronicles 1-9 also parallels a similar narrative.

Solomon can be contrasted to Saul in the sense that Saul had been a dynastic ruler; on the other hand, Solomon can be compared to David, as both had been charismatic rulers. Solomon did not receive the royal office through divine appointment, like Saul and David, but received it later, during his vision at Gibeon (1 Kings 3:5-7).

Once he understood the enormity of his task, Solomon chose wisdom during the vision (1 Kings 3:9). The story of the dispute between the two prostitutes over the surviving baby is regarded as a classic example of the real wisdom of Solomon (1 Kings 3:16-28).

Solomon became wiser than all his contemporaries from Egypt, Arabia, Canaan and Edom (1 Kings 4:29-31), to the point that he became the great protector of Israel’s wisdom literature (1 Kings 4:32-34).

The main task of Solomon was to keep and supervise the huge territory that was left to him by his father David, apart from continuing to lead the country from a tribal confederation that had characterised the political life of the nation before David towards a centralised government.

The old frontiers between the tribes were replaced by administrative districts, namely 12 in Israel (1 Kings 4:7-9) and probably one in Judah (1 Kings 4:19).

Solomon was also extremely active in trade. Given the strategic situation of Israel between Egypt and Arabia, he decided to supervise the main caravan routes that were running from north to south. His relationship with King Hiram of Tyre, who received 20 towns from Solomon in the region of Galilee (1 Kings 9:10-11), gave Solomon access to the routes that enabled him to supervise the maritime channel.

At Eziongeber, a fleet of ships were built by Solomon on the shore of the Gulf of Aqaba (1 Kings 9:26); this was one of Solomon's main stations for his trading activities.

Generally speaking, Solomon may be regarded as a pacifist king, in the sense that he did not lead great military campaigns. On the contrary, he was engaged in amicable agreements with foreign countries and in some cases such agreements led to weddings; he married the daughter of the Pharaoh, who gave to Solomon the border city of Gezer as a wedding gift (1 Kings 9:16).

Although a pacifist king, Solomon kept a formidable army that included 40 000 stalls for chariot-horses and 12 000 cavalry horses (1 Kings 4:26).

b) **God**: According to the Dictionary of the Old Testament Historical Books (2005:338), the personal name of God is Yahweh (YHWH). This name occurs 2 019 times in the historical books, which represents 30% of the Old Testament, if taken into account that there are 6 828 occurrences of Yahweh in the Old Testament.

The Exodus narratives point out that Yahweh is not only the personal name of God for the ancestors of Israel, but his eternal name by which he invited Israel to call him (Exodus 3:13-16).

Williamson (2005:339) mentions that there is not total consensus over the etymological meaning of the name, but God's historical significance is demonstrated by the deliverance of his people Israel from Egypt, as well as by their establishment as his covenant people and his

provision of the land of Canaan as their inherited land according to the promises that had been made to their ancestors (Exodus 6:2-8).

The generic Hebrew designations of God are ‘El’, ‘Elōah’ and ‘Elōhim’ and these words are derived from a root that indicates power or strength. It is with this meaning that the expression is used in the Old Testament to refer to abstract things and to God; when referring to God, the word is generally accompanied by other words, like ‘almighty’.

Lord (*Adōn ‘Adōnāy*) is a common noun that denotes ‘owner’ or ‘master’ in the relationship between an inferior and a superior; various forms of this name are also applied 28 times to God in the historical books.

In Joshua alone, this noun is applied twice. To Joshua’s understanding, Yahweh is, apart from being Lord of Israel, also a cosmic sovereign.

The compound form ‘Adōnāy YHWH’ (Lord Yahweh) is used in the historical books as a vocative of direct speech.

c) **Wisdom**: the Dictionary of the Old Testament Historical Books (2005:984) broadly defines the term wisdom as ‘counsel leading to successful action’.

Generally speaking, historical books are closely related to national figures and state events. As a result, the meaning of wisdom in these books is limited to leaders.

King Solomon’s pursuit and practice of wisdom have dominated 1 Kings 3-4. He had a particular ability to render just verdicts and the building of the temple was also a corollary of his wisdom (1 Kings 5:7, 12; Prov 9:1).

Among the Hebrews in the Old Testament, wisdom is practical and not theoretical. It is the art of being successful and entails making inventive plans in order to achieve the desired results. Wisdom is based in the heart, the centre of moral and intellectual decision (1 Kings 3:9, 12).

People possessing technical abilities, like sailors and oarsmen (Ezekiel 27:8, 9), craftsmen (Isaiah 40:20), professional mourn-singers (Jeremiah 9:17) and Bezalel, the craftsman who was in charge of the tabernacle (Exodus 31:3), were also regarded as wise.

Kings and rulers have always needed wisdom to make just decisions on social and political affairs. In its most complete sense, wisdom belongs to God (Job 12:13-15; Isaiah 13:2; Daniel 2:20-23); the human being and the universe are both products of God's wisdom.

Biblical wisdom is simultaneously religious and practical. It begins with reverence for the Lord (Job 28:28; Proverbs 1:7) and encompasses all spheres of life.

From a New Testament perspective, wisdom ('Sophia' in Greek) has the same practical nature as in the Old Testament; it is rarely neutral, in the sense that it is either given by God or opposed to God. Wherever wisdom is separated from God, it becomes lacking and nonproductive, even in its best aspects (1 Cor 1:17; 2 Cor 1:12), or nonsensical and satanic in its worse aspects (1 Cor 1:19-21; James 3:15-17).

Mundane wisdom is founded on intuition and experience without the revelation component; as a result, mundane wisdom has several limitations. Those people to whom God has really given wisdom are truly wise, like Solomon (Mat 12:42; Luke 11:31), Steven (Acts 6:10), Paul (2 Peter 3:15) or Joseph (Acts 7:10). Wisdom as God's gift is only possible and effective through the *missio Dei*.

Wisdom is needed by all Christians; not only by the church leaders, but by all believers, so that they may understand God's purposes for redemption (Eph 1:8-9) in order to live according to the will of God (Col 1:9; James 3:13-17).

God's wisdom has been demonstrated clearly through the redemption that was supplied by him (Rom 11:33) and that is manifested in the church (Eph 3:10). Such wisdom was revealed in Christ on the Cross by the supreme act of God.

As a child, Jesus Christ was growing in wisdom (Luke 2:40, 52) and filled by it, and as an adult, his audience was really amazed by his wisdom (Mat 13:54).

Christ is praised for his wisdom in the sense that he is the Lamb who was killed, but was exalted by the church (Rev 5:12).

4.3.6 Hermeneutical analysis of 1 Kings 3:4-15; 4:29-34

At this stage, the researcher will formulate the central message to the original audience from which the principle that can be valid for present time believers will be determined.

Taking into consideration the historical situation, structure and theological analysis of the chosen passage, the central message to the first hearers was:

‘God blesses His people through faithful leaders’

This central message can be detailed as follows:

When Solomon went to Gibeon to consult the God of Israel and offer burnt offerings, the Lord listened to Solomon because of two main things: Firstly, Solomon was seeking God, according to the advice of his father David (1 Chronicles 28:9). Secondly, Solomon was aware of his weakness, namely that he was very young, inexperienced and facing a great task. As a result, he asked for a discerning heart in order to rule justly over God’s people.

The rest of the Bible supports this message in the sense that God, the Universal King, is concerned about the welfare of his people and all authority comes from God. Therefore, all those in authority should seek people’s welfare. Centuries before Solomon, Moses as leader had also asked for the presence of the Lord (Exodus 33:12-15).

The principle or central truth of the passage, valid for today, is:

‘Leaders who fear and seek God are instruments of blessings’

Leaders in the church or society who truly fear and seek the Lord are not selfish and God is pleased with them; their leadership or ministries become blessed.

In fearing and/or seeking God's wisdom and guidance, leaders share the identity and character of the *missio Dei*. A leader who does not see the difference between right and wrong, and thus does not have a discerning heart, makes his people suffer.

This message is extremely relevant in the context of contemporary Mozambique, a country that comes from a communist background in which the political leaders clearly viewed God and the church as irrelevant. The message is relevant in the sense that true repentance and regeneration of the whole society are needed.

4.4 Summary and conclusion

In this chapter, after having dealt with the book of 1 Kings in general and an exegetical study of 1 Kings 3:4-15; 4:29:34 in particular, the researcher came to the following conclusions:

Firstly, those who seek God in reverence and obedience, as King Solomon did at the beginning of his kingship (1 Kings 3:4-5: “On one occasion Solomon went to Gibeon, to offer sacrifices [...]. He had offered hundreds of burnt offerings in the past”), walk blessed paths.

Secondly, Solomon’s characteristics should be imitated by all those who are called to serve God, or who would like to be successful in serving God’s people. As explained by the Psalmist, God knows everyone’s heart and intention: “You know my heart, you have come to me at night, you have examined me completely and found no evil desire in me.” (Ps 17:3.)

God is pleased with those who recognise that they are weak and trust in him to accomplish great things in their weakness; God qualifies those who seek his advice, as Solomon became fully qualified by God once he had put his trust in him due to his own weakness and inexperience.

Finally, leaders with an intimate relationship with God and who fear him are true fountains of wisdom and success; these relationships result in strong and wealthy communities, as was the case with the kingdom of Solomon.

As far as *missio Dei* is concerned, nations and peoples will be walking in the right and successful way when they let God become involved in their affairs by continuously seeking his advice and guidance, as King Solomon did.

CHAPTER 5

THE ROLE OF THE CHURCH IN THE *MISSIO DEI* IN EDUCATION

5.1 Introduction

In the previous chapter, it has been discussed that, through the initiative of a missionary God who is forever involved in the history of man, Scripture became the foundation of education for his people.

It was also determined that education is closely related to wisdom, a fact that was illustrated by the reign of King Solomon who, having asked wisdom from God, has ruled over a united and prosperous nation.

When he built the temple where people (including foreigners) should seek YHWH, the missiological relevance of King Solomon was linked to a “house of prayer for all nations”; by implication, the promise of God to Abraham that all nations would be blessed through him was thus fulfilled (Wright, 2006:347).

Therefore, in the present chapter, the role of the church in the *missio Dei* will be discussed concerning its positive contribution to educational challenges in Mozambique.

Before discussing this role of the church, however, two other aspects will be dealt with: The first aspect is related to the description of the concept *missio Dei*, while the second aspect will be a contextualisation of the church’s current *missio Dei* action, both in Mozambique and the rest of the world.

Having given a general overview of both the previous and present chapter, the following subheading will deal with the concept of *missio Dei*.

5.2 *Missio Dei*

Up to the 1930s, the theological conversation on mission had been primarily focused on the church and its expansion; from then onwards, the focus shifted to God. This emphasis came to be known as the theology of the *missio Dei*.

According to Bosch (1991:389), Karl Barth influenced the theology of the *missio Dei* in the West. Consequently, theological consensus was reached on this theology at the International Missionary Council that took place in Villingen in 1952 (Bosch, 1991:389).

During the conference of Villingen, it became clear that mission was derived from the very nature of the Triune God in the following terms: “The classical doctrine on the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit, was expanded to include yet another *element or movement*; Father, Son and Holy Spirit sending the church into the world” (Bosch, 1991:390).

This view had developed out of the theological foundation of missiology which finds its primary basis in the divine will of the three persons of the Trinity (Du Plessis, 1960:7).

On the other hand, Wright (2006:63) explains that the concept of *missio Dei* (the mission of God) meant in some circles simply the involvement of God, without specific work of the church; such misuse of the term excluded evangelism and came under serious criticism.

Wright (2006:63) argues that the expression *missio Dei* retains a fundamental Biblical truth, provided that YHWH, the God that has been revealed in the Scripture, is personal, purposeful and goal-orientated. The author (2006:65) mentions that, from the *missio Dei* perspective, four other major dimensions of God’s mission derive from this Biblical reality:

Firstly, in the beginning, the Bible portrays **humanity with a mission** in a world (Eden) that has been purposefully prepared as their home. Their mission was to fill the earth, subdue it and rule over the rest of creation (Gen 1:28).

Secondly, the Bible introduces the nation **Israel with a mission**, starting with the call of Abraham (Gen 12). In God’s wider purpose, Israel’s election was not the rejection of other

nations, but rather a means of blessing the rest of the nations. This fact has its background in humans who sinned by rebelling against God in Genesis 3.

Thirdly, into the midst of Israel, **Jesus** came **with a mission**. His mission was twofold, namely the restoration of Israel towards YHWH, as well as the salvation that He brought to the ends of the earth (Isaiah 49:6).

Fourthly, the last missional dimension is the **church with a mission**. As Luke 24:45-47 clearly explains, Jesus assigned to the church a task that is rooted in his identity, passion and victory as the crucified and risen Messiah.

The present study's focus will be mainly on the last dimension, combined with the perspective of the Trinitarian God, thus relating to the role of the **church in the *missio Dei*** in educational matters in Mozambique.

Prior to the theology of the *missio Dei*, the church was considered as exercising mission. After the *missio Dei* concept has been accepted, the church was considered as being a mission in itself, as Christian communities and churches, in particular and specific contexts, are the continuation of the apostolic mission by evangelising, edifying, correcting, shaping and sending; God's mission is the very nature of the church that becomes a missional church.

The missional church embraces the whole of creation and must be involved in each and every sphere of life. Consequently, it has an important task in educating present generations with a view to a better future as part of God's mission on earth; therefore, children must be educated to fulfill the command of God in Gen 1:28.

At present, the abovementioned apostolic mission should include the church's responsibility in regard to education, especially regarding edifying, correcting and shaping by the discipleship model of education, which is the model that prioritises the mind, heart and hands.

The discipleship model's relevance can be well understood in a context in which only people's minds are educated, leaving out the heart and hands. In other words, where the discipleship model does not exist, people's minds and hearts are not touched.

In contextualising the situation, it can be said that one of the results of the lack of the discipleship type of education is that, although educated, people will still tend to commit corruption with their hands, even if they know in their hearts that what they are doing is wrong.

Lotz (2008:49) is of the opinion that the task of the missional church is weaker presently, because “missiology, as an academic subject, struggled and in some places still struggles to be accepted as a proper academic discipline”. Lotz concludes that, for this reason, it is subsequently a struggle in present theological training to convince students to study missiology.

A vivid evidence of the fact that missiology struggled to find room in theological institutions is manifested by the fact that until 1950, there were only 71 lecturing posts for Missiology as a discipline in different theological institutions worldwide (Du Plessis, 1960:1).

In the course of time, this state of affairs was overcome, but the present situation, like in the 50s, is that there is again a shortage of motivated youth to study Missiology as an independent discipline.

On the other hand, the term ‘missiology’ is closely related to the church, if its definition can also be paraphrased as the study of the methods, practice and expansion of the (Christian) church that is engaged in mission (Lotz, 2003:49).

The aim of this chapter is to explore the role of the church according to the *missio Dei* perspective, so that it becomes relevant to the present status of education in Mozambique.

As far as education is concerned, the views of Bosch (1991:389), namely that the church’s public witness should be very relevant, must be taken seriously.

The church’s voice must challenge education through its faithful communication of the Gospel and with practices that point only to the Living God and Sovereign Lord, Jesus Christ, excluding all idols.

In the specific context of Mozambican society, the church in the *missio Dei* must be a transforming body in a society whose background is that of a country with an atheist Marxist system which has moved on to a secularised approach of religion freedom.

As described in the previous chapter, the church became a reliable instrument of unity through its recent involvement in the Mozambican society, mainly in the peace process, but the so-called freedom of religion, as worded by Van der Walt (2007:97), is a marginalisation of the Christian faith as well as of other faiths as far as public life is concerned; its influence has been limited to personal devotions and the church environment, apart from a few prayers at the commencement of public meetings.

For its continuous relevance in the Mozambican context, therefore, the church needs to be more united as a counter-attack strategy for the public secular life. As Kritzinger (1987:7) puts it: “The church in mission will always seek to trace the history of the Christian church in mission with an eye to learn from the past and avoid mistakes of the past as they forge ahead to bring the Gospel to this current generation in faith.”

This calls for a missional ecumenism where all denominations, Reformed, Roman Catholic, Orthodox and Lutheran, learn and practice that to be Christ’s witnesses is their common ground, so that different Christian traditions may learn from each other.

Apart from learning from each other, the missional ecumenism of the church has the power to transform society if they speak with one, united voice; that will make a far bigger difference than the voice of a specific denomination or a synod.

Having explained the relation between the church and the *missio Dei*, the following step will be to trace the context in which the missional church is presently circumscribed.

5.3 Contextualisation of the church

Lotz (2008:50) characterises the context of Christian mission in the 21st century as follows: Where civilizations are clashing, these conflicts are basically the conflict of religions.

The recent wars between Azerbaijan and Armenia were religious wars that involved Muslims and Christians. The conflict that has resulted in the destruction of a Baptist seminary and more than 19 churches in Nigeria was also religious-inspired, and the conflict of India and Pakistan over Kashmir is basically a Hindu and Muslim dispute (Lotz, 2008:50).

As far as the context of Christian mission is concerned, the reality is that, in the world in general and Mozambique in particular, it is one in which religions are involved. Bosch (1991:188) rightly characterises the present age as one in which freedom of religion is regarded as one of the human basic rights and in which the Christian faith is obliged to reorient its attitude towards different faiths.

Apart from the abovementioned religious conflicts, the context includes the following reality: the rich North versus the poor South, hunger and injustice that result in crime and corruption, as well as serious health problems, like the HIV and AIDS pandemic.

The previous statement is all too real as far as the church in Mozambique is concerned, as poverty, hunger, injustice and HIV and AIDS infections are common occurrences every day.

In addition, the identity crisis of the church in the *missio Dei* is another context which the church is presently facing. As the church has been irrelevant soon after the country's independence and is now facing a more secularised environment, it is confused with regard to its role in society.

The loss of identity is not an isolated phenomenon of Mozambique; it is common wherever the state becomes neutral towards religion. In discussing this very issue, Van der Walt (2007:106) says that similar problems were identified in the USA and Europe.

In the context of South Africa, Van der Walt (2007:106) states that the "church no longer knows what exactly its role in broader society should be"; this is also applicable in

Mozambique; therefore, the church must find its identity in order to be a blessing for the nation.

As far as the issue of HIV and AIDS is concerned, according to official statistics of the Ministry of Health of Mozambique, out of 20 million inhabitants, 17% of the Mozambican population that are aged between 15-49 years is infected (http://www.misau.gov.moz/pt/hiv_sida); these statistics refer to 2010.

In reality, the percentage is probably higher than the one that is mentioned above, if taken into consideration that it excludes the majority of people living in rural areas, where it is not yet possible to determine the prevalence of HIV due to technical reasons, of which one is a lack of medical laboratories.

Regarding the loss of identity of the church in Mozambique, moreover, it can be said that the Mozambican society as a whole, including the church, is living in a postmodern time.

According to Van der Walt (2007:223), to speak of 'postmodern time' is to refer to secularism that is characterised as both a way and interpretation of life that includes only the natural order of creation, thus excluding God.

The idea of the disappearance of Christian society, as argued by Van der Walt (2007:225), is also real in regard to Mozambique. Due to its atheistic orientation, the government was hostile towards religion since independence (up to 1994).

Since 1994, when Mozambique adopted a democratic constitution, the government became secular (neutral) in religious matters; the country is now facing a spirit of secularism.

Therefore, as discussed by Van der Walt (2007:223) "the greatest rival of Christianity in the world today is not Mohammedanism, or Buddhism, or Hinduism, or Confucianism, but a worldwide secular way of life and interpretation of natural things".

This reality, as far as the church is concerned, contributes towards a general confusion as to its role in the society. This is not by chance; Van der Walt (2007:228) makes it clear that, rather than a decline in religiosity, secularism is a sense of religious conviction.

In the light of the abovementioned context in which the church lives, the issue is now whether the church in the *missio Dei* can be a transforming element in society, standing as an instrument of hope and redemption.

Wright (2006:38) states that Christianity's centre of gravity has moved South. At the beginning of the 20th century, approximately 90% of the world's Christians lived in the West or North (Europe and North America), but presently, 75% of Christians are living in the South and East (Latin America, Africa, Asia and the Pacific).

Lotz (2008:51) supports this positive perspective by adding that the New Christendom in the South is not just a mirror image of the North, but rather a new, vivid and developing entity.

As far as the church is concerned, it can be said that more and more scholars and theologians are of the opinion that Christianity is becoming stronger in Asia and Africa than in Europe and North America.

In Mozambique, this reality is characterised by an increasing number of Protestant denominations; in the past, due to its colonial heritage, the Catholic Church was by far the dominant Christian church in the main cities.

Presently, the work of other Christian denominations can also be sensed in the main cities of the country; the Universal Church of the Kingdom of God is but one example and has now built large temples in the country.

Borrowing the words of Bosch (1991:184), the new context of the church is that "the existing (or old) paradigm increasingly blurs, and the new one begins to attract more and more scholars".

The move towards Christianity instead of secularism, whether in Mozambique or elsewhere, must be based on the fact that the Bible has much to offer through missional hermeneutics, as the Bible was there long before secularism (postmodernity) was dreamed of (Wright, 2006:47).

It is the Bible which glories in diversity and recognises multiple human cultures, which portrays everything relational and not abstract (cultural, local, relational and narrative) and, most importantly, it is God who is at work within the story of the world: The Bible is the story of God's mission (Wright, 2006:50).

Before moving on to the next subheading, it is worthy to state that in Mozambique, the consequences of atheism in the first years of independence caused people to lose hope, considering that humans are spiritual beings.

Presently, the Christian church, holds a privileged position as to reverse indifference towards the church, due to the moral guidelines that the church had given in ending the civil war in the country in the early 1990's; therefore, as an organized entity, through the Christian Council of Mozambique (CCM), the church is regarded and expected by both the government and the civil society as valid voice whose advice will be welcomed; as such, its influencing capacity on the society as whole is real and possible.

Having described the context of the church in general and in Mozambique in particular, the next subheading will describe the model, in other words it will deal with practical forms in which the church can (and must) be an instrument of hope, transformation and salvation.

Such a model will focus on three specific aspects, namely the cooperation and unity within the Christian church, Christian response towards educational challenges in Mozambique and, finally, the aspect of everlasting education.

5.4 Cooperation and unity within the Christian church

As far as cooperation and unity within the Christian church is concerned, it must be understood in terms of ecumenical relationships.

Generally speaking, the Christian Council of Mozambique (CCM) is the ecumenical body that represents different Christian denominations at several levels, ranging from district and provincial to national.

From the researcher's experience, the impact of the CCM has already been seen soon after the end of the 16-year war in its participation in observing the general elections that have taken place every five years since 1994, as well as in the municipal elections.

Both general and municipal elections take place every five years; the difference is that 1994 was the first year for general elections, while municipal elections were first held in 1999.

Apart from its involvement in the political area of the country, the CCM has later been involved in the HIV and AIDS programmes through awareness and prevention campaigns in several local church communities.

In regard to religious matters, the CCM is active in promoting ecumenical meetings in the form of public prayers. This practice usually reaches its climax once a year on the fourth day of October, a public holiday in Mozambique, as it is the day when the General Peace Agreement for Mozambique was signed in Rome in 1992.

So far, the atmosphere within the church in Mozambique can be described as the same as where freedom of religion exists anywhere else in the world.

In regard to infrastructures, it can be said that the Roman Catholic Church is the most established denomination, due to its privileged position during the whole pre-independence period.

As a result, the Roman Catholic Church has conventional parishes throughout the country: in the villages, district towns, provincial capitals and the capital city, Maputo.

In contrast, other Christian denominations' infrastructures are not so extended, having been neglected in the past. At present, specific denominations have predominance in specific geographical areas.

The (Dutch) Reformed Church in Mozambique, for instance, has not been well established in all ten provincial capital cities of the country. The Machava congregation in the province of Maputo is by far the largest congregation that is established at provincial level, with a total of approximately 100 active members.

The central regions of Mozambique are composed of four provinces, namely Tete, Manica, Sofala and Zambézia; Tete and Zambézia are definitely the strongholds of the Reformed Church in Mozambique. Tete province, home of the Mphatso Synod of the Reformed Church in Mozambique, has 30 congregations; Angónia district has the highest number of believers, with approximately 70 000 members.

Gouws (2005:28) states that the Reformed Church in Mozambique is the result of the Dutch Reformed Church Mission's efforts in Portuguese East Africa between 1902 and 1909.

This was an extension of the Dutch Reformed Church's mission work north of the Limpopo River. The most practical way was to join efforts with the Presbyterian Church of Scotland, which was already well established in Nyasaland (currently Malawi).

The entire Dutch Reformed Church's mission in Malawi was supported by the Mission Board of the Western Cape Synod at that time; from Malawi, the Dutch Reformed mission reached out to Zambia, Zimbabwe and Mozambique (Gouws, 2005:29).

As far as Mozambique is concerned, there is still good cooperation between the Dutch Reformed Church in South Africa and the Reformed Church in Mozambique.

The issue of cooperation and unity within the church of Christ should be understood in terms of and related to practical ecumenism, if taken into consideration that the church of Christ is presently composed of several denominations.

According to the Barsa Encyclopedia Dictionary (1978:277), the word 'ecumenism' derives from the Greek Language and means 'inhabited land' or 'from worldwide'; in the present work, ecumenism is closely related to the effort that aims to unite different Christian denominations.

The abovementioned Dictionary (1978:278) mentions that the ecumenical movement had its origins within the Protestant churches in the United States and Europe under the name Ecumenical Union. It was then extended to the Eastern Orthodox Church and finally to the Roman Catholic Church.

In 1846, the Evangelical Alliance was founded in England. In 1867, this movement was extended to Amsterdam in the Netherlands with the aim to end the divisions among the Christian churches which, according to the words of Jesus, are proof of infidelity and rebellion to his doctrine (Barsa Encyclopedia, 1978:277).

The student is in agreement with Saayman (2011:126), who explains contemporary ecumenism in terms of a converging element between strangers and opposing parties and an open admission leading towards a prophetic ministry that needs to be faced with realism.

The prayer of Jesus in John 17 can be regarded, among other passages, as the Biblical foundation for the ecumenical movement that was laid down by our Lord Jesus.

In this prayer, Jesus asks for oneness among his followers; the fruits of the oneness that Jesus prays for are multidimensional in the sense that five different elements are found, which can be described in the following way:

- **Unity** – The will of Jesus is that all believers should become united: “[...] so that they may be one [...]” (v11.)
- **Testimony** – Unity among Christians or Christian churches serves as a sign to the world that God the Father and God the Son are also united: “[...] as you and I are one.” (v11.)
- **Belief** – Whenever Christians are united, they bear powerful fruit; the entire world will believe – they will believe that Christians are separated people whose mission is to testify to the Kingdom of God by the power of the Holy Spirit. In other words, unity among Christians is a testimony to the world that Jesus came from Heaven as the Son of the Living God: “[...] so that the world will believe that you sent me.” (v21.)
- **Command** – Jesus does not beg for Christians’ unity; rather, He commands Christians to be united: “[...] may they be one.” (v21.)
- **Love of God** – Unity of Christian churches will also serve as a sign of God’s love for his flock: “[...] in order that the world may know that you sent me and that you love them as you love me.” (v23.)

All the abovementioned multidimensional aspects are realities that Jesus is keeping in stock for Christians; the main conditions for Christians to partake in these realities are cooperation and unity within their Christian denominations.

Saayman (2011:120) builds his view on that of Bosch (1991:368) when he agrees that unity within the church is the very essence of the church. For Bosch (1991:368), unity and mission belong together as the essence of the church. For this reason, it is emphasised that the element of ‘mission as the church-with-others’ is the first element of the emerging ecumenism.

In the 20th century, the first International Missions Conference of Edinburgh that took place in England in 1910 can be considered as the starting point of the ecumenical movement as far as the institutional level is concerned (Saayman 2001:117).

The institutional ecumenical movement that has been referred to in the previous paragraph can be rightly characterised as the phenomenon that was taking place in the Christianised West. Apart from that manifestation, it can be considered that the ecumenical thought had reached the Third World as well.

According to Saayman (2011:117), the 1950s was the heyday of the school of thought according to which the ecumenical impulse that reached Western churches came from the mission fields of the Third World.

In the African mission field context, the Dutch Reformed Church in South Africa was the pioneer of ecumenical institutions, namely the General Missionary Conference that gave birth in 1904 (Du Plessis, 1911:405) to the South African Missionary Council and the Christian Council of South Africa.

Bosch (1991:188) characterises the 21st century by calling it “the emerging ecumenical paradigm”, in which Christians should and must come to learn the importance of witnessing together.

So far, inter-religious wars have not helped to accomplish the unity that Jesus both wished for and commanded among his followers; they have just added to more injustices and misery. The unity that Jesus wants and commands is closely related to the inspired, non-violent words

that were spoken by the prophet Zechariah in 4:6: "Not by might, nor by power, but by my Spirit."

The researcher agrees with Saayman (2011:126) when he cites the view of Bosch that unity within the church or among Christians from different denominations is not only a requirement of the Gospel, and that the different Christian groups should understand that the specific goal and basis of their unity is to witness to the world: All God's people are to be faithful and relevant witnesses to Jesus Christ. Without this sense of unity, God's people become vulnerable.

Christianity will positively impact and accomplish its goal when several denominations stop quarreling with each other and be like a united house, because that is also pleasant to God, as revealed by the Word and expressed by the Psalmist in 133:1: "How wonderful it is, how pleasant, for God's people to live together in harmony!"

When Jesus wished for and commanded unity among his followers, He knew that division would weaken the Kingdom and bring it down. For this reason, He clearly warned them: "Any country that divides itself into groups which fight each other will not last very long." (Matthew 12:25.)

The aspect of cooperation and unity within the church is a crucial element in the present age. Its practice is fundamental, part of the *missio Dei* imperative and is the educational model that is needed to bring hope to Mozambique in particular and the world as a whole.

In the next three subheadings, cooperation and unity will be discussed in concrete forms; the first form is the Christian response to present educational challenges in Mozambique.

5.5 Christian response

Earlier on in this chapter, the issue of the **church with a mission** was discussed as being one of the missional dimensions in the whole *missio Dei* perspective; Christian response is the practical way in which this dimension is manifested.

In designing a Christian response to the challenges that are facing the church in the *missio Dei* context in Mozambique, as previously characterised in 5.3, a few practical questions need to be answered:

The first question is related to the issue of the church's authority to intervene in society; in other words, who commanded the church to act in order to transform society?

Wright (2006:51) argues that, from a missional hermeneutic of the Bible, the nature of Biblical authority must be explored, rather than specific Biblical texts that describe or express missionary imperatives.

Often, this Biblical authority is not the same as military authority, whereby an officer in authority has the right to issue commands that must be obeyed immediately (Wright, 2006:52).

In missional hermeneutic of the Bible, authority is rather the predicate of reality; in other words, an authority structure is provided by the created order, through its objective reality, which becomes the source and boundary of the church's action.

Therefore, the reality of the Bible brings Christians' awareness into the reality of God, whose authority is behind the authority of creation. By reading the Bible, Christians will engage in reality, which in turn "functions to authorize and to set boundaries to act in the world" (Wright, 2006:54).

Taken from the above missional perspective, the reality that Christians are engaged in is the reality of God, the reality of God's involvement in the human story and the reality of his people; then Christian involvement in society becomes appropriate, legitimate and inevitable.

The second question is whether Christian involvement in order to achieve societal change (for example towards justice, integrity, compassion or conservation of creation) is necessary or not. In other words, is vigorous evangelism, rather than societal involvement, not enough?

Wright (2006:320) argues rightly that, apart from evangelism, social involvement is also a necessity; otherwise, “real social engagement as part of Christian mission in the world is postponed from one generation to the next”.

In addition, Wright (2006:320) continues, evangelism will, as the multiplication of Christians who are only interested in more evangelism, be good for church growth statistics rather than for being salt and light in the present secular-orientated world.

Van der Walt (2007:76) agrees with Wright (2006:320) on the abovementioned dimension by connecting the issue with another one, namely a limited vision on mission that is usually confined to preaching, conversion of individuals and planting of churches.

Having discussed these two pertinent questions, the following subheadings will focus on the practical Christian response to the issue of involvement in society.

5.5.1 Involvement through authentic Christian identity

Authentic Christian identity is crucial in the present secular-orientated age; Van Houten (1991:63) argues that authentic Christian identity is of paramount importance to face secularism, which is becoming a religion.

This assumption of Van Houten can be contextualised in the sense that secularism, like any religion that trusts in something, trusts in man; like any religion, believes in secular science; like any religion which has prophets or priests, has secular scientists and lawyers; and like any religion, is composed of its own form of evangelism that is embodied in the public school and tertiary education.

Authentic Christianity appeals to Kingdom Christians, because traditional Christians usually think in a dualistic way, namely in terms of what is sacred (the church) and what is secular (the world); such a way of thinking and acting is contrary to the Kingdom.

According to Van der Walt (2007:267), this dualistic way of thinking promotes secularism between public and private spheres of religion.

Kingdom Christians must think and act in an integrated way by loving God and their fellow human beings unconditionally, because Scripture has no dualistic boundaries; Christians in all professions must think and act as children of the Kingdom, and with authority (Van der Walt, 2007:268).

Wright (2006:321) is of the opinion that the holistic mission of the church covers the whole of human life and that this characterises the integral approach of the Gospel, according to which Christian involvement in society should (and must) involve all dimensions of God in human life as a whole.

In society, there are different professions, callings, gifts and forms of ministry (Wright, 2006:322). According to the author, the holders of these different offices must seek God's guidance; he reminds the reader of the fact that in Romans 13, magistrates and government officials are called "ministers of God".

Kingdom Christians are called in every context or sphere of work or life to be witnesses in society. The Lausanne Movement's slogan is 'the whole church taking the whole Gospel to the whole world', which emphasises that the responsibility of mission is not for one individual or one office (Wright, 2006:322).

Finally, it can be said that authentic Kingdom Christians must know that mission is by definition holistic. Proclamation must go hand in hand with transformation and advocacy, as human beings were created whole and the fall affected the wholeness of humanity; redemption, restoration and mission must therefore be holistic.

5.5.2 Involvement through Christian organisations and institutions

Van der Walt (2007:313) points out different types of Christian organisations, like those with Christian interests (for example sport, music and travel), those directed by the church (for example women and youth societies, and mission organisations), social relief organisations (for example hospitals, poverty relief and development) and Christian cultural guiding organisations (for example political parties, trade unions and media societies).

In the context and background of Mozambique, it is most appropriate for cultural guiding Christian organisations to help in shaping the worldview of Christians; therefore, mass media communication, since they can easily touch the majority of citizens at once, are pivotal in forming Christian opinion in the country.

Apart from forming opinions, such organisations could also be channels of witnesses through the work of different denominations, thus becoming means of ecumenical affirmation.

Van der Walt (2007:306) also argues that the abovementioned organisations should be set and guided by the right motivation, namely religious, Kingdom, vocational, ecumenical, full Gospel and empowerment motives, as discussed below.

‘Religious motive’ implies that since every human being is religious by nature (even the atheist believes that God does not exist), this approach can be explored to the benefit of the Kingdom, as it will function as an opening door to the public life of people.

The Kingdom motive will prompt Christians to bring the Kingship and glory of God into different spheres of society outside the church. Christians will also be equipped and inspired to influence one another by means of study or action groups.

The vocational motivation means that God calls everyone for a specific task. This motivation will do away with the traditional view that portrays the minister as the only one engaged in the service of the Kingdom.

The ecumenical motivation calls for unity and friendship within and outside the church. This must be for the sake of greater clarity, rather than a vague ecumenism; Christians may seek the will of God for a specific problem or domain.

The motive of the full Gospel should remind Christians that Paul called people towards three different sequential steps: conversion, fellowship (the establishment of churches) and explanation of the implications of their faith. In other words, this motivation must direct Christians towards an identity which is relevant for their whole life.

Finally, the empowerment motive calls for the need of Christians on grass roots level to think and act independently from the state or government in the love, service and care that they bestow upon their neighbour, with Christian identity and relevance thus coming together.

5.5.3 Involvement through everlasting education

According to Wolterstorff (2004:97), everlasting education entails the teaching of justice in which citizens must be guided towards Biblical, critical involvement in the world.

There are different trends of education in the world, but everlasting education will only be found in the Scripture or documents that are related to it. The words of Jesus in Matthew 24:35 are of paramount importance in this perspective: “Heaven and earth will pass away, but my words will never pass away.”

Therefore, everlasting education must be understood as Christian education and that which is derived from Scripture, or is directly related to Scripture; in other words, it is education in which the church in the *missio Dei* is involved.

As explained by Adeyemo (2006:1163), this means that the words of Jesus are very real and that nothing will shift them. Today, the church in the *missio Dei* is the entity that is entrusted by God to reveal and teach the words of Jesus in society.

Scripture teachings are also the guide towards everlasting education in the sense that they are the way, the truth and the life (John 14:6); the life which is referred to here is related to everlasting life that only God can give.

Everlasting education also involves that which Wolterstorff (2004:34) calls “Educating for Shalom”, namely that the church of Jesus Christ has a specific and clear calling: to become an agent of shalom in the world.

To become an agent of shalom means that the church should motivate the educational system to implement a model in which the goal should not just be to understand the world, but also to change the world. This approach calls for a solid understanding of the Word of God (Wolterstorff, 2004:34).

In doing so, the church will be in a position in which its voice will be relevant to the point that the educational system will equip the new generations to reform the society from God’s perspective (Wolterstorff, 2004:34). Therefore, the church will be accomplishing its missional task towards building a society in which the citizens will act as stewards of the Kingdom of God (Gen 1:26-28).

Several facts, like political and economic globalisation, must be considered by the church in their actions. The departure point needs to be both local and universal, as the world, due to factors like global communication, has become like a small village.

The church must engage in the building of bridges that link theory to practical disciplines in its cooperation towards educational relevance in society.

The previous reality, in which the church became irrelevant, can be linked to the present world order, where disorder and other social ills are striking worldwide. Naidoo (2011:20), commenting on the current world economic turmoil in Europe and the United States, as well as in Africa, has linked it to a lack of Christian values.

According to Naidoo (2011:20), President of the Family Policy Institute in South Africa, the United States and the United Kingdom have shifted away from their original Christian foundations and, as a result, the social and economic chaos that these once invincible houses

face is the result of their rejection of Biblical values and their embracing of secular humanism.

Wolterstorff's view of Christians becoming agents of shalom in the world is also closely related to Christian scholarship; in terms of quality Christian education, scholarship should be increasingly involved in social justice as an integral part of the *missio Dei* manifestation.

Whenever Wolterstorff discusses Christian or everlasting education, he focuses his attention on college and university levels in the context of North American reality (Wolterstorff, 2004:97).

One should take into consideration that, in the American context, the majority of colleges were Christian at first, either evangelical or confessional. This took place in the nineteenth century, which can be regarded as the heyday of the founding of colleges throughout North America (Wolterstorff, 2004:27).

In the context of the time, Christian scholars took it for granted that scholarship was harmonised with Biblical faith and was thus a competent scholarship.

In Mozambique's context, the implications of Christian education that are being elaborated on by Wolterstorff can be applied by the church as an element of hope.

It is still related to the education for shalom and Wolterstorff (2004:97) suggests that the goal of education should be "to equip and energize students for a certain way of being in the world, not just the way of thinking, though certainly also that, but for a certain way of being – a Christian way".

Wolterstorff (2004:97) describes this Christian way as that which leads students to pray and battle for shalom. In the Mozambican context, the church in the *missio Dei* should guide people to celebrate the presence of shalom or mourn over its absence.

This is already happening in Mozambique, if shalom can also be described in terms of peace. It is manifested in several chain prayer-orientated events in ecumenical form, usually held under the auspices of the CCM.

After the 16-year war, church involvement in the Mozambican society became consolidated under the CCM structure, in which all denominations are represented.

At least once a year, the CCM organises an ecumenical day of prayer countrywide; on these days, believers from all denominations pray for the existing peace. It happens especially on the fourth day of October, the date when the General Peace Agreement of Mozambique was signed in 1992 in Rome and which has since been celebrated as a public holiday.

As a result, both the church and the government in Mozambique know the importance of keeping the present status quo. The church plays the main role in this and it is within its responsibility to promote shalom, as the starting point has been reached.

It is important that the church should adopt a specific pedagogy and curriculum, so that education becomes reoriented towards a specific goal. According to Wolterstorff (2004:97), three things should be central so that the church in the *missio Dei* should teach people to scrutinise the Bible:

Firstly, people should be Biblical critically involved, as they already have a general background that is formed by other realities like capitalism, nationalism and religious diversity.

Secondly, the church in the *missio Dei* must guide and energise people through alternative ways of thinking, thus combating the oblivion of the normative. On this specific issue, the apostle Paul also warns us to counteract conformation: “Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete change of your mind.” (Romans 12:2a.)

Finally, the church in the *missio Dei* must teach justice, which, in the Biblical sense, takes place when the rights of the voiceless (like children) should be protected. The challenge of the church in the *missio Dei* must be to conscientise people through an ‘Education for Responsible Action’, which can be summarised as an education which entails discipline, modelling and reasoning.

The author argues that reasoning, when adequately developed, becomes a praxis-oriented theory. In the practice of the church in the *missio Dei* it should be understood as radical conversion which shapes people's actions.

5.6 Summary and conclusion

Firstly, a description of the concept *missio Dei* was given in this chapter, according to which it is related to the very nature of the triune God who sends the church out into the world.

This theological consensus was reached at the International Missionary Council during the conference of Villingen in 1952 (Bosch, 1991:389).

On the other hand, the *missio Dei* is found as early as in the first narrative of the Bible, namely that God created human beings with a mission to take care of the earth. God further elected Israel with a mission to be the light to the nations, He sent his Son to bring salvation to humanity and He elected the church to witness to the rising of Christ (Wright, 2006:65).

Secondly, a contextualisation of the church in the *missio Dei* in the present age was described: A worldwide approach points to a church that is facing a divided world (Lotz 2008:50); a national approach for Mozambique can be described as that of a Christian church seeking its unity under the auspices of the CCM.

The church also faces a secular world that acts as if God does not exist; poverty, hunger, injustice and health problems like HIV and AIDS characterise the church in the South (specifically Mozambique), in contrast to the rich North.

It is within this context that the church in the *missio Dei* is called to be a body of hope and salvation by its Christian response that includes the following elements: cooperation and unity within the Christian church, authentic Christian identity, Christian organisations and institutions, and everlasting education.

CHAPTER 6

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

From a Bible missional hermeneutic, the *missio Dei* activity, according to Wright (2006:65), is found as early as the first narrative, as well as throughout the rest of the Bible; this is illustrated in the following lines:

- a) God created human beings with a mission to take care of the earth.
- b) God elected Israel with a mission to be the light to the nations.
- c) God sent his Son to bring salvation to humanity.
- d) God elected the church to be witness of the risen Christ.

Approximately 500 years ago, starting from the period of the Discoveries, the mission of the church in Mozambique became a reality with the establishment of the Roman Catholic Church, first on the Island of Mozambique, then in Sofala and finally in the whole country.

However, as far as Mozambique is concerned, the *missio Dei* perspective has been critically missed three times in the course of time.

Firstly, the *missio Dei* was missed through the educational policy under the Roman Catholic Church until 1975; the educational policy in Mozambique, which was closely linked to the church, sought to produce Portuguese citizens by neglecting the culture of the native (African) people.

The Roman Catholic Church was the official religion in Mozambique and as a result held many privileges from the government long before the country's independence in 1975.

The educational policy, which was directed at the indigenous people (who were in the majority), was entirely entrusted to the Roman Catholic missions through a series of agreements; other faiths, including Protestant denominations, were not welcomed by the government.

The Roman Catholic Church failed an important perspective of the *missio Dei*, as its educational model's goal was to assimilate the indigenous people into the Portuguese culture by neglecting their own culture.

The Gospel should rather be transmitted to a person's own culture, so that the transformation of the individual can start from within his/her own culture.

As described in the following paragraphs, the relationship between the government and the Roman Catholic Church was discontinued soon after the country's independence in 1975.

Rather than a volt-face towards a *missio Dei* perspective, the discontinuation brought in reality an atheistic-orientated educational approach that lasted approximately 19 years.

It was possible for the atheistic educational approach that coincided with the celebration of independence of the country in 1975 to come to an end when the country adopted a democratic, multiparty governmental system in 1994.

This means that soon after the country's independence, religion became irrelevant in Mozambique due to the new political orientation of the government that had adopted Marxism as its line for development

This was the second consecutive stage where the *missio Dei* perspective was being missed; this time, no longer by the Roman Catholic Church, but by the governmental policy of the country.

Once again, the *missio Dei* became seriously affected due to the new atheistic orientation of the country which resulted in the decay of the society in general and of educational/moral standards in particular, up to the present date.

Since 1975, the government became the sole provider of education through the nationalisation policy; according to Golias (1993:9), Decree No. 12/75 served as the legal Act of the nationalisation policy in Mozambique.

Finally, since 1994 up to the present date, the *missio Dei* is being missed by the neutrality of the state toward its freedom of religion policy; this means that constitutionally, the state shows no preference toward a specific religion since 1994.

As far as education is concerned, another development has been identified since the new constitution was adopted in 1994.

From a position of sole provider of education in the country, the government has encouraged private initiative; as a consequence, private institutions of primary, secondary and tertiary education operate presently in the country, specifically in the main cities.

On the other hand, one of the main goals of the liberation war that culminated in the independence of the country in 1975 was not reached, namely freedom, because people can only be really free as they grow in knowledge of God and have a relationship with him.

The discontinuation of a relationship between the church and government that has been described in the previous paragraphs resulted in the deterioration of moral values, which extended into a general decay of the society.

A devastating 16-year war that seriously divided the country worsened the decay of the society. Ironically, it was through the mediation of the church that the war ended in 1992; it was through the efforts of the church that the two fighting parties in Mozambique (Frelimo and Renamo), started a long process of negotiation, which culminated in both parties signing the General Peace Agreement in Rome, Italy on 4 October 1994.

From then onwards, the church has been recognised as an important role player in the context of Mozambique; the CCM, which congregates different Christian denominations, is the body that has so far represented the church on several levels.

Nevertheless, with the new constitution that was adopted in 1994, the society became secularised; not an isolated phenomenon of Mozambique, Van der Walt (2006:6) describes 'secularism' as the spirit of the present age.

Whenever there is a secularist approach, people act as if God does not exist; an exception can be made for a few public meetings that start with prayer.

The fourth day of October is another exception; this date is annually celebrated as the Day of Peace in Mozambique and the CCM regularly organises public meetings nationwide in which believers ask God for a long lasting peace in the country.

Apart from a secular society as the context that is faced by the church in Mozambique, poverty and pandemic diseases like HIV and AIDS are also realities that the church has to deal with.

So far, the present work has closely linked the church and education in the country; the state of affairs of education was determined through information gathered in the mass media (television and newspapers).

An empirical research that was conducted in two districts, namely Angónia and Tsangano in the central province of Tete, also contributed in determining the present situation of education in Mozambique.

The data that was gathered by the media and the empirical research point out that the educational system in Mozambique is of a low quality. The main factor that contributes to this reality is the inadequate planning, monitoring and supervision of incompetent authorities.

The abovementioned factor is the cause of several disadvantages of (or challenges to) the educational system; as such, specific direct consequences of inadequate planning, monitoring and supervision have been identified by the present study, namely:

- a higher ratio of learners per teacher or class;
- a shortage of books for learners, especially in the last five grades of primary school (grades three up to seven);
- inadequate infrastructures, namely classrooms without desks and blackboards;
- ‘open classrooms’ (groups of learners in classes have lessons under trees);

- an automatic pass (which weakens the performance of learners and of the system); and
- a lack of a *missio Dei*-orientated policy of education.

Unfortunately, inadequate planning and lack of a *missio Dei*-orientated policy of education in Mozambique can be compared to building a house without a solid foundation; according to the wise and infallible advice of the universal King (God), any project requires careful costing beforehand (Luke 14:28).

Building a house without a solid foundation can also be traced back to the commencement of the National Educational System in a context where the church had been irrelevant; for “a nation without God’s guidance is a nation without order” (Proverbs 29:18a). This state of affairs can be understood easily from the quality of education that is being delivered in the country.

On the other hand, there is an ongoing academic debate on the issue whether the politicians are interested in quality education or not, as they have their own political agenda.

Having surveyed Scripture for illumination, the exegetical study of 1 Kings 3:4-15; 4:29-34 brought significant missiological perspective to the present work; the conclusion is that any leadership should (and must) seek God’s wisdom.

Anyone who is called upon to serve God or would like to be successful in their service in society is strongly advised to imitate Solomon’s characteristics.

In the exegeted passage, another missiological aspect is linked to “a house of prayer for all nations”; King Solomon built the temple where people, including foreigners, should seek YHWH.

According to Wright (2006:347), there is clearly an aspect of universality, apart from this being implicitly a fulfillment of the promise to Abraham that all nations will be blessed in him.

The universality character of Solomon will be subject to further consideration at the conclusion of this study.

Finally, since the church in the *missio Dei* is called upon to be a body of hope and salvation through a Christian response, this study has established that the church can play a positive and significant role towards education in Mozambique through the following actions:

- Cooperation and unity within the Christian church.
- Authentic Christian identity.
- Christian organisations/institutions.
- Everlasting education.

These four actions constitute the pillars on which the church in Mozambique must build and operate in order to be a transforming body in the society.

In fact, these four actions represent a descriptive model on how the church in the *missio Dei* can contribute to overcome the present educational challenges in Mozambique.

In the process of research that culminated in answering the main research question of this study by presenting the four actions that have been detailed in chapter 5, recommendations that are noteworthy of further research will be discussed under subheading 6.3.

6.2 Conclusion

Throughout the present study, it has been clear that, from a missional hermeneutic of the Bible, the *missio Dei* entails a Biblical theocentric view that begins with ‘God with a mission’ right at the beginning of the Bible by portraying the God of purpose in creation (Wright, 2006:65).

Therefore, God created humanity with a mission, so that human beings may take care of the earth.

The word “earth” can be extensive to several human affairs activities like education; consequently, the credibility held by the church in Mozambique, as an ecclesiological body, the Christian Council of Mozambique (CCM) must influence and/or educate not only the country leadership but the society as a whole towards a genuine God fearing status.

On the other hand, in a poor country like Mozambique, the creation of Christian schools by the church is neither sustainable nor advisable; rather, it is advisable that the church influences the whole society.

The election of Israel was done with a missional purpose, so that they would become the light to the nations.

The birth of Jesus in the midst of Israel had two-fold missional goals: to restore Israel and to bring salvation to the fallen humanity.

Finally, in Acts 1:8b, Jesus assigned a specific mission to the church: “[...] and you will be witnesses for me [...] to the ends of the earth”; it is within this perspective that Christians are to be involved in society (outside the church doors).

In the context of the present study, the mission of the church in the *missio Dei* is to transform the secularised society through their witness in unity and identity, as well as through their organisations and institutions where they must teach everlasting education, namely the Word of God that will never pass.

6.3 Recommendations

Two specific issues have been of concern to the researcher; although they do not fall under the scope of this study, they are recommended for further survey:

The first one is related to the fact that the number of Christians in Mozambique is growing, but that they do not have a real impact on society. Many Christians, rather than acting as children of the Kingdom, act contrariwise and are, for example, involved in corruption schemes.

The research question to the abovementioned issue should be: Why are Christians no longer the salt of the earth (society)?

The second issue is related to the universality character of King Solomon. His universalistic approach resembles the present-age 'globalisation' worldview, but didn't God design a global earth long ago where all nations would worship him?

The research question to the abovementioned issue should be: Is globalisation a *missio Dei* command for universal worship?

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ANNEXURE

GUIDELINE FOR THE INTERVIEWS

The present Annexure comprises of a list of questions used for the empirical investigation that was conducted in chapter 3.

These questions are not fixed, but should rather be regarded as a pattern; in the course of the interviews, other questions can be asked in order to clarify a specific issue.

The first group of questions, classified under A, will be put to the students and teachers; these people are regarded as those who face educational challenges on a daily basis, namely in their classroom activities.

The second group of questions, classified under B, will be put to the school principals, education department staff and experts; these people are regarded as those who are directly involved in the management, planning and monitoring of the educational process.

The third and last group of questions, classified under C, will be put to the civil society representatives; these people are regarded as those who expect specific outcomes from the educational system under survey.

Group A:

- What are the main challenges that you face in your everyday school activities (in the classroom)?
- Automatic pass or progression is part of the evaluation component that is in use; are you happy with this instrument? Motivate your answer (whether the respond is yes or no).
- What suggestions would you present to the National Educational System of the country?
- The present curriculum lacks a God-orientated approach; what is your comment on this issue?

Group B:

- What are the main challenges that you face in your everyday school managing, planning or monitoring activities?
- Automatic pass or progression is part of the evaluation component that is in use; are you happy with this instrument? Motivate your answer (whether the respond is yes or no).
- Overloading is a reality in schools. What measures are in place to reverse this reality?
- Society regards the present educational system as weak and poor. What specific measures are in place in order to guarantee a better educational system in future?
- In the present situation, what are the strong and/or weak characteristics of the system?
- What suggestions would you present to the National Educational System of the country?
- The present curriculum lacks God orientated-approach; what is your comment on this issue?

Group C:

- You might have attended school a long time ago; are you happy with the present status of education in the country? Motivate your answer (whether the respond is yes or no).
- In the present situation, what are the strong and/or weak points in the National Educational System?
- What suggestions would you present towards a better National Educational System in the country?
- The present curriculum lacks a God-orientated approach; what is your comment on this issue?

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