

CHAPTER 1: INTRODUCTION

1.1 FORMULATING THE PROBLEM

1.1.1 Background

Mozambique is one of the countries in Africa, or in the world, where the majority of the people are seriously affected by poverty. In an attempt to interpret and evaluate the phenomenon of poverty, many blame poverty on the Portuguese colonialism that “imposed restrictions to limit the development of citizens” (Isaacman & Isaacman, 2006:359) and took much from the country, but did not invest in Mozambique and its people and did not create the necessary infrastructure for economic development (Duarte, 1987:44). Others blame poverty in Mozambique on the last two devastating wars; the one being the colonial war against the Portuguese which lasted 10 years and the other the civil war of 16 years which ended only in 1992 with the signing of the Roma Peace Accord.

Today many people (ANFP, 2006:7) are of the opinion that the level of corruption contributes to the lack of socio-economic growth in a time when the State is quite proud of the economic development and investments of the last decade. These efforts are contrasting with the acknowledgment that Mozambique is critically affected by grand corruption, which is characterized by “participation of elites in self-dealing and other efforts to consolidate and protect their hold on power and wealth” (MSI, 2005:5). This corruption is present in “all kinds of the public services like education, health, water and electricity. The households and the companies surveyed also thought the most serious forms of corruption were bribes paid to civil servants, and nepotism” (ANFP, 2006:24).

Many NGOs are attempting innovative projects in an attempt to minimize the suffering of the poorest. The problem is that their well-intended attempts are being hindered by the level of corruption that makes donors less enthusiastic to contribute towards the alleviation of poverty in Mozambique (ANFP, 2006:7). Speaking from a juridical point of view, even the laws of the country and the implementation of these

laws sometimes contribute to even more corruption, making the rich richer and the poor poorer (Davidson & Erskine, 1988:120).

Corruption is also seen as the main obstacle for the poor to have readily access to education, leaving the country with a very high illiterate population, which in turn contributes to what is often called “pobreza absoluta” or absolute poverty in Mozambique.

Although the Government declared the struggle against poverty as a priority (ANFP, 2006:15), different levels of the structure still contains certain things that are continuing to indicate the lack of sensitivity towards this problem. For example, when the Central Government recently disposed of seven millions of Meticaís (7.000.000, 00 Mt or about R 2 000 000) for district development in every district, it is reported that, district managers on a large scale just enriched themselves by this money, or used that money to benefit themselves (ANFP, 2006:17).

The International Community knows that the money, which is disposed to support programs of poverty alleviation and development in Mozambique, is misused. Although the Donors have pledged massive support to Mozambique's state budget and its development program, they “recognize (on) the lack of progress in implementing the anti-corruption strategy remains a concern” (Oppewal, 2007), that can discourage donors.

Unfortunately, the tragic situation is that the Christian church in Mozambique, generally speaking, is not using its prophetic voice in alleviating this situation of poverty and corruption. The church is not remembering its calling to be the salt of the world (Mt 5:14), and rather takes the way of least resistance by demonstrating acceptance of the *status quo*. An unhealthy connection between the church and some political parties also has the effect that the prophetic voice of the church regarding the ethical teaching is corrupted (Committee of Counsellors, 2004:9).

Some churches are even serving as political party cells, and their pastors are more involved in politics than being “involved in entrepreneurship and charitable organizations, as portion of the church calling” (Wilson & Others, 2001:23). The result

of this acceptance of corruption in society, and in the church, is not to the honour and glory of God. It is not far-fetched to say that Mozambicans are living in similar times of social corruption than in the time of the prophet Mica (7:1-6).

1.2 PROBLEM STATEMENT

Poverty in Mozambique is a reality. This recently led the government of this country to declare a struggle against poverty as the priority project for the next five years. Poverty in itself results in an increase of corruption and the lowering of ethical standards in all fields of life, amongst them employment, business, education, health, the police force, the justice system and even in the agricultural sector (ANFP, 2006:24). Because all sectors are, generally speaking again, involved in corruption, they are not doing much to change the situation and to alleviate the suffering of the poorest.

Unfortunately, it is reported that some of the abovementioned district managers who misused the money are active Christians. The situation in schools does not look much better, with so-called Christian teachers who just simply go along with the mainstream and do not help to stop corruption in their midst. Reports of (Christian) teachers receiving bribes and sleeping with school children and students are increasing. From a Christian ethics point of view it could be said that they are not walking in the truth, because if they were in the truth, they should have been liberated from these things (John 8:31-32). This leads one to ask to what extent Biblical Ethics has really penetrated into the hearts and minds of the Christians of Mozambique.

The main question to be answered in this thesis is: what can be done to alleviate poverty in Mozambique in such a way that it corresponds with Christian moral standards? Following from this main question four questions will be dealt with. These are:

- What is the origin of poverty in Mozambique?
- How is the problem of poverty in Mozambique being approached?

- What is the role of the state regarding the alleviation of poverty in Mozambique in view of the Christian ethical perspectives?
- What is the role of the church in Mozambique regarding the alleviation of poverty in Mozambique in view of the Christian ethical perspectives?

1.3 AIMS AND OBJECTIVES

The main aim of this study is to evaluate poverty alleviation in Mozambique. In this evaluation it will be demonstrated that the solution to this problem of poverty and corruption in Mozambique is Christ and his teachings. The commandment of “love your neighbour and love yourself” that Christ preached (John 13:34-35), should be taken up seriously. Christian ethical values can contribute towards changing society. Darby (1996:194) says: “change the situation through the involvement of the family, community, church and government in teaching the values of social intercommunity, reciprocity, trust and change, which are requisites for the (effective) functioning of the society”.

To reach the main aim, the following objectives will have to be attained:

- The background of the current poverty in Mozambique, including the Portuguese contribution to poverty, the impact of the wars and the impact of the political system chosen after independence, will be discussed;
- A Christian ethical evaluation of the efforts by all institutions in their struggle against poverty, with special attention to the perception of the problem, and policies drawn for poverty alleviation;
- The task of the State, including Christian ethical directives for the state in the struggle against poverty and its relationship with other institutions (NGOs and opposition parties), will be discussed. Economic creativity will be suggested as a promotion of sustainable business for poverty reduction, uplifting the poor from absolute poverty and will be suggested as an all-encompassing approach

of all towards the aim of poverty alleviation and not to “consider the development as only the business of Government” (Lodge & Wilson, 2006:107);

- Furthermore, the researcher will focus on the role of the Church from a Christian ethical perspective, with special reference to her contribution towards poverty alleviation and a Biblical perspective on poverty alleviation as Christ has demonstrated to the Church.

1.4 THE CENTRAL THEORETICAL ARGUMENT

Christian Ethics can contribute towards the alleviation of poverty in Mozambique by developing ethical norms applicable to the particular callings of the state, the church and the individual Christians in Mozambique.

1.5 METHODOLOGY

The theology of this research will be undertaken from the point of departure of a Biblical theology.

- The historical background will be discussed according to a historical approach (Mazula, 1985; Isaacman & Isaacman, 2006). An evaluation of the Portuguese’s actions in relation to the current situation of poverty based on historical literature will be established according to a Christian ethical standpoint.
- The efforts made by Mozambicans to change the situation of poverty will be analysed (Darby, 1996; MPF, 2000; MPF, 2005) from the standpoints or perceptions of poverty (Alcock, 1997), policies drawn and a Christian ethical approach will be performed (Hauerwas & Wells, 2006).
- A comparative study of the current attempts of the government in combating poverty in Mozambique and the ethical duties of the state (Vorster, 2004) will be discussed. Also, a reconciliation of all institutions in the struggle against poverty will be demonstrated, as well as the special calling of Church to undertake a charitable work (Wilson & Others, 2001).

- The role of the Church in combating poverty will be evaluated, and it will be seen as a missionary calling of the Church. A systematic analysis of the prophetic calling of the Church and its obligations to criticize the government when it is governing wrongly will be demonstrated from an ethical perspective (ANFP, 2006:33). Again, an evaluation of the development of Christian projects and their impact on the community will be done in comparison with the testimony of the Church.

1.6 DIVISION OF CHAPTERS

Chapter 1 INTRODUCTION

Chapter 2 THE HISTORY OF POVERTY IN MOZAMBIQUE

- The contribution of Portuguese colonialism To poverty in Mozambique
- The struggle for the independence of Mozambique
- The international pressure against Mozambique after independence
- Conclusion

Chapter 3 THE CURRENT SITUATION OF POVERTY IN MOZAMBIQUE

- Conceptions about poverty in Mozambique
- The actual policies for alleviation of poverty in Mozambique
- The Christian ethical perspective on poverty and poverty alleviation
- Conclusion

Chapter 4 THE ROLE OF THE STATE IN VIEW OF THE CHRISTIAN ETHICAL PERSPECTIVE

- The Christian ethical perspective on the state
- The state as the regulator of national life
- The relations between state, opposition parties and NGOs in the struggle against poverty in Mozambique
- Conclusion

Chapter 5 THE ROLE OF THE CHURCH IN VIEW OF THE CHRISTIAN ETHICAL PERSPECTIVE

- The role of the Church in view of the Christian ethical perspective
- The Church contribution towards poverty alleviation in Mozambique
- The Biblical perspective of the role of the Church in the alleviation of poverty

Chapter 6 CONCLUSIONS

1.7 SCHEMATIC REPRESENTATION OF THE CORRELATION BETWEEN PROBLEM STATEMENT (1.2), AIMS AND OBJECTIVES (1.3) AND METODOLOGY (1.5)

PROBLEM STATEMENT	AIM AND OBJECTIVES	METHODOLOGY
The origin of poverty in Mozambique, especially in the colonial period and period after Independence.	To demonstrate the influence of colonialism and the Post-Independence Era on the current poverty, which will be shown by analysis of: • Education • Economy • Infrastructures • Political reactions and their ethical implications on the future of the country.	Bibliographies as well History of Mozambique, laws, plans of the liberation made by Frelimo Movement and the programs realized after independence in comparison with the Christian ethical standards with attention to the period of 1975-2004 will be used.
The high level of misunderstanding of poverty in Mozambique and the missing of the target by those who are struggling against poverty.	To provide a better understanding of the types of poverty in Mozambique. To show why the majority of the programs are not producing the expected results by the planners and the necessity of good ethical standards to aid the poor.	Analyse the programs e.g. the MPF, 2000 and MPF, 2005, Agenda 2025, and priority of the government, reports of the anti-poverty pro-grams and compare them with the Christian ethics.
Unhealthy connection between government, opposition parties, the Church and some NGOs.	To differentiate the tasks of those institutions which intervene in the struggle against poverty and to demonstrate their duties and their responsibilities before God.	Analyse literature on the Biblical ethical teachings for the state in comparison with the current practices in Mozambique.
The appeasement of the church before some	Clarify the duty of the church, as a group of	A comparative study of the church's practices and the

unjustified practices of the interveners in the process of alleviation of poverty and shortage of a model that can change the people to behave better.	people chosen by God to be saint, to contribute in sanctification of the country by teaching and practicing Christian ethics. To demonstrate biblically the failure of the Mozambican church in the struggle against poverty.	Biblical standards. An exegetical research will be done, combined with some readings.
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