

The role of the Evangelical Fellowship of Botswana (EFB) regarding socio-economic and political development: A Practical-Theological study

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ABSTRACT

Putting together theology and development, especially for an evangelical, may seem odd. Socio-economic development is commonly associated with politicians, and other disciplines such as law, engineering, agriculture, economics, and other social sciences. Theology on the other hand is often deemed a private matter, a highly personal thing, an abstraction that belongs to the unseen, and the hereafter. Yet human problems are too huge for few disciplines to address. There is a greater need for a holistic interdisciplinary approach to address human challenges. A theology that is missional and transformational is what Jesus Christ embodied when He was physically on earth. He forgave sins, healed the sick and fed the hungry. The Church should emulate and manifest the same in its earthly mission. The seeming indifference of evangelicals in the socio- economic- and political affairs of the nation of Botswana is therefore a deviance from the Christological norm. This indifference is often attributed to the evangelicals' eschatological view of the world; that the world is evil and is unavoidably going towards final destruction, and the work of the church is to save people from the world and consequently from the coming destruction. If this be a true notion, it ought to be challenged and the role that practical theology may play within the Evangelical Fellowship of Botswana with regard to socio-economic development be shown. Towards that end, this thesis follows the four tasks of practical theological interpretation which are espoused by Osmer (2008:11) namely: Descriptive Empirical, Interpretive, Normative and Pragmatic. The four tasks will help to coagulate the various findings of the research into a new Evangelical model of doing socio-economic and political development in Botswana.

Key words: Evangelical, Theology, practical theology, socio-economic and political development, descriptive, interpretive, normative, pragmatic, development, social transformation, economic transformation, political transformation, spiritual transformation, leadership, Gini-index, Botswana, governance.

LIST OF ABBREVIATIONS

AGM:	Annual General Meeting
AIDS:	Acquired Immune Deficiency Syndrome
BCC:	Botswana Council of Churches
EFB:	Evangelical Fellowship of Botswana
GNI:	Gross National Income
HIV:	Human Immune Virus
NDP:	National Development Plan
NWU:	North-West University
OAIC:	Organisation of African Instituted Churches
PDL:	Poverty Datum Line
USSR:	Union of Soviet Socialist Republics

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CHAPTER 1: INTRODUCTORY PERSPECTIVE OF THE RESEARCH

1.1 Background and problem statement

1.1.1 Background

There are three Church Umbrella bodies in Botswana. These are Botswana Council of Churches (BCC), which comprise of mainline Churches, Organization of African Instituted Churches (OIA) which comprises of African Instituted Churches, and Evangelical Fellowship of Botswana (EFB), which comprises of evangelicals (Nkomazana, 2014:157). These umbrella organizations have different spheres of influence and have played part in one way or the other in the socio-economic development of the country. The focus of this thesis is however on the Evangelical Fellowship of Botswana (EFB). The researcher has at one point been the president of EFB and it is his view that EFB has not performed to the expectation in the socio-economic and political development of the country.

According to Nwako - the organization's General Secretary (2014:5); *Since its formation in 1973, EFB has evolved over time to be one of formidable church umbrella organizations in Botswana. From a membership of less than ten Church denominations, the organization currently grew to about eighty church memberships.*

According to Article 3 of its constitution (EFB, 2013), the aims of the organization among others include:

1. To provide fellowship among evangelical Christians as a means of unified action directed towards-
 - (a) Spiritual revival in the church
 - (b) Active evangelism and effective witnessing; and
 - (c) Safeguarding the evangelical faith as outlined in the fellowship's statement of faith.
2. To play an advocacy role on legal issues relating to the aspirations of evangelicals in the nation.

3. To be a representative for members and defending the cause of the gospel, by among other things, providing representation before governments, courts of law, or other agencies where necessary, including speaking for the disadvantaged, the minority and the poor in the nation.
4. To take part and lead by example in the implementation of the Millennium Development Goals (MDGs), Vision 2016 and other government initiatives in line with the objectives of the fellowship.

According to the organization's statement of faith, EFB stands for the *unity of all those who, having believed in Jesus Christ for their salvation, have been regenerated by the Holy Spirit and compose therefore the Church- the body of Christ of which He is the Head* (2013:Article 4.6).

Botswana is a landlocked country located in Southern Africa. It shares the longest border to the North with Zambia and Zimbabwe, in the South West is Namibia and the Republic of South Africa to the South. The country is endowed with mineral diversity especially diamonds. According to National Strategy Office (Botswana, 2015:9) in its framework document for a long-term vision for Botswana, the country is a producer of copper-nickel and there have been "recent finds of natural gas, uranium and iron ore". According to the same frame-work document, the biggest unrealised potential lies in coal deposits, "where Botswana is estimated to have around two-thirds of Africa's total coal reserve," (2015:9). It further states that the country is rich in "bio-diversity within its terrestrial and aquatic habitats, rich with agro-biodiversity especially cowpea, wild melon, home to one critically endangered, five endangered and 22 vulnerable species. The Okavango delta region alone-currently the largest Ramsar site (a wetland complex of international significance) on the planet "is home to approximately 80 species of fish and over 500 species of birds and 115 species of mammals" (Botswana, 2015:9).

The country is sparsely populated with a population of a little over 2 million people (Statistics Botswana, 2011:1). The majority of this population is Christian. In *Population Analysis Report on Nuptiality Patterns and Trends in Botswana*, (Botswana, 2013:13) it is stated that:

The proportion of female Christians who reported on the different marital strata was higher (81.3-88.3%) than for their male counter parts

(67.3-78.8%). This was followed by those with no religion, where the proportion was in favour of men.

These percentages translate to roughly more than one million six hundred thousand (1600 000) Christians in the country, some of which are evangelicals.

Since Independence in 1966, Botswana adopted an approach of “National Development Plans” (NDPs). Such plans contain Government strategies planned to be undertaken over the Plan period. Government has since then produced a series of National Development Plans (NDPs) starting with Botswana’s Transitional Plan for Social and Economic Development prepared in 1965. Programmes and projects to be implemented to achieve such strategies are also included in these National Development Plans. These NDPs contain estimates of revenue expected over the entire period as well as expenditure and manpower growth projections (NDP, 2015).

Beside the NDPs, the post-independence Botswana premises its developmental agenda on the five national principles of democracy, development, self-reliance, unity and *botho* (well-rounded character) (Botswana, 2015:4). Democracy in this context means that “all citizens are encouraged to make equal contribution to their country’s well-being and development”. Development according to the same framework document (Botswana, 2015:4) means “the Botswana being built will be a country free of extreme poverty and inequality. It means both social and economic development”. The conviction of the researcher is that evangelicals as part of the citizenry which is expected to make equal contribution to the “country’s well- being and development” should effectively play a part in these national developmental plans.

1.1.2 Problem Statement

Monageng, M & Nyamnjoh, F (In Sunday Standard News Paper 17th May 2015:2), states that Botswana is the third most unequal country in the world. According to him:

Botswana which has been touted as an ‘economic miracle’ is according to the latest figures from the World Bank, the third most unequal country in the world with a Gini index of 60.5.

The Gini index, measures income or wealth inequality and was originally developed by an Italian statistician Corrado Gini in 1912. A Gini index of 0 represent perfect equality while an index of 100 represents perfect inequality, (2015:2). This information is corroborated by National Strategy Office which states; “The Gini coefficient of inequality, as measured by per capita consumption, declined from 64.7 percent to 60.5 percent from 2003 to 2010 but remained high” (Botswana, 2015:6). This being the case, Botswana with a Gini index of 60.5 is solidly maintaining a negative equality score despite exponential economic growth and internationally acclaimed status.

Earlier research by the United Nations Development Programme (UNDP, 2005) indicated that the economic growth process in Botswana has not been pro-poor. The conclusion of this report (2005:5)

...indicates that the proportion of individuals living below the Poverty Datum Line (PDL) declined from 46.1% in 1985-1986 to 32.9% in 1993-1994. Whereas it only decreased from 32.9% in 1993-1994 to 30.2 in 2002-2003.

In other words, the head count index reduced at the annual rates of 4.2 and 0.9 percent in 1985-1994 and 1993-2003 periods respectively. This scenario presents a problem of negative equality score and a huge gap between the rich and the poor which shows uneven distribution of national resources among the citizens. Christian faith is supposed to represent principles of equality and equity and when a country whose majority are Christians is embedded with inequitable distribution of resources, it is a problem.

This problem brings into question the role of the evangelical Christians in Botswana. Through their theology, evangelical Christians should be able to influence an acceleration of reduction of the socio-economic gap between the rich and poor.

In his paper on *The Role of the Church in socio-economic Development-The Case of Botswana*, Amanze (1995:9) states:

It is interesting to note that one of the priorities of the BCC is to enable the poor to live a better life and enhance the spirit of self-reliance. The Christian Service department created the following funds: fund for rural poverty, fund for urban poverty, fund for Basarwa, a drought fund and water fund. These funds were allocated for small scale activities run by

churches in an effort to enable the poor to live a better life through income-generating projects, education, improved housing and access to clean water.

Amanze (1995:7) further states that:

African Independent Churches in Botswana also provide a wide range of health care services at their church-turned hospitals country wide. Unfortunately their services cannot be quantified since much of their services are offered in the context of worship and sometimes privately.

Amanze's observation relates to the situation as it was twenty years ago, but whether the same information still obtains is beside the point. The real concern is that whereas something could be said about BCC and OAIC with regard to their contribution to national development, whether such are authentic, sustainable or not, nothing could be said about the Evangelical Fellowship of Botswana.

In her paper *A Post-colonial Feminist Theological Reflection on the Role of Christianity in Development, Peace and Reconstruction in Africa*, Dube (1996:246), posits that "...development is largely associated with the act of being changed and changing oneself and one's natural environment..." and if development is such, the absence of EFB's role in the national developmental journey, means they (the evangelicals) are in a change plane over which they have no control.

Furthermore, it would mean the Evangelicals are in a developmental model which may be inconsistent with and alienated from their set of beliefs. There is therefore an urgent need to discuss a way that will give an evangelical in Botswana self-affirmation, a sense of ownership and belonging to a developmental path of the nation. The absence of such belonging and ownership, it can be argued, may result in apathy, denigration, and exclusiveness, which could deny the nation any significant contribution of ideas from a portion of its citizenry. Consequently, we may be having national developmental plans devoid of evangelical influence despite evangelicals being part and parcel of national population tapestry.

The former president of Tanzania, Mwalima Julius Nyerere once said "The purpose of development is man (sic). It is the creation of conditions, both material and spiritual,

which enable man (sic) the individual, and man (sic) the species, to become his best” (Amanze, 1995:2). The statement encapsulates a holistic anthropology that relates the material and the spiritual dimensions. During His earthly ministry, the Lord Jesus Christ attended to both the spiritual and the physical needs of the people. For example as described in John 21, after the disciples had toiled the whole night without succeeding in catching a fish, to show that He is interested in both the spiritual needs and their physical needs (development), Jesus asked them “children, have you any food?” They answered Him ‘No,’ (verse 5). Then He commanded them to cast the net on the right side of the boat, which they did and caught so many fish that they could not even draw the net. This shows Jesus attending to both the *physical* and the *spiritual* needs of the people. The Church must follow her Master and emulate His example.

1.2 Contextualization

1.2.1 Practical theology and socio-economic development

Looking at the negative score of inequality and the proportion of the people living below poverty datum line in Botswana, there is need for an investigation of the role of the church within the context of practical theology in the country’s social space. The discipline of practical theology as Anderson (2001:23) argues is:

...to extend systematic theology into the life and praxis of the Christian community. While it includes cognitive reflection on truth as doctrine, practical theology takes into account the truth of experience.

It would be paradoxical if the majority of a population within a given space and time are Christian but have a negative Gini co-efficiency in the same space and time. There is need to find out whether the Christian population in Botswana especially the evangelicals, have sufficiently contextualized their faith to the current socio-economic space of the country. Newbigin (1989:154) highlights that:

True contextuality happens when there is a community which lives faithfully by the gospel and in that same costly identification with people in their real situations as we see in the earthly ministry of Jesus.

The problem comes when Christians divorce their faith from public space and their faith becomes a private matter. If this dichotomy of “private” and “public life” is left unguarded, it may lead to a situation akin to that illustrated by Dames (2013);

“Private theology” fostered trends in white South African churches to live and worship in safe cultural enclaves, while simultaneously discriminating against people of another culture (cf. Dames, 2013:5).

Similarly if Christian faith in Botswana is not lived in the socio-economic and political space, it will become a private affair irrelevant to the public life and not helpful to abate the inequalities and alleviation of poverty in the country.

1.3 Research question

From the above background, the following research question arises: **What role can the Evangelical Fellowship of Botswana (EFB) play regarding socio-economic and political development?**

This question provokes further sub questions which are as follows:

- What perspectives can be gained from the church population regarding socio-economic and political development?
- What is the role of EFB in the country’s development?
- What is the biblical (practical theological) perspective of socio-economic and political development?
- What is EFB’s Practical theological model for socio-economic and political development?

1.4 Aim and objectives

1.4.1 Aim

The main aim of this thesis is to explore the role that the Evangelical Fellowship of Botswana (EFB) may play regarding socio-economic and political development, whereby the researcher intends to identify gaps and recommend possibilities which

could help to show how the EFB may play an effective role in the national development processes.

1.4.2 Objectives

The objectives are the following:

- To understand different perspectives within EFB population, of socio-economic and political development.
- To find out the role of EFB in the country's development.
- To gain in-depth knowledge of the biblical perspectives on socio-economic and political development.
- To propose EFB's practical theological model for socio-economic and political development.

1.5 Central theoretical argument

The central theoretical argument of this study is the role the Evangelical Fellowship of Botswana play in relation to the socio-economic and political development and how it may be to the benefit of the church and to further the development of Botswana.

1.6 Research Methodology

The researcher will utilize both the qualitative and the quantitative research methods. Exegesis and hermeneutics using literal interpretation method on selected Scriptures shall be done to inform the normative task. According to Lowenberg (2007:14) interpretation requires two steps:

The first step exegesis, seeks to find the original meaning of the text as intended by the author and understood by his audience; the second step, hermeneutics, expresses that same meaning in terms of universal and timeless principles applicable for today's audience.

The qualitative and the quantitative research methods will give the context of the research, while exegesis and hermeneutics will give biblical principles which will be

basal to the way forward. The pragmatic task or response, will be addressed through exegesis and hermeneutics on Genesis 1-3 and Matthew 5: 13-15. The biblical perspective from these episodes will inform a practical theological model. As Anderson (2001:37) succinctly puts it:

Practical theology is essentially a hermeneutical theology. That is to say theological reflection that begins in the context and crisis of ministry seeks to read the texts of Scripture in light of the texts of lives that manifest the work of Christ through the Holy Spirit as the truth and will of God.

What Anderson is underscoring here is that, theological action and interpretation of Scripture go together and should be geared towards addressing the shortcomings of ministry life. Therefore the researcher will use exegesis and hermeneutics to address the normative task and will specifically use the stated Genesis and Matthean accounts to form a practical theological model.

The whole research process will be guided by Osmer's four tasks of practical theological interpretation (Osmer, 2008:4), which are guided by four questions:

1. What is going on?
2. Why is it going on?
3. What ought to be going on?
4. How might we respond?

According to Osmer, answering each of these questions is the focus of the four core tasks of practical theological interpretation. The following are the tasks from Osmer (2008:4):

- The descriptive-empirical task. Gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts
- The interpretive task. Drawing on theories of arts and sciences to better understand and explain why these patterns and dynamics are occurring.

- The normative task. Using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from “good practice.”
- The pragmatic task. Determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the “talk back” emerging when they are enacted.

The hermeneutical diagram below shows the different interpretations but interrelationships of Osmer’s four key tasks:

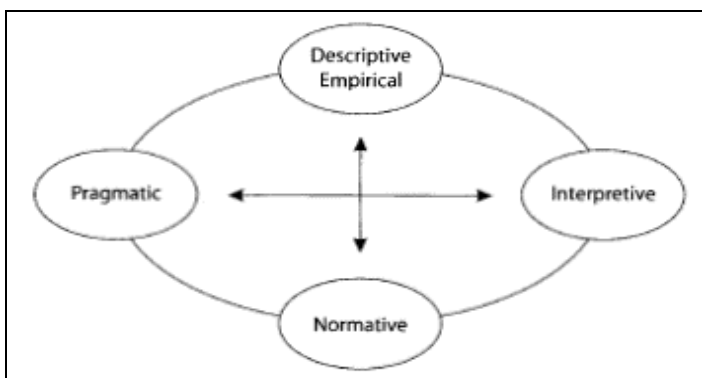


Figure 1-1: Osmer’s four tasks of practical theological interpretation

The four different task levels are related in that they lead from one to another. According to Osmer (2008:10-11), whereas Descriptive Empirical and the Interpretive are common in other social sciences, the Normative and Pragmatic are distinct to practical theology. The latter two principles shall be used in this research to shape a way forward that can lead to a desired aim and objectives.

The following are the instruments that will be used to gather information:

1. Interviews: Interviews are common ways to obtain information. According to Bryman (2016:106) “there are job interviews, media interviews, social work interviews, police interviews, appraisal interviews, and then there are research interviews...” One common thing with all interviews is that, the interviewer would be seeking to gain information from the interviewee. To do the qualitative component of this research, twenty (20) heads of denominations of EFB shall be selected and interviews conducted after clearance is obtained from North West University (NWU) according to the guidelines of ethics. The selected participants of this category of research are

national leaders whose views represent collective facts and wisdom of their respective denominations. The intention of this study is not to generate findings from the church in general but is focused on the evangelicals. The selection criteria therefore meet the objective of getting representative views of the Evangelical Fellowship of Botswana regarding socio-economic and political development. In soliciting their views, principles of confidentiality and anonymity shall strictly be adhered to. Since this research will use mixed method, the number of respondents under the qualitative will be a reasonable representative number and will be combined with those under quantitative method to give authentic results. In order to have a standard, the research will follow a structured interview in which similar questions will be asked to different church leaders whose organisations are members of EFB.

2. Questionnaires. For quantitative research, standard questionnaires will be designed; eighty (80) participants shall be selected and asked to answer questions by completing the questionnaires. The target group under the quantitative research will not necessarily be heads of the denominations but will be church pastors or para-church organization leaders who are based in Botswana.
3. This group will provide general views which are prevalent among the evangelicals, and the high number of participants will provide a true reflection of the views held by the evangelicals in Botswana. Before issuing any questionnaire, it shall be explained to the would-be participants that they could decline or withdraw their participation at any stage of data collection. It will also be stated that data collected will be treated with confidentiality and anonymity of participants. Where there would be need for reference to specific data material, pseudonyms would be used. After consent of the participants, the researcher will issue the questionnaires and collect them on agreed dates.
4. Historical References. Relevant documents such as the constitution of the organization (EFB), Statement of faith, and position papers relevant to the socio-economic development will also be used to corroborate interviews and questionnaires' findings.

5. In order to attain scriptural perspectives which will guide the normative task, the research will use the biblical revelation whereby exegesis and hermeneutics of relevant Scriptures will be done and biblical principles deduced.
6. Specific narratives from Genesis 1-3 and Matthew 5:13-15 will be interpreted and a practical theological model formulated which will address the strategic task of the research.

1.7 Concept clarification/Conceptualization

An inquiry in a theology for development for the evangelicals in Botswana should begin with nominal understanding of the terminologies used.

1.7.1 Development

The word development is better understood from its opposite of under-development. Merino (1969:121) explains under-development as "...the condition - and the anguish-of poor countries compared with rich ones." The Chambers 20th Century Dictionary gives a denotative definition of development as to bring out what is latent or potential "to a more advanced or more organized state: to exploit the natural resources: to build on or prepare land for building." On the general parlance, development has to do with providing better life for the people. It is the natural human quest for betterment. It touches on different aspects of human life which include; economic, health, education, social, nutrition, etc.

1.7.2 Theology

Theology is a study which is related to God. According to Scobie (2003:4); "theology means the *logos* of *theos*...and is generally taken to include also God's relation to the world and to humankind, and related topics." The Bible gives expressions which are helpful in understanding God and His relation to the world. It is however, noteworthy that no theology can fully explain God and therefore Christian theology only attempts to understand God as He is revealed in the Scriptures. There are broader categories of theology such as Old Testament and New Testament and within them are other specific routes such as biblical theology, systematic theology etc. *The New Interpreters Dictionary of the Bible* (Sakenfeld, 2009) defines New Testament theology as:

...an exegetically executed, theologically sensitive endeavour to describe and to assess the New Testament comprehensive interpretations of God's involvement with humanity and the world, especially as that relationship is revealed in Jesus Christ.

The same dictionary defines Old Testament theology as “a critical and constructive inquiry into Old Testament focusing especially on the Old Testament’s portrayal of God and God’s relationships”. The framework of the study of theology is the revelation of God in Scripture and nature. “It begins with creation of the world through to the redemption which was accomplished in the person of Jesus...” (Amanze, 1995:1).

1.7.3 Practical theology

Practical theology, falls within framework of theological disciplines. It is a connection between theological theory and theological action. According to Zoe Bennett (2013:34), Schleiermacher is credited with being the father of practical theology because he included it “within the curriculum of the Theology Faculty at the new university of Berlin”. According to Bennett, as a way of demonstrating the role of practical theology, Schleiermacher gave an illustration through imagery of “a tree with foundational and philosophical theology as the roots, historical and biblical theology as the trunk and practical theology as the branches and the fruit,” (Bennet, 2013:34). From theology, there are principles of equity, justice, brotherhood, love, compassion etc. Practical theology endeavours to make these theories and principles effective in and through people’s practical lives.

According to Anderson (2009:612), the first practical theologian in an empirical sense was Carl Immanuel Nietzsche a disciple of Schleiermacher who defined practical theology as “the theory of the church’s practice of Christianity”. Essentially therefore, practical theology is a fusion of theory and action in which the church puts its beliefs into practical living. Anderson (2009:612) elucidates further as he states:

Practical theology is reflective because it not only engages in and examines actions that seek to achieve particular ends, but also reflects upon the means and the ends of such action to assess the validity of both in the light of its guiding vision.

In other words, doctrine should inform the action of the church, and at the end when reflected on, both doctrine and action should be seen to be God's praxis.

Reflecting further into the word "praxis" with regard to practical theology, Anderson (2001:47) states:

The word praxis as I intend its meaning must be distinguished from practice, which is ordinarily understood as the application of theory. Practice tends to refer to tasks which carry out plan of action that relates theory to task.

According to Anderson, although both practice and praxis involve tasks, praxis unlike practice is "an action that includes the *telos* or final meaning or character of the truth. It is an action in which the truth is discovered through action, not merely applied or practiced". This understanding is in line with John 3:21 that says, "But whoever lives by the truth comes into the light, so that it may be plainly seen that what he has done has been done through God". In other words praxis is theology lived, whereas practice "ordinarily refers to the methods and means by which we apply a skill or theory". Consequentially therefore from Anderson's point of view, practical theology is "essentially hermeneutical theology". Anderson (2001:37) states:

theological reflection that begins in the context and crises of ministry seeks to read the texts of Scripture in the light of the text of lives that manifest the work of Christ through the Holy Spirit as the truth and the will of God.

1.7.4 The Evangelical Fellowship of Botswana

Evangelicals in Botswana fall within the broader tradition of Protestantism and have the gospel and conversion as areas of their emphasis. In his contribution to the Role of Christianity in Development, Peace and Reconstruction, Fiedler (1996:100) makes classic differentiation between the classical and the Post-classical type of Church groupings. This differentiation helps in understanding the concept of "evangelicalism". He writes the following (Fiedler 1996:100):

In many sections of the Christian Church as represented by her theologians and writers, there is a strong and very simple conviction that there are on one hand responsible churches which do a lot for the social uplift and empowerment of the people especially in the "Third world," and that on the other hand there are other churches that do nothing (useful) but just preach.

Fiedler posits that those churches with a concept of social responsibility are identified as ecumenical and those without as evangelical or even worse to voice disapproval as fundamentalists. According to Fiedler (1996:100), the ecumenical belong to the classical while the evangelicals belong to the post-classical. The classical have their origin in the *Great Awakening Revival* that initiated the protestant missionary movement in 1792 and go back to the churches that originated from the Reformation. The common things among the classical are: 1. Infant baptism 2. They were folk-churches 3. They were clearly state related churches.

On the other hand, the post-classical trace their origin in more recent revivals-*the Great Awakening* which ended in the early 19th century. Some of the common things among the post-classical are: 1. They are minority churches in the countries of their origin 2. Almost all do not practice infant baptism 3. Their concept of church is that of the freely-gathered as opposed to the folk-church. Their foremost claim on the state is to leave them alone (no state church or established church). The post-classical show less social and political involvement than the classical.

Fiedler's notes are quite stimulating and applicable to evangelicals in Botswana whose social and political involvements are deficient. The organization (EFB) is supposed to operate through a number of commissions which include: (a) Theological and Christian Education, (b) Evangelism and Missions, (c) Communication and Media, (d) Pan African Christian Union, (e) Relief and Development, (f) Ethics, Peace and Justice, (g) Youth and Sports, (h) Prayer and Church, (i) Stewardship and accountability (j) Evangelical Focus on Children (k) HIV and AIDS, EFB Constitution (2013: Article 8.2).

These are the organs through which the EFB is supposed to impact the society. However, the General Secretary's report of 2014, suggests an organization which has non-functional commissions; "In order to cover its mandate the EFB needs to

operationalize Commissions and Local EFB Branches... There is need for a launch and commissioning of Commissions sooner rather than later,” (Nwako, 2014:5). According to the report only HIV and Aids and Prayer and Church commissions are operational.

There is therefore a need for them (evangelicals) to go beyond conversions to applying the gospel to people’s socio-economic lives. In order for this to happen, there is an urgent need for a guided approach, as Freston, quoted by Sider (2008:17) rightly states; “A community that goes from non-political to political involvement without teaching on biblical political ethics will be susceptible to the prevailing political culture.” This proposal seeks to show how EFB-‘through practical theology’, may play an effective role in national development processes.

1.8 Ethical Considerations

Standards and ethical considerations are important for safeguarding the integrity of any researched work. Sets of questions for interview and questionnaires were prepared and submitted to the faculty of theology through the supervisor for approval. After approval by NWU, the instruments were then used to collect data. Before collection of data, a formal letter of request had been written to the Evangelical Fellowship of Botswana and a formal written response sought to allow the researcher to conduct research on the organization and its structures. After a positive and formal response was obtained the researcher then proceeded to conduct the research. Potential research participants were provided with information and requests before interviews were conducted.

Only after an informed consent by the participants was obtained were the interviews given and the questionnaires done. Inside the questionnaires, the purpose of the research was stated, and the statement of confidentiality was included. A statement that the participant voluntarily chooses to participate and could refuse or agree to participate was also included, and the language used was at the level that the participants understood.

1.9 Chapters of research report

Chapter 1: Introductory perspective of the research

Chapter 2: The quantitative data analysis of the Evangelical leaders

Chapter 3: The qualitative data analysis of Heads of Denominations

Chapter 4: Current socio-economic development and general overview of literature

Chapter 5: A biblical perspective on the church and the socio-economic and political development

Chapter 6: A Practical-Theological model for socio-, economic- and political development

Chapter 7: Summary, recommendations, themes for further research and final conclusions

1.10 Schematic diagram

Problem statement	Research Objectives	Methodology
What role can the Evangelical Fellowship of Botswana play regarding socio-economic and political development?	The main aim of this proposal is to explore in order to find out the role of EFB regarding socio-economic and political development.	The research process will utilize both the qualitative and quantitative methods guided by Osmer's four dimensional tasks.
What perspectives can be gained from the church population regarding socio-economic and political development?	To gain understanding on the different perspectives within EFB of concepts of theology and development.	The descriptive empirical task of practical theological interpretation.
<ul style="list-style-type: none"> • What is the role of EFB in the country's development? 	<ul style="list-style-type: none"> • To find out the role of EFB in the country's development. 	<ul style="list-style-type: none"> • The interpretive task of practical theological interpretation.
<ul style="list-style-type: none"> • What is the biblical perspective of socio-economic and political development? 	<ul style="list-style-type: none"> • To gain and share in-depth knowledge on the biblical perspectives on socio-economic and political development. 	<ul style="list-style-type: none"> • The normative task. Theological reflection. Using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from "good practice."

<ul style="list-style-type: none"> • What is EFB's Practical theological model for socio-economic and political development? 	<ul style="list-style-type: none"> • To propose EFB's practical theological model for socio-economic and political development. 	<ul style="list-style-type: none"> • The pragmatic task. Leading change. Determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the "talk back" emerging when they are enacted.
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CHAPTER 2: THE QUANTITATIVE DATA ANALYSIS OF EVANGELICAL LEADERS

2.1 Research Design

This study follows Osmer's four tasks of practical theological interpretation. According to Osmer, in order to answer the question; "what is going on?" the descriptive empirical task is deployed. In this task, information is gathered that goes to help in discerning patterns and dynamics of particular episodes, situations or contexts. (2008:4): The following diagram of Osmer's four dimensional task shows the task that is being followed in this research chapter:

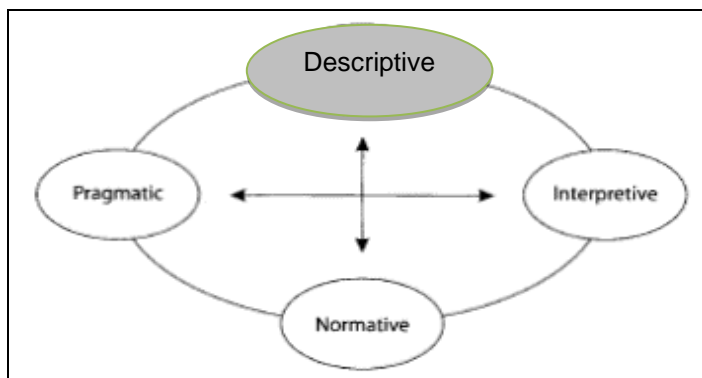


Figure 2-1: Osmer's four tasks of practical theological interpretation

The descriptive empirical dimension will be followed in order to come up with credible results. As already mentioned, this study utilised a mixed method for the collection of data (cf: 1.6). According to Tashakkori, (2010:19): Mixed method research (MMR) "is the type of research in which a researcher or team of researchers combine elements of Quantitative and Qualitative (e.g., use of qualitative and Quantitative viewpoints, data collection, analysis, inference techniques) for the broad purpose of breadth and depth of understanding and corroboration." The qualitative method shall be discussed in chapter 3 but here, the quantitative methodological process is being discussed.

2.1.1 Objective

With the quantitative methodology, the research intends to find salient perspectives within the evangelical approach with regard to the church's role in development processes. According to Little (2013:7) one of the uses of a quantitative research

method is “to compute the probabilities of the sample results, assuming that the sample came from a population where the hypothesis being tested is true.” Once the data of the exact population is obtained, analysis follows from which conclusions are extrapolated. The researcher intends to identify gaps in the analysis process and recommend possibilities which could help to show how the EFB may play an effective role in the national development processes.

2.1.2 Delimitation of the Study

The study delimitation gives the parameters from which the generalisations of the findings would be drawn.

- In line with NWU ethical guidelines and in order to safeguard the integrity of the research, participants of the quantitative study were strictly pastors or para-church organisational leaders who were members of the Evangelical Fellowship of Botswana (cf:1.8). This went to ensure that information gathered is certainly from the population that is intended by the study.
- All churches or para-church organisations that the participants led were found in Botswana. This would ensure the intended scope of the study is adhered to.
- Eighty (80) participants were selected and given self-administered questionnaires. The targeted number was sufficiently high to ensure that the views were representative enough of the larger population.
- The participants were not necessarily from the same region but came from different parts of the country. This led to diverse inputs of perspectives from across the country.
- This target group was not necessarily heads of the denominations but were pastors or para-church organizational leaders who would best give prevalent general views among the evangelicals.
- The study was delimited to participants who were literate in English as the self-administered questionnaire was prepared in English.

2.1.3 Sampling process

In order to reach the intended number of participants of the research, the researcher realised the impracticality of traversing the entire country to solicit the needed input. The researcher therefore took advantage of the Annual General Meeting (AGM) of the Evangelical Fellowship of Botswana held in Gaborone in October 2015. The AGM took two days and all the members of EFB were supposed to send two representatives to attend. Prior to the AGM, the following had taken place:

1. The researcher had written a letter of request to the National Executive Council through the General Secretary (cf: Annexure A).
2. The General Secretary had presented the request to the National Executive Committee.
3. The National Executive Committee had granted the researcher permission to do research among the members of the Evangelical Fellowship of Botswana, (cf: Annexure B).

Since the researcher was the president of the Evangelical Fellowship of Botswana, the Vice president of the organisation was asked to present the researcher's request to the general membership at the AGM. The vice president then explained the whole process which the researcher had taken regarding the request to do research among the members of the EFB. He explained;

1. That the research is important to the organisation since the researcher will help identify the gaps of EFB participation in the socio-economic and political development.
2. That no one has done such a research before and therefore necessary that something be done.
3. That the National Executive Committee has sat and positively considered the official request.
4. That participation was voluntary and that it will be done only after individuals give personal consent

The vice president then went further and made request on behalf of the researcher for the attendants of the AGM to participate in filling the consent forms and the questionnaires. During break in the first day of the AGM, about fifty (50) of the attendants collected the questionnaires and all the structured questions were taken and filled. The questionnaires were filled in by church leaders who were not necessarily heads of denominations, whereas the structured questions were filled in only by heads of denominations. The completed questionnaires and structured questions were collected the following day in the AGM.

The remaining thirty (30) questionnaires required for the needed eighty target was done subsequent to the AGM. To accomplish that, the researcher had one on one meetings with potential participants after the AGM. He explained to them (potential participants) that the research was strictly focused on the members of the EFB, that permission has been obtained from EFB leadership and requested that participants volunteer to fill the consent form and then the questionnaire. All the eighty questionnaires were then completed by end of November 2015.

2.1.4 Informed consent

Informed consent refers to a process that the researcher undertakes to get the participant of the research to voluntarily disclose any information he or she has regarding the subject under discussion. According to Babbie (2007:64), informed consent is “a norm in which subjects base their voluntary participation in research projects on a full understanding of the risks involved”. Informed consent gives assurance of the protection of the participant. It gives the participant a guarantee that his or her views would not be used in any manner that would be injurious to his name, character autonomy. In this research, it was explained to every participant;

1. Verbally that his or her participation was voluntary.
2. In a written form over every questionnaire and structured questions that he or she is free to volunteer participation.
3. It was made clear both verbally and in a written form that the participant could withdraw participation in the process and that there would be no harm in

withdrawing. The consent form was signed by every participant prior to filling either the questionnaire or answering the structured questions (cf: Annexure C).

2.1.5 Principle of confidentiality and anonymity

In research it is important that the researcher should ensure that individual identity of participants is not divulged. This will enhance the participants to freely give their personal opinion on the subject being addressed. According to Babbie (2013:35); “A research project guarantees anonymity when the researcher-not just the people who read about the research –cannot identify a given response with a given respondent.”

In that context, It was made clear both verbally and in written form that the participant would remain anonymous from the beginning to the end of the research. Where the researcher is able to identify a particular person’s response, the principle of confidentiality suffices. The researcher assured the participants that their personal responses would never be made public. He further promised them that where a particular response would be cited, pseudonyms rather than names would be used as sources of those quotes.

2.1.6 The Role of the Researcher

In order to make sure that his position does not forcefully influence the attendants of the AGM to participate in the study, the researcher played a role of a neutral medium and the vice president of EFB played Gate keeper role to ensure free and voluntary participation in accessing the questionnaires and structured questions. The researcher’s role was mainly explaining to the attendants that;

1. Participation in filling the questionnaires was purely voluntary
2. Filling the questionnaires was by independent consent of the participants.
3. Identity or information regarding those participating would not be divulged.
4. Those participating are free to discontinue participation if they feel otherwise during the process.
5. There would be no harm in non-participation, participation or discontinuing participation.

2.1.7 Questionnaire content and items

Any research is comprised of three steps; the collection of data, analysis of data and interpretation of data. For the quantitative research method, a questionnaire was designed and written in English to make it understandable to all respondents because English is one of the two official languages in Botswana, the other language being Setswana (cf: annexure D). The questionnaire was designed with standardised response categories with end points such as; strongly agree, agree, or disagree or strongly agree, agree, slightly agree, strongly disagree, disagree or slightly disagree. Such options allowed aggregation of relative intensity of how much participants agree or disagree on the questions being posed to them.

The questionnaire was divided into seven sections labelled section A, B, C, D, E, F, and G. The first section (A) was about background information of the respondent which included name, age and sex. The last six sections covered various sub-themes as follows;

Section B: Perspectives of EFB in socio-economic and political issues

Section C: The role of Evangelicals on socio-economic and political development.

Section D: Evangelicals and political development

Section E: Evangelicals views on inequality and poverty.

Section F: Evangelicals Reflection on governance

Section G: What Should the Evangelicals do to improve their effectiveness on socio-economic and political developments.

Each of the sections from B to G had ten (10) questions giving a total of sixty (60) questions in the questionnaire.

2.1.8 Reliability and Validity

To ensure reliability and validity of the study, the researcher designed the questionnaires and the structured questions and then presented them to the study supervisor before use. After the study supervisor had made comments and input, the

questionnaire and structured questions were amended and then taken to the supervisor again for verifications. The questionnaires and structured questions were then verified for the satisfaction of the supervisor; that there were no inconsistencies in the questions, no similar questions asked and that content questions cover enough areas that would generate relevant information for the objectives of the study.

The questionnaires and structured questions were then photo copied for multiple use. The completed questionnaires were again shown to the supervisor before taken to the Statistics office for descriptive data analysis.

2.2 Descriptive and Inferential data analysis

In the process of either quantitative or qualitative research methods, the weight lies on the final analysis of the data collected. As Patton (2015:521) states: “This involves reducing the volume of raw information, sifting the trivial from the significant, identifying significant patterns, and constructing a framework for communicating the essence of what the data reveal.” The Statistical Consultation Services of the NWU was consulted to do the descriptive analysis of the data collected. The data was presented in the frequency distributions and percentages in table format. The format described in a summarised percentage form as to how many people answered questions on different options that were provided.

After the summary was presented, the inferential descriptive analysis was applied on each of the summary tables. Through inferential analysis, conclusions were made that extend beyond the frequency and percentage summaries of the data. As Trochim (2006) states: “we infer from the sample data what the population might think. Or we use inferential statistics to make judgements of the probability that an observed difference between groups is a dependable one...”

2.2.1 Gender

Seventy -three of the eighty participants responded to this section. Fifty-five of the seventy–three were males (75.3%) and the remaining eighteen were females (24.7). The participants were primarily comprised of men (75.3%), while females were lower than that of males (24.7). This is reflected in the table below.

Table 2-1: Gender

	Frequency	Percent	Valid Percent
Men	55	75.3	77.5
Women	18	24.7	
Total	73		91.3
Missing	7	9.6	
Total	80	100,0	

Since the participants took part in the research on voluntary bases and were primarily church or Para-church leaders, it is deducible that the Leadership of the Evangelicals in the country are predominantly males. Traditionally, males are dominant on different sectors of the society and this includes church.

2.2.2 Distribution of participants on the Basis of age

According to the table below, majority of the participants were aged between forty and fifty years at 38.8% as indicated on the table below.

Table 2-2: Age

		Frequency	Percent	Valid Percent
Valid	1	11	13,8	13,8
	2	16	20,0	20,0
	3	31	38,8	38,8
	4	19	23,8	23,8
	5	2	2,5	2,5
	6	1	1,3	1,3
Total		80	100,0	100,0

The next age group that followed is between fifty and sixty at 23.8%. The third highest age category was between twenty and thirty at 13.8%. The fourth was age category

between sixty and seventy at 2.5% and the last was age category between seventy and eighty at 1.3%.

2.2.3 Current perspectives on socio-economic and political development

2.2.3.1 The spirituality of socio-economic and political issues.

The responses of church leaders with regard to whether socio-economic and political issues are not spiritual are recorded on the table below. Out of the eighty participants who were given the questionnaire, only two did not answer the question. The study found that fifty-nine out of the seventy-eight participants (73.8%) who responded to the question disagree that socio-economic issues are not spiritual.

Table 2-3: Spirituality and socio-economic issues

		Frequency	Percent	Valid Percent
Valid	1	10	12,5	12,8
	2	9	11,3	11,5
	3	59	73,8	75,6
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

With a high number of participants in agreement that socio-economic and political issues are spiritual, it must be looked at critically to see whether it translates in practical living of the Evangelicals. It must be determined based on this high number of participants why Evangelical values of equity and equality do not translate to the reduction of the gap between the rich and the poor.

It must also be noted that despite the high number of Evangelicals who believe that socio-economic issues are spiritual, ten (12.8%) strongly believe that socio-economic and political issues are not spiritual. What this translates to must be investigated to find out the extent to which it affects Evangelicals' effectiveness in meaningful influence in community development.

Nine of the participants (11.5%) agreed that socio-economic issues are not spiritual. This number add up to that which strongly agree to make a total of 19 (23.8%) of leaders who either strongly agree or just agree that socio-economic issues are not spiritual. If this number of leaders hold this view, either they will not participate on socio-economic and political development or may even discourage their members from participation on the base of their conviction. This may especially be true for those who strongly hold the contrary view.

2.2.3.2 The current focus of the Evangelicals

On the current focus of the Evangelicals, the table below shows that the majority of the leaders (48.8) agree that the focus of the Evangelicals is on the spiritual and not the physical.

Table 2-4: Evangelicals

		Frequency	Percent	Valid Percent
Valid	1	12	15,0	15,0
	2	39	48,8	48,8
	3	29	36,3	36,3
Total		80	100,0	100,0

What this effectively means is that Evangelicals have the dualistic perspective of the physical and the spiritual; that the physical is not spiritual and the spiritual is not physical. The near 49% that stated the focus to be more on the spiritual demonstrate the neglect by the Evangelicals on the physical well-being of the society. This scenario is made more serious if one considers the other 15% that strongly agree that the current focus of the Evangelicals is on the spiritual. It shows that more than sixty per-cent (63.8%) of the Evangelicals are focusing more on the spiritual and neglect the physical.

2.2.3.3 Comparison of socio-economic issues and salvation

According to the table below, more than 40% of the participants strongly agree that socio-economic issues are just as spiritual as salvation of the soul. Twenty-five out of

the seventy eighty (31.3 %) just agree, 25.6% disagree and two participants did not respond to the question.

Table 2-5: Salvation

		Frequency	Percent	Valid Percent
Valid	1	33	41,3	42,3
	2	25	31,3	32,1
	3	20	25,0	25,6
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

Results from the table above suggest that majority of Evangelicals view socio-economic issues as equal in importance to salvation. Those who strongly agree and those who agree make up 72.6%. In view of the other response where majority felt socio-economic issues are not spiritual, there is need to investigate the understanding of spirituality among the Evangelicals.

2.2.3.4 The balance of focus on the socio-economic and the spiritual well-being

On whether Evangelicals are rightly and sufficiently focusing on the socio-economic and the spiritual well-being, most of the participants agree. The table below shows that thirty-seven of the seventy-six respondents (46.3%) agree that they are rightly and sufficiently focusing on both the socio-economic and the spiritual well-being.

Table 2-6: Spiritual wellbeing

		Frequency	Percent	Valid Percent
Valid	1	15	18,8	19,7
	2	37	46,3	48,7
	3	24	30,0	31,6
	Total	76	95,0	100,0
Missing	System	4	5,0	
Total		80	100,0	

This response could mean that the Evangelicals are comfortable with what they are currently doing. The meaning of sufficient in relation to what is currently being done could mean that they do not want to commit themselves further feeling that the level or amount of socio-economic and political engagement currently being done is sufficient. If the former position is what the respondents mean, then it could be concluded that 46.3% of the evangelicals are convinced that focusing in both the socio-economic and spiritual development of the people is the right thing.

According to the table above, only 30% of the same respondents strongly agree that evangelicals are rightly and sufficiently focusing on both the socio-economic and the spiritual well-being of individuals. In comparison, those who strongly agree are less than (30%) those who strongly agree.

It could be concluded therefore that 46.3% are not very happy with the level of the balance of the Evangelicals' socio-economic and political engagement and the spiritual well-being. If however the 30% that strongly agree is combined with the 46.3% that strongly agree, then 76.3% of the evangelicals are in agreement that they are rightly and sufficiently focusing in both the socio-economic and political development and the spiritual well-being.

2.2.3.5 Participation in politics

It was put before the Evangelicals, as to whether they strongly agree, agree or disagree that there are currently enough Christians participating in politics. According to the table below of the eighty (80) participants, seventy-nine responded to the question. Seven (8.8%) of the participants strongly agree, five (6.3%) just agree and sixty-seven (83.8%) disagree.

Table 2-7: Politics

		Frequency	Percent	Valid Percent
Valid	1	7	8,8	8,9
	2	5	6,3	6,3
	3	67	83,8	84,8
	Total	79	98,8	100,0
Missing	System	1	1,3	
Total		80	100,0	

The responses above show that an overwhelming majority of participants (83.8) believe that Evangelicals are not participating sufficiently in politics. This could mean that the Evangelicals are not happy with the level of their political participation and wish they could be doing more than currently. Those who strongly agree and those who agree form only fifteen percent.

2.2.3.6 Christian politicians and corruption

The table below shows that close to four percent of the participants strongly believe that Christian politicians are corrupt while twenty-five per-cent agree only that Christian politicians are corrupt.

Table 2-8: Christian politicians

		Frequency	Percent	Valid Percent
Valid	1	3	3,8	4,0
	2	20	25,0	26,7
	3	52	65,0	69,3
	Total	75	93,8	100,0
Missing	System	5	6,3	
Total		80	100,0	

The combined numbers suggest that 28.8% are in agreement that Christian politicians are corrupt. This number does not distinguish between Evangelicals and non-Evangelical Christian politicians; however it gives hint that participants believe that Evangelical politicians are corrupt.

The table however shows that fifty-two of the seventy-five, who responded (65%), disagree that Christian politicians are corrupt. It would be expected that Christian politicians are 100% non-corrupt. Sixty-five percent of those who believe Christians are non-corrupt though indicative of majority, is still worrisome. It suggests that even the few Christian politicians who participate in politics need help to effectively represent the Christian faith in politics.

2.2.3.7 The government and socio-economic issues

It was put before the participants whether they strongly agree, agree, or disagree that government adequately attends to socio-economic issues. The table below shows that 17.5% strongly agree, 33.8% agree and 46.3% disagree. The implication of those who strongly agree and those who agree could be that what the government is doing is enough and does not need the church’s involvement. It could also just mean that they are happy with the efforts of the government.

Table 2-9 The government

		Frequency	Percent	Valid Percent
Valid	1	14	17,5	17,9
	2	27	33,8	34,6
	3	37	46,3	47,4
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

A majority of the participants (46.3%) disagree that currently socio-economic issues are adequately attended to by government. This may mean that the respondents do not agree that government alone should be attending to socio-economic issues. It may also mean literally that the participants do not agree that government adequately attends to socio-economic issues. Whichever the case may be, the majority do not agree that currently, the government does not adequately attend to socio-economic issues. This means that there is still a need for the additional efforts to augment what government is currently doing.

2.2.3.8 The second coming of Christ and socio-economic needs

The eighty participants were asked to state whether they strongly agree, agree or disagree with the statement “preparation for the second coming of Christ is more important than attending to social and economic needs for the people.” Out of the eighty participants, seventy-nine responded to the statement. Out of the seventy-nine, forty (50%) disagreed, twenty (25%) agreed and 19 (23%) strongly agreed.

Table 2-10: The second coming of Christ

		Frequency	Percent	Valid Percent
Valid	1	19	23,8	24,1
	2	20	25,0	25,3
	3	40	50,0	50,6
	Total	79	98,8	100,0
Missing	System	1	1,3	
Total		80	100,0	

The overall response shows that almost half of the Evangelicals either agree or disagree that preparation for the second coming of Christ is more important than attending to social and economic development. While the second coming of Christ is the final stage and the ultimate hope of the Christian journey, if it is explained and held apart from socio-economic development, it would possibly lead to the neglect of the latter. This survey therefore points to a possible cause of effectiveness or lack thereof in the role that the Evangelicals have in the socio-economic development of the country.

2.2.3.9 The Final Judgement and the socio-economic involvement

The table below shows what the Evangelicals believe will happen to them on the final judgement regarding their participation or lack of it on socio-economic development.

Table 2-11: Final judgement

		Frequency	Percent	Valid Percent
Valid	1	6	7,5	7,8
	2	9	11,3	11,7
	3	62	77,5	80,5
	Total	77	96,3	100,0
Missing	System	3	3,8	
Total		80	100,0	

The majority of them (77.5%) believe that what the church is doing now on socio-economic development will matter in the final judgement. Even though those who strongly believe (7.5) and those who believe (11.3%) are few, they still pose a challenge to the current involvement in the socio-economic development.

If all the Evangelicals were convinced that their involvement in the socio-economic development will matter in the final judgement, they would be more effective and their role would be more noticeable.

2.2.4 Bible and participation in socio-economic development

All the eighty participants responded to the question as to whether they strongly agree, agree or disagree that “the Bible does not encourage Christians to take part in socio-economic development issues”. The table below shows that majority of them (90%) do not agree that the Bible does not encourage Christians to take part. However 7.5 per-cent of them strongly agree that the Bible does not encourage Christians to take part in socio-economic development while only 2.5% agree with the statement. Those who strongly agree and those who agree make ten per-cent.

Table 2-12: The Bible

		Frequency	Percent	Valid Percent
Valid	1	6	7,5	7,5
	2	2	2,5	2,5
	3	72	90,0	90,0
Total		80	100,0	100,0

It can be assumed that if 90% of the leaders agree that the Bible encourages Christians to take part in socio-economic development then Christians would obey and their participation would make a difference. However agreeing and obeying are two different things. Agreement would not necessarily translate into action. One may agree but not act on what he or she agrees with. It can be held that at least some of those who agree would act and make a difference in the socio-economic development of the country. Furthermore, the ten per cent of those who disagree that the Bible does not encourage

Christians to take part in socio-economic development can also significantly reduce the impact of the Christians in socio-economic issues.

2.2.5 The role of the Evangelicals in the socio-economic development

This section seeks to research the role of the Evangelicals in the socio-economic development. It intends to find out the balance between spiritual and social engagement: that is how much had been done by the Evangelicals, their knowledge base and their views on the relationship between social engagement and holiness. It seeks to further find out whether the Evangelicals budget for socio-economic and political activities, whether they are involved in poverty alleviation, environmental issues and what they think should be the responsibility of mining companies.

2.2.5.1 The main role of the Evangelicals

The question was to eighty (80) Evangelical leaders as to whether they strongly agree, agree or disagree that the “main role of evangelicals is to preach the gospel of salvation and should only go to consultative fora to preach”? Seventy-eight of the eighty participants responded to the question while two (2) did not participate.

According to the table below, 11.3% of the participants strongly agree that the main role of the Evangelicals is to preach the gospel of salvation and should only go to consultative fora to preach. 6.3% agree while the majority of them (82.4%) disagree.

Table 2-13: The Evangelicals

		Frequency	Percent	Valid Percent
Valid	1	9	11,3	11,5
	2	5	6,3	6,4
	3	64	80,0	82,1
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

The majority of the Evangelicals who think their main role is not to preach the gospel of salvation possibly suggest that they think of a more balanced approach. This balanced

approach could be the combination of evangelism and social concern. The need for salvation of the soul balanced with the well-being of a total person.

Those who strongly agree and those who agree make up 17.6%. This minority represents those that think social responsibility is a worldly concern and should not be equated with preaching the gospel for the salvation of the soul. This kind of perception makes Christianity to be egocentric, devoting attention only to the inner soul. This at the end portrays a questionable piety which thinks the problems of the society are less of a concern.

2.2.5.2 EFB on Social and political issues

Evangelical leaders were to state whether they strongly agree, agree or disagree with the statement; “EFB need to do more on socio-economic and political issues in Botswana.” All the eighty participants responded to the statement. According to the table below, majority of the evangelicals (61.3) strongly agree that EFB need to do more on socio-economic and political issues. This is followed by those who agree at 32.5% and those who disagree at 6.3%.

Table 2-14: Social and political issues

		Frequency	Percent	Valid Percent
Valid	1	49	61,3	61,3
	2	26	32,5	32,5
	3	5	6,3	6,3
Total		80	100,0	100,0

Within the Evangelical’s circle, there are those that think Evangelicals need to take over the running of the country and lead it according to biblical principles and there are also those who think that Christians should completely withdraw from political issues because such issues belong to heathens. However Evangelicals as both Christians and citizens should exercise caution and apply themselves well in order to properly contribute to their country’s socio-economic development. Their participation should not compromise the transcendent prophetic role of the church.

The majority of the leaders in this research advocated for more participation on the socio-economic and political issues. However this desire is not matched by available guiding tools to do what they want. We know that Jesus said “Give to Caesar what is Caesar’s, and to God what is God’s” (Mt 22:15-21). But here are no comprehensive guiding principles to that effect.

The minority who do not subscribe to EFB doing more on socio-economic issues are a significant population that need a strategy to lure them to reconsider. If left as they are, it is possible that they convince others and their number could grow and the number of those who think that more should be done could reduce.

2.2.5.3 EFB and Knowledge Base

Some Evangelicals have a micro view of evangelism as a task focussed only on soul winning and view societal transformation as beyond this mandate. This could be a result of knowledge from which they operate. Of the seventy-nine Evangelical leaders 12.5% strongly agree that EFB does not have an adequate knowledge base to task socio—economic and political issues. Close to 39% per-cent agree that indeed Evangelicals do not have sufficient knowledge base and 47.5 think EFB has a sufficient knowledge base. Those that strongly agree and those that agree that EFB does not have a knowledge base surpass those that think otherwise.

Table 2-15: Knowledge base

		Frequency	Percent	Valid Percent
Valid	1	10	12,5	12,7
	2	31	38,8	39,2
	3	38	47,5	48,1
	Total	79	98,8	100,0
Missing	System	1	1,3	
Total		80	100,0	

The reflections above could be a result of competence on the evangelicals to adequately grasp the holistic mission of the church. Unlike the mainline protestant

churches and the Catholic, which have issued concept papers and teaching documents on poverty alleviation, Evangelicals have done less comparatively.

The issue of whether poverty is a mere economic issue or whether it is spiritual as well is yet to be adequately tackled from the Evangelical’s standpoint in order to inform an Evangelical action.

2.2.5.4 Social Engagement and holiness

Eighty Evangelical leaders were asked to respond to the statement that “The focus of the Evangelicals has been more on holiness than social action.” The response according to table below shows that 36.3% of the participants strongly agreed with the statement, while 42.5% only agreed and 20% disagreed.

Table 2-16: Holiness

		Frequency	Percent	Valid Percent
Valid	1	29	36,3	36,7
	2	34	42,5	43,0
	3	16	20,0	20,3
	Total	79	98,8	100,0
Missing	System	1	1,3	
Total		80	100,0	

Essentially these statistics demonstrate that the majority of the Evangelicals either agree or strongly agree that more emphasis has been on holiness. This shows the church in pursuit of respectable life of holiness that Christ is calling for but devoid of ministering to the total man. The church that boast of exponential growth but that does not bring about total transformation to man is not the ideal. This kind of gospel will superimpose a holiness of the spirit as the identity of the church but will result in no social holiness. As a result there will be less socio-economic impact.

2.2.5.5 Evangelicals and poverty alleviation

The table below shows that 57.5% of the participants strongly agree that Evangelicals should be involved in poverty alleviation efforts, 35% agree while 6.3% disagree that Evangelicals should be involved in poverty alleviation efforts.

These statistics shows that while the church is a critical role player and well situated as a transformation agent in issues relating to poverty, not all within the church agree with this notion. It is however the case that the majority of the leaders concur that the church should engage in poverty alleviation.

Table 2-17: Poverty alleviation

		Frequency	Percent	Valid Percent
Valid	1	46	57,5	58,2
	2	28	35,0	35,4
	3	5	6,3	6,3
	Total	79	98,8	100,0
Missing	System	1	1,3	
Total		80	100,0	

The statistics nevertheless do not necessarily mean that what is said is what is being done. It is possible to talk a lot but nothing be done on the ground. Sometimes the efforts are too little and too late. The Evangelicals still need to reaffirm their stand on poverty alleviation through practical programs that target orphans, the needy and vulnerable, the elderly and those at the bottom of the economic ladder.

2.2.5.6 Evangelicals and the budget for the poor

The Evangelicals were asked whether the church should have a budget for poor.

The table below shows the different responses from the Evangelical leaders on whether they strongly agree, agree or disagree that the church should have a budget for the poor and the disadvantaged. 60% of the participants strongly agreed that there should be a budget for the poor and the disadvantaged and 33% agree and 3.8% do not agree that there should be budget for the poor and the disadvantaged.

Table 2-18: Budget for the poor

		Frequency	Percent	Valid Percent
Valid	1	48	60,0	61,5
	2	27	33,8	34,6
	3	3	3,8	3,8
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

For Christians who form the majority of the national population, giving should be a norm and giving to the poor especially from the statement of Jesus Christ above, is almost an imperative. The challenges of lack of clean water, malnourishment, and extreme poverty are but some of the challenges that call for targeted budget.

The overwhelming majority that subscribe to the idea of the need for a budget are good indicators but do not necessarily translate to a statistic that shows that there is a budget in place and hence a practical intervention is still needed to that effect. Giving as a Christian norm is noble but effective giving to the poor is another thing which calls for a planned budget that can be monitored and evaluated.

2.2.5.7 Evangelicals and Environmental issues

According to the table below, an overwhelming majority of the participants (60%) do agree that environmental issues have direct bearing on people's lives.

Table 2-19: Environmental issues

		Frequency	Percent	Valid Percent
Valid	1	48	60,0	62,3
	2	27	33,8	35,1
	3	2	2,5	2,6
	Total	77	96,3	100,0
Missing	System	3	3,8	
Total		80	100,0	

Though it could be possible that evangelicals do take part in small scale responsibility on issues relating to carbon emissions, over-grazing, and littering, their efforts as a collective still drag behind. This could mainly be due to lack of policy or program that informs a collective action on environmental issues.

Only a minority of 2.5% disagreed that environmental issues have a direct bearing on people’s lives. Probably these few think that giving attention to environmental issues would take away responsibility from a more spiritual mandate of evangelism and soul winning.

2.2.5.8 Mining companies and social responsibility

Companies that do mining should shoulder some responsibilities to the environment and communities that are affected by their mining activities. Often times the land is left unproductive post mining period. Corporate Social Responsibility (CSR) is often used to describe the social and environmental contributions and consequences of corporate activities and actions. It entails the key dimensions of economic development, environmental protection and social cohesion according to the Staff writer (2015).

It was put before the Evangelical leaders whether they strongly agree, agree or disagree that Mining companies and any company that uses natural resources to make profit should pay a levy to help in poverty alleviation. According to the responses below, 60% of the participants strongly agree while 30% agree only 7.5% disagree and 2.5% did not respond to the statement.

Table 2-20: Social responsibility

		Frequency	Percent	Valid Percent
Valid	1	48	60,0	61,5
	2	24	30,0	30,8
	3	6	7,5	7,7
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

Since these mining companies use the only land resource available for the communities, and the land is often left unproductive after mining, it is only reasonable and ethical that such companies give back to communities which have been affected by the mining activities. Furthermore, it should not only be a levy but the mining companies should rehabilitate the land so that it can be used again and should diversify the economy of the communities which will sustain the livelihoods of the communities post-mining era.

2.2.5.9 Evangelicals and Environment

The issue of environment is often neglected by the Evangelicals in their sermons and church programs, yet environment is God’s creation which He gave to mankind to keep, nurture and care for (Gn 2:15). In the table below, 52.5% of Evangelical leaders strongly agree with the statement that says “Evangelicals should be better placed to speak and protect the environment”. 31.3% only agree while 13.8% of the participants do not agree that Evangelicals should be better placed to speak for and protect the environment.

Table 2-21: Evangelicals and Environment

		Frequency	Percent	Valid Percent
Valid	1	42	52,5	53,8
	2	25	31,3	32,1
	3	11	13,8	14,1
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

While the majority agreed with the statement, the 13.8% that does not agree is still a worrisome statistic looking at the critical state of the environment. This call for an affirmative action targeting the clergy to incorporate environmental issues in the concept of stewardship. The 52.5% and 31.3% that agree on the need for Evangelicals to speak and protect the environment form a good base upon which programs to operationalize their philosophy could be done.

2.2.5.10 Holiness and socio-economic and political action

The table below shows the responses from Evangelical leaders, who were asked whether they strongly agree, agree or not agree that holiness involves social, economic and political action.

Table 2-22: Political action

		Frequency	Percent	Valid Percent
Valid	1	45	56,3	57,7
	2	25	31,3	32,1
	3	8	10,0	10,3
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

According to the above table, 56.3% of the Evangelicals strongly agree that holiness involves social, economic and political action. 31.3% agree and 10% do not agree. This statistics shows that the 10% evangelicals believe that Christians can be holy without social and economic engagement. This kind of holiness would be based on the person’s relationship with God apart from concern for other people.

However there is a good number who agree that holiness involves socio-economic and political engagement. This forms a good base to launch a more pragmatic approach.

2.2.6 Evangelicals and political development

Evangelicals were given a section with a scale 1-3. Scale 1 being whether he or she strongly agrees, scale 2 whether he or she agree and scale 3 whether he or she disagrees.

2.2.6.1 Politics is a dirty game

There is a common perception among people in general that politics is a dirty game. Some beliefs point to lack of parity and discredited tactics by competing parties as some of the examples of dirty politics. This was put before Evangelical leaders to state

whether they strongly agree, agree or disagree with that notion. According to the table below, 30% of the participants strongly agree that politics is dirty game, 17.5% only agree and 50% disagree. If it is politics that is largely looked up to for socio-economic transformation, if it is politics that is looked up to for equity and justice and if it is politics that is largely in the centre of nation’s policy and advancement, and yet viewed as dirty, is there a hope and how are we to respond?

Table 2-23: Nature of politics

		Frequency	Percent	Valid Percent
Valid	1	24	30,0	30,8
	2	14	17,5	17,9
	3	40	50,0	51,3
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

Adewale (2012) stated that “man is by nature a political animal”. It is worth stating that human beings are by nature sinful and have natural propensity towards evil. Politics as a way of life is done by people with a fallen nature. As Adewale rightly states “politics is being regarded as dirty game by many is drawn from the manner some people go about pursuing personal interests in the name of politics against standard norms.”

If however 47.5% of the Evangelicals agree that politics is dirty, there is a possibility of political apathy from some Evangelical quarters who would feel that politics is unspiritual and unchristian. There is nevertheless the 50% that disagree with the notion of “politics is a dirty game.” If this 50% could be tenacious in fighting for fairness and equitable justice, a new theological discourse could be chartered that bridges politics and spirituality. There is need for a fresh look into the dichotomized human life into spiritual and non-spiritual.

2.2.6.2 Should Christians be involved in politics?

The involvement of Christians in politics (Farron, 2016) has been a subject for debate for centuries. Some argue that politics and Christianity do not mix while others argue

that Christians should go into politics to correct anomalies that are associated with it. The Evangelical leaders were asked to respond to the statement below: *Just as politics is imperfect, nothing else is perfect except God therefore there is nothing wrong for a Christian to be involved in politics.* 43.8% of the participants strongly agreed with the statement while 41.3 just agreed and only 12.5% disagreed.

Table 2-24: Political involvement

		Frequency	Percent	Valid Percent
Valid	1	35	43,8	44,9
	2	33	41,3	42,3
	3	10	12,5	12,8
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

The statistics above show that the overwhelming majority of the participants agree that Christians should be involved in politics. This approval augurs well with the evidence of Scriptures where God commands His people to care for the poor, the oppressed, the defenceless, widows and orphans (Isaiah 1:17, Jeremiah 22:3). The 12.5% that disagreed however are a necessary caution that Christians should not become completely embroiled in politics to the detriment of their spiritual focus.

2.2.6.3 Christians and active political participation

Much of today’s world is plagued by poverty, the number of orphans has soared, human trafficking has spiralled, the rich are becoming richer and the poor are becoming poorer. Whilst that being the case, Christians are watching but wondering “should we or should we not be active in politics”. The table below shows responses of Evangelical leaders to a statement; “Christians should only influence politics but should not be in active politics.” 15% of participants strongly agree with the statement, another 15% just agree and 70% disagree.

Table 2-25: Christians and active politics

		Frequency	Percent	Valid Percent
Valid	1	12	15,0	15,0
	2	12	15,0	15,0
	3	56	70,0	70,0
Total		80	100,0	100,0

Whereas the majority participants (70%) agree that Christians should take active part in politics some however disagree. For example Bromborough (2011) states that; “The Christian is a citizen of heaven (Eph 3: 20). Our interest should be in heavenly things for we have an elevated place (Eph 2:6) and a heavenly object (Col 3:2)”. However John 15:19 indicates that while “we are not of the world” we are nevertheless “in the world”. Therefore Christians have a responsibility in the world that they live in and cannot ignore the political climate in which they live. They should not only influence the world but should actively participate in making the world including the political world better.

2.2.6.4 Christians and Policy making

Romans 13:1 says; “Let every person be loyally subject to the governing (civil) authorities. For there is no authority except from God {by His permission, His sanction}, and those that exist do so by God’s appointment.” In the light of this Scripture it is important for Christians to have a clear understanding of their responsibilities towards governing authorities. This will help them to the extent to which they should be involved in the political life of a country.

Participants were asked to respond to a statement whether they strongly agree, agree or disagree. The statement was: *Since politics make policies that affect day to day lives of the people, Christians should participate in politics.* The table below shows the responses from the participants.

Table 2-26: Policy making

		Frequency	Percent	Valid Percent
Valid	1	33	41,3	42,3
	2	42	52,5	53,8
	3	3	3,8	3,8
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

According to the table, 41.3% participants strongly agree that since politics make policies that affect day to day lives of the people, Christians should participate in politics. About 53% of the participants agree and only 2.5% disagree. Christians should reflect seriously on the reason for their existence in liberal democracies which have become a norm universally. Do they exist just “to pray for those in authority” (1 Tim 2:1-2)? Do they exist only to vote non-Christians into political offices? Do they exist only to pay tax and obey the rulers (Rom 13:6-7; 1 Peter 2:13-17)? Do they exist to pray for those in government and hope for the best policies or should they be active participants?

According to Beckwith (2010:59) Christians have embraced liberal democracies for four primary reasons: 1. It affords them the liberty to worship, 2. It protects the people’s power to hold the government accountable, 3. It allows citizens participation by voting, forming political parties and coalitions, running for office, and/or campaigning for causes and candidates, and 4. It seems consistent with and supported by a Christian understanding of human person as well as the natural law and the natural rights traditions that spring from that understanding.

The liberties, freedoms and equalities, accorded to all citizens by liberal democracies do not exclude Christians. Every citizen, Christians included should enjoy religious freedom, political freedoms, freedom of association and speech. This essentially means that Christians do not only have a duty to respect those in authority, but have also the right to be in authority.

2.2.6.5 Proper Christians and Politics

It has been said “politics and religion do not mix” but this is said without substantive reasons that authentically validate the saying. Those concurring with such a statement do so with a veneer of piousness implying that political involvement is inherently evil. Those who engage in political activism would often be viewed as unserious with their Christian faith. The statement related to this was put before Evangelical leaders to state whether they strongly agree, agree or disagree.

Table 2-27: Christianity and politics

		Frequency	Percent	Valid Percent
Valid	1	4	5,0	5,1
	2	5	6,3	6,3
	3	70	87,5	88,6
	Total	79	98,8	100,0
Missing	System	1	1,3	
Total		80	100,0	

According to the result on the table 87% of the participants do not agree with the statement that proper Christians should never be politicians. In fact only 5% of the participants strongly agree and 6.3% agree. The result implies that within the Evangelicals there are those who would strongly oppose Christians engaging in active politics. Such a divided opinion has the potential to weaken the Evangelicals’ participation in politics. However the majority that believe Christians should be involved in politics can sustain the position that the gospel is a holistic message with implications for all areas of life, including how Christians engage in the political process.

2.2.6.6 Is praying for political leaders all that Christians should do

A frequently raised objection against Christian engagement with politics is that anything besides explicit preaching and praying for authorities is a distraction from the mission of the church. The statement: *Praying for political leaders is all that Evangelical Christians should do*, was put before the participants to state whether they strongly agree, agree or disagree. The results as shown in the table indicate that 61.3% of the participants do not agree with the statement.

Table 2-28: The Christian duty

		Frequency	Percent	Valid Percent
Valid	1	9	11,3	11,4
	2	21	26,3	26,6
	3	49	61,3	62,0
	Total	79	98,8	100,0
Missing	System	1	1,3	
Total		80	100,0	

However even though those who agree and strongly agree with statement are a minority, it is still a significant number. Those who strongly agree and those who agree together make up 37.6%. Even though 1 Timothy 2.1-2 makes it clear we are to pray for "all that are in authority" the gospel is a holistic message with implications for all areas of life, including how Christians engage the political process.

2.2.6.7 Are all politicians corrupt?

In order to gauge the understanding of the Evangelical leaders on whether in their view all politicians are corrupt, a statement was put to them to say whether they strongly agree, agree or disagree. The statement was: *Some politicians are corrupt but some are not.* To this statement 50% of the participants strongly agreed, 43.8% agreed and only 5% disagreed. The combination of those who strongly agree and those that agree make up an overwhelming majority of 93.8%.

Table 2-29: Corruption

		Frequency	Percent	Valid Percent
Valid	1	40	50,0	50,6
	2	35	43,8	44,3
	3	4	5,0	5,1
	Total	79	98,8	100,0
Missing	System	1	1,3	
Total		80	100,0	

What the statistics show is that evangelicals in Botswana have a positive view of politics. As such it will not be farfetched for them to recommend political participation in view of their perception of politics as good. The 5% who disagreed with the statement cannot obliterate the majority view. Therefore if Christians are to engage in “good works” such works should include participating in the political process.

2.2.6.8 Pastoring and political representation

One of the thorny issues about political participation is on whether a Pastor can be both a Pastor and a political representative. A statement *You cannot be both a Pastor of a local church and a political representative* was put before Evangelical leaders to say whether they strongly agree with it, agree or disagree. The table below shows that the evangelicals are almost equally divided on the subject. 27.5% strongly agree that one cannot be both a pastor of a local church and be a political representative. 30% of the participants only agree while 40% disagreed.

Table 2-30: The Pastor

		Frequency	Percent	Valid Percent
Valid	1	22	27,5	28,2
	2	24	30,0	30,8
	3	32	40,0	41,0
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

These results show that 40% of the Evangelical leaders do not have a problem if a pastor of a local church becomes a political counsellor or Member of Parliament. The 30%, who only agree but not strongly, suggest that even those opposed to the idea of assuming both active pastoring and politics do so mildly.

2.2.6.9 A pastor who become political representative

Whereas Christian witness in the public square contributes transcendent values, the divisive nature of politics needs to be managed. What should happen when a pastor of

a local church is elected a political representative e.g. a counsellor or a member of parliament?

To get the view of the Evangelicals, the statement: *If a pastor wants to become a political representative, he or she must quit pastoring first* was put before the Evangelical leaders to see if they strongly agree, agree or disagree with it. According to the table below, the leaders are almost equally divided on the subject; 26.3% strongly agree, 30% only agree and 42.5% disagree.

Table 2-31: Political representative

		Frequency	Percent	Valid Percent
Valid	1	21	26,3	26,6
	2	24	30,0	30,4
	3	34	42,5	43,0
	Total	79	98,8	100,0
Missing	System	1	1,3	
Total		80	100,0	

What these results show is that 42.5% of the Evangelicals believe a pastor who gets elected in a political office should continue pastoring the local church. Whereas the 30% participants feel that a pastor should quit pastoring they do not strongly advocate for quitting compared to the 26.3% who strongly believe the pastor should quit.

For a person to assume a political representation especially in Botswana, he or she must in the majority of cases become partisan. It follows then that if a pastor is partisan the local church will possibly become partisan or in the worst case scenario be divided. In the purview of a desired unity, it may be best for a pastor who assumes political representativeness to put someone who is politically neutral as head of the local branch. It however needs to be appreciated that Christian leadership withdrawal from political space may open a morally upright leadership vacuum which may make a country susceptible to influences that pressure government to move outside the purview designated by God.

2.2.6.10 The need for increased political participation

The Evangelical leaders were asked to state whether they strongly agree, agree or disagree that Evangelicals need to increase their political participation. Their response shows that 53.8% strongly agree, 38.8% agree and only 7.5% disagree that Evangelicals need to increase their political participation.

Table 2-32: Political participation

		Frequency	Percent	Valid Percent
Valid	1	43	53,8	53,8
	2	31	38,8	38,8
	3	6	7,5	7,5
Total		80	100,0	100,0

Overall, 92.6% agree that Evangelicals need to increase their political participation. As already stated, the God of the Christian Bible cares about the poor, the oppressed and the powerless. Myres (1999:31) adds to this as he states “Socio-politically, Exodus is the story of moving from slavery to freedom, from injustice toward a just society.” It is therefore God’s intention that political governance be shaped through divine guidance and Christians are better placed to do that.

In conclusion therefore, if politics is about leadership and authority, the ultimate authority is Christ (Matthew 28:19). Proper politicians are those that recognise and accounts to this authority. Furthermore if politics is about how we relate to each other in society, then God's passion for the poor and oppressed should urge Christians to engage with politics, even if it is only to give a voice to those who have none.

2.2.7 Evangelicals’ views on inequality and poverty related issues

Psalm 140:12 says; “I know the Lord maintains the cause of the afflicted, and executes justice for the needy.” Our scriptural understanding of poverty and our attitude towards the needy and the poor is a key to how we respond to socio-economic and political development. Poverty traditionally is viewed as deficit or lack. Myres (1999:65) states that: “poor people do not have enough to eat, a place to sleep, or clean water.” One may add that poor people do not have clothes to wear, even when they have something

to eat, it is of poor diet. Poor people lack basic necessities of life. In most cases they do not own land, lack education and in most cases their voice is not heard or listened to. This questionnaire section was designed to try to discover assumptions and beliefs among Evangelicals regarding issues surrounding poverty and un-equality.

2.2.7.1 God and inequality

The Evangelical leaders were asked to state whether they strongly agree, agree, slightly agree, strongly disagree, disagree or slightly disagree with the statement- *Inequality was designed by God to make order in the society*. The responses as indicated in the table below shows the following: of the eighty participants who were given the question only seventy-six responded while four did not answer the question. Of those that responded to the question 11.3% strongly agreed that God designed inequality to make order in the society. 12.5% agreed and 10% slightly agreed. However 36.3% strongly disagreed with the notion that God designed inequality to make order in the society. 22.5% only disagreed while 2.5% slightly disagreed.

Table 2-33: Inequality

		Frequency	Percent	Valid Percent
Valid	1	9	11,3	11,8
	2	10	12,5	13,2
	3	8	10,0	10,5
	4	29	36,3	38,2
	5	18	22,5	23,7
	6	2	2,5	2,6
	Total	76	95,0	100,0
Missing	System	4	5,0	
Total		80	100,0	

Even though varying in the levels of agreement with the statement a total of 33.8% of the participants agreed with the statement. This statistic is quite significant and may imply that inequality is not a major issue among 33.8% of the Evangelicals. This percentage is also boosted by those that slightly disagree with the statement (2.5%) because by slightly disagreeing means only a slight effort could be made to mitigate on

inequality matters. The 36.3% that strongly disagree with the statement and the 22.5% make up 58.8% majority which is not a good enough indication of concern against inequality.

2.2.7.2 Inequality will always be there

Participants were asked to respond to the statement: *Poverty will always be there and Evangelicals should not waste time by trying to solve it.* On the scale of 1-6 they were supposed to state: 1. Strongly agree 2. Agree 3. Slightly agree 4. Strongly disagree 5. Disagree and 6. Slightly disagree. According to the table below, 1.3% of the participants strongly agree, 1.3% agree, 2.5% slightly agree, 60% strongly disagree, 28.8% disagree and 3.8% slightly disagree

Table 2-34: Poverty

		Frequency	Percent	Valid Percent
Valid	1	1	1,3	1,3
	2	1	1,3	1,3
	3	2	2,5	2,6
	4	48	60,0	61,5
	5	23	28,8	29,5
	6	3	3,8	3,8
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

The results show that majority of the Evangelicals do not agree with the statement. The 60% participants who strongly disagree show a convincing majority who believe something must be done to solve the problem of poverty. The next highest percentage is those who disagree with the statement but the fact that they don't strongly disagree is indicative of lack of strong passion and conviction of the urgency needed to solve the problem of poverty. Those slightly disagreeing imply that they believe there is some truth in the statement but they still disagree. On the final analysis however, the majority of the participants agree that something must be done to solve poverty.

2.2.7.3 The poor you shall always have

Some attitudes and responses of Christians are informed by their understanding of certain Scriptures. One such Scripture is Matthew 26:11 which says; *“the poor you will always have with you, but you will not always have me”*. It was put to the participants that this statement teaches that *“our concern should be more on Jesus and not the poor”*. The participants were to state whether they strongly agree, agree, slightly agree or whether they strongly disagree, disagree or slightly disagree. The responses according to the table show that 13.8% strongly agree, 6.3% agree and 7.5% slightly agree. On the opposite side 38.8% strongly disagree, 22.5% disagree and 6.3% slightly disagree.

Table 2-35: Matthew 26:11

		Frequency	Percent	Valid Percent
Valid	1	11	13,8	14,5
	2	5	6,3	6,6
	3	6	7,5	7,9
	4	31	38,8	40,8
	5	18	22,5	23,7
	6	5	6,3	6,6
	Total	76	95,0	100,0
Missing	System	4	5,0	
Total		80	100,0	

The statistics above show that a majority of the evangelicals (38.8%) do not agree that the statement made by Jesus in Matthew 26:11 means that attention should be given to Jesus and not the poor. The combined result of those who strongly disagree, agree and slightly disagree make up an overwhelming majority of 61.3%. These notwithstanding that 6.3% who slightly disagree weaken the strong conviction to the contrary. The combined statistics of those who strongly agree, agree and slightly agree with the statement is 27.6% is worrisome percentage. This is because if this number of Evangelicals believes that what Jesus meant was that they should neglect the poor and focus only on Jesus, they will indeed neglect the poor.

2.2.7.4 Inequality and poverty are result of the fall

To further understand the theological understanding of the Evangelicals on the subject of un-equality and poverty, leaders were asked to state whether they strongly agree, agree, and slightly agree or to state whether they strongly disagree, disagree and slightly disagree with the statement: *Inequality and poverty are results of the fall of man into sin*. According to the responses below, 40% strongly agree, 13.8% agree and 10% slightly agree. On the other hand, 11.3% strongly disagree, 20% disagree while 1.3% slightly disagree.

Table 2-36: Result of the fall

		Frequency	Percent	Valid Percent
Valid	1	32	40,0	41,6
	2	11	13,8	14,3
	3	8	10,0	10,4
	4	9	11,3	11,7
	5	16	20,0	20,8
	6	1	1,3	1,3
	Total	77	96,3	100,0
Missing	System	3	3,8	
Total		80	100,0	

On the final analysis, the majority of Evangelicals believe that poverty and inequality are results of man’s fall into sin. What this implies is that this majority believe that inequality and poverty are not original intentions of God. The 13.8% who agree yet not strongly agreeing and the 10% who slightly agree might be indicating that while the original fall of man into sin is the primary cause, there are secondary causes. Those who strongly disagree might be more inclined to secondary causes. While those who disagree and slightly disagree may be in consideration of both primary and secondary causes.

Although theologically it would be obvious that the fall of man is the root cause of many social ills including inequality and poverty, there are other secondary causes of inequality and poverty. These secondary causes include; corruption, poor economic management, unfair trade structures, low pay, laziness, lack of or poor education etc.

the results show that Evangelicals do not have specific stereotypes when it comes to the causes of poverty and inequality.

2.2.7.5 The impact of the gospel on poverty and inequality

The Evangelical leaders were asked to state on a scale of 1-6 whether they strongly agree, agree, slightly agree, strongly disagree, disagree or slightly disagree with whether the preaching of the cross has an impact on poverty and inequality. The statement that was presented was: *The preaching of Christ’s death and resurrection should help reduce or eliminate poverty and inequality.* The statistics below show that 40% strongly agree with the statement, 35% agree, 8.8% slightly agree while 5% strongly disagree, 6.3% disagree, and 3.8% slightly disagree.

Table 2-37: Poverty and inequality

		Frequency	Percent	Valid Percent
Valid	1	32	40,0	40,5
	2	28	35,0	35,4
	3	7	8,8	8,9
	4	4	5,0	5,1
	5	5	6,3	6,3
	6	3	3,8	3,8
	Total	79	98,8	100,0
Missing	System	1	1,3	
Total		80	100,0	

Those that strongly agree, agree and slightly agree are in the majority at almost 84%. The operating word in the sentence is “*help reduce.*” It is possible that based on their focus on the actual meaning of the statement the majority of the participants agreed with the statement. Those that strongly disagree, disagree and slightly disagree may be suggesting that the gospel alone cannot reduce or eliminate poverty and inequality. Besides, they could have applied themselves further on the issue of eliminating inequality and thought that was impossible.

However the impact of the gospel on poverty and inequality may come in different forms. The preaching of the kingdom brings with it economic and social justice. This can help in mitigating the secondary causes of poverty, economic and social inequalities. The impact can also be in personal transformation of individuals, where a person changes from being irresponsible to being responsible with what he or she is given. Some secondary causes of poverty include alcohol and substance abuse, bungling, laziness, lack of wisdom and knowledge in investments etc. When a person who was previously inclined to these negative social behaviours gets converted by hearing the gospel, his or her economic status may get affected positively. In that way the preaching of the gospel can reduce or eliminate poverty.

2.2.7.6 Inequality and poverty versus ignorance and laziness

Whereas poverty is often discussed as a generalisation, it is necessary to scale it down to individual levels. Economic structural unfairness and mismanagement, corruption etc. are unquestionably contributors to poverty but ignorance and laziness cannot be left out of the equation. In the light of this, Evangelical leaders were asked to respond in the scale of 1-6 how they rate the relationship between laziness and ignorance to poverty. In responding to the statement, *inequality and poverty are purely a result of ignorance and laziness on the part of the poor*. 11.3% strongly agreed with the statement, 16.3% agreed, 15% slightly agreed. Then in contrast 11.3% strongly disagreed, 30% disagreed and 6.3% slightly disagreed.

Table 2-38: Ignorance and laziness

		Frequency	Percent	Valid Percent
Valid	1	9	11,3	12,5
	2	13	16,3	18,1
	3	12	15,0	16,7
	4	9	11,3	12,5
	5	24	30,0	33,3
	6	5	6,3	6,9
	Total	72	90,0	100,0
Missing	System	8	10,0	
Total		80	100,0	

Evidently those who strongly agree and those who strongly disagree that inequality and poverty are purely a result of laziness and ignorance on the part of the poor are equal. However those who disagree are almost double those who agree. Those who slightly agree almost double those who slightly disagree. On the final analysis those who strongly agree, agree or slightly agree make up 42.6% whereas those who strongly disagree, disagree, or slightly disagree make up 47.6%. On the balance of scale, the difference between those who variably agree and those who variably disagree is only 5%. The Evangelicals are hence almost equally divided on how ignorance and laziness contribute to poverty and inequality. There is therefore lack of consensus among the Evangelicals on the relationship between laziness and ignorance to poverty and inequality and this leaves a gap that needs to be addressed in order to properly mitigate the problem.

The division among the Evangelicals on the subject is related to the right wing view and the left wing view theories of poverty. The right wing view is that poverty is an individual phenomenon. According to this view, “people are in poverty because they are lazy, uneducated, ignorant, or otherwise inferior in some manner.” On the other hand the left wing views poverty as a structural phenomenon. According to this view people are in poverty “because they find themselves in holes in the economic system that deliver inadequate income”, (Bruenig, 2014).

Whereas further study may need to be carried out to qualify either of the theories, it would seem that there is truth in both. Exploitation of natural resources which is not matched with sustainable environment have direct cause to poverty in communities that depend on the environment for sustainable livelihoods; lack of growth in the manufacturing sector leads to exclusive economic growth; low income in the young adults who are just beginning to work and yet in their child bearing productive years replicates poverty among young adults. These are examples of structural inadequacies that contribute to poverty.

Having said that, personal choices cannot be excluded from the equation of causes to poverty. Poor family planning, drunkenness, dependency syndrome on government social programs is also a direct cause of poverty in individual lives.

2.2.7.7 An equal society is possible

The world is bedevilled by all kinds of inequalities such as discrimination along racial lines, tribal lines, and social strata. Is an equal society possible? Evangelical leaders were asked to state on a scale of 1-6: whether they strongly agree, agree, or slightly agree that an equal society is possible or whether they strongly disagree, disagree or slightly disagree with the statement. The results according to the table below show that; 18.8% strongly agree, 21.3% agree and 15% slightly agree with the statement. While this being the case, 3.8% strongly disagrees, 27.5% disagree and 5% slightly disagree.

Table 2-39: An equal society

		Frequency	Percent	Valid Percent
Valid	1	15	18,8	20,5
	2	17	21,3	23,3
	3	12	15,0	16,4
	4	3	3,8	4,1
	5	22	27,5	30,1
	6	4	5,0	5,5
	Total	73	91,3	100,0
Missing	System	7	8,8	
Total		80	100,0	

These results show that Evangelicals are divided on whether an equal society is possible. Those in the affirmative may be looking at the issue from the persuasion that something can be done. They could also be looking at it from the perspective of all being equal before the law. Those on the antagonistic side may be looking at the issue purely from social stratification view point.

However, the question of equality of all people within societies is a multifaceted one. There is equality before the law, equality between a man and a woman, social and economic equality. The question put before the Evangelical leaders to state whether they agree or disagree that an equal society is possible is based on the context of socio-economic and political development. It is more of a general premise to gauge belief and assumptions that can indicate the commitment of the Evangelicals for a more

just, inclusive, and egalitarian society. The Bible states that in the beginning God created man in his own image and blessed them, (Gen 1:27-28). Dominion over one another came after the fall of man. The redemption that God orchestrated through his Son is a step to restore the original intent; that of equality and a just society. There is need for the Evangelicals to engage towards God’s original intention.

2.2.7.8 Inequality a result of corruption and selfishness

The Evangelicals were asked to respond to the statement: *Inequality is a result of corruption and selfishness of the rich and those in authority.* To this statement, the leaders were to state whether they strongly agree, agree, slightly agree or strongly disagree, disagree or slightly disagree. According to the table below, 21.3% of the leaders strongly agree with the statement, 15% just agree and 16.3% slightly agree. On the contrary 3.8% strongly disagree, 30% disagree and 8.8% slightly disagree.

Table 2-40: Corruption and selfishness

		Frequency	Percent	Valid Percent
Valid	1	17	21,3	22,4
	2	12	15,0	15,8
	3	13	16,3	17,1
	4	3	3,8	3,9
	5	24	30,0	31,6
	6	7	8,8	9,2
	Total	76	95,0	100,0
Missing	System	4	5,0	
Total		80	100,0	

A Majority of the Evangelical leaders agree strongly agree, agree or slightly agree with the statement. Those who strongly agree are more than those who strongly disagree. This makes those on the affirmative to be more than those who disagree. The evangelical leaders who disagree make a noticeable 30% but the fact that they do not strongly disagree suggest that they are not in total disagreement. The 8.8% who slightly disagree also suggest that while they disagree, they are not averse to the facts of the statement. Conclusively therefore, the Evangelicals believe that while corruption and

selfishness contributes to inequality and poverty, they are not the only contributing factors. But the lack of consensus suggests a need for guiding principles towards a common position.

2.2.7.9 People can never be equal

In order to further obtain useful and valid information regarding Evangelicals perception of an equal society, a statement similar in meaning but different in construction to 2.2.7.7 was put to the leaders. The previous statement was put in a mild and affirmative statement: *an equal society is possible*. The new statement was more a contrast and emphatic stating that, *People can never be equal*. This was done to get an emphatic position of the evangelicals on the issue. It was also to help build an unambiguous and unbiased conclusion from the results.

To that statement, the leaders were asked to state whether they strongly agree, agree or slightly agree with the statement or to state whether they strongly disagree, disagree or slightly disagree with the statement. According to the results in the table below, 20% of the participants strongly agreed, 32.5 agreed, while 10% slightly agreed. In contrast, 12.5% strongly disagree, 17.5% not agree and 2.5% slightly disagreed. The results under this question were expected to inversely correlate with that of 2.2.7.7.

Table 2-41: Equality

		Frequency	Percent	Valid Percent
Valid	1	16	20,0	21,1
	2	26	32,5	34,2
	3	8	10,0	10,5
	4	10	12,5	13,2
	5	14	17,5	18,4
	6	2	2,5	2,6
	Total	76	95,0	100,0
Missing	System	4	5,0	
Total		80	100,0	

Those who strongly agree that an equal society is possible in 2.2.7.7 should correspond with those who strongly disagree with the statement which says people can never be equal. Those who strongly agreed with the statement in 2.2.7.7 were 18.8% and those who strongly disagreed in 2.2.7.9 is 12.5% however the result of 2.2.7.7 under those who strongly agreed show correspondence with variation of 1.3% with those in 2.2.7.9 under those who just disagreed at 18.8% to 17.5%.

However, a combined percentage of those who strongly agreed, those who agreed and those who slightly agree in 2.2.7.7 are 55.1% while a combination of those who strongly disagree, those who disagree and those who slightly disagree in 2.2.7.9 is 32.5%. This disparity demonstrates that although a good number of Evangelicals believe that people can never be equal, the majority nevertheless believe that an equal society is possible. This leaves room for further exploration of how that can be possible.

2.2.7.10 God created mankind (sic) equal

The Evangelicals were asked to respond to the statement: *God created mankind (sic) equal, and Evangelicals should teach and encourage equality.* A Majority of the participants strongly agreed with the statement: 43.8% strongly agreed, 26.6 agreed and 11.8 slightly agreed. In total, those who strongly agreed, those who agreed and those who slightly agreed are 81.4%. Those who strongly disagreed with the statement are 5%, those who disagreed are 6.3% while those who slightly disagreed are 2.5% and all of them make 13.8%.

Table 2-42: God and equality

		Frequency	Percent	Valid Percent
Valid	1	35	43,8	46,1
	2	21	26,3	27,6
	3	9	11,3	11,8
	4	4	5,0	5,3
	5	5	6,3	6,6
	6	2	2,5	2,6
	Total	76	95,0	100,0
Missing	System	4	5,0	
Total		80	100,0	

Despite the fact that the statement seems direct and obviously correct, there still were those who disagreed. This may be born from the fact that despite majority of Evangelicals believing that an equal society is possible there still are those who strongly believe people will never be equal. The statistics may not necessarily avow that Evangelicals do not believe that God created mankind (sic) equal but it may be a reflection of those few whose position is that under nature's current fallen status, it is futile to teach and even encourage equality of mankind (sic).

Although those who disagree with the statement that says: *God created mankind (sic) equal, and Evangelicals should teach and encourage equality* are few, it leaves question marks. It seems a clear biblical teaching that God created mankind (sic) in His image and loves mankind (sic) equally (Gen 1:26-28, John 3:16). Jesus on His earthly life embraced all; tax collectors, Jews and Gentiles, women and men. It would seem then that Evangelicals should do the same; to teach and encourage equality.

2.2.8 The church and governance

Participation of Christians in issues of governance is often met with scepticism. Some people think Christians should stay far from politics in order to remain faithful to their faith. Sometimes in advocating for such separation Matthew 22: 17-22 is quoted. In this text, Jesus is tested with a question of whether tax should be paid to Caesar. In response Jesus demands to be given the coin after which He held the coin and asks; whose image is this and whose inscription? They replied "Caesar's." At that He said to them, Then repay to Caesar what belongs to Caesar and to God what belongs to God." The common understanding of this text is often to think that what Jesus meant is that religion and politics should be exclusive of one another. That the authority of Caesar is independent of God's authority and his rule equally independent. However, if on the base of this text authority is derived from the image that a thing bears, all human beings bear God's image and hence owe allegiance to God in whose image they are made.

Under this section, a set of statements were made to try to have full understanding of what Evangelical leaders think about issues related to governance. This section will cover issues on secular government and the church, spirituality and the physical world, corruption and poor governance versus poverty and inequality, tribalism and nepotism

and how those impact on poverty. These and other related issues will be reflected on through responses gathered from the leaders.

2.2.8.1 The church must first work on its governance before it speaks about governance issues

To begin the discussion, the Evangelical leaders were first asked to respond to the statement which says: *The church must first work on its governance before it speaks about governance to others.* To this statement, the leaders were to state whether they agree, disagree or strongly disagree. According to the results below, 80% of the participants agreed, 13.8% disagreed and only 2.5% strongly disagreed.

Table 2-43: Church governance

		Frequency	Percent	Valid Percent
Valid	1	64	80,0	83,1
	2	11	13,8	14,3
	3	2	2,5	2,6
	Total	77	96,3	100,0
Missing	System	3	3,8	
Total		80	100,0	

The majority of the participants (80%) agree that before the church could speak to others on issues of governance; it must first sort out its own issues of governance. This is probably a position that believes a strong moral ground is necessary for an authentic voice. The 13.8% who disagreed with the statement probably believe that the contribution of the church on governance issues should not be conditioned to the perfect governance status of the church. The 2.5% who strongly disagreed with the statement could be those who feel strongly about the church needing to engage and speak about issues of governance.

Although they are in the minority, those who disagree with the statement could be sensing that if they are going to be bogged down by sentiments of the church’s own poor governance that may totally silence the church, the church needs to make its voice heard still. The point of the majority however suffices to say while the church need not

be silenced, its voice need to be authentic and that, in order for an authentic voice, the church needs to sort itself out first.

2.2.8.2 Secular governance and Church governance

The debate about the relationship between secular governance and church governance is an old one. For example in his effort to revitalize the spirituality of the church Luther (1483-1546) “sought a purified church that was free to be pure,” (Pecknold, 2010:89). For that to happen, Luther believed that the only way was for the juridical and institutional nature of the church to be depoliticized. In trying to bring a bridge to the separation of church and state that Luther’s theory brought, Calvin brought in the concept of “communal conscience”. According to Calvin, the conscience was a product of community. He understood that “conscience was formed, maintained, and nurtured by social and political institutions, (Pecknold, 2010:108). Because of that, for Calvin the politics of state and civil society is a complementary one.

But what is the understanding of the contemporary evangelicals? The statement: *secular governance and church governance are not related*, was put to them. They were to state whether they agree, disagree or strongly disagree with the statement. According to the table below majority of participants 48.8% disagreed and 20% strongly disagreed with the statement. Only 23.8% of the participants agreed with the statement.

Table 2-44: Secular governance

		Frequency	Percent	Valid Percent
Valid	1	19	23,8	25,7
	2	39	48,8	52,7
	3	16	20,0	21,6
	Total	74	92,5	100,0
Missing	System	6	7,5	
Total		80	100,0	

The results as stated above show that Evangelicals believe that there is a relationship between secular government and the church. This response correlates with the findings under the qualitative analysis in 3.3.3. Under that section of this research it was stated

among other things that the message of the kingdom which Jesus preached; (Mk 1:14; Mt 4:23; Lk 8:10, Ac 1:3; Mt 6:33) suggests an interrelationship of people and the society in which they live. The content of that message, which includes repentance, contains the idea of social transformation which is key to human development. The church and civil government cross pollinate each other and this suggests that for the church to effectively play its part, it ought to be an active participant in secular government.

2.2.8.3 The spiritual influences the physical

Leaders were asked to respond to the statement which says: *The spiritual status of the church influences the physical status of the nation.* The leaders were to state whether they agree, disagree or strongly disagree. According to the table below, overwhelming majority (91.3%) agreed with the statement. 3.8% disagreed and only 2.5% strongly disagreed making a total of 6.3%.

Table 2-45: Spirituality

		Frequency	Percent	Valid Percent
Valid	1	73	91,3	93,6
	2	3	3,8	3,8
	3	2	2,5	2,6
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

This statistics show that a majority of the Evangelicals are conscious of their spiritual role in the nation. What the statement implies is that if the church is upright, that will be reflected by the uprightness of the nation. This information is corroborated by Patrick F. Fagan in his article entitled; *Why Religion matters: The impact of Religious Practice on Social Stability.* In this article Fagan (1996) makes a number of positive observations about religion:

1. The strength of the family unit is intertwined with the practice of religion. Churchgoers are more likely to be married, less likely to be divorced or single, and more likely to manifest high level of satisfaction in marriage.
2. The regular practice of religion helps poor persons move out of poverty. Regular church attendance for example is instrumental in helping young people to escape poverty of inner city life.
3. Regular religious practice generally inoculates individuals against a host of social problems including suicide, drug abuse, out of wedlock births, crime, and divorce.
4. The regular practice of religion also encourages such beneficial effects on mental health as less depression (a modern epidemic), more self-esteem and greater family and marital happiness.
5. In repairing damage caused by alcoholism, drug addiction, and marital breakdown, religious beliefs and practice are a major source of strength and recovery.
6. Regular practice of religion is good for personal physical health; it increases longevity, improves one's chances of recovery from illness, and lessens the incidence of many killer diseases.

The statistics are also a testament that if the church is morally, socially and economically corrupt, the same will be reflected in the physical life of the nation. This further implies that the leaders are alive to what is at stake in their conduct of church business spiritually or otherwise.

2.2.8.4 Contribution of Corruption and poor governance to poverty and inequality

Transparency International (2008:14) defines corruption as “the abuse of entrusted power for private gain”. According Mwijje (2013:6) corruption is responsible for “low economic growth, less foreign and domestic investment, high inflation, currency depreciation...” All these maladies point to the direct contribution of corruption to poverty and inequality. Evangelical leaders were asked to reflect on this under the statement: *Corruption and poor governance contributes to inequality and poverty.* Leaders were to state whether they agree, disagree or strongly disagree.

Table 2-46: Poor governance

		Frequency	Percent	Valid Percent
Valid	1	64	80,0	82,1
	2	12	15,0	15,4
	3	2	2,5	2,6
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

The results as shown above indicate a strong majority of 80% in agreement that corruption and poor governance contribute to poverty and inequality. 15% disagree with the statement and 2.5% strongly disagree. Those who disagree with the statement might be showing inclination that besides corruption and poor governance there could be other causes. These may be laziness, lack of education, economic structural weaknesses etc.

Notwithstanding the foregoing, as a majority of participants states, corruption and poor governance contribute negatively to poverty and inequality. When legal frameworks which are meant to protect individuals are pervaded through unconventional means the poor are the hardest hit. When institutions which are meant to provide checks and balances are weak inequality becomes inevitable.

2.2.8.5 Tribalism and nepotism versus poverty and inequality

There are many tribes in Botswana and this may lead some people to be more loyal to their tribes than their country. To that extent Evangelical leaders were asked to state whether they think tribalism and nepotism contributes to poverty and inequality. They were to state whether they agree, disagree or strongly disagree with the statement: *Tribalism and nepotism (giving favour to one's relatives) contribute to poverty and inequality*. The table below shows that 77.5% of the participants agree that tribalism and nepotism contribute to poverty and inequality. 13.8% disagreed with the statement and only 2.5% strongly disagreed.

Table 2-47: Tribalism and nepotism

		Frequency	Percent	Valid Percent
Valid	1	62	77,5	82,7
	2	11	13,8	14,7
	3	2	2,5	2,7
	Total	75	93,8	100,0
Missing	System	5	6,3	
Total		80	100,0	

The results show that there is a problem of tribalism in Botswana especially towards attainment of equal access to resources. There is therefore a need to come up with mechanisms to mitigate the problem before it gets out of hand. The minority who disagreed with the statement may be looking at the statement from the point of view that nepotism and tribalism are not the only contributing factors to poverty and inequality. But there cannot be a doubt that if left unguarded these two vices can contribute negatively towards poverty and inequality. Based on strong kinship and proximity members of a tribe may end up compromising national principles that build a nation and its development.

2.2.8.6 Laziness and ignorance may contribute to poverty and inequality

Earlier in this survey (Table 2-38) a statement on laziness and ignorance in relation to poverty and inequality was discussed. The statement was that, *inequality and poverty are purely a result of ignorance and laziness on the part of the poor*. This statement is too direct and could generate a resistance from respondents to disagree. Although that being the case, the statement was meant to gauge how strong the leaders felt on their positive or negative responses to the statement.

Under this section, a more neutral statement was coined to further assess the position of the Evangelicals on the relationship of laziness and ignorance in relation to poverty. The statement: *Laziness and poverty may contribute poverty and inequality*, was put to the participants to state whether they agree, disagree or strongly disagree.

Results on the table below shows that 25% of the participants agree with the statement. The results further show that half of the participants who responded to the statement disagree and 18.8% strongly disagree.

Table 2-48: Laziness and ignorance

		Frequency	Percent	Valid Percent
Valid	1	20	25,0	26,7
	2	40	50,0	53,3
	3	15	18,8	20,0
	Total	75	93,8	100,0
Missing	System	5	6,3	
Total		80	100,0	

What is deducible from the results above is that a majority of the Evangelical leaders do not believe that laziness and ignorance cause poverty and inequality among Batswana. This result could be taken as a statement from Church leaders in Botswana, that poverty and inequality in Botswana are not a result of laziness and ignorance. The leaders could be saying, causes of poverty and inequality lie elsewhere and not entirely on the laziness and ignorance of the poor citizens. There is therefore a need for further investigation of the real cause of poverty and inequality.

Whilst this is the case, usually on the surface, there are myriads of causes of poverty which often are associated with unjust laws and policies. Economic and political oppressions in some cases are undoubtedly additional contributors to poverty and inequality. Other factors include education, access to good health, sanitation, proper housing and good nutrition. Despite these, a more holistic approach to poverty is needed to sufficiently confront these social ills. Laziness and ignorance are some of those contributing factors to poverty and inequality.

2.2.8.7 Wealth attracts more wealth

Wealth attracts more wealth and poverty attracts more poverty because of the current governance. The foregoing statement was put before Evangelical leaders to state whether they agree, disagree or strongly disagree with it. According to the statistics

below, 57.5% of the participants agreed with the statement, 25% disagreed and 11.3% strongly disagreed with it.

Table 2-49: Wealth to wealthy

		Frequency	Percent	Valid Percent
Valid	1	46	57,5	61,3
	2	20	25,0	26,7
	3	9	11,3	12,0
	Total	75	93,8	100,0
Missing	System	5	6,3	
Total		80	100,0	

While some people think that life is unfair when discussing issues of inequality and poverty some hold contrary opinions. Is it right that some people have plenty of material possessions while others have very little? To this question, others will pose a rhetorical conjure and ask, should those who are talented and work hard not benefit from the labour?

The question that was put before the Evangelicals had a second part to it that seeks to justify why wealth attracts more wealth and poverty attracts more of its kind. The second part to the statement was that wealth attracts more wealth and poverty attracts more poverty because of the system of governance. To that a majority of the participants agree. But what type of governance this refers to is not clear. It is therefore an area that needs further investigation so that, it can be established which governance is more positive from the Evangelicals perspective.

2.2.8.8 Christian principles in governance

It is sometimes thought that if Christians who are well informed and mature could participate in the political space, they would bring moral standards of God’s kingdom to the political space and hence make a difference.

The leaders were asked to state whether they agree, disagree or strongly disagree with the statement: *If Christians step into governance and apply Christian principles, there*

would be positive change. The majority of Evangelicals (93.8%) agree with the statement. Only 6.3% disagree.

Table 2-50: Christian principles

		Frequency	Percent	Valid Percent
Valid	1	75	93,8	100,0
Missing	System	5	6,3	
Total		80	100,0	

Christians participating is usually limited to the spiritual, philanthropic gestures in the lives of communities. It is however a majority view that if their participation could be extended to the governance space, there would be a positive change. Those who disagree with the statement would probably be those who do not believe socio-economic and political issues are spiritual. Under table 2-3 on whether socio-economic and political issues are spiritual, those who did not agree were 12.5%. However, having among us those who believe socio-economic and political issues are not spiritual, is a challenge. This is because there is a possibility that those holding that view may not participate in socio-economic and political issues.

2.2.8.9 The Rich use their riches to disadvantage the poor

There was need to further discover assumptions and preconditions among the Evangelicals regarding perspectives on why some people are rich while others remain poor. Towards that the statement: *the rich become richer and the poor become poorer because the rich use their wealth to disadvantage the poor* was put to the Evangelicals. To this statement, the Evangelicals were to state whether they are agreed, disagree or strongly disagree. According to the table below, those who agreed to the statement were 56.3%, those who disagree were 36.4% and those who strongly disagreed were 5%.

Table 2-51: The rich and their riches

		Frequency	Percent	Valid Percent
Valid	1	45	56,3	58,4
	2	28	35,0	36,4
	3	4	5,0	5,2
	Total	77	96,3	100,0
Missing	System	3	3,8	
Total		80	100,0	

There are arguments and counter arguments that the rich are rich because of their God given talents and their hard work. The counter arguments are that the rich get rich by exploiting the poor by making them work hard and long but paying them less. Poverty is not just the absence of things, but also the absence of ideas and knowledge (Myres, 1999:12). Those who disagree with the statement subscribe to this argument and believe that the poor get poorer because of lack of knowledge and ideas.

Sometimes access to power is added to the equation of amassing wealth and those who agree with the statement would probably argue to that effect. The rich get richer not only because they have things but because they either have access to or are in power. They use their wealth to tilt political process towards their perpetual dominance in the socio-economic and political space.

2.2.8.10 Christians and their participation in good governance

If Christians form part of citizenry of the nation what should be the limit of their role in socio-economic and political development? To ascertain perspectives among the Evangelicals in this regard a probing statement was put to the leaders to say whether they agree, disagree or strongly disagree with it. The statement was: *Christians should influence, participate and advocate for good governance.* To this statement there were seventy-six participants who responded to the statement and four did not respond. Out of those that responded 91.3% agreed while 3.8% did not agree.

Table 2-52: Christian influence and good governance

		Frequency	Percent	Valid Percent
Valid	1	73	91,3	96,1
	2	3	3,8	3,9
	Total	76	95,0	100,0
Missing	System	4	5,0	
Total		80	100,0	

Although the reasons are not stated as to why one would agree or disagree with such a statement it is deducible from the trend of philosophical viewpoints which have already been solicited. For example not all Evangelicals agree that socio-economic and political issues are spiritual (Table 2-3), there is no consensus among the Evangelicals about their main role Table 2-13 and 2-16. It is therefore expected that not all of them will agree that Christians need to influence, participate and advocate for good governance.

Some will think the main role of Christians is to preach salvation and do spiritual discipleship. This is because according to Table 2-23 30% of the Evangelicals believe that politics is a dirty game. The implication being that those holding that view will probably have apathy when coming to participation in governance.

It is however noteworthy that to the statement under discussion, the majority of the leaders agree that Christians should participate, influence and advocate for good governance. As it has been observed, politics is regarded as dirty because of the observation of those who held political office. When people use their political position in governance to pursue personal interests instead of serving others then politics is perceived as dirty. But we need to dissect the two and differentiate politics from the person. A Christian should be able to rise above the vitriol and love the neighbour as he or she loves self. They should be able to participate without being marred by bias and being defined by politics.

2.2.9 What Evangelicals should do to improve their role

A number of titles have been covered under this quantitative survey. For example the survey has discussed views of Evangelicals’ perspectives on socio-economic and

political development, the role of Evangelicals on the socio-economic development, Evangelicals and political development, Evangelicals' views on poverty and inequality and reflections on governance. This section goes to discuss what the Evangelicals should do to increase their role in socio-economic and political development.

It is agreeable that there is need for an increased role by Christians on socio-economic and political development. The 91.3% (Table 2-52) of Evangelical leaders who agree that Christians should influence, participate and advocate for good governance need a campus point which shows how that can be done. The 93.8% (Table 2-26) who strongly agreed and agreed that “since politics make policies that affect day to day lives of people Christians should participate”, need a direction towards an increased role.

This section of the survey focusses on what Evangelicals think should be done to increase their role in socio-economic and political development. It will cover reshaping of Evangelicals theology, increase of knowledge base, practical participation, taking socio-economic and political development and others. Results shall be inferentially analysed and conclusions made.

2.2.9.1 A need to reshape Evangelicals' theology

Under this section, the shape of theology in socio-economic and development is being analysed. Evangelicals were asked to respond to a statement: *Evangelicals need to reshape their theology/teaching on socio-economic development*. To this statement leaders were asked to state whether they agree, disagree or strongly disagree with the statement. According to the results on the table below, 80% of the participants agree, 8.8% disagree and 8.8% strongly disagree

Table 2-53: Evangelical's theology

		Frequency	Percent	Valid Percent
Valid	1	64	80,0	82,1
	2	7	8,8	9,0
	3	7	8,8	9,0
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

What the results imply is that Evangelicals view current form their theology not sufficiently capacitating them on issues of socio-economic development. What the Evangelicals teach regarding socio-economic and political development will directly influence their level of engagement. Sider (2008:41) makes very sound recommendations in this regard. He points out that to develop a fully biblical perspective on political issues, we need two things:

1. A biblical view of the world and persons.
2. Comprehensive summaries of biblical teaching related to many concrete issues.

It is therefore in order that Evangelicals are recommending a reshape of their theology. The review should go to deliberately and intentionally recommend a new political but biblical perspective on comprehensive issues that relate to governance.

2.2.9.2 Evangelicals should increase their knowledge base

It is common that Christians focus their teachings on the ‘spiritual’ and neglect the physical aspects of human life. To examine how much the Evangelicals feel about the level of their knowledge, a statement was put to them to state whether they agree, disagree or strongly disagree. This statement said: *The Evangelicals should increase their knowledge base and influence national development processes.* According to the table below, two (2) out of eighty participants did not respond to the statement. However the majority of those who participated 93.8% agreed, while only 3.8% disagreed.

Table 2-54: Knowledge base

		Frequency	Percent	Valid Percent
Valid	1	75	93,8	96,2
	2	3	3,8	3,8
	Total	78	97,5	100,0
Missing	System	2	2,5	
Total		80	100,0	

While the Evangelical leaders largely agree on the need for an increased participation, it is important that Evangelicals increase their knowledge in what they want to do. This is especially important in view of the statistical view which recognises that the role of Evangelicals has not been sufficient as indicated on Table 2-6. The Evangelicals' knowledge base should increase enhancing the best models of governance that better mitigates issues of poverty and inequality.

2.2.9.3 Physical participation of Evangelicals

If God is sovereign as mostly held by Evangelicals, it should follow that the authority of the word of God should apply to both the church and the state. Then if God has authority over His entire creation including politics, Christians should have no fear to operate under any sphere where God reigns. To gauge the level of agreement to this sentiment, Evangelical leaders were asked to respond to the statement: *Evangelicals should physically participate in socio-economic and political development.* The table below gives responses on the scale of 1 to 3: whether they agree, disagree or strongly disagree. According to the results, 92.3% of the participants agree, 6.3% disagree while 1.3% strongly disagrees.

Table 2-55: Practice

		Frequency	Percent	Valid Percent
Valid	1	73	91,3	92,4
	2	5	6,3	6,3
	3	1	1,3	1,3
	Total	79	98,8	100,0
Missing	System	1	1,3	
Total		80	100,0	

It is a continuous debate that religion and state should remain separate. But what that means, is held differently. Should societies and communities exist without social values? If yes, how possibly can human beings live with each other without boundaries? If the answer is however no, what should be the source of values? It seems proper that people will have common values based on majority of the ideology or faith. In an era of rights and freedom however, it is always debatable whether social values based on faith

and religion should be acceptable. It is obvious that the majority of the participants think that if Christians go into the public space, they will bring influence based on their religion.

2.2.9.4 Balancing preaching with participation in socio-economic development

There are differences of opinion as to whether preaching of the gospel should be equal to participating in socio-economic development. The Evangelicals were asked to state whether they agree, disagree with the statement: *Evangelicals should take their role in socio-economic and political development just as important as of preaching the gospel.* To this statement 81.3% agreed, 16.3% disagreed while 1.3 strongly disagreed.

Table 2-56: Balanced preaching

		Frequency	Percent	Valid Percent
Valid	1	65	81,3	82,3
	2	13	16,3	16,5
	3	1	1,3	1,3
	Total	79	98,8	100,0
Missing	System	1	1,3	
Total		80	100,0	

What is evident from the data is that Evangelicals realise the importance of socio-economic and political development issues. The Majority of them believe that socio-economic and political development issues should be taken with the same seriousness as the preaching of the gospel. This corresponds with earlier finding under Table 2-13 where it was discovered that 80% of the Evangelicals thought that the main role of the Evangelicals is not only to preach the gospel. It was stated then that emphasising preaching at the expense of social concern, “portrays a questionable piety which thinks the problems of the society are less of concern”.

2.2.9.5 EFB should encourage its members to be active in politics

The statement: *EFB should encourage its members to be active in politics* was put to the leaders for their response. According to the table below, 57.5% agreed, 20%

disagreed while 18.4% strongly disagreed. Those who strongly disagreed are comparatively a noticeable number and demonstrate the level of apathy among the Evangelicals when it comes to active politics.

Table 2-57: Active politics

		Frequency	Percent	Valid Percent
Valid	1	46	57,5	60,5
	2	16	20,0	21,1
	3	14	17,5	18,4
	Total	76	95,0	100,0
Missing	System	4	5,0	
Total		80	100,0	

Earlier in this thesis, under Table 2-7, where Evangelicals were asked whether proper Christians should never be politicians, 87% did not agree with the statement. Essentially therefore Evangelicals strongly believe that they should be involved in politics. In Matthew 5:13-16 Jesus calls on his disciples to be 'salt' and 'light' in the world.

A better question might not even be “why should Christians get involved in politics, but why should Christians lead?” The answer is clear, if Christians don't step up and be decision makers, someone else will. While we may see politics as a 'dirty game', just like my bath ever got clean by me standing outside shouting at it; it requires me to get in it and clean it (Farron, 2016).

Christians should bring godly values to universities, business sectors, homes and politics, charity organizations and they should become a voice to the voiceless, (Prov 31:8).

2.2.9.6 EFB should develop a position on socio-economic and political issues

As an organization, EFB needs a coherent approach to issues of development. To investigate the need for this coherent approach, the leaders were asked to state whether they agree, disagree or strongly disagree with the statement. The table below shows that 75% agreed, 12.5% disagreed and 8% strongly disagreed.

Table 2-58: EFB position

		Frequency	Percent	Valid Percent
Valid	1	60	75,0	77,9
	2	10	12,5	13,0
	3	7	8,8	9,1
	Total	77	96,3	100,0
Missing	System	3	3,8	
Total		80	100,0	

The reflections from the data above imply that as of current, the Evangelicals do not have an official position on socio-economic and political issues. A majority of participants stated the need for an official position is urgent. Because the Bible does not address all day to day issues and because there will be possible differences of opinion regarding some socio-economic and political issues, there is a need of a minimal common position. For example issues regarding budgetary processes, political office qualifications, sustainable environment etc. will need a compromised, general but comprehensive position.

2.2.9.7 EFB should sensitize members and discourage them from politics

As it has been stated already, some people think politics are dirty mainly because of some politicians who use their political positions for selfish gains. However we should differentiate a person doing politics from politics. If that is done it will help to see politics for what they are and what they stand for in the livelihoods of people. Then it will be clear for people to decide whether they take active part or not. The statement: *EFB should sensitize its members about the dangers of politics and discourage them from active politics* was put before the Evangelical leaders for their response. According to the table below, 66.3% of the participants disagreed with the statement. 18.8% strongly disagreed while only 11.3% of the participants agreed.

Table 2-59: Discourage politics

		Frequency	Percent	Valid Percent
Valid	1	9	11,3	11,7
	2	53	66,3	68,8
	3	15	18,8	19,5
	Total	77	96,3	100,0
Missing	System	3	3,8	
Total		80	100,0	

From the onset of this quantitative survey Evangelicals are emphatic that there is need for them to participate in socio-economic and political development. In a number of tables e.g. Table '2-14' (EFB need to do more on socio-economic and political issues), Table '2-24' (Just as politics is imperfect, nothing else is perfect except God therefore there is nothing wrong for a Christian to be involved in politics), the leaders support the participation of Evangelicals in socio-economic and political development. Politics is part of life of a country. Every citizen including Evangelical Christian citizens need to take part in all political processes including standing for elected political positions.

2.2.9.8 EFB should make budget for socio-economic and political development

In his discussion on a chapter entitled *Towards New Testament theology of money, stewardship and giving* Ben Witherington makes a noteworthy comment about a right approach to money (2010:142) and notes:

one of the important reasons for a comprehensive approach is that if we take very situation-specific injunctions and attempt to universalize them, we quickly run into conflict with other New Testament imperatives that are equally important. For instance, imagine someone who takes Luke 12:33 ("sell your possessions and give to the poor") to be incumbent on all Christians in every situation, literally follows it, and then meets a commandment "do not neglect hospitality" Heb13:2). If one has no home or possessions, how can one offer hospitality?

Whilst that be the case, it is still imperative on the church to do something regarding money in relation to socio-economic and political development. Should the EFB have a budget or not towards socio-economic development? Previous to this question, the leaders were asked a related question but which was more general. That question was in a form of a statement: *The church should have a budget for the poor and the disadvantaged people in the community* section 2-18. Under that section, more than 93% of the leaders either agree or strongly agree with the statement.

To get a more clear and authentic answer, another question was here coined to specifically say “EFB” in order to get a committing and specific answer. Here the statement was: *EFB should make budget for socio-economic development* and was put for response from the Evangelical leaders. The leaders were to state whether they agree, disagree or strongly disagree with the statement. According to the table below, 55% of the participants agree, 26.3% disagree and 15% strongly disagree.

Table 2-60: Budget

		Frequency	Percent	Valid Percent
Valid	1	44	55,0	57,1
	2	21	26,3	27,3
	3	12	15,0	15,6
	Total	77	96,3	100,0
Missing	System	3	3,8	
Total		80	100,0	

The majority of the Evangelical leaders suggest that for Christians to be impactful with their message there would be need for them to budget for socio-economic and political activities. Through a budget, they would be able to translate their belief and convictions into action. The 15% who strongly disagree with the need for a budget probably suggest that government alone or at least all other stakeholders in development should do budget except the church.

If the Christian message is to be embodied and presented with clarity, Christians themselves should model it. As Myers (1999:18) rightly says: “the attractiveness of this message is dependent on the quality of our lives with Jesus and our willingness to give

expression to that life through life, deed, and sign.” The budget would be towards activities that enhance political and social participation. Through deliberate and intentional budget, quality participation that empowers both individuals who participate and building rapprochement with relevant communities would be enhanced.

2.2.9.9 EFB training program on Christian values and politics

Under the qualitative survey, one of the questions that was put to the heads of the denomination was: *What should be done to help the Evangelicals to play a more significant role on issues of development?* (Chapter 3: question 6). Some denominational leaders thought that EFB can only play a more effective role if the government provide a conducive environment for the church to play a role. Yet others especially those subscribing to the empowerment within felt that Evangelicals should not wait for someone to do things for them but rather should stand up and come with ideas and initiatives to develop their nation.

In order to be clearer, a quantitative question suggestive of a program was put before eighty evangelical leaders and gets their responses on the matter. The statement put to them was: *EFB should consider developing a program to train its members on Evangelical values and politics.* The responses captured on the table below, show majority 88.8% of the leaders in agreement with the statement and only 6.3% did not agree with it while 1.3% of the participants strongly disagreed.

Table 2-61: Develop a program

		Frequency	Percent	Valid Percent
Valid	1	71	88,8	92,2
	2	5	6,3	6,5
	3	1	1,3	1,3
	Total	77	96,3	100,0
Missing	System	3	3,8	
Total		80	100,0	

The Majority of the leaders see the need for a training program as a way forward in the socio-economic and political development by the evangelicals. Such a program will

enhance an “empowerment within” as suggested in question 4 of the qualitative survey. Those who disagree with the statement could be those that think EFB should not engage in socio-economic and political issues.

Most of the questions previously asked to the leaders were on theoretical aspects of socio-economic and political engagement. However, the question being discussed here is practical. Training programs suggest a way forward that would guide and inform the actions of the Evangelicals. An ignorant approach to issues of social transformation cannot bear fruit and may actually put the church in bad light in the eyes of the public. The church needs to be fully informed on social and economic structures of the economy. The training program that differentiates social service and social action and that aligns Evangelicals theology to socio-economic and political development is therefore needed.

2.2.9.10 Non Participation is a danger to the Evangelicals

Is non-participation of EFB in the nation’s politics a danger to the members of the Evangelical Fellowship of Botswana? This question was put in a statement form for the Evangelicals to respond. According the table below, 63.8% of the participants agreed with the statement while 20% disagreed and 12.5% strongly disagreed.

Table 2-62: Danger of non-Participation

		Frequency	Percent	Valid Percent
Valid	1	51	63,8	66,2
	2	16	20,0	20,8
	3	10	12,5	13,0
	Total	77	96,3	100,0
Missing	System	3	3,8	
Total		80		

The majority of Evangelicals agree that their non-participation in national politics is a danger to them. However, 32.5% either disagree or strongly disagree with the statement. Sometimes Christians get comfortable with democratic dispensations to the extent that they take for granted religious freedom granted to them. It seldom occurs to

Christians that, though they have freedom of worship in most of the democratic governments, that it is possible to have repressive regimes that may stop the same freedom of worship.

Those who disagree with the statement may be considering that Christians have thrived under different circumstances throughout centuries. That even if authoritarian regimes do rise, Christianity will still thrive. It should however be noted that Christians rights need to be protected. If Christians do not take politics seriously, it is possible that even when they are the majority, a non-Christian political government may deny them Christian rights of evangelism, social justice and stifle their freedom of worship.

The decisions made by government have a substantial impact on people and the way we interact with them. A Christian worldview should include a political theology that recognizes every area of life and must be included in the “good works” of believers. Politics have significant real-life implications for people and hence need to be taken seriously by every citizen.

2.2.10 Summary of Quantitative data analysis

Although a majority of Evangelicals hold the view that socio-economic and political matters are spiritual (cf. 2.2.3.1), it suffices that such a view is only in theory. The majority (about 64%) of them concur that in reality their focus is on spirituality which exclude socio-economic and political matters (cf. 2.2.3.2). Further observations in 2.2.3.8, 2.2.3.9 show that Evangelicals hold to a dualistic perspective with regard to spirituality and socio-economic and political matters. This fact is further buttressed by the results in table 2.2.3.3 and 2.2.3.4 which clearly show that the attention the Evangelicals give to salvation far exceeds that given to socio-economic and political issues.

Despite majority of them (cf. 2.2.4, 2.2.9.3, 2.2.9.4, 2.2.9.5) holding that the Bible teaches that Christians should participate in socio-economic and political issues, there is clear disconnect between that belief and practice. As a result, it does not help the organization to play a more effective role in the physical aspect of development. There was consensus among the leaders that more should be done but that there is not sufficient knowledge base for EFB to rely upon (cf. 2.2.9.1, 2.2.9.2).

The Evangelical leaders agree that environmental degradation has direct bearing on the people's lives (cf. 2.2.5.7). Mining companies should therefore pay levy towards poverty alleviation and budget for rehabilitation and sustenance of the mined land and affected environment (cf. 2.2.5.9). Further to that, Evangelicals have a moral duty to speak for environmental protection and should come up with programs to operationalize their biblical stand point.

According to 2.2.3.5, overwhelming majority of the Evangelical leaders agree that they need to increase their political participation. It is politicians whose decisions affect the day to day lives of the people, Christians should therefore reflect their role in liberal democracies. Results from 2.2.3.5, 2.2.5.2, 2.2.6.10, 2.2.9.4, 2.2.9.5, .2.2.9.6, 2.2.9.7, 2.2.9.8 and 2.2.9.9, show that Evangelicals agree that there is need for active participation in politics by Christians. Although some of them feel that politics are dirty, they still look up to politics for equity, equality and good policies. The consensus among them is that they need to actively participate to correct anomalies in politics. They hold that there is need to develop programs and budget which will inform active and effective role in socio-economic and political development (cf. 2.2.9.6, 2.2.9.8 and 2.2.9.10).

Evangelical leaders view inequality and poverty as not part of God's original plan. According to them (2.2.7.1, 2.2.7.2, 2.2.7.3, 2.2.7.3, 2.2.7.4, 2.2.7.5, 2.2.7.6, 2.2.7.7, 2.2.7.8, 2.2.7.9 and 2.2.7.10) there are primary and secondary causes of these maladies. The primary cause is the fall of man (sic) into sin and the secondary causes include: poor socio-economic and political structures, poor education and education policies, low salaries, laziness, corruption, nepotism and favouritism. According to them, the Church needs to prophetically speak against such causes without apology. There is consensus amongst the Evangelical leaders that although the church itself need to first be sound and good in its self-governance, that should however not silence it to boldly speak against poor governance that perpetuate poverty and inequality (cf. 2.2.8.1, 2.2.8.2, 2.2.8.3, 2.2.8.4, 2.2.8.5, 2.2.8.6, 2.2.8.7, 2.2.8.8, 2.2.8.9 and 2.2.8.10).

CHAPTER 3: THE QUALITATIVE DATA ANALYSIS OF HEADS OF DENOMINATIONS

3.1 Introduction

The purpose of this study is to investigate and analyse practical theology perspectives within the Evangelical Fellowship of Botswana (EFB) regarding socio-economic and political development in the country. The aim is to identify gaps and design a pragmatic theological model that shows how the EFB could help to play an effective role in the national developmental processes. The research question that has been generated in chapter 1 is: **What role can the Evangelical Fellowship of Botswana (EFB) play regarding socio-economic and political development?** This question further provokes specific interrogations such as:

- What perspectives can be gained from the church population regarding socio-economic and political development?
- What is the current role of EFB in the country's development?
- What is the practical theological perspective of socio-economic and political development?

Chapter 1 of this thesis has provided the background and the focus of the study. Chapter 2 has focused on analysing the quantitative data of the Evangelical leaders. The current chapter addresses the descriptive empirical dimension looking specifically at the qualitative data. The figure below shows the descriptive task in Osmer's four tasks of practical theological interpretation:

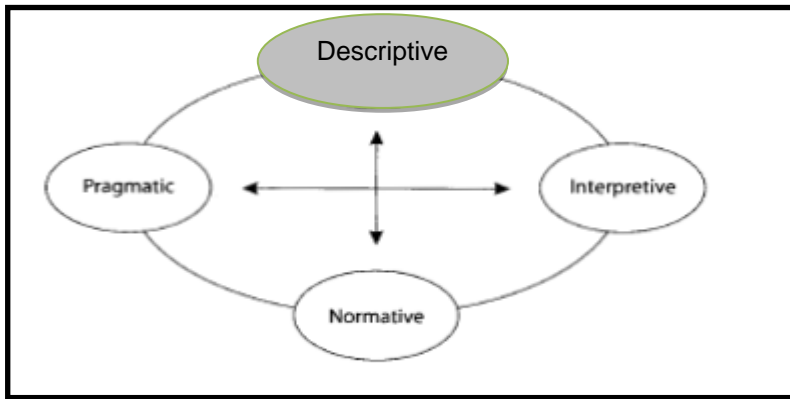


Figure 3-1: Osmer's four tasks of practical theological interpretation

Osmer's four tasks of practical theological interpretation (2008:4), are deployed to find out: What is happening? Why is it happening? What ought to be happening? And how might we respond?

The research methodology deployed in this research is the mixed method, utilizing both the quantitative and the qualitative research methodologies. The advantage of using both methodologies is that while qualitative stresses the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, quantitative methodology emphasizes the measurements and causal relationships between variables (Denzin & Lincoln, 2003:13). The quantitative involved a questionnaire which was distributed to eighty (80) church leaders whilst the qualitative consisted of structured questions that targeted twenty (20) heads of denominations. All the participants in both the quantitative and the qualitative are members of EFB.

It has been noted that despite Botswana being endowed with huge natural resources, the proportion of individuals living below poverty datum line is 30.2% and Botswana's Gini index of 60.5% are too high. This picture of poverty and inequality levels, respectively, do not augur well in a country that is predominantly Christian. It brings into question the effectiveness of the role of the Evangelicals in the country. In order to find out what is happening with regard to the role of the Evangelicals in the socio-economic and political development, the researcher designed specific questions to guide in gathering of relevant perspectives from Evangelical leaders.

3.2 A qualitative research design

This section discusses the qualitative research method that was deployed to generate information and analyse evidence from relevant stakeholders. It also describes the field work boundaries of the research.

3.2.1 Qualitative approach

A qualitative research deploys sets of questions on the subject that is being studied. The questions are then given to people with relevant but varied knowledge of the subject to answer and thereafter their answers are analysed to derive propositions that go to form perspectives about the subject under the study. As Denzin and Lincoln (1998:8) state: “qualitative implies an emphasis on processes and meanings that are not rigorously examined, or measured (if measured at all), in terms of quantity, amount, intensity, or frequency.” The research utilised qualitative research methodology because many scholars emphasize that qualitative research brings the scholar closer to the participants and to what is studied through detailed interview questions and observations (Denzin & Lincoln, 1998:10). At the end of the spectrum is what Osmer calls “the theoretical interpretation,” which is “the ability to draw on theories of the arts and sciences to understand and respond to particular episodes, situations, or contexts” (Osmer, 2008:83). The objective was to obtain current perspectives of the evangelical leaders in Botswana on different aspects of socio-economic and political development.

3.2.2 Data collection process and fieldwork boundaries

In order to access the intended participants of the research, the researcher made a written request to the Evangelical Fellowship of Botswana before the structured questions were distributed to the participants (cf. annexure A). After permission was given (cf. annexure B), a voluntary consent was sought from each of the participants (cf. annexure C).

According to Babbie (2007:64), informed consent is “a norm in which subjects base their voluntary participation in research project on a full understanding of the possible risks involved”. Further to that, the research considered ethical issues pertaining to anonymity and confidentiality in line with North-West University ethical standard (cf. 1.8 and Annexure E).

The qualitative research method utilised six (6) structured questions (see Annexure E) targeting twenty (20) heads of denomination. The target group of this category of research were renowned leaders who were representative in their capacities. All the Evangelical churches they represented were located in Botswana. Their views and opinions were informed by years of experience and collective wisdom of their respective denominations.

3.2.3 Structured qualitative questions

The responses from the heads of the denominations were based on structured questions that were focused on the role of the Evangelical Fellowship of Botswana regarding socio-economic and political development, the relevance of the EFB's theology in the socio-economic development and possible propositions on the way forward. The questions were as follows in chronological order:

1. In your view, is the role of EFB noticeable on socio-economic development issues in Botswana?
2. Do you believe that the theology or teaching of the Evangelicals in Botswana sufficiently encompass socio- and physical development?
3. According to you, what should be the role of Evangelicals in Botswana's socio-economic and political development?
4. What should be done to help the Evangelicals play a more significant role on issues of development?
5. In your view, why is there a big gap between the rich and the poor?
6. Is your church involved in any socio-economic development? If yes give examples, if not give reasons.

3.3 Thematic Qualitative Discussion

3.3.1 The role of Evangelicals (EFB) in socio-economic and political development

In relation to socio-economic and political development, twenty heads of denominations were asked a question which says: “In your view, is the role of EFB noticeable on socio-economic development issues in Botswana?” Such an assessment by the top evangelical leaders is integral in understanding the current involvement of the evangelicals in the socio-economic and political development.

A juxtaposition of the above question with others especially question two (2) which deal with an assessment of evangelicals’ practical theology and its relevance to the research title, will give sufficient reflection as to the current involvement and justification. In that regard, the conceptual model of the Theory of Reasoned Action (TRA) guided this research component. According to this model (Fishbein & Ajzen, 1980) the concepts of “believe, attitude, subjective norms, intentions and behaviour” are major components that affect performance of a particular behaviour.

The leaders were given space to explain their answer and the question elicited various responses, ranging from those that believe that EFB’s role is noticeable, those that believe it is not noticeable, those that said they don’t know and those that thought it was neither noticeable nor unnoticeable.

Out of the twenty (20) evangelical leaders only 12 clearly believed that the role of the Evangelical Fellowship of Botswana in socio-economic development was noticeable. Surely Twelve out of twenty respondents represents sixty per cent (60%). These twelve believe that EFB’s role is noticeable as can be attested to by EFB’s participation actively in national matters through national debate or dialogue.

For example Respondent A stated: “EFB has been vocal nationally on its stand against homosexuality and abortion. EFB participated in election observation to promote good governance and economic development.”

Respondent B stated that EFB is vocal on “issues of good governance, community development, poverty eradication, gender and human rights issues”. Other responses

alluded to the fact that when EFB make a public stand on socio-economic and political developmental issues in the media including telling Batswana not to vote for corrupt leaders before general elections, it helps the public to make informed decisions. Other positive contributions that are mentioned includes evangelicals' participation in weddings, providing both pre-marital and post marital counselling, blessing children, teaching positive parenting, advocating for good morals, peace, and stability in the society.

From the above responses, it can be concluded that Evangelicals are to some extent playing a noticeable role though a lot still needs to be done. Their participation needs to be encouraged because it is in line with the word of God. At the end, their participation is about Christian social, economic and political thought that is being contributed to the public space.

The New Testament presents the Lord Jesus preaching the message of the kingdom saying "The kingdom of God has come near. Repent and believe the good news", (Mk 1:14-15). In a way Jesus Christ believed that the kingdom of God was breaking into the affairs of man, altering and redirecting them to the will of God. In the same manner, any effort of the church in influencing human affairs towards the will of God is commendable.

The implication of Jesus's statement on "Repent", can be argued to be political, because the essence of repentance is 'change' and change in relation to God's kingdom connotes changing to the way God rules. As Sider (2008:63) notes; "The Creator could have directly created poetry, plays, sonatas, cities, and computers. Instead, God assigned that task to us, expecting us to cultivate the earth (Gen 2:15), create new things, and expand human possibilities and wealth".

Participating in socio-economic and political development is therefore in line with God's original mandate to man.

Buttressing the same point on Christ's message about the kingdom, Fergusson (2004:5) points out that for the Hebrew Bible all thinking about political authority and power is profoundly related to the claim that 'Yahweh is king'. He further notes that;

...the Hebrew word for 'king'-melek is found over 2,500 times and is the fourth most frequently encountered term in the Hebrew Bible. The Affirmation of Yahweh's kingship is thoroughly political to the extent that it embraces the social, economic, and cultural life of the community.

Over and above influencing socio-economic and political direction of the nation, the noticeability of the evangelicals enhances the value of plural society in which all parts of the whole society play part in a collective development. Enhancement of pluralism does not imply that evangelicals should embrace relativism and abandon Christian truths. But rather it means embracing the variety that is there in the society but effectively living out the personal faith of the transformative gospel in the public space.

Notwithstanding the above, 15% per cent of respondents believe that EFB's role in socio-economic development is not noticeable. Respondent C for example states that: "EFB's role is not noticeable. There is still the concept of fear of involvement into politics, feeling that it is dirty and sinful." Another participant stated that; "The role of EFB is not noticeable and if at all EFB is involved, it would be theoretical than active physical involvement," (Respondent D).

The notion that politics is a dirty game which the church should refrain from, agrees well with sentiments echoed by Jerry Falwell in 1965. It is stated in Sider (2008:15) that Falwell said;

Believing the Bible as I do, I would find it impossible to stop preaching the pure saving gospel of Jesus Christ and begin doing anything else-including fighting communism, or participating in civil rights reforms....Preachers are not called to be politicians but to be soul winners...Nowhere are we commissioned to reform the externals. The gospel does not clean up the outside but rather regenerates the inside.

It is however reported that fifteen years after saying those quoted words; Falwell became a leader of a new "Religious Right" political movement.

It can be argued that the notion of the church staying aloof to socio-economic and political responsibility cannot satisfactorily be based on scripture. The confession of the Lord Jesus Christ as 'Lord of Lords and King of kings' suggests that in embracing that

confession, Christians should then proceed to live out Christ's lordship beyond their own personal lives into the public space. As Sider (2008:180) succinctly puts it:

There is a sense in which the church has a responsibility to shape every area of life: family, education, business, the arts, and the state. Since Christ is Lord of all these areas, Christians must reflect deeply on what it means to act Christlike way in all of these realms. The church must nurture individual believers and also specially focused organizations that understand how to do this and in fact do it well. This task certainly includes shaping the state.

This however, does not suggest that the church should run the state, but rather that it (the church) should respect the autonomy of the state but not abdicate its responsibility of preaching the gospel of the kingdom and physically expressing the same message in the public space.

Of the twenty heads of denominations, four (20%) believe that the role of EFB in socio-economic development is partly noticeable. Some stated that the contribution or role of EFB on specific programs such as literacy, GDP, creation of employment is noticeable though more could be done. Respondent E for example observed that:

To some extent it is given that EFB's intervention in the national legislative process (passing of laws) and some sporadic community interventions are noticeable. However, founded in 1973 (42 years ago) EFB's impact does not match the years of its existence.

In rural areas, EFB's presence is hardly noticeable and yet these are the areas where socio-economic developments are highly needed. As one participant rightly captured it; "At grassroots level, it may turn out that the majority of the rural dwellers may not even know about EFB" (Respondent F).

Overall (60%), the evangelical leaders believe that the role of EFB is noticeable although they felt that there still remain serious grounds to be covered to make EFB a more relevant and meaningful player in socio-economic development of Botswana.

There is need of a holistic view of a human being: a view which is not only spiritual but also physical. We also need a holistic perspective on attending to human need. As Myers (2007:52) rightly states; “God’s redemptive work does not separate individuals from social systems of which they are a part. People come first, of course changed people, transformed by the gospel and reconciled to God, are the beginning of any transformation.” Spiritual regeneration is the beginning and not the end. What follows should be the deeds that proceed from the inner transformation and play out physically to touch the occupied space and neighbourhood.

3.3.2 Evangelicals’ (EFB) theology and socio- and physical development

For the effective role of evangelicals in the socio-economic and political field, nothing surpasses the content of their theology. Does the Evangelical’s theology provide enough information that enables or motivates them to act or make informed decisions? Sider writes of a normative biblical framework that speaks of coherent, systematic and interconnectedness of different parts of one’s political philosophy. “We need a framework, a road map, a handy guide, in short, a political philosophy’, (Sider, 2008:43) and such a political philosophy should come from an Evangelical biblical normative which is informed by extensive socio-economic and political analysis and proper exegetical hermeneutics.

To extract that descriptive pictorial view of what obtains with regard to their theological relevance, heads of denominations were asked the second question in this form; “Do you believe that the theology or teaching of the Evangelicals in Botswana sufficiently encompass socio-and physical development?”

The answers to this question came in different forms. For example there were those who believed EFB theology does encompass socio and physical development, those who did not believe it does and those who did not know.

Out of twenty (20) participants, eight (8) responded with yes, nine (9) said no, two (2) said yes but to some extent and one (1) said he did not know. Those who affirmed that EFB’s theology sufficiently encompass socio-and physical development represents 40% of all participants. For example, Participant A said:

I believe that EFB theology and teaching is both inspirational and practical. For example EFB has partnered with Botswana government in sensitising the nation on Millennium Development Goals (MDGs) and the fight against HIV and AIDS. EFB speaks against corruption and gay marriages.

In addition Participant B affirmed the effective role of EFB theology in another way by stating that: “The teachings are helping to mould the character of the people to becoming honest, sincere and God fearing.” But just as it has been argued, there cannot be transformational development apart from people who are themselves transformed. This is well stated by Myres (1999:44) when he says:

We are then to live the life that God gave us through Christ. We are to live the biblical story. We are to live from and for God, from and for others; we are to live a life of being and doing. We do transformational development because this is what the biblical story tells us that God is doing.

Other participants alluded to the fact that the whole counsel of God focuses on the holistic well-being of man (sic) - spiritual, mental and physical. The Evangelical's theology encompasses the concept of development as a whole and what remains is the dissemination of the same knowledge to the wider community for developmental impact.

On the other hand, 45% of participants believed that the theology or teaching of EFB does not sufficiently encompass socio-and physical development. Participant D clearly stated;

I do not believe that the teaching of the Evangelicals encompasses socio-and physical development and if it does, it is not sufficient because it would manifest in both the socio-and physical development of the people. Lack of physical development is a direct pointer to the evangelicals who are insufficiently equipped in those areas.

Participant E buttresses the same point and adds that what would be the socio-and physical development theology would be elements of miracle wealth teachings devoid of total empowerment. One other reason stated is that the Evangelical's theology does not

encompass socio-and physical development because sometimes the church thinks that it is the role of politicians.

Participant F put it in a suggestive form and stated:

The theology of the Evangelicals should encompass a strong component of self-esteem. An empowerment skill based teachings within the church can go a long way in supporting socio-and physical development that our government is encouraging. We must bring back development of the people that builds on the spiritual without compromising on the 'do it yourself'.

The question could be posed would be, 'how does one come up with an empowerment skill based teaching?' It is true that for one to effectively play a role there is need for a certain level of self-esteem and skill. But for such to be realized, there is need for a methodology and framework. Sider (2008:41) sheds helpful light in this regard when he postulates that:

To develop a fully biblical perspective on political issues, we need two things: 1. A biblical view of the world and persons (this comes especially from what I will call the biblical story. 2. Comprehensive summaries of biblical teaching related to many concrete issues- for example the family or economic justice (I call these biblical paradigms).

In order to develop these biblically political perspectives and paradigms, there is need for proper biblical principles of exegesis on relevant Bible passages. This will lead to principles derived from the Bible on issues such as justice, family, the poor, human rights, property, commerce, etc.

Suggestion by some of the participants that EFB need to develop and structure its theology and cascade it to member churches as guidance would be a good start in the right direction. Once that is done and properly implemented it will help in socio-and physical transformation of Batswana and will go to portray EFB as a serious stake holder in national development.

Out of the twenty participants who responded to the questionnaire, two (2) affirmed the positive role of Evangelical Fellowship of Botswana but stated that it is not satisfactory. For example participant X stated:

In some cases EFB theology encompass social and physical development, for example under topics such as giving and tithing which if handled properly could address the socio-and physical development. On the other hand there is no structured teachings on these topics in most of the evangelical churches. They are taught at will and convenience of the preacher or pastor.

It is noteworthy to observe that, there is no uniformity in form and content on the mentioned topics of tithing and giving alluded to by participant X. This is precisely because, notwithstanding the lack of coherence of teachings on the said subjects, there is first and foremost a need of reliable methodology for proper biblical interpretation.

Participant Z responded by stating that to some extent EFB theology encompasses the socio-and physical development but “a more assertive and coordinated approach need to be developed.” Only one participant stated that he does not know whether EFB theology sufficiently encompasses socio-and physical development. The reason being, he expects the evangelicals to preach from the Bible which commands believers to be obedient to the authorities. According to this participant, believers should be active supporters of government’s socio-economic initiatives. In other words, socio-economic initiatives fall within the domains of government and not of the church. However, as Walls (1996:53) rightly stated, we must fulfil our mission by accepting the paradoxical location of every Christian. This fulfilment comes by bearing the gospel story fully being Christians and living out our Christianity.

From the data presented, a majority of the Evangelical denominational leaders consulted believed that the theology of the Evangelical Fellowship of Botswana does not sufficiently encompass the socio-and physical development. There is no structured theology that is cascaded to the member churches. If that structured theology was available, it would translate in the practical lives of individuals or increase the visibility of EFB participation of the nation’s socio-economic development.

Those who hold that EFB theology sufficiently encompasses socio-and physical development are fewer and do not fully demonstrate any existence of structured programmes. Ten per-cent (10%) of the participants argue that there is need for more work to be done. EFB needs a structured theology and programme of action which will help its membership to constructively engage on issues of socio-and physical development.

3.3.3 The Role of EFB in the socio-economic and political development

On the 31st of May 2016, the Minister of Youth, Sports and Culture addressed Church leaders from The Evangelical Fellowship of Botswana (EFB), The Botswana Council of Churches (BCC), The Organization of African Instituted Churches (OAIC) and The Seventh Day Adventist (SDA). Among the things the Minister talked about was the need for the Church to partner with the government on issues of positive behaviour change. One other important issue that the Minister decried about was gap that is created by the non-participation of the Church in socio-economic development. He said (Olopeng, 2016)

I see that the Department of Social Services is taking care of orphans and destitute in this country. The budget of this is in millions. However, the officers that are employed to do this job only do it on official capacity. One cannot imagine the love and compassion of God which is there in church. If it was the church doing what the department of Social Services is doing, the people of God would have a much better service.

In the quest of understanding the different perspectives within the Evangelical Fellowship of Botswana and the role that the fellowship should play in the country's development, twenty heads of denominations were asked a direct question in this form; "According to you, what should be the role of Evangelicals in Botswana's socio-economic and political development?"

All the participants answered the question affirming the need for EFB to take part in the socio-economic and political development. However the answers varied on what form the participation could be done. The variation falls into two broad categories; the practical involvement category and the passive involvement. Practical involvement in this context refers to EFB practical participation in socio-economic and political development. While passive involvement refers to limiting participation of EFB to the

spiritual teaching or preaching. Out of twenty participants, eight (8) which represents 40%, falls on the passive and twelve (12) which is 60% of the participants falls in the practical involvement.

3.3.3.1 The Passive Involvement

Among those who believe the evangelicals should limit their participation to passive involvement is Participant A who stated in his answer to the question; what should be the role of Evangelicals in Botswana's socio-economic and political development?

The church should stick to its mandate of preaching the gospel with outreaches to communities. This preaching of the cross will translate to socio-economic development. The church should not and is not a social organization but its values when lived through the gospel will result in the desired aforementioned socio-economic development.

Some under this category believe that the church should just preach peace and stability then the message will restore individuals who will in turn become responsible participants in the socio-economic and political developments. Participant B for example stated:

Evangelicals should evangelize the people, teach believers divine principles of prosperity. The government is doing a lot with her empowerment programmes but not much results are seen. The evangelicals have a duty to provide moral and spiritual empowerment for purposeful and profitable living.

These proponents hold that Bible teaching, impartation and genuine fear of God will provide change in society's socio-economic life. They assert that when people know what is morally right and wrong they will have a positive political life.

3.3.3.2 Practical Involvement

Although some propose a passive approach to socio economic development, a majority of respondents advocate for practical involvement of the church in the socio-economic and political development. For example participant F stated that: "EFB should stand up holistically and get involved in running the country. We call people sinners yet those

sinner are the ones running things for us. We need to participate and where possible be in the fore-front”.

Participants emphasized that EFB need to meaningfully participate in both the socio-economic and the political development. Participant G stated that: “EFB should be a think tank of wisdom and leadership, where political leaders could tap into divine wisdom for the socio-economic and political development of the country”. While others thought EFB’s role to be that of just passively teaching good ethics and morals which create conducive environment for stable political life of the country, others felt that teaching should be combined with practical involvement. For example Participant H posited that: “There must be a strong link between the spiritual and the socio-economic and political aspects. People hear and apply the word of God better when their self-esteem is enhanced and the political environment is fair”.

The Evangelical Fellowship of Botswana should be a unifying force that brings together efforts of its member churches. It should provide a covering or protection of its members. Over and above this, EFB should amplify the voice of the disadvantaged as participant I points out: “EFB should be the voice of the people of Botswana especially the disadvantaged, the poor, orphans and the bereaved. It should be the answer to some of their problems”. What the participant is suggesting here is biblical. However, not only should the Evangelicals be the voice of the disadvantaged, poor and orphans but they should also be prophetic, that is, they should be the voice of God as well.

Longenecker (2010:30) connects this well when he says; “The prophets of Israel often denounced the excess of agrarian acquisitiveness. Isaiah declares that Israel’s deity “expected justice” of his people but he saw “bloodshed”; he expected “righteousness, but heard a cry” (Isaiah 5:7). The poor and orphans are sometimes helpless when those with power seize their properties and deny them justice and services. The church ought to rise to denounce such occurrences when they do happen. Prophet Amos denounced these, when they occurred during his time by saying:

Therefore because you trample on the poor and take from them levies of grain, you have built houses of hewn stone, but you shall not live in them. You have planted pleasant vineyards, but you shall not drink their vine. For I know how many are your transgressions and how great are

your sins-you who afflict the righteous, who take a bribe, and push aside the needy in the gate, (Amos 5:11-12).

According to 1 Kings Chapter 21, Ahab is said to have wanted Naboth's vineyard because it was near his palace. He offered Naboth a price value of the vineyard and even better, but Naboth refused the offer. The reason for refusal was because the vineyard was Naboth's ancestral inheritance. The wife of Ahab, Jezebel devised a plot that ended Naboth's life and Ahab got what he wanted. The Scripture declares that king Ahab did what was wicked and "evil in the sight of the Lord" (1 Kings 21:20). This shows the prophets always accentuated divine disapproval of the manipulations by the wicked. Evangelicals likewise should raise alarm and God's disapproval of mistreatment of the weak and the disadvantaged. Jesus Himself denounced the scribes and did not mince words when He described that their end will meet with strong condemnation and heavier sentence (Luke 20: 46-47):

Beware of scribes, who like to walk around in long robes, and love to be greeted with respect in the market places, and to have the best seats in the synagogues and places of honour at banquets. They devour widows' houses and for the sake of appearance say long prayers.

The role of the evangelicals should not be limited to teaching but as Participant 5 stated:

...their role could be to establish well-structured programmes (with timeliness and measurable milestones/outputs) aimed at addressing socio-economic and political development. This may entail equipping people with requisite skills rather than hand-outs (or less of it) to improve their livelihoods or empower them on political issues.

Accordingly EFB should encourage its member churches and organizations to lead by example in their communities in the fight against poverty, crime, unfair distribution of wealth, bridging the gap between the rich and poor, a voice for the minority and should boldly intervene when government make ungodly decisions. As participant J stated:

Evangelicals should take part in the legislation so that all laws made should be predominantly influenced by the word of God. They should be

enterprising and encourage members to dominate all aspects of society which contribute to the country's GDP.

The sentiments of participants I and J are well in order in the light of the fact that sometimes poverty is a product of structural deformities. For example, where there is no equity or equal access to opportunities as is the case between rural and urban areas in Botswana, acts of charity would not bring permanent solutions to the problem. Instead, acts of charity which are done in an environment where socio-economic structures are skewed in favour of those in socio-economic power may be superficial. Longenecker (2010:106) rightly makes this observation:

In contemporary discussion of economic strategies, charity has become an easy target to denigrate as superficial and dismiss as ineffectual. It is sometimes argued that charitable initiatives do nothing towards rectifying economic imbalance; countering poverty requires measures that operate at a level of deep cultural structures rather than at surface level. Charity can even be depicted as a strategy of pseudo-satanic, because it has the potential to leave the benefactor feeling justified while the fundamental problem goes unaddressed.

Charity which is done in an economically flawed structural system cannot plumb the depths of injustice. Evil motives can hide behind charity, masking themselves under charitable deeds to justify their crooked ways. Instead of focusing only on charity, the Evangelicals should insist on structural reconfiguration of the socio-economic system that is balanced and fair. Only then, will there be real hope of introducing equity into economic social relations.

The proverb which says; "You do no service to a beggar by giving him food or drink, for two reasons: you lose what you give him, and you prolong his life of misery", (Longenecker, 2010:107) is true. After the gesture of charity in the form of temporary food ration and water, the poor man goes back into poverty again once that food and water is finished. Ultimately poverty status is entrenched, unless and until there is rectification of structure that transcends charity.

This however does not totally discount the works of charity. For the New Testament gives this account;

Now the company of believers was of one heart and soul, and not one of them claimed that anything which he possessed was (exclusively) his own, but everything they had was in common and for the use of all...Nor was there a destitute or needy person among them, for as many as were owners of lands or houses proceeded to sell them, and one by one they brought (gave back) the amount received from the sales, (Acts 4: 32, 34).

In the above narrative, the charitable deeds were religiously motivated and were done within the community. Nothing in the narrative suggests ulterior motive. As a matter of fact, Ananias and his wife Sapphire attempted to steal the show by falsifying their charitable deed but were met with divine judgement and died (Acts 5:1-10).

Evangelicals should furthermore take part in community development, in the development of educational school curricula, advocate for social protection for people living with disabilities and are better suited to guide the moral fibre of Botswana socially, economically and politically.

3.3.3.3 Empowering Evangelicals for effective role play

The evangelicals themselves were given an opportunity to suggest ways in which EFB could be empowered to play an effective role. In order to solicit suggestions the heads of denominations were asked a question; "What should be done to help the Evangelicals to play a more significant role on issues of development?" The question being addressed here, assumed that there will be room for improvement by the evangelicals to play a more effective role in the socio-economic and political development in Botswana.

The answers that were received pointed in basically two directions: 1. An empowerment from without; that is, what the government could do, to help EFB play a better role. 2. Empowerment from within; that is, what EFB could do within itself to enhance better role play.

1. Empowerment from Without: Some denominational leaders think that EFB can only play a more effective role if the government provide a conducive environment for the church to play a role. For example, Participant A stated that:

The government should see the church (EFB) as a partner in progress and involve it in policy making. This can be done by establishment of directorate of church affairs. By so doing distrust, misunderstanding and lack of mutual confidence will be removed.

According to this participant, recognition by the government that the church is a developmental partner and subsequently putting in place the necessary mechanism that will enhance the church's contribution, is a necessary empowerment that EFB needs. This is taken further by other participants who think that the government should create an enabling environment by providing and allocating resources such as land to churches so that they may have space to effectively contribute to the socio-economic and political development.

Another participant suggested that EFB should be part of the legislative wing of government so that they have a say on developmental issues. Participant C said: "I think EFB should be allocated a seat in parliament or a Ministry of Religion is established to properly channel the efforts of church in the national developmental agenda."

To put the above perspectives into proper context, there is need to define the government or the State. The State as defined by Philip Wogaman in Sider (2008:79), is "society acting as a whole, with the ultimate power to compel compliance within its own jurisdiction". An Evangelical political scientist James Skillen also offers another helpful definition of the State; according to him the State is the "public legal integrator of all socially differentiating reality" (Sider, 2008:80). Society is a highly differentiating entity made of differing subsets.

The role of the State in such diversity is not only critical but also divine. The Lord Jesus said to Pilate; "You would have no power over me unless it had been given you from above" (John 19:11 NRSV). Apostle Paul also states that "there is no authority except from God, and those authorities that exist have been instituted by God" (Romans 13:1, NRSV). Indeed as Sider states;

One of many institutions in a complex, differentiated society, the State has the unique responsibility of providing the right framework so that all persons and all institutions in society treat each other justly and have

the freedom and are rightly encouraged to be and do what they ought to be and do.

The actions or inactions of the State affect everyone including the church.

2. Empowerment from within: Other participants suggested empowerment that solely comes from the EFB itself. That EFB member churches should empower their members with knowledge and skills necessary for their members to respond to the needs of the people in their communities. Participant 1 for example stated that: "There should be deliberate emphasis on the need for participation of the Evangelicals in areas being discussed. EFB must formulate projects and challenge the Evangelicals to carry them out.

Participant B suggested concrete projects that EFB should embark on to increase its participation; 1. Build re-creational facilities through grants from donor agencies. 2. Build old age and youth homes. 3. Have a printing house to disseminate information.

Others (Participant C,G) suggested that EFB should be constructive and strategic in their approach to national and developmental issues. For example participant 3 posited that EFB should:

1. Define burning issues
2. Conduct needs analysis
3. Cultivate interest within the church
4. Lobby for politicians to endorse a programme of action on burning issues.
5. Become a prominent voice on major national issues.

Participant G suggested that EFB should be strategic and stated that: "They should have periodic key focussed areas such as: Evangelism, Leadership empowerment, Political intervention, Economic empowerment, Focus on health issues." He suggested that after prioritizing the key focussed areas, EFB should have Five year plans focusing on specific issues. At the end of such periods, Evangelicals would have impact on the developmental agenda of the nation.

Some of the leaders pointed out that the government should create a conducive environment for the Evangelicals to effectively play a more meaningful role. Yet others especially those subscribing to the empowerment within felt that Evangelicals should not wait for someone to do things for them but rather should stand up and come with ideas and initiatives to develop their nation. Further that Christians and mainly the Evangelicals should take up political responsibilities and campaign to become political Counsellors and members of parliament.

Human beings are created as free and creative. In a democratic space like Botswana, the church has no excuse in not playing an effective role in development. The church as representative of people with right standing with God should come up with innovations that could positively transform the society to better and higher status never imagined.

3.3.4 Participation of Evangelical Churches In socio-economic development

In order to ascertain where the Evangelical churches stand in their practical participation in the socio-economic development, a practical question was put to twenty heads of denominations. The question was “Is your Church involved in any socio-economic development? If yes give examples, if not give reasons.” Various answers were received indicating three types of responses:

6. Those that are indirectly involved
7. Those that are occasionally involved
8. Those that are consistently involved.

Four out of twenty participants (20%) indicated that their churches are not practically involved in socio-economic development. Some reasons are related to church doctrine. For example participant A stated:

In my local church there is insufficient teaching, planning and engagement of members to be deliberately involved in socio-economic development. It is commonly assumed that people will on their own take steps in these areas without encouragement from the church.

Participant B admitted that their contribution to GDP, reducing levels of unemployment, reducing illiteracy are equal to nothing. He noted however that they need to incorporate practical teaching in their church's doctrine. Another participant blatantly stated; "There is no participation in socio-economic development because there is too much self-righteousness." Suffice to state that all the reasons for non-participation are related to the teachings of the different churches.

Four of the twenty (20%) participants indicated that their churches are indirectly involved in the socio-economic development. Their participation is mainly through teachings as Participant W relates: "Our church is doing the best it can. We believe in training (teaching a man how to fish rather than giving him a fish), we train out of school youth to set up their own businesses, encourage the old to do commercial farming and encourage the youth to utilize government programmes." Participants X-Z allude to the same form of participation. For example participant Z stated: "By teaching and raising godly citizens, my church is involved in socio-economic development of the nation. The teaching of the word of God helps members to be conscientious to issues of corruption, and being responsible citizens."

Two out of the twenty participants (10%) stated that their churches occasionally participate in issues of socio-economic development. Their activities are occasional, sporadic and unstructured. Participant X said:

Once in a while the church host programs to distribute gifts to the needy. However there is no structured program to effectively carry out these important tasks. There are similar efforts at local levels but coordination and focus may lead to improved results.

Participant Y also had a similar form of participation. He stated that:

To some extent but we still have a lot to do. We engage in community out-reach projects like reaching out to the destitute and orphans (like this December, a lot of our churches prepared some food baskets). We still need to develop a robust systematic strategy that will cascade from the national level.

As noted by Participants X and Y, the efforts of churches are occasional and sporadic and hence will not be impactful enough. Only half of the participants (50%) indicated that their churches are involved in socio-economic development in a more consistent manner. Various forms of participation are mentioned such as building houses for the needy, clothes for the less privileged, financial assistance etc. Participant A mentioned some of these when asked if his church is involved in socio-economic development. He stated: "Yes, giving food, clothing to school children and to those less privileged in the society. Building houses to those who are poverty stricken to up-lift their dignity and build them spiritually." Some of the churches have specific ministries to targeted needy areas. Participant B for example stated: "Yes although much need to be done. We have a ministry devoted to the poor called Compassionate ministry. Some poor families are provided with food rations. Also under privileged children are provided with necessities of life such toiletries etc."

Participants C and D stated that their churches are involved in identifying street children and orphans, then feed them, empower them with life skills and encourage them to go through the school system. Another form of participation is help in the fight against HIV and AIDS. Participant E affirmed that his church is involved in the socio-economic development and further stated:

Our church is involved in the fight against HIV and AIDS in the community and the Botswana television has even covered one story detailing how the program has impacted our youths and adults. We also visit prisons twice a month and we donate second hand clothes to the needy.

Other churches like that of Participant F and Participant G provide scholarship and financial assistance to the disadvantaged students. They also encourage their members to create employment opportunities for the unemployed members. In his answer to the question, Participant H stated the following about his church:

Yes, through the youth ministry members of the church are given financial support in retail trade, payment of school fees at all levels of education for the less privileged. Apart from divine healing, members

are also given medical services from members who are medical doctors.

The conclusion from this data is that only ten out of twenty member churches of EFB are practically involved in socio-economic development. However, their involvement is done in isolation from each other. As a result, the impact is minimal. Ten per cent of the participants have their church occasionally participating. This participation is unstructured and sporadic in nature and hence shows no organization and commitment. The other twenty per-cent of the remaining forty per-cent belong to those who are not participating because their church doctrine lacks practical relevance. While the remaining twenty per-cent are those who believe that teaching the word of God is sufficient for their churches.

3.3.4.1 The gap between the rich and the poor: Reasons and Justifications

As has been stated in the problem statement, Botswana is the third most unequal country in the world with a Gini-coefficient of inequality of 60.5% (Botswana: 2016).

The heads of denominations of EFB member churches were asked to give reasons for this inequality. The specific question was put in this form: "In your view, why is there a big gap between the rich and poor?" Although the answers given are various and interwoven, they can safely be organized into six causal couplets namely:

1. Corruption and nepotism
2. Education and access to resources
3. Exploitation and suppression
4. Hard work and laziness
5. Monopoly and greed
6. Equality and equity

3.3.4.2 Corruption and Nepotism

Corruption and nepotism has the potential to negate aspiration of equal access to economic resources by all. The Bible says: “And the effect of righteousness will be peace and the result of righteousness, quietness and trust forever. My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places,” (Isaiah 32:17-18). This is the yearning of every Motswana yet it is not the case mainly because of the vices of corruption and nepotism.

Participant A elaborates this further by stating that:

Scriptures say that the poor shall not cease in the land (Deut 15:11) and Christ said ‘you have the poor always’ (Matt 26:11). The contributory factors include; privileges, connections, family background, academic advantages, suppressions, exploitation and corruption (Psalm 73:8, 12). On the positive side; divine intervention (Psalm 1:1-3). Laziness, ignorance, and lack of resources are other causes.

3.3.4.3 Education and Access to Resources

Participants C, D and E assert that education is a contributing factor in the gap between the rich and poor. They hold that those who have education have added advantage which enables them to access loan schemes and have better jobs. For example Participant D stated it this way:

Knowledge is power. Actually when closely observed, the poor are getting poorer and the rich getting richer. It is all in the mind. The poor must be trained to change their mind-set. As the Bible says ‘Be ye transformed by the renewal of your mind’. Our training must focus on changing the mind.

3.3.4.4 Exploitation and Suppression

Some leaders cited reasons associated with exploitation and suppression of the poor by the rich as factors that contribute to inequality in Botswana. For example Participant G stated that: poor infrastructure of roads and poor public health services disadvantage the poor. This is because poor roads make it hard for them to access resources and

because of poor health they become less productive.” Participant F was more emphatic on the aspect of the rich exploiting the poor. He posited that: “The Bible is clear on exploitation of workers, neglect of the poor and the oppression of the weak. God is so concerned with them to the extent that even slaves were freed during the Jubilee year.”

3.3.4.5 Hard work and Laziness

Participant B went further in answering the question and advised that there is need to inculcate in the minds of the people from grass-roots (Primary, Secondary and tertiary schools) the importance of hard work. By implication Participant B suggests that lack of hard work is a contributing factor to the big gap between the rich and the poor. He however further stated that:

“Majority of the rich are not God fearing (have not received biblical life changing teachings). They are more exploitative and less interested in the development of the poor.”

3.3.4.6 Monopoly and greed

Participant C succinctly put this point in the following manner:

The gap between the rich and poor exist because the rich are not willing to invest their money in projects that will help create employment to lessen the suffering of the poor. No one speaks against the rich and the politicians monopoly and greed. The rich and those in politics award themselves with wealthy projects while the poor are turned down. The poor cannot afford good education for their children therefore their children are disadvantaged.

Participant C emphasized that greed drives the rich to amass resources to themselves. Unregenerate mankind has this insatiable appetite at the expense of fellow mankind and the environment. God has given the gospel to solve this problem for the betterment of all.”

3.3.4.7 Equality and Equity

One Participant states: “The gap is there because resources are not evenly distributed. Those in power or those having resources tend to abuse the use of them leaving small opportunities to the poor.”

There is an increasing realisation that poverty emanates from the poor state of the mind and spirit. Therefore the problem of poverty cannot be solved by technological advancements alone. Einstein, as cited in Croucher (2003) captures this well when he states that; “the problems of the world cannot be solved with mechanisms, but only by changing the hearts and minds of men by speaking courageously”. An Indonesian philosopher Soedjatmoko (2008) takes the point further by stating that if modernisation is to be permanent, it must start from religio-cultural substratum. The commonality of both religion and development is that both are seeking for progress and advancement of people.

3.3.5 Summary

The responses of denominational leaders on the question of whether the role of the Evangelical Fellowship of Botswana is noticeable and whether their theology adequately addresses socio-economic and political matters vary. Although EFB participate in pre-marital, marital and post marital counselling and by extension contribute to stable and peaceful society, there is still a lot that could be done (cf: 3.3.1). According to some leaders, EFB does not have programs in place to address socio-economic and political issues. For example, there are no programs on literacy, poverty alleviation, employment creation etc. Some leaders decry that any involvement is more theoretical as most of the Evangelicals fear politics because of the notion that politics are dirty.

The inadequate role in the socio-economic and political matters by the Evangelicals in Botswana could be associated with the EFB theology. According to some leaders (cf: 2.2.9.1 and 2.2.9.4) the teaching of some Evangelicals on miracles and prosperity does not adequately equip members with requisite skills to meaningfully participate on socio-economic space. Although the preaching of the gospel is a good start for transformation, there is need of a theology that holistically addresses human need.

The role of the Evangelicals is viewed in two ways: There are those who think the role of the Evangelicals should be limited to preaching the gospel only as that is their mandate, (cf: 3.3.3.3). Those who subscribe to this notion think that, the church's role is to preach and live the principles of the gospel then transformation will follow.

There are however those who hold that there should be a link between the spiritual and the physical. According to them (cf. 3.3.3.2) the church should raise alarm when injustice is committed but also actively participate in governing the country.

In order to effectively participate in socio-economic and political development, Evangelicals propose two ways of empowerment: 1. Empowerment from without and 2. Empowerment from within (cf. 3.3.3.3). Some leaders think that the government should recognize the church as partner in development and create a conducive environment as well as provide resources to the church in order for the church to effectively play a role in social and economic development. This is what is referred to as empowerment from without. There are however those that think the church should empower itself without the government - empowerment from within. Evangelical Fellowship of Botswana should empower its members with knowledge and skill for them to effectively participate in social, economic and political development.

The research found out that participation by the Evangelicals in socio-economic and political issues is unstructured and sporadic and consequently ineffective (cf. 3.3.4). As a result, equality within the society remains a mirage. According to the leaders other causes of the huge gap between the rich and poor include: corruption, nepotism, unequal access to quality education and economic resources, exploitation, suppression, laziness, economic monopoly, greed and inequality, (cf. 3.3.4.1, 3.3.4.2, 3.3.4.3, 3.3.4.4, 3.3.4.5, 3.3.4.6 and 3.3.4.7).

CHAPTER 4: CURRENT SOCIO-ECONOMIC DEVELOPMENT AND GENERAL OVERVIEW OF LITERATURE. CURRENT SOCIO-ECONOMIC AND POLITICAL DEVELOPMENT IN BOTSWANA

4.1 Introduction

The question of the Evangelicals' role in socio-economic and political development is viewed from the historical and current context of perpetual poverty and its twin of inequality in a successful economy. The thesis is situated on a paradoxical macro perspective of development versus poverty and inequality in the same space and time; it is a microcosm of lack, in a macrocosm of affluence; the collision of values that are held as sacrosanct by Bible believing community and their direct opposite consequences. Values of equality, equity, compassion, love, humility, sharing etc.co-existing with in-equality and poverty in a majority Christian society is a paradox that needs to be unravelled.

The previous chapter looked at and answered the question- "what is happening?" and the current chapter addresses the question- why is it happening. This is guided by Osmer's four tasks of practical theological interpretation (Osmer, 2008:4). The figure below shows interpretive dimension task which will be addressed by this chapter.

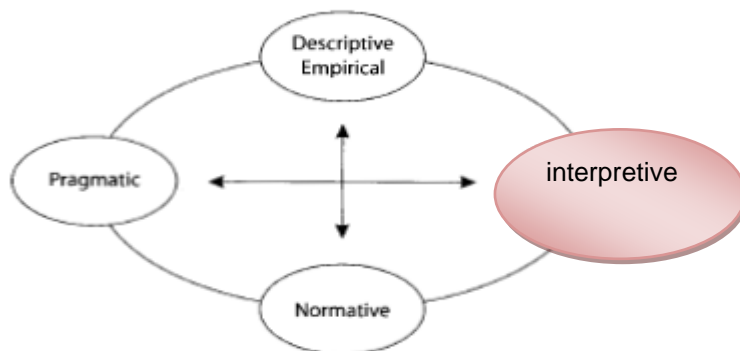


Figure 4-1: Osmer's four tasks of practical theological interpretation

4.1.1 Success story

Botswana has always been referred to as the beacon of Africa because of her economic and political performance in the world arena. The World Bank (2015:l) reports that:

Botswana has been one of the world's fastest growing economies over the past 50 years, allowing the country to move from being among the poorest to upper middle income status – this has had the effect of pulling the majority of the population out of poverty. At the same time, many Botswana are still poor, inequality is among the highest in the world, and human development outcomes are far below the norms for an upper middle income country.

From being the least developed country in 1966 to status of upper middle income country, Botswana surely deserves accolades that she receives from the international community. From the economy that solely depended on agriculture, the country grew its economy to a rapid growth based on exploitation of minerals.

According to the Situational Analysis Report (Botswana, 2016:25) “the country graduated from being one of the poorest in the world at independence with a *per capita* income of USD70 to a middle income country in the 1990s, with a per capita income of USD7, 505 in 2014”.

The World Bank report (2015) further alludes to the fact that the gross national income (GNI) per capita of Botswana, which is the average income measures of one person in a given area, has grown faster than the global average since independence. The success of the country is attributed to effective governance, sound macro-economic management as the country invested mineral rents in human capital, institutions, physical capital such as machinery, transportation, technology equipment, etc. To put this into perspective the World Bank report (2015:1) further states that;

...at independence Botswana had just 6 kilometres of paved roads, 3 secondary schools, and few health facilities; only 1.5 per cent of the population had completed primary education. Today, there are 7,000 km of paved roads, more than 300 secondary schools, and 95% of the population lives within 8 kilometres of a health facility; primary education is free and the enrolment rate has reached 90%.

This record is phenomenal in the light of a country with 50 years of independence and in a continent where political instabilities and poor governance are orders of the day. If all stakeholders especially the church could play a more effective role in the socio-

economic development, the country stands a chance of eliminating abject poverty. The United Nations (2015) observed a remarkable poverty level reductions and it states;

Poverty has fallen sharply, with the national poverty rate down from 30.6 per cent in 2003 to 19.4 per cent in 2010 and extreme poverty now below 14 per cent. While nearly all spatial and demographic groups experienced improvements, growth was strongly pro-poor over the past decade, (2015:vi).

To put this reduction into proper perspective, it is needful to reflect or take into account the different ways of measuring poverty levels. The choice of methodology of measuring poverty datum line is crucial when doing international comparisons of poverty levels. According to Booyesen *et al.* (2005) the methods of measuring poverty include:

the Human Development Index (HDI); the Food Energy Intake Approach; the Cost of Basic Needs Approach (conventional approach); the US\$1/day per person criterion (now adjusted to US\$1.25/day per person) that is often used for international comparisons; and a Social Subjective Poverty Line.

Most countries have two poverty lines (World Bank, 2008:i) a food poverty line, based only on the income needed for sufficient calories or based on prevailing consumption patterns of a basket of basic goods (sometimes called the extreme poverty line); and ii) a poverty line that makes an allowance for the costs of non-food needs. The international poverty line was reset based on purchasing-power parity (PPP) to US\$1.25/day per person in 2005 to cater for cost variations in food and non-food needs in many locations (World Bank, 2008).

Botswana uses both the conventional and the \$1.25 poverty line. These are international methods which helps the country to compare its poverty challenges well within the international arena. The interesting part of this achievement is that the poverty reduction trend has been pro-poor. The United Nations (2015) notes that the poverty reduction, was more pronounced in rural areas and was associated with key interventions of health, education and active labour market programs.

The Human Development Index (HDI) of the country is also very positive. The HDI is a composite measure of the quality of life expectancy comprising of indices of life

expectancy at birth, education and income (Botswana, 2016). According to this report, Botswana's HDI value for 2014 stood at 0.698 which put the country in the medium human development category ranked at 106 out of 188 countries and territories.

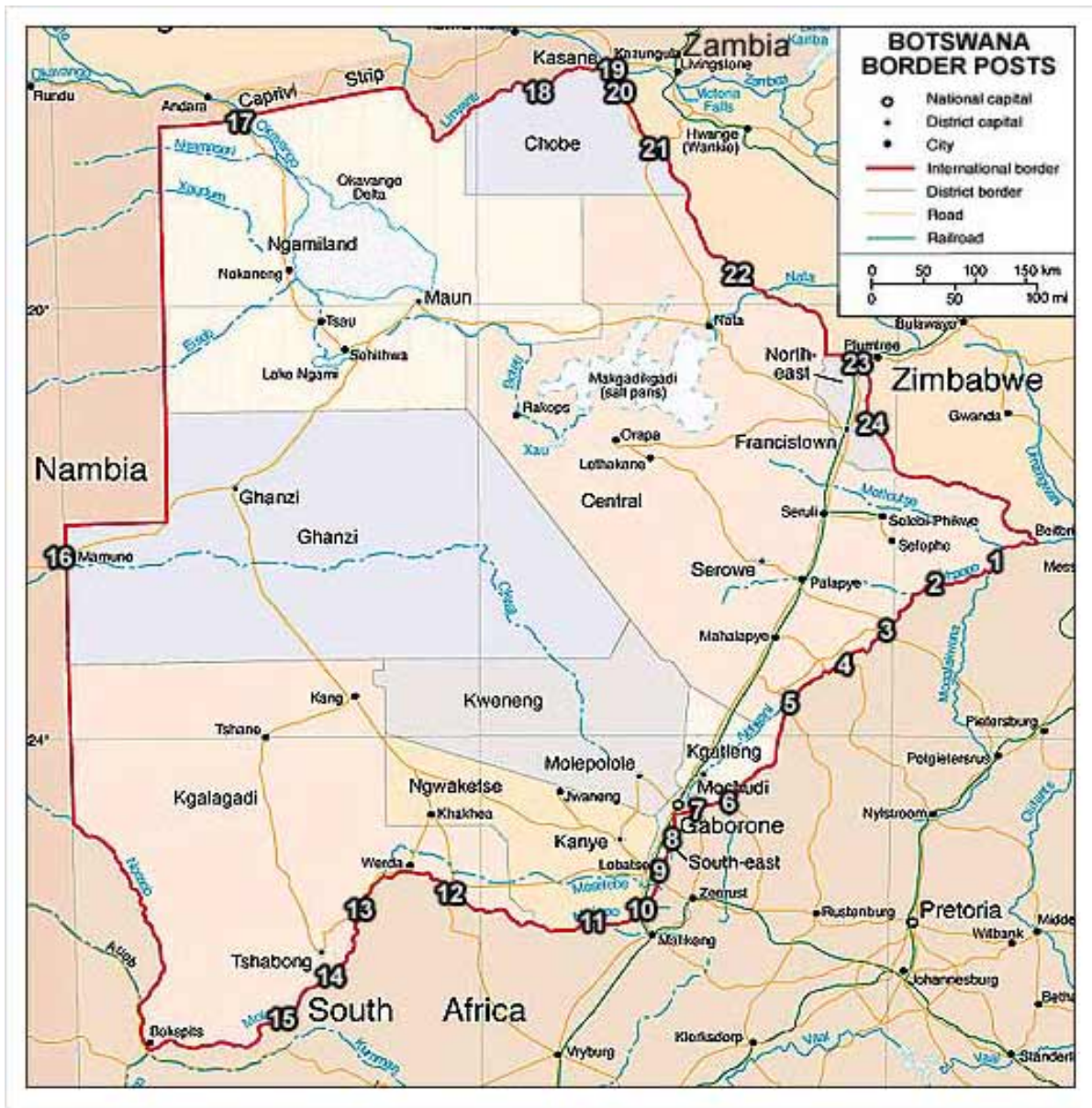
4.1.2 The socio-economic Challenges - The negative

Despite Botswana's success story, poverty and inequality remain serious challenges. The World Bank Report (2015:1) reports that:

Despite considerable progress nearly a fifth of Botswana still live in poverty, with almost 14% in extreme poverty. Moreover Botswana ranks as one of the most unequal country (sic) in the world, with a Gini coefficient of 60.5%.

This, in combination of HIV/AIDS (Botswana has the world's second highest rate of HIV), has contributed to human development outcomes that are among the lowest in the world for a country at Botswana's level of development.

High levels of poverty are directly linked to the country's extraordinarily high inequality. Despite progress in its reduction, poverty still remains high in rural areas, remote areas and among a population with low education. It is therefore an indication that despite disciplined fiscal management, the country's investment in health, education and infrastructure has not delivered desired outcomes. The World Bank (2015) report indicates that poverty is concentrated among children and the youth and this has implications of inter-generational transmission. Poverty is also more pronounced as one moves away from urban areas. The map below of Botswana shows urban areas and rural areas. This gives a pictorial distribution of poverty around the country especially areas away from urban areas of Gaborone (the capital city), Francistown, Selibe-Phikwe, Jwaneng and Lobatse:



Map data. 2016 AfriGIS Ltd. Google. (Accessed: 01.06.2016)

This map further shows that, urban areas are more or less along A1 road that is between Gaborone (marked 7) in the South east of the country and Francistown in the north (marked 24). The same geographical area has a railway line.

Almost all the urban areas are along this railway line and if poverty is more pronounced as one moves away from urban areas, then poverty would be more concentrated on areas South and West of the railway line.

Magombeyi *et al.* (2013:11) allude to another negative picture of poverty distribution. He states:

The survey results showed that Botswana (nationally) had one of the highest percentages of female-headed households (more than 46%), a statistic that is the highest in the world. On an average basis, female-headed households are considered poorer than their male counterparts (RBCSO, 2008). This fact is clearly illustrated in Botswana where 34% of the female-headed households are below the poverty line compared to only 27% of the male-headed households.

This therefore suggests a need for more targeted interventions on the female headed phenomenon in order to turn the tide. The table below further helps to show how poverty in Botswana is spread among given sized areas. If the table is looked at using the map of Botswana on the previous page, a complete areal picture of poverty will be complete.

Table 4-1: Poverty Levels

District	Area of district	District population	Poverty level (%) in district
	(km ²)	2001 (2011)	2003 (2009/2010)
Central District	*146 374	453 324(521 367)	48 (20.9)
North East District	5 146	49 399 (59 829)	30 (17.7)
Francistown City	200	83 023 (100 079)	14.1 (18)
Selibe Phikwe Town	142	49 849 (49 724)	15.7 (12.8)
Kweneng District	36 963	230 335 (304 674)	46 (39.3)
Kgatleng District	7 619	73 507 (92 247)	33 (18.4)
Southern District	27 233	113 704 (129 462)	46 (20.6)
Gaborone City	197	186 007 (227 333)	6.5 (12.4)
South East District	284	60 623 (92 843)	24 (19.6)
Lobatse Town	122	29 689 (29 032)	

Source: Magombeyi *et al.* (2013)

The highest level of poverty is in the Central district at 48%. The Central District is a quite spacious area covering areas on the western, southern and western side of the railway line. The Districts with the next highest levels of poverty are Kweneng and Southern 46% Districts. These areas especially Kweneng covers areas on the extreme

west of the country. Gaborone has the lowest poverty level at 6.5% followed by Francistown at 14.1%.

Poverty and inequality are not the only socio-economic challenges faced by Botswana. In 2008, the president of Botswana; His Excellency Lieutenant General Dr Seretse Khama Ian Khama appointed a joint advisory committee of Ntlo ya Dikgosi (House of Tribal Leaders) (2009) and Botswana Council of Churches (BCC) on social values. The aim of this joint commission was to consult with different Tswana communities on social ills afflicting the nation.

The ultimate purpose of the task was to identify social ills, their causes, and to recommend possible strategies of addressing them. After country wide consultations the commission observed that as the country developed, society changed in different ways. Some of the changes were good while other changes were bad, (Ntlo ya Dikgosi, 2009:4). The committee identified several social ills bedeviling the country, among them were; Domestic Violence (48-50), alcohol abuse (51-53), drug abuse (53-54), youth indiscipline (55-59), child abuse (59-61), cohabitation (61-63), passion killings (63-65), rape (65-67), increase in road accidents (68-69), vandalism (69-71), commercialization of bogadi (lobola) (71-72), witchcraft (73-74), declining role of the church in the society (74-77), stock theft (77-78), declining role of bogosi (traditional leaders) (78-79), disrespect for elders (112-113) and commercial sex (114-118).

One observation made by the report is that rapid modernization process and expected continued urbanization and education, imply that the spiritual and social needs among the people will increase (Ntlo ya Dikgosi, 2009:119). Among the recommendations made in relation to the role that the church should play, two are worth mentioning here:

1. To promote child upbringing, family life education, social responsibility and moral regeneration, the church's current efforts of constituting and instituting the life planning skills based Adolescent Sexual and Reproductive Health be expedited and replicated through enhanced funding drawn from current government funding for HIV/AIDS, health and social programmes.
2. The report stated that; "church and other religious communities must rise up and be exemplary to the community members as to create role models and inspire confidence in the institution" (Ntlo ya Dikgosi. 2009:25).

In the light of the foregoing, the need for an effective role of the church cannot be over emphasized. There is need for serious introspection by the church for better and enhanced role play. The needs are numerous and there is a need for re-organization and re-construction of society's setup, a setup which would enhance a better role play by the church. As the custodian of moral values the church needs to move from the peripheries to the core of the societal life where values will play vital role in addressing the above enunciated social ills. Historical failure of the church witnessed during slavery and colonial times where the church was more sluggish and often a spectator in the face of human challenges need not be repeated.

The role of the church is also more than ever needed in light of the spirit of United Nations 2030 Agenda for Sustainable Development which among other things states that: "We are determined to end poverty and hunger, in all their forms and dimensions, and to ensure that all human beings can fulfil their potential in dignity and equality and in a healthy environment", (United Nations, 2015:2). In the same declaration, the world nations committed themselves to end poverty and hunger everywhere; to combat inequalities within and among countries of the world. However, for this agenda to be realised, governments and Non-governmental organizations (the church included) need to collaborate and work together.

4.2 General overview of literature

4.2.1 Perspectives on development

The concept of development is cross-cutting in either the quantitative or qualitative research of this thesis; hence there is a need for a comprehensive discussion on it. A broader understanding of this concept will enhance, clarify and broaden the context upon which the components of this thesis are based. Other concepts such as social and economic will be discussed thereafter.

4.2.1.1 People Centred and Economic-growth centred development

David Korten, author of *Getting to the 21st Century*, has, two theories of development contrasted. These two theories help us in broadening the scope of the concept of development. They are: people centred development and economic growth - centred development.

Korten (1990:67) defines development as “a process by which the members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspiration”. This definition is helpful in the sense that it focuses development not only on the person but also in the institutions through which developments are carried out. It should however be added that persons and institutions are not the only engines that drive development. Systems of governance and policy frameworks are also some of the ingredients which need constant improvement.

To better understand Korten’s contrast of the people centred development and the economic growth- centred development the figure below is adopted for clarity and elucidation:

Table 4-2: Two visions of development

Growth-centred development	People-centred development
Material consumption	Human well-being
Wants of the non-poor	Needs of the poor
Corporation or business	Household
Competition	Community
Export markets	Local markets
Absentee ownership	Local ownership
Borrowing and debts	Conserving and sharing
Specialization	Diversification
Interdependence	Self-reliance
Environmental costs externalized	Environmental costs internalized
Free flow of capital and services	Free flow of information

(Adapted from Korten, 1990)

In contrast to economic-growth centred kind of development which is promoted by many Western governments; Korten proposes a people-centred development which is underpinned by three principal transformational frontiers, namely: sustainability, justice and inclusiveness (1990:67). By sustainability, Korten believes that any development must take into consideration environmental preservation. This is precisely correct because if environmental sustainability is neglected, the poor who in most cases depended on such environments are left with unproductive spaces.

By justice and inclusiveness, he addresses the problem of social disintegration and disenfranchisement that causes poverty. There is need for integration of those who originally owned land that is used in mining and other commercial enterprises in profit sharing. In that way, social justice and economic inclusiveness would be enhanced.

Gokhale (2015) states that “development consists of systematically interrelated growth and change processes in human societies”. According to him these processes vary according to countries and are influenced by historical patterns, cultural traits, values, population size, resources, power relationships and the nation’s place in the international system. In this context, there must be economic growth but that growth must correlate with people’s personal development. Any economic growth which does not develop or increase people’s worth will only increase the disparity between the rich and the poor.

In the context of Botswana, traditionally *dikgosi* (tribal authorities) held land in trust for their communities. With such land, the tribal authorities would ensure that all members of the society have a piece of land for residence and for subsistence pastoral or arable purposes. The advent of better Western ideas of civilization has changed this traditional set-up. Now a civil authority services the land and thereafter allocates it on first come first served bases. Multitudes have applied and many of them remain without a piece of land.

As the scenario obtains, those with financial muscles would then buy and in most cases they would buy as much as their financial muscles enabled them. Consequently they end up having more while the poor remain with little and in most cases with nothing. This ultimately increases inequality in the nation’s economic indices. The scenario as it obtains is contrary to Gokhale’s view of development, which is a “systematic interrelated growth and change in human societies”.

4.2.1.2 Historical synopsis of development

The concept of development especially in the modern times cannot fully be understood without historical reflection. After World War II, the world split into two large geopolitical blocs, separating into spheres of communism and capitalism. The two parallels led to the cold war era during which the terms *first*, *second* and *third* worlds were used because of their political, social, and economic relevance.

Although it is argued in some quarters that pure capitalism as a system does not exist on practical levels, but rather that it is mixed with elements of socialism, capitalism nevertheless exists as a theory. Storkey (1986:67) argues for non-existence of pure capitalism and asserts that the “purer examples of capitalism have generally been modified, whether by socialism, Keynesianism (government stimulation of the market) or moral influence to avoid problems that it tends to generate.” However, what is fundamental to capitalism as a theory as Williams (1998:37) puts it “is the enlightenment assertion that individuals are free, and therefore able to act for what they consider to be the best”.

Under a capitalist system of development, people are free to use resources at their disposal including their own talents and skills to develop themselves without third party. Hirmer (1982:120) elucidates the point further by stating that “A person is no longer bound by birth as a commoner or an aristocrat into a foreordained role, but is free to achieve whatever is possible”. The essentials of capitalism are summarized well by Nürnberger (2002:9) when he states; “In brief, capitalism believes that society as a whole will benefit most from private ownership, the sovereignty of the manufacturer and consumer, free competition, and a totally free market”.

Despite all the good of capitalism which includes but not exclusively: freedom, development, profit, private property, capitalism thrives through cheap resources, labour, energy etc. especially at the expense of the poor and the disadvantaged. Schumacher (1987:211) qualifies this point in reference to Britain, that her economy contracted by 12% as a result of absence of North Sea oil. Williams (1998:79) also soberly states the same point: “It remains likely that the prosperity of the West is not simply due to the success of capitalism, but also due to the fact that this success has been achieved at the expense of poorer areas of the world”. It is therefore perceived by many that capitalism benefits mainly the rich, positively leads to in-equalities and contributes to poverty.

In order to mitigate imbalances generated by capitalism, some forms of socialist polity are normally adopted. Negative consequences of capitalism dictate a need for a system that will satisfy everyone, a system based on human need rather than a few people’s aggrandizement. As Williams (1998:80) states; “In such circumstances Marxism is often

naturally seen as compassionate and relevant, indeed as the only alternative to capitalism”.

The terms socialism, Marxism and communism are often used inter-changeably although originally, Karl Marx believed that socialism is only a process that leads to communism. He (Karl Marx) saw socialism as simply a stage on the way to real communism (he did not like the term “socialism” as he said in a letter to Engels in 1847, that socialism had an air of bourgeois respectability (Schumpeter, 1976:312). Hence it can be stated that socialism is the first face of communism, and communism is a higher form of socialism.

This interface of socialism and communism justifies the inter-changeable usage of the terms. The commonalities of centralized form of economic planning and quest for elimination of socio-economic inequalities are common quests of socialism and communism. While communism is more of a political system and socialism more economically inclined, both are on the principle of centralization where government plans and controls the economy.

Socialism therefore is the contrast to capitalism where common ownership is promoted. This means ideally everyone participating in the decision of how resources are used. Under such a scenario the state owns and controls the economy in common for all the people.

In the context of this thesis, Botswana can largely be described as a mixed economy. Private ownership is encouraged; the state owns some of the economic sectors while in some cases we have state and private partnerships (para-state enterprises).

4.2.1.3 First, second and third world views.

Most Western countries, which followed capitalist style of development are regarded as first world or developed countries. Countries that formerly formed Union of Soviet Socialist Republics (USSR) and China are or were regarded as second world, while those countries that are not in the first and second blocks were regarded as third or non-aligned countries.

This numerical classification was also reminiscent of levels of development in the three categories. That is to say, countries in the first world were regarded as developed or economically advanced, second world countries as developing and the third world as under developed.

4.2.1.4 Modernization theory

Post World War II and Post Cold War eras have seen the emergence of new notions that define a developing society and this has direct bearing on understanding the concept of development. In the latter part of 1950s and 1960s (Swanepoel, 2000:31-32) a significant amount of aid, combined with concerted effort of technical assistance was given to third world countries by the developed countries. This was largely a counter measure to curtail the influence of the second world in the areas targeted with the economic aid. "These processes were bound up with the inception and elaboration of 'Modernization theory, a macro-developmental discourse", (2000: 32).

Coetzee *et al.* (2001:27), define modernization as "the transformation which takes place when a traditional or pre-modern society changes to such an extent that new forms of technological, organizational, or social characteristics of "advanced" society appear". This idea was perceived as the final stage of socio-economic development of societies. One characterization of this era is the large scale industrial projects which were seen as critical components in the accelerated economic growth.

One of the people who have contributed significantly to modernization theory is W.W. Rostow. In his work; *The stages of Economic Growth-A Non-Communist Manifesto* (1960), Rostow calibrates five stages which economic development evolves through.

1. According to Rostow, the first stage of development is the "traditional" stage in which economic expansion is difficult. In this stage there is simple technology and the major component of development is agrarian. The social structure is mainly hierarchical, with clans and extended family forming the nucleus of the society. As a result of such a set up only a small degree of social mobility is possible.
2. The second stage is called "Preconditions for the take-off". On this stage, the findings of modern science are applied to agricultural and industrial production.

According to Rostow, this is what occurred to Europe which helped her to take off in industrialization and economic advancement.

3. After the take-off stage follows a long period of integration of modern technology in the economic expansion. In a continuous space of six decades, between ten and twenty per cent of national income is re-invested in the economy to ensure that economic output exceeds population growth. Rostow calls this stage, “drive to Maturity stage”.
4. In the now mature stage, the economy is able to broaden its base to accommodate more sophisticated technologies and work processes and shift well beyond the original industries that propelled its “take-off stage”. Most second world countries are at this stage of development.
5. The fifth stage is the stage of mass consumption where advanced sectors of the economy are dominated by the manufacture of consumer goods and provision of services. This stage is only attained when real per capita income has risen to a level at which the consumption requirements of the bulk of the populace extend well beyond the basic needs of food, clothing and shelter, (Swanepoel, 2000:34). According to Rostow, only the United State of America, Western European countries and Japan had reached this stage by the 1950s.

The provision of technical assistance by the advanced economies to the third combined with systematic national planning, were deemed as necessary ingredients to emancipate the third world from the clutches of under-development.

4.2.1.5 Post development history and modernization-Globalization

The perspective of development cannot be complete without a highlight on globalization as contemporary discussion on development centres around it. Hinkelammert *et al* (2004:25) state it well:

The world has become global. In the broadest sense, we can say that technological development has led to a point at which we are obliged to take stock of our global world. This has certainly been very long historical process, but this process has led us to a ‘one world’

consciousness, which we now often tend to forget when we speak of globalization.

The concept of globalization is the break off from all previous history of humanity into the future and it implies a basic transformation of all human life. Globalization strives towards universalization of market and technology in order to maximize capital return. As Serap Kayatekin and Daniel Ruccio (1998:76) write: “the globalization process represents a totalizing phenomenon, assuming ideological and cultural dimensions”. Advancement in science and technology has ushered in fast communications which has infinitely facilitated information exchange of large scale, mass production, transnational market, potential phenomenal profits and bloated global economy.

Notwithstanding the above some questions that beg answers are; will globalization bring solution to timeless basic human needs of food, water, shelter, basic education, medical needs etc.? Will globalization reduce inequality or will it increase poverty and destitution? Or better still, will globalization make humanity one? Sobrino and Felix Wilfred have a collective answer to this when they state:

Another illusion globalization creates is that our world is becoming united. But the hard fact is that humanity has never been so fragmented as it is today. For globalization, in spite of its appearance, is in fact a process of exclusion. If the world is believed to be one because it offers greater chances of profit making by widening the market potential transnationally, or by making the labour force available across the borders, this cannot amount to greater unity of humanity, if the same process means exclusion of people.

The advancement in science and technology, has technically reduced the need for workers let alone unskilled labour forces. As a consequent, in advancing and striving for economic betterment, the globalization process has laid aside or excluded some while benefiting some. The poor and the unskilled have been replaced by highly scientific and technical methodologies. As Sobrino *et al.* (2001:12) suggest; “globalization promises unity, but it does not achieve it because it lacks justice, and that is why it cannot be a credible unity of the world”. The real problem is not the quest for advancement, but equal opportunity for access by all in the globalization locomotive. The problem is

glaring and it is an inescapable cause for concern for everyone. The words of MacPherson and Wong (1998:2) resonate well with humanity's concern when they say;

we probe outer space, develop the ability largely to destroy the human species, talk of star wars, but statistically worldwide a small child still dies every 2.4 seconds of every day from poverty; one in five families still lives on less than US\$265 per annum; average life expectancy is still 12 years shorter and maternal mortality rate is still 12 times higher in less developed than in the developed world; 1.5 billion people still live in absolute poverty”.

It is also needful to state that, in this pervasive globalization momentum, countries and firms ought to respond rapidly to the new strategies of investors, technology and consumer markets in order to catch up or stay relevant to the current global challenges.

4.3 Socio-economic and political development

4.3.1 Economic development

In the context of this thesis, the concept of development is narrowed to three faces namely; economic, social and political. Economic development has to do with economic advancement. MacPherson and Wong (1998:xxi) define it as follows; “...economic development is equated with economic growth-and growth whatever the cost.” In the economic development spectrum, there are debt, structural adjustment programmes and trade agreements.

4.3.2 Social development

Social development has to do with putting the lives of people in the centre of development. It is about improving the wellbeing of every individual in the society. According to MacPherson and Wong, social development should include all people and must especially focus on the poor (1998: xxi). The social life of people includes family life, access to shelter, water health, wellbeing of children, education, empowerment of general populace etc.

Social development is directly linked to economic development because when people are skilled, they will provide effective workforce. An effective workforce will in turn be productive at work places hence contribute to overall economic advancement.

4.3.3 Political development

The other important variable of development is politics, yet the church often regards it as a no go zone. Williams (1998:49) points out that “needs are a key issue in community development and the process of need definition is political.” The word politics has its origin in the formation of city – state - the *polis*. According to Pecknold (2010:1):

“..Classical thinkers believed that the city was the common good, and politics was the ‘master art’ or ‘master science’ in search of this common good...The Western political imagination begins not with the image of a vast empire but with the image of citizens participating intimately in the life of a relatively small city”.

Although this being the case, the city of Athens of which the word politics originally referred to, influenced Rome, and Rome in turn influenced Europe and Europe influenced the whole world. Thus politics became a universal concept applied in the general running of countries affairs. As Pecknold further states, for the greatest minds of Athenians, Plato and Aristotle, politics was not the debased affair that we often consider it to be today, but rather;

It was the highest good and the whole purpose of community rather than a side show to economic and domestic life...thus a political philosopher had a kind of “religious” function insofar as religion is understood as the glue that binds a community together, uniting a people to the good, the true and the beautiful. It bore the common good that all were to have a share in it, (Pecknold, 2010:3).

Therefore in the real sense of the word, politics was transcendent. Aristotle even defined the human being as “the political animal” (in Ross, 1998:1-2). There is evidently more to the word politics insofar as the architects of the word are concerned. Etymological understanding is hence needful to enhance legitimate and authentic participation by the church. What informed the classical thinkers to perceive politics as transcendent? What caused them to think of politics in an indispensable manner?

Politics was the highest form of good in the community. To the architects of the word politics, there was actually no separation of politics and religion. For the Greeks, especially the Athenians, all religion was civil. As Pecknold (2010: 2) puts it;

The political theorist aimed at a comprehensive vision for the good ordering of the whole society in a way that observed no separation between theology, politics, and ethics. Since politics was a gift of the gods, it was also meant to be the realm of virtue, the concrete manifestation of goodness itself.

Classical thinkers which are here referred to as architects of the word politics believed that the true end and purpose of a human being was politics because the gods gave this gift of politics to all human beings for equal participation and equal good for the community.

In Plato's record of the response of Protagoras to Socrates questioning, where the latter had asked whether virtue can be taught debating the very possibility of political virtue, harmony, balance, peace, and order. Protagoras begins; "Once upon a time there were gods only, and no mortal creatures. But when the time came that these also must be created, the gods fashioned them out of earth and fire", (Plato, 2000:209).

According to Protagoras, the original human being was only given wisdom enough to survive but did not have the political wisdom. When these humans began to gather in cities for self- preservation and protection from "wild beasts" because they lacked political wisdom, those cities erupted into violence and threatened to reduce human beings to savage nature. According to this myth, the gods then made amends and as Ferrari (2000:209) tells the story; "Zeus feared that the entire race would be exterminated, and so he sent Hermes to them, bearing reverence and justice to be the ordering principles of cities and the bonds of friendship and conciliation". Hermes then asked Zeus whether these ordering principles are to be endowed to the elites, or to the entire humanity. According to Protagoras as the story is told by Plato, Zeus answered dramatically and sharply and said; "To all".

According to this source therefore, politics have divine origin. The Greek's highest god, Zeus gave politics as gift to all, so that all have political virtue and should all be part of politics. Originally then, religion and politics were not only one but inseparable. This

should therefore make us pause and make in-depth reflection on the church's participation or non-participation and make necessary amends.

Over and above all, human beings have needs that must be met and therefore available resources must be used to meet societal needs. However as Swanepoel (2000:28) rightly states; "Gaining access to available resources is also a political act which may cause tension and conflict." Politics also covers issues of human rights, democracy, good governance, citizen participation etc. That being the case, advocacy and engagement by the church on political issues is necessary.

4.4 Evangelicals' theology and socio- and physical development

For effective role play by the evangelicals in the socio-economic and political field, nothing surpasses the content of their theology; a theology which provides enough information that would enable or motivate them to act or make informed decisions. Sider speaks of a normative biblical framework that speaks of coherent, systematic and interconnectedness of different parts of one's political philosophy. "We need a framework, a road map, a handy guide-in short, a political philosophy", (Sider, 2008:43). Such a political philosophy should come from an Evangelical biblical normative which is informed by extensive socio-economic and political analysis and proper exegetical hermeneutics.

There are some Evangelicals who think that the church should focus more on the spiritual and not on the physical aspect of human life. But such propositions are similar to those held during reformation period by Martin Luther which to large extent has so far been discredited.

Luther for example as a reformist desired a return of the church to what he imagined the early church to have been. Having seen the mixture of state and the church and the resultant lack of purity imported into the church, Luther wanted the church free of State. Figgis (1960:71) succinctly captures the contribution of Luther when he says; "it was the function of Luther ...to transfer to the state most of the prerogatives that had belonged in the Middle Ages to the church." Luther as Figgis points out viewed the institutional church externalities such as papacy, sacraments, ecclesiastical authority and penitential system as unnecessary. He sought for a church that was spiritually revitalized and genuinely good.

His contribution mainly focused on the spiritual aspect and did not do well to the physical aspect of the church. As Pecknold (2010:89) observes; “When the juridical, institutional nature of ecclesial hierarchy had been “depoliticised,” and any power the church had was internalized or “spiritualized” in the faith of individuals, the church nevertheless still required a concrete, visible structure that would enable it to flourish”. Luther viewed the institutional side of the church as an obstacle to its spiritual vive and endeavoured to transfer all institutional power of the church to the state.

Luther's philosophy somehow contributed to the early modern nation-states which emerged around the time, which strongly advocated for strict separation of state and church. Subsequently, the church remained institutionally weak and territorially fragmented. Wolin (2008:133) rightly observes and concludes that; “The institutional weakness of the church made it no match for the secular power that Luther had rationalized. The end product was the territorial Church (Landeskirche). As Wolin further posits, Luther drove a wedge between state and church and resultantly made the church dependent of the state. Those who advocate for the similar position should know that the result would not be different. The church would be weak and fragmented.

The biblical perspective however, according to the message of the kingdom which Jesus preached; (Mk 1:14; Mt 4:23; Lk 8:10, Ac 1:3; Mt 6:33) suggests an interrelationship of people and the society in which they live. The content of that message, which includes repentance, contains the idea of social transformation which is key to human development. One of the people who have contributed to this idea of the kingdom of God and human transformation is E. Stanley Jones. In his writings Jones (1995) argues that the kingdom of God is both radical and conservative. It is radical in the sense that it transcends everything that is created by God. And it is conservative because it “gathers up everything that is good {God’s good creation peeking through the results of the fall} and fulfils the good, cleanses the evil and goes beyond anything ever thought of or dreamed anywhere. This is desire of the ages-if only men knew” (Jones, 1995:27).

In line with Jones’ thoughts Gilchrist (2007: 4) states that; communities are actively constructed by their members, rather than merely arising from local circumstances. Cultural traditions and symbols are used to assert community identity, expressed through ritual activities, music and flags or their equivalent”. These human creations

ultimately reinforce a sense of belonging and togetherness also called community. According to Jones, people and social systems are inseparable. While people create the political, religious and economic institutions of their society, at the same time these institutions shape (create) the people who live in them. Jones illustrates this interrelatedness through the diagram below:

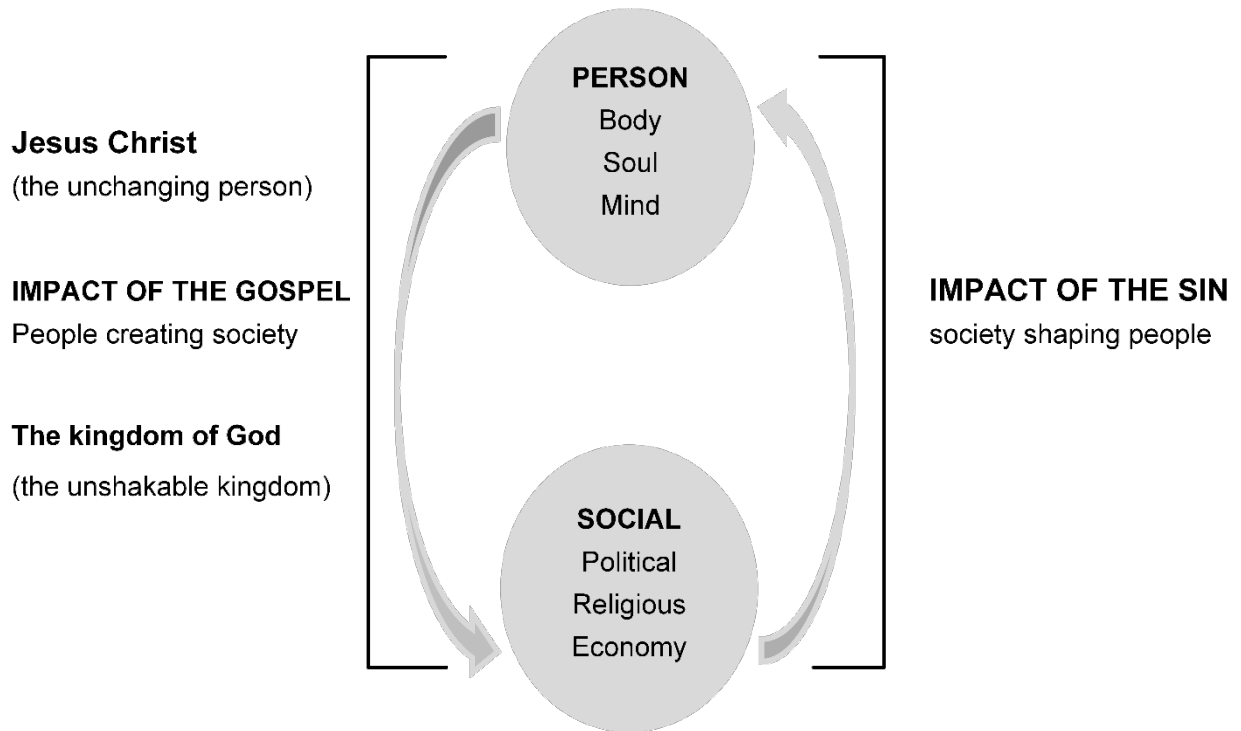


Figure 4-2: The inseparability of the person and the social order.
 (After Jones, 1972:32-35)

If we reduce the gospel solely to calling the name of Jesus Christ, people will be saved but the social order will be ignored. According Jones, “this is crippled Christianity with crippled results,” (Jones, 1972:30). Psalm 24:1 resonates well with this when it says: “The earth is the Lord’s and the fullness of it, the world and they who dwell in it”. Hence the complete gospel is inclusive of the individual, the social system in which he or she lives and the earth on which he or she depends.

4.5 Separation of State and church - right or wrong?

The notion of separation of church from the State is often mishandled to the extent that the church is pushed to the societal peripheries. In some instances the transcendence

of the State is entrenched to the extent that the church gets subsumed and sometimes becomes an agent of the State.

Notwithstanding the above, this thesis proposes that, the “being” of the church should determine her actions and relevance. For the church cannot be what it is not, and any mechanical action from the church will lack authenticity and long term impact. As Pecknold (2010:144) rightly surmises; “We need to return to more hopeful modes of argument, dialogue, theological reflection, prayer, and works of charity that would lead us to modes of relations we have never imagined.”

It is also inerrant that the church as an extension of God’s kingdom should participate in the socio-economic and political development. The reign of God that was proclaimed by Jesus (Luke 4: 18-22, Mark 1: 14-15, Matthew 4:23-25) has political undertones. Although it is true that the kingdom of God proclaimed through the gospel has eschatological connotations, it is also true that it has present realities. Fergusson (2004:11) correctly points this out when he states:

The gospels present Jesus as one who announces the imminent rule of God and enables a new quality of existence in those around him. This is neither a purely future eschatology in which the present is only a time of waiting nor a realised eschatology in which the future has already arrived without remainder.

Fergusson (2004:20) further stresses that the well-being of individuals cannot be abstracted from the common good. “These belong together. An apolitical faith makes no sense at all”. The kingdom of God is an eschatology to which the present has precursory savour; the blind receive their sight, the deaf hear, the dumb speak and the dead are raised. All these will be realised in full scale in the eschatological phase of the kingdom but they are present occurrences that bear witness to the gospel of the kingdom.

4.6 God’s presence through the church

The church is intended by God to be the conscience of society and therefore the relevance of its practical involvement is the sine qua non of its existence. The position which was held by Martin Luther (1483-1546), that viewed the practical side of the church as an obstacle to authentic faith is not convincing. In fact, Luther’s anti-

Institutional ecclesiology is properly and adequately corrected by John Calvin (1509-1564). Unlike Luther, Calvin did not see State as purely debased and did not drive a wedge between States and church (Pecknold, 2010:107).

The practical involvement of the Evangelicals should also be looked at from the “being” of the church because the church cannot do what it is not. The church is the embodiment of Christ and consequently His “mystical body”. 1 Cor 12: 27 says; “Now you (collectively) are Christ’s body and (individually) you are members of it, each part severally and distinct (each with his own place and function) (Amplified version).

For a long time the church debated the meaning of the holy communion-*Eucharist*. Some held it to be the symbol of the body and blood of Jesus Christ while others held it to be the actual body and blood – *the corpus mysticum*. But over and above the debates, the Holy Communion is an elucidation thesis of our faith. It is the demonstration of the invisible faith and the implication thereof. That through our faith in Christ, Christ has come to live inside us as believers. Now He in us through faith and us in Him, we became a unit, the body with the Head. As Apostle Paul says; “For the husband is the head of the wife as Christ is the head of the church”, (Eph 5:23). This then makes the body of Christ, the church, to be carrier of God’s presence, the *corpus mysticum*. It therefore suggests that the church, and not only the Eucharist, is also the *corpus mysticum*. The former being an enabler of the incorporeal, Christ and His body. This is what Paul alludes to in Col 1:26-27 when he says;

The mystery that kept hidden for ages and generations, but now been disclosed to the saints, to them God has chosen to make known among the gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

Saint Augustine (in Hill, 2007:272) succinctly elaborates well this mystery. According to him, it is not us who make Christ’s body mystically present, incorporating Him in our bodies, but it is Christ who makes humanity whole by incorporating us into Himself, calling human beings into a new communion through His sacramental bond. The Eucharist is the mysterious or the “sacramental” logic that knits the participants into the one body of Jesus Christ. The church therefore should present the physical dimension of what Christ would do under contextual circumstances.

Myers (1999:44) gives a good summary to this when he states;

We are then to live the life that God gave us through Christ. We are to live the biblical story. We are to live from and for God, from and for others; we are to live a life of being and doing. We do transformational development because this is what the biblical story tells us that God is doing.

Christians are essentially to live their lives as texts that are to be read and experienced. Their lives should exemplify the principles of God's kingdom that influence their environs.

4.6.1 Summary

The story of Botswana's socio-economic and political development seems to be a contradiction of facts. The country has an upper middle income status yet has poor people, it is the third most unequal country yet has a Christian majority population (cf. 4.2). Poverty level is high in rural and remote areas, as well as among those with little or no education. The country's wealth is concentrated from the South Eastern part of the country along the A1 road and the railway line to the North (cf. 4.2).

There are socio-economic challenges that have been identified such as; domestic violence, drug and substance abuse, youth indiscipline, passion killings etc. which compound the challenges faced by the country. Social disintegration and disenfranchisement and an economic growth oriented type of socio-economic approach to development are possible factors that can compound problems of inequality and human empowerment. The peripheralization of the church, while inversely promoting private ownership, sovereignty of the producer and consumer, free competition and market consequently leads to unrestrained personal aggrandizement.

There is therefore urgent need to bring Christian values of equity, honesty, stewardship attitude, love and accountability to the governance of the country. This will help towards building personal and institutional capacities for better resource mobilization and management. This will also go a long way in correlating economic growth with people's worth.

CHAPTER 5 A BIBLICAL PERSPECTIVE ON THE CHURCH AND THE SOCIO- ECONOMIC AND POLITICAL DEVELOPMENT

5.1 Introduction

The normative dimensional task is the prolegomena to the model that shall be proposed in the next chapter of this thesis. In the previous chapter, the interpretive dimensional task was discussed. On it, different theories of development and literature on socio-economic and political development was discussed in order to understand “what is going on”. In the current chapter, the biblical framework for the socio-economic and political plan of God will be discussed. The main question which will be addressed is “what ought to be happening” (Osmer, 2008:4).

The church as a monotheistic society presumes the centrality of God in the affairs of man. The metaphysics and etymology of the church is God and the Bible. Exegesis and hermeneutics of some biblical passages will be done to hear what the word of God says concerning socio-economic and political development. As Nürnberger (2002:77) says: “...the ultimate purpose of biblical hermeneutics is to attain an authoritative and relevant declaration of the word of God for our times”. From the biblical derivations, the authoritative, relevant concepts and principles will be ascertained.

It is the view of the researcher that the role of the Evangelicals could be said to be realized when:

- The culture of the nation is consonant with the proportional percentage of the Christian population in the country.
- The socio-economic and political leadership reflect proportionately with the Christian percentage in the country.
- The lives of the people are transformed to biblical standards.

The Lordship of Christ in all (Col 1:15-20) must be practically evident in the practical lives of the people. When the Church identifies its primary identity in Christ, then it will be Christological in its disposition to the society.

The Church in Botswana it would seem is numerically strong but has no roots or influence in the socio-economic and political higher institutions. It is an oxymoron to have many Christians in a society and yet find high levels of socio-economic disparity. It would seem to be the reason, that Jesus has been presented in the society as a way to life after death but His “Lordship in all” is not inculcated in the socio-economic and political development processes. The chapter on the normative presumes the prominence of God’s way of life for His people. It presupposes the Bible as the socio-economic and political manual.

5.2 The Normative task

The hallmark of this chapter is the ascertainment of what the Bible says about socio-economic and political development. That will be looked at and contextualized to Botswana. The whole exercise will be anchored on Osmer’s “normative task”. The figure below highlights the normative dimensional task in Osmer’s four tasks of practical theological interpretation:

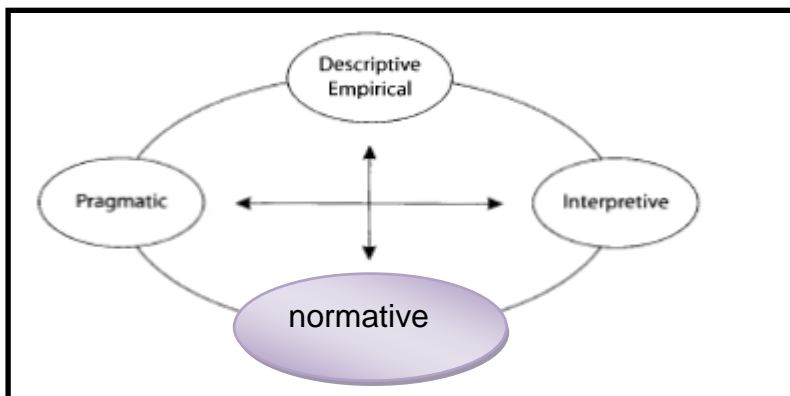


Figure 5-1: Osmer’s four tasks of practical theological interpretation

According to Osmer, the “normative task” involves “using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from ‘good practice’” (2008:4). The aim of the normative is endeavouring to present a biblical perspective. According to Osmer, there are three approaches to normativity (Osmer, 2008:1610):

1. Theological Interpretation: using theological concepts to interpret particular episodes, situations, and contexts, informed by theory of divine and human action.

2. Ethical Reflection: using ethical principles, rules, or guidelines to guide action toward moral ends.
3. Good practice: deriving norms from good practice, by exploring models of such practice in the present and past by engaging reflexively in transforming practice in the present.

The normative dimensional task will bring out the biblical perspectives on the socio-economic and political development using exegetical theological interpretation. The desired goal being the “text perlocution” which according to Keener (2016:12) is “...the expected response to a speech act.” The “text perlocution” presupposes “illocution” which are imperatives drawn from the Scriptures (2016:12). Response should follow understanding; therefore the goal of the normative dimensional task is an informed action.

The traditional Evangelical way of doing exegesis draws a distinction between exegesis and hermeneutics. According to Smuts (2013: xvi) “The goal of exegesis is to determine what the biblical text meant in its original historical context, while the goal of hermeneutics is to determine what the biblical text means to the reader today.” To achieve this according to Smuts, the reader must first put himself or herself in the shoes of the original readers and analyse the details of the text. This will help the reader to first appreciate the originally intended meaning before applying the Scripture in the present context. This has some parallel to what Carson (1996:23-24) calls “distantiation” whereby the interpreter stands back from the text to study it critically. Failure to do exegesis leads to eisegesis, which is reading into the text the meaning that is preferred by the interpreter. Through exegetical theological interpretation, biblical principles that inform action will be drawn from the Scripture. Such principles or perspectives will answer the normative question: “What ought to be going on?” (Osmer, 2008:140). This will be done however without giving specific guide or model towards the desired ends.

Principles of sympathy, compassion, love, truth telling, trust etc. are part of a biblical ethos that ought to be applied. There are also biblical episodes and narratives which without being prescriptive are good practice worthy of being recommended. Prophetic discernment into biblical passages which historically have contributed to positive transformation of society will form part of the biblical perspectives.

Historically, it is given that the absence or presence of God in the affairs of man has particular ramifications. Therefore it is needful to understand biblical perspectives on socio-economic and political development in order to understand what ought to be happening. Such an understanding will forge an authentic base that informs the development of a biblical model for development. This implies that the biblical perspective is basal to how development should be carried out for the well-being of the society.

5.2.1 The Centrality of the Bible in the normative task

It is the argument of this chapter that the Scriptures are the whole revelation of God to humanity. The Greek word *Biblos* (the Book) carries the eminent feature of the bible as the book of books for in it are sixty-six books: Thirty-seven books in the Old Testament and twenty-nine in the New Testament. This component will be discussed further under the subheading of “canonicity of the Bible”. Although a book, the Bible is the book that carries the tittle “Holy” to distinguish it from ordinary books (Poole, 1990:1).

The book provides for the metaphysics and epistemology of human life. In other words the Bible points to the ultimate reality and provides the way to the ultimate truth. The unity, parameters, and truth of anthropology are in the Bible which also contains a reliable theology of human development. In this theology humanity is placed before God while at the same time located in the society and in the gifts of governments. In such a locale, there is a consistent juxtaposition of good governance and poor governance. The former being a replica of righteousness where God reigns and the latter being synonymous of God’s absence and the consequent revulsion towards God. Humanity’s revulsion is primarily evident in the catastrophes of the fall, the flood, and the flop of the tower of Babel. Attempts of human development or civilization apart from God and the consequences thereof are evident throughout Scripture.

In order to further understand Scriptural perspectives, a social-scientific approach to Scripture will be applied. This kind of approach illuminates the researcher in the social history of the biblical world. As Klein *et al.* (2004:81) rightly note: “To understand some dynamics in ancient Israel require an awareness of cultural practices of the surrounding nations.”

It suffices to say that, in order to properly understand and compare the cultures of the surrounding nations to the nation of Israel one need to be illuminated also on the culture of Israel. Klein *et al.* (2004:83) shed more light on the social-scientific approach by stating that social scientific approaches "...Shed fresh light on what may have been the dynamics of social interaction in the biblical times". The relevant biblical data obtained through this method will make plausible conclusions on what the Bible says about socio-economic and political development.

5.2.2 Canonicity of the Bible

Canon refers to the standard principle or rule by which something is accepted, known and done. The biblical canon is the totality of Scripture which is accepted as the complete and inspired word of God. Conner (1980:37) refers to Canon as a "measuring rod" and states that it "refers to a standard or rule". Biblical canonicity is the measured standard that is recognized and accepted as being the inspired word of God.

Protestants accepts the sixty-six books of the Bible as the entirety of God's inspired Scriptural record. It is the list of the authoritative books that comprise the Holy Bible. Klein *et al.* (2004:150) state that:

Though not a very 'tidy' matter, canonicity affirms that, guided by the Spirit through various historical processes over a span of several centuries, the church separated out and accepted certain books due to their apostolic origin or basis in Jesus' life and ministry.

It has been suggested in reference to the Old Testament canon that it was Ezra the Scribe who gathered the Old Testament books into a canon. In reference to the New Testament it is accepted that it was at the dawn of the 4th century A.D that the twenty-seven books were accepted into a canon (Conner, 1980:37). The Old Testament thirty-nine books and the New Testament twenty-seven books make up a complete biblical canon of sixty-six books.

These sixty-six books mark the boundaries of God's written revelation and the hermeneutical starting point. It was through this canon that the church preached, refuted heresies and did catechetical training.

5.2.3 Reliability and dependability of the Bible

In an era of relativism and subjectivity the Bible remains the absolute authority that commands obedience of mankind. This research upholds the Bible not only as the authoritative and infallible word of God but also as a reliable source of truth. Roslin and Duncan (2001:90) attest that reliability is "...the quality or state of being dependable." We can rest on the Bible in confidence of its truthfulness. Psalm 138:2 affirms this dependability when it says: "I will worship toward your Holy Temple, and praise Your Name for your loving kindness and for your truth: for You have magnified Your word above all Your name," (NKJV). The word of a person carries his reputation and character. God has in the Bible exalted His word above His name thereby giving assurance based on His reputation and the character of His word which is the Bible.

The author of the book of Numbers gives further defence of the reliability of the word of God when he says: "God is not a man, that He should lie; neither the son of man that He should repent," (Numbers 23:19). This affirms that there is no lie in what God has said in His word and implicitly that all parts of Scripture are factually true. It is the unequivocal stand of the researcher of this thesis that the entire Bible is God's revealed word free of error and incapable of misleading.

5.2.4 Credibility of the Bible

The credibility of data depends on the truthfulness and the character of the source. The base of this thesis is the Bible. The Interpreter's view of the nature of the Bible plays a critical role in the meaning that he or she finds in it. According to Roslin and Duncan (2001:90) the credibility of any report hinges on two things:

1. The truthfulness of the report itself
2. The character of the writer who makes the report

When one firmly believes the report on the basis of the content of the report, then that report is credible to him or her regardless of who wrote it. On the other hand, when you are hesitant of the truthfulness of the report the reliability of the person who wrote the report matters most. When the reporter is reliable, it helps the reader of the report to believe that the content of the report is truthful. Jesus Christ, the sinless Son of God, the

Pre-existent and by whom all things were made (Colossians 1:16-118), accepted the Bible as a credible source (Matthew 5:17-18 and Luke 24:27, 44-45). His acceptance of the Old Testament is the greatest proof of the reliability of the Bible.

Secular history and archaeology also give extra-biblical evidence that corroborates the biblical accounts of life in Egypt, Assyria, Babylon and Medo-persia. These extra biblical accounts are further testaments of the credibility of biblical data. According to Roslin and Duncan (2001:93) several leaders that are mentioned in the Bible are never mentioned in a contradictory manner in secular history. For example he states that Shalmaneser who is mentioned in 2 Kings 17:1-3 is mentioned in secular history associated with exactly what the Bible says he did.

The “Black Obelisk” of Shalmaneser iii, which is now in the British Museum, depicts King Jehu of Israel bowing before Shalmaneser. Secular history also “...reports the activities of Tiglath-pileser 1 Chronicles 5:26; Sargon (Isaiah 20:1), Belshazzar (Daniel 5:1), Darius (Daniel 6:1) and many other Old Testament persons (Roslin & Duncan, 2001:93). This therefore authenticates the reliability and consequently the dependability of the Bible.

The New Testament is also equally credible and reliable. Although it was written by different authors it nevertheless gives some content about Jesus of Nazareth.

Matthew, Mark and Luke for example are called the “synoptic gospels” because they express the same view of the same thing yet they have different authors. They have different emphases yet when combined; speak of a composite thing, the personhood of Jesus Christ (Smuts, 2013:1x).

In corroborating the authenticity of the New Testament further, Conner (1980:37) enunciates six points which affirm the testament’s authority:

1. The witnesses were in a position to judge accurately concerning the facts which they relate
2. Their character was such as to preclude the possibility of fraud.

3. They had no interest in making their story good, and according to the truths they proclaimed, if they were imposters or liars, they state their own doom, “everlasting punishment”.
4. Their narratives present every appearance of the most perfect simplicity and candour.
5. Their writings contain several undesigned coincidences, which are a decisive mark of truth.
6. Their testimony is in harmony with contemporary history

5.2.5 The Bible as God’s revelation

The Bible is not only a reliable, credible and dependable source of truth, but it is also a self-disclosure of God to mankind. It is in the words of Apostle Peter, “the light that shines in a dark place”, (2 Peter 1:19). The world would indeed be a dark place without it. De Klerk and Janse van Rensburg (2005:3) rightly attest that the Bible is the official voice of God, a voice written over thousands of years, a revelation of God that can be “heard, seen and experienced in specific human context”. The word revelation comes from the Greek word “Apokalupsis” which means an uncovering or unveiling” (Conner, 1980:15). The Bible therefore is a disclosure of God and His ways to mankind. In other words, in the Bible, God discloses who He is and how as the Creator He intended life to be.

Paul writing to Timothy sates that: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works,” 2 Tim 3:16-17). The key word in verse 16 is “inspired” and comes from the Greek word *theopneustos* which means God-breathed. This means that the Bible originates from God and it came to being through His breath and hence it is infallible. By infallibility it is meant that the Bible is incapable of error and “exemption from any liability to make mistakes”, (Conner, 1980:38). According to this text, all that we believe, do or teach must squarely be based in the Scripture.

If then the Bible owes its origin to God as alluded, it should follow therefore that the goal of interpretation should be to understand the meaning that God is communicating and endeavour to obey it. Paul comprehended this principle well as evident in his counsel to the Philippians: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these,” (Philippians 4:8). The Bible therefore is an indispensable guide on all issues of life including socio-economic and political development. Its injunctions are to be viewed with more seriousness as compared to sociological and anthropological sources.

5.2.6 Conclusion

The researcher is totally convinced that the Bible is the final authority and must provide basal guidelines on issues of socio-economic and political development. True anthropology and human development theology can only be found in the Bible. The credibility of data is dependent on the source of that data and therefore the credibility of the Bible is the cornerstone to the whole thesis. The Bible is the official voice of God in matters that pertain to man’s (sic) affairs (2 Tim 3:16-17). Proper hermeneutical interpretation is hence critical to draw out from the Scriptures the message of God upon which socio-economic and political principles are deduced to inform the right evangelical model for development.

5.3 Aim

In the previous chapter, the research has endeavoured to find out what is happening in Christendom. The aim in the current chapter is to find out “what ought to be happening?” The intention being the ascertainment of what ought to be normative. This aim is in line with Osmer’s third dimensional task, the normative, which according to him is using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from “good practice.”

This chapter will provide the base for the next one which will be proposing the Evangelical’s theological paradigm. From the previous chapter, there exists ample literature that provides different biblical perspectives on socio-economic and political development.

With the aforementioned concepts and from the biblical episodes stated, biblical principles and norms will be drawn and the socio-economic and political normative established. It will be on the base of such a normative, that the responsibility of the church is discussed and justified.

5.4 Exegetical Perspectives regarding God and the socio-economic and political development

5.4.1 Introduction

The Bible is God's word, yet it has come to us through human means and as such requires deployment of certain methodology to understand its meaning. Although the role of the Holy Spirit is appreciated, scholarship is surely needed to deal with complex literary landscape with varied genres and the long space of time between the biblical author and the contemporary reader.

Klein *et al.* (2004:5) rightly note that: "Interpretation is neither an art nor a science , it is both science and art" To further qualify the need for hermeneutics Klein *et al.* state that no mechanical system of rules will ever help understand correctly all the implications or the nuances in the three words: "I love you".as spoken by a teenage girl to her boyfriend, a husband to his wife of twenty years, a mother to her child. To the different age categories stated and to particular relationships, the words may have different connotations. In order to understand the meaning of the words "I love you", the different contexts will have to be understood first.

5.4.2 Genesis 1-3

5.4.2.1 Historical background of the book of Genesis

This section of the thesis is not about the exhaustive study of the book of Genesis but focuses on chapters 1-3. The aim being to promulgate normative lessons from the book that are associated with perspectives on socio-economic and political development from the beginning and up to the fall of man. The historical background of the book which is being done here will therefore be concise and brief. The intention of such brief background is to situate lessons to be learnt on sound biblical analysis which have taken into account the historical background of the text under discussion.

The precedent of the book of Genesis in the protestant canon, its relation to the rest of the Bible in terms of chronology of events, and the varied striking character of its content make it a master piece of divine inspiration. It is a prominent anchorage of the whole Bible. As Dawson (1988:33) succinctly states:

Truth and divinity are stamped on every line of the early chapters of Genesis, alike in their archaic simplicity, and in that accuracy as to facts which enables them not only to stand unharmed amid the discoveries of modern science, but to display new beauties as we are able more and more fully to compare them with records stored up from old. Those who base their hopes for the future on the glorious revelation of the Bible need not be ashamed of its story of the past.

It is not only the first book in the entire Bible but also as De la Torre (2011:3) states: “the first book in the body of the Old Testament literature which are usually referred to within Christian tradition as the Pentateuch or the “five books of the Law” (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). The phrase “five books of the law” is used interchangeably with the five books of Moses. The latter as De la Torre (2011) further states emanates from the consensus of Mosaic authorship of the Pentateuch.

According to Jamieson et al. (1985:1) its title in English, “Genesis,” comes from the Greek of Genesis 2:4 which literally mean “the book of the generation (*genesis*) of the heavens and earth.” Its title in the Jewish Scriptures is the opening Hebrew word, *Bereshit*, “in the beginning.” It is generally believed that Moses wrote the book while in the wilderness journey from Egypt to Canaan after he had been in the mountain with God at which he probably received full instruction for its writing.

5.4.2.2 Date and structure of the book

Genesis was written over a long span of time than any other book in the Bible. The total duration is from the time of creation to the time when the Israelites arrived in Egypt and grew into a nation (about 1800 B.C.) According to Krell (2006) the date of Genesis is sometime after the Exodus during the 15th century B.C.

According to the United States Catholic Bishops (2013): the book has two major sections—the creation and expansion of the human race (2:4-11:9) and the story of

Abraham and his descendants (11:10-50:26). The first section deals with God and the nations, and the second deals with God and a particular nation, Israel. Genesis is history written with a special purpose. According to Thomas (1988:14), it was necessary to show – at least in brief form – “the connection between the progenitor of the human race and Abraham, in whom and in whose descendants the divine purpose was to be realized.” Israel was not to be an ordinary people, but charged with a universal redemptive purpose for mankind. Their history which begins with the book of Genesis is therefore divine.

5.4.2.3 The God of creation

On the onset, the Bible paints a dateless past called the beginning. The epitome of this past is that God is the creator of the heavens and the earth. Hence the whole frame of the universe owes its origin to God. This, notwithstanding subsequent evolution of that which was created, implies that all the natural endowments are the works of God. Within the created heaven and the earth are all the discovered and the undiscovered replenishments for the well-being of mankind.

It is noteworthy that the Bible begins with “God created” and does not attempt to discuss how and when God began. The character of the God of creation is best enunciated by what He did. He created the heavens with all galaxies, splendour and glory and the earth with all the wonder and grandeur. In reference to the name “God”, Jamieson *et al.* (1985:1) state:

As to the word itself, it is pure Anglo-Saxon, and among our ancestors signified, not only the Divine Being, now commonly designated by the word, but also “good,” as in their apprehensions it appeared that “God” and “good” were correlative terms.

What this mean is that, “God” and “goodness” are inseparable. God is a good Being of absolute benevolence and beneficence towards all His creation. It is not wrong therefore to restate the creation verse as “in the beginning the Good Being” created the heavens and the earth. It is no wonder at the end of the creation narrative that the Bible would say: “God saw all that He had made, and it was very good,” (Genesis 1:31). This good being has no beginning; He is eternal, independent and self-existent. As Jamieson would further state: “The Being whose purposes and actions spring from himself,”

(1995:1). He created the heavens and the earth without foreign influence and with good motive.

The Hebrew word for God is Elohim which contextually means the God who created. Henry *et al.* (s.a.:2) state that *EI* signifies the strong God and speaks of Him as many though one. This plurality speaks of Him as God the Father, the Son and the Holy Spirit. The point emanating and being made from this discussion is about the good God who created everything good out of nothing. He created intentionally a good environment for the good enjoyment of Human creatures. For it was only after creating human beings and after placing them in the garden that we have the approbation and conclusion that “it was very good”. This single statement points to a convergence of God’s omniscience and omnipotence to His infinite goodness.

The second verse of the creation account is equally intentional and very important; “Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters,” (Gen 1:2). With this verse, the Holy Spirit intended to show the background from which the “good” creation emanated, from the watery waste and chaos was the beautiful garden crafted. All for the good and comfort of humankind and finally to the glory of God. The uneventful but progressive nature of the creation story from Genesis 1: 3-25, is meant to show God’s providence and grace. As Henry points out: There was nothing at the beginning which was desirable “for it was without form and void *Tohu* and *Bohu* confusion and emptiness” as the words are rendered in the Hebrew (Henry, s.a.:2).

In the subsequent verse of chapter one, God commanded the planetary and starry universes into being (Gen 1: 3-8). These would be necessary parts of the ecosystem in mutuality with cosmological and aquatic habitats (Gen 1:9-25): The moon, stars and the sun above, provided light and energy for the atmospheric and earthly creatures. The sea with creatures therein, animals, grasses, trees and plants on the earth had symbiotic relationship and inter-dependence with each other and the rest of the created universe.

In summary, what is deducible from the creation narrative is that:

1. God independently and without any external influence created the heavens and the earth with all their natural endowments

2. God, out of His omniscience and power created and made sufficient resources for enjoyment and comfort of His creations
3. God has absolute entitlement and ownership of all resources in the universe
4. God as the creator knows better than the creature therefore there cannot be any better administration of natural resources without God.

5.4.2.4 Nature of man and socio-economic implications

Although the Genesis narrative cannot give a complete picture of Christian thought on socio-economics and political issues, it however provides a reference point on how God originally intended things to be. As such it gives a reference standard by which current economic theories, institutions, and policies can be evaluated.

The biblical record of the book of Genesis, as has been traced above point to the apex of the whole creation in Genesis 1: 26-28 about the creation of man, when it says:

Then God said 'Let us make man in our own image, in our likeness, and let them rule over the fish of the sea and birds of the air, over livestock, over all the earth, and over all creatures that move along the ground. So God created man in His own image, in the image of God he created him; male and female He created them. God blessed them and said to them, be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the air and over every living creature that moves on the ground.'

All things including human beings owe their existence to God. Further to this, it seems that everything was created with man in mind as the benefactor and coronation of the whole creation. Genesis 1:26-28 is summary of the creation of man whereas chapter 2 verse 7 is a parenthetical enlargement of that summary. In other words, it explains or qualifies what has been said in the previous chapter.

With regard to the creation of man the Bible states: "Then the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of the spirit of life, and man became a living being" (Gen 2:7, AMP). It is revealed in this account that the

nature of man is a combination of both the material (dust) and the spiritual (spirit of life) into one personality (a living being). Indeed just as Freedman *et al.* (2000:615) posit:

Most scholars agree that these creation texts proclaim that humans are creatures of God dependent upon their Creator for life (as Psalm 104, 147, 148 also attest), and that God created human beings as part of nature in the original world but with a special relationship to that world, to each other, and to God, the One who gives human life meaning....the wordplay between adam and Adama (ground, soil) in Genesis 2:7 suggest the relatedness between humanity and the created world.

This in essence points to the original intention which God had when creating mankind. God intended that Adam-man from the ground or Adama-man from the soil should live in relationship with both a material environment and a spiritual environment. In creating the material world and in addition to the already existing spirituality, God knew that both the physical needs and the spiritual needs of humanity will be catered for. This physiological and spiritual interdependence of the historical first Adam is paradigmatic to the subsequent humanity. It was meant to be normative that mankind lived in a continuum of spiritual and physical environments. It is therefore a travesty of divine intent to construct development agendas which are devoid of spirituality. Just as it is commonplace to invest towards physiological needs of humanity, the same should be done for the spiritual aspect. It is an incomplete exercise and a travesty of divine order to focus on one aspect of man and neglect the other.

The pre-fall narrative also reveals God as a relational Being (Gen 1:26). God pre-existed before creation as the Father, the Son and the Holy Spirit. The same God subsequently created man also as a relational being. Gen 2:18 states "Now the Lord God said, it is not good that the man should be alone; I will make him a helper meet for him." The combination of the two names-"The Lord God" rendered *Jehovah-Elohim* in the original, shows the relationship of the God who originally created (Gen 1:1) and Jehovah who created mankind. This combination of God's names is found when man was created and when God created a woman for man: (Gen 2:4; 2:7-9, 18-19, 21; 4:26). Thomas (1988:39) states that: "*Elohim* is the God of creation, with special reference to His power and might. Jehovah is the God of revelation and redemption with special reference to human life and divine covenant." This combination is suggestive that the

same God of creation is a relational Being. Man was therefore made as a relational being with the woman and with God. They were assigned to work and be responsible and accountable to God.

It is also noteworthy to consider the environment in which man was created and placed on. Genesis 2:8-10:

The Lord God planted a garden eastward in the Eden, and there He put the man whom He had formed. And out of the ground the Lord made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil. Now a river went out of Eden to water the garden, and from there it parted and became riverheads.

The original home of man had no lack or poverty. It was full of an abundant supply of food, fruits, beauty and good habitat. Verse 15 of the same chapter 2 states: "Then the Lord took the man and put him in the Garden of Eden to tend and keep it." This demonstrates that from the very beginning, man was intended to work and that work and service are fundamental principles of man's existence.

It will be inordinate not to consider the moral parameters in the divine original intent. Verses 16-17 states: And the Lord God commanded the man, saying "of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day you eat of it you shall surely die." Here in this statement it is clear that the activities in the man's environment were to be guided by consciousness of the will of God. Man was to be obedient to God's law.

Following the moral injunctions which were to guide man in his vocations, is the institution of marriage or family: "And the Lord God said, 'It is not good that a man should be alone; I will make him a helper comparable to him.'" Man as the crown of God's creation, as innovator and worker, as steward of divine supplies is inadequate without a woman. Marriage is a primary ordinance; it is where socio-economic life begins, is nurtured and develops. In God's agenda for human socio-economic development, a family is placed as core and central. To remove a family as core to socio-economic and political development is ultra-vires to God's plan for human life.

It is in this light that the three levels of relationships proposed by Richard Corker-Chaulker resonate. According to him (2012:43), holistic socio-economic development is dependent on three levels of relationship:

1. A relationship with God, who created mankind as living beings in His image and likeness (Gen 2:7, 18, 28) whose act and behaviour exhibited a blue print for socio-economic development and social entrepreneurship.
2. Relationship between male and female (Gen 2:18-24) and the reproduction of human resources to interact with created existential resources.
3. Relationship with created things (Gen 1:28). Man was created with dominion over the earth and its resources. Individuals have to be taught the value of socio-economic relationship and development.

Each of the three relationship areas is necessary for holistic development and success. If any nation fails to integrate God, man and environment in the socio-economic development agendas, such a nation's effort will be futile. The created things offer opportunities for research, development, manufacturing, explorations, job opportunities, innovations, industries etc.

A socio-economic development approach that recognizes God in the formula of development will facilitate not only spiritual fulfilment in worship, obedience and service to God, but will also enhance accountability in execution of the stewardship mandate of God's resources. Such an approach is also in line with the original perfect will of God.

5.4.2.5 Stewardship mandate

God is the architect and rightful owner of the earth's resources. From the very beginning, it was God alone who decided on the resources that human beings would depend on. The Bible records ten communications (Gen 1:3, 6, 9,11,14,20, 24, 26, 29, 2:18) that show God directly putting creation in a fruitful order that favours the well-being of mankind.

The theocratic works enunciated in the mentioned ten communications includes Gen 1:11 which says "Let the earth bring forth vegetation: plants yielding seed and fruit trees yielding fruit whose seed is in itself, each according to its kind upon the earth", Gen

1:20 which states: "Let the waters bring forth abundantly and swarm with living creatures..." and Genesis 1:24 which says: "Let the earth bring forth living creatures according to their kinds: livestock, creeping things, and wild beasts of the earth according to their kinds." These verses attribute the source of terrestrial, aquatic and aerial creatures to God.

In other words God freely endowed the universe with resources which were beneficial to humans. Essentially therefore, it is the will of God that all people must have some degree of access to the earth's riches. Over and above that, the ownership of the earth and all that is in it, belong to God. Psalm 24 'verse1' corroborates this as it says: "The earth is the Lord's, and all the fullness of it, the world and they who dwell in it." All the earth's property rights should be subject to the requirements of stewardship of God's resources.

5.4.2.6 Demonstration of God's care to humanity

Before any political government; whether communistic, open market or mixed economies, God demonstrated the perfect standard of development. This standard is the outflow of goodness from God to all mankind. The narration of Genesis 1:2 which says: "Now the earth was formless and empty, darkness was over the surface of the deep..." seems to have been intended to show the magnitude of the love and care of God to mankind. When this verse is read with the parenthetical enlargement of Genesis 2:8, 15 it becomes clear what God intended. Genesis 2:8 states: "And the Lord God planted a garden toward the east, in Eden and there He put the man He had formed." Then verse 15 says: "And the Lord God took the man and put him in the Garden of Eden to tend and guard and keep it." It is clear that the garden was ready as soon as creation of man was completed.

The garden was planted with trees, fruit and herbs that were the best food, and more beautiful in foliage for architectural ornamentation. Or to put it in the words of Henry (s.a.):

Eden signifies delight and pleasure. Wherever it was, it had all desirable conveniences, without any inconvenience, though no other house or garden on earth ever was so. It was adorned with every tree pleasant to the sight, and enriched with every tree that yielded fruit grateful to the taste and good for food.

God, as a tender Father, desired not only Adam's profit, but his pleasure; for there is pleasure with innocency, nay there is true pleasure only in innocency. When Providence puts us in a place of plenty and pleasure, we ought to serve God with gladness of heart in the good things he gives us.

The thrust of the whole discourse from Genesis 1:3 to Genesis 2:1-15 is the love and the providence of God to mankind. It is the outflow of generosity from the love of the Creator to His creation especially human creation. It is provision marked by perfect sufficiency whereby mankind lacked nothing. Farmer *et al.* postulate further to this (1998:363) by stating that it would seem when followed from Genesis 1:3 that talks about “nothing”, “empty”, “formlessness”, “darkness” and “waste state” that God began to work out a delightful environment. When that is done, man is placed in this beautiful garden and is told to “tend”, “guard” and “keep” it. This overall demonstrates God’s prudence, care and love in dealing with human socio and economic issues.

It is conclusive therefore in the light of 5.3.2.4, 5.3.2.5 and 5.3.2.6 that:

1. Biblically, humanity is an apogee of creation
2. The well-being of mankind is the main reason why the earth is so endowed with immense resources.
3. There are sufficient resources on earth for the well-being of all mankind.
4. Economic decisions are a response to God's call to stewardship.
5. Productive work is a right as well as a calling for each and every human being on earth. In the light of these; it is an imperative that in every human development effort God must be central.
6. Resources are freely given for the benefit of all humans and therefore, all people must have some degree of access to the natural wealth.
7. Human decisions and God's saving work are the ultimate “externality” for humanity and the environment.
8. The family is divinely instituted. Production and family life are interconnected, implying that a living wage is needed.

9. Since production involves taking resources from the earth and returning them to the earth (matter is not created or destroyed) economic decisions involve a relationship with the environment. This relationship with the environment is affected by sin.

5.4.2.7 Genesis 3:1-6 The great divide and the socio-economic and political implications

The previous discussion focussing on chapter 1 and 2 of the book of Genesis demonstrated that the original divine purpose of God was a holistic well-being of mankind. God was not only concerned with the spiritual well-being of humanity but planted a garden and endowed it with everything mankind (sic) needed both physically, socially and spiritually. This is important because we have tended to accept the dichotomy of the physical and the spiritual and often think either that God is only or more interested in the spiritual than the physical. Our balanced perspective on the holistic well-being will help us understand the impact of sin on the socio-economic, political and the spiritual spheres.

Genesis chapter 3 is arguably the pivot of the Biblical story. It is the great divide because it stands between the pre-fall and the fallen man. It answers the interrogatives what, who, which and how concerning the fall of mankind. Genesis 3:1-6 reads:

Now the serpent was craftier than any of the wild animals the Lord God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?" "The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.

You will not surely die," the serpent said to the woman. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it.

She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked, so they sewed fig leaves together and made coverings for themselves.

The serpent in the above episode is portrayed as the source of sin. Although Satan is not directly mentioned as the source of sin, other Scriptures seem to point to the fact that this old serpent here in Genesis chapter 3 is the Devil. Revelation 20:2 says: "He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years." Other Scriptures that support this view are Revelation 12:9 and 2 Corinthians 11:14. The conclusive truth is therefore that sin came through Satan.

The episode further shows that sin came from outside of mankind. This goes to agree with the rest of Scripture which teach that God is not the author of evil. After man was created the Scriptures say: "God saw all that He had made, and it was very good." Thomas (1988:47) buttresses this point by saying: "That sin came to man from without, and was due to a power of evil suggestion and influence other than that which came from man's own nature." Satan incited the woman to unbelief and led her to disobedience towards God. As Thomas further states, the process of the fall started with man doubting God's word, which led to denial that what God said is actually true and binding. This ultimately led to disbelief and disobedience when Adam and Eve ate the forbidden fruit.

The catalytic element that led to this human catastrophe is man's desire to be like God and consequently independent of God. Since the fall of mankind, this desire of man to be independent of God pervaded time and space. Man everywhere wants to be his or her own master, yearns to have unlimited freedom and to do as he or she wants without restraint; lord of himself or herself. In short, man after the fall, has the natural propensity to resist accountability, avoids accountability and fails accountability.

As a consequence of the fall of man, the original plan and intention of God got marred. The constant fellowship of man with God was broken. The abundant resources that God originally intended and designed to be sufficient got distorted. The perfect relationship with one another and with the environment got negatively compromised. Myers (1999:27) adequately illustrates the extent which the fall has on humanity. The diagram below shows that illustration:

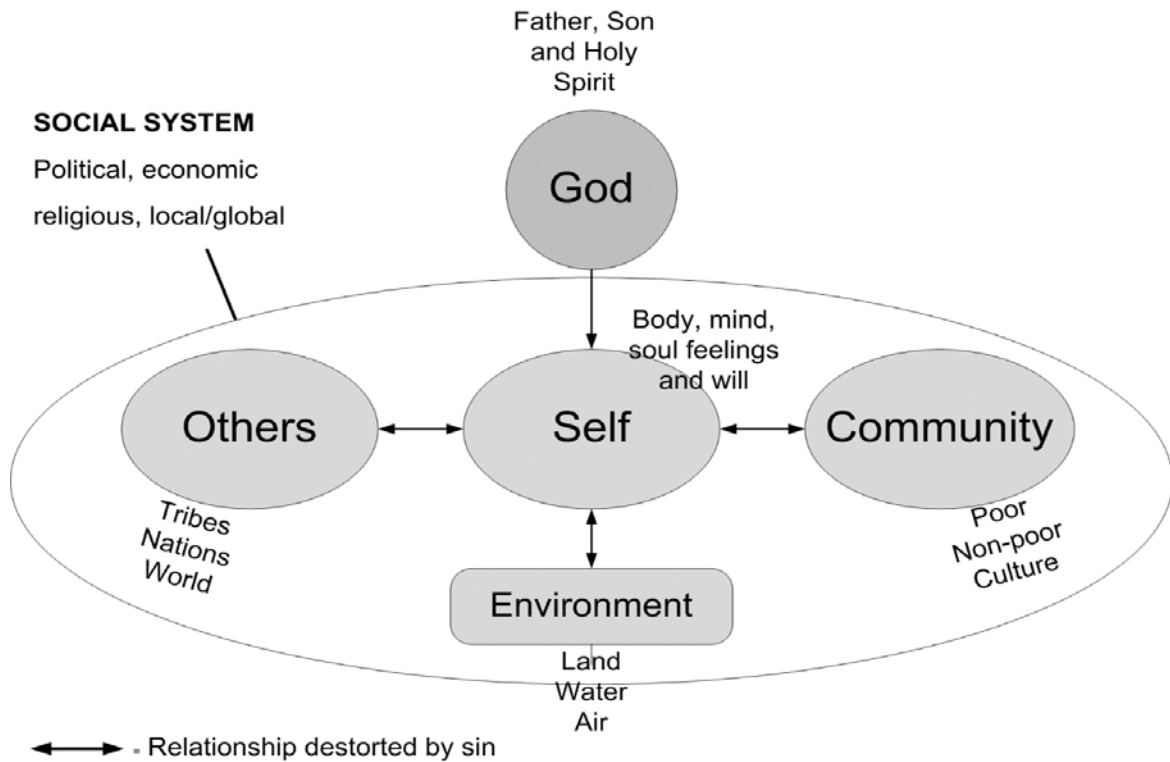


Figure 5-2: Impact of sin on all relationships.

(Myers, 1999:27)

The fall of man affected mankind holistically. According to the illustration above, the impact of the fall affected the following:

- Land, water, air etc. These commodities which were initially in abundant supply have become a universal cause for strife, violence and bases for domination and oppression.
- Work which was originally a good and a blessed vocation has become a commodity that is sold and used to reduce other humans to be like machines.
- Maximization of profit is now the motivation and ethic is secondary
- Claims of ownership are made, making human beings independent of God.
- Those who create wealth, use the same wealth to influence laws to favour them.
- Political systems no longer encourage the ethics of the kingdom of God.

- Those occupying positions of authority do not regard themselves as stewards, but use their positions to enhance and solidify their gains at the expense of the less privileged.
- Religious systems do not bring the people into relationship with God but rather collude with the fallen political and economic systems.

It should however ever ring into man's ears and conscience that as much as the anti-accountability desire persist, the original plan is that we as humans should account and first and foremost account to God. Failure to account to God led mankind to guilt and shame and to seek leaves of trees to cover their shame. Such are the profound consequences of sin; separation from God, degraded status, all effects and symptoms of death; poverty, corruption, famine, inequality, tribalism, racism, diseases, homicides, abortions, divorce murder etc.

Having looked at the Old Testament normative base, it is important to link it with New Testament normative imperatives in order to have a complete biblical perspective. As Arthur (1987:21) rightly observes: "Just as Exodus was the pivotal point for all Old Testament thinking, so Jesus Christ became pivotal for all New Testament thought." Jesus became the "lamb that takes away the sins of the world" (Jn 1: 31). From the linkage of the Old and the New Testaments, we will derive the unitary value of the biblical story towards day to day lives of human beings.

5.4.3 The New Testament normative base

Matthew 5:13-14 narrative

5.4.3.1 Background of Matthean Text

Some years after the death of the Lord Jesus Christ, the gospels were composed to put the oral message of Jesus into a written form. According to Bird (2014:5), the English word "gospel" comes from the old English word "godspel" which means "something akin to good tale." The English "gospel" is a translation of the Latin "evangelium." According to Bird (2014:17) this "good news" turns out to be centred on "the life, death, and resurrection of Jesus the Messiah."

The compilation of the gospels was necessary to preserve and guard the story of Jesus post-the lives of those who had eye and ear witness account of His life. Wintle (2015:1215) substantiates this. According to him, with passing of years after Jesus' ascension two developments took place: "First, the expectation that Jesus would soon return begun to dim; secondly, the original apostles and disciples began to pass away. The church became aware of the need for Jesus tradition to be put down in writing, and this need was met in the writing of the gospels." The words of apostle John resonate well with this when he said "That which was from the beginning, which we have heard, which we have seen with eyes, which we have looked at and our hands have touched- this we proclaim concerning the word of life" (1 John 1:1, NIV). As Bird (2014:23) further corroborates, "The kerygmatic formula 'Jesus died and rose' is one of the most basic and well attested beliefs of the early Christians," (1 Cor 15:3-8; 2 Cor 5:15; Rom 4:25).

The testimony of the disciples/apostles could not be allowed to die with them, nor could it be left to the uncertain chances of preservation by word of mouth.

The book of Matthew is the first in the New Testament and the first of the four gospel accounts. According to Poole (1990:1) the New Testament in the Greek is "*Tes kaines diathekes apanta* and has the connotation of new disposition, or new law, or new covenant, or New Testament. The concept of the "New Testament" has been used because "among men things are ordered, or disposed, by a law, or by contract, or by covenant, or by will and testament". In this context the word has been used to signify the disposition or order of the gospel. The gospel is God's message to mankind; it is, as Hendriksen (1989:3) would put it, Godspell: "the spell or story that tells us about what God, by means of incarnation, earthly sojourn, mighty acts, suffering, death and resurrection of His Son, has done to save sinners". The most prominent message in the gospel is about what God has done and not what we have done.

5.4.3.2 Date and authorship of Matthean text

Although the Gospel of Matthew was not the first gospel to be written, it is generally regarded as the most important and was placed first in the collection of writings that constitute the New Testament.

The date and authorship of the book of Matthew is not certain. According to tradition, the book of Matthew was written by Matthew who was one of the twelve disciples also

known as apostles Matthew 10:3. He was the son of Alpheus also called Levi (Mk 2:14). He was a publican by profession (one who collected custom from the Romans). He was called by Jesus from a publican life to a disciple (Mt 9:9-10) and therefore was an eye witness of what he wrote.

Some New Testament scholars however, contest the authorship of Matthean text by one of the disciples. Although they concede that apostle Matthew may have contributed to the content he did not write it. One of the main reasons for rejecting Matthean authorship is their view of certain passages of the book which seem to indicate that the book was not written before 70 AD. The argument being the book was not written until after the destruction of the city of Jerusalem. The date of its composition is generally regarded as somewhere between the years 80 and 85 A.D.

In support of the tradition of Matthean authorship, Tertullian in his work *Against the Marcion* about AD 207 (in Hendriksen, 1989:3) stated:

We posit as our first principle that the evangelical instrument has apostles as its authors, to whom was assigned by the Lord Himself this duty of publishing the gospel.... Of these apostles, therefore, John and Matthew first instil faith into us, while the apostolic men, Luke and Mark, renew it.

It was earlier before Tertullian made the above statement, that the great theologian Irenaeus had made reference to the four gospel accounts around A.D 182-188 in these words: "It is not possible that the gospels can be either more or fewer than they are," (Hendriksen, 1989:3). There can be little doubt that the two great church fathers; Tertullian and Irenaeus represented at their times, the view of the church in general. That there are four gospel accounts and that Matthew was one of the authors of the four accounts. It is also evident enough, that before the end of second century the four gospel accounts were already consolidated and recognised. The date of A.D 60 is generally accepted as the date of authorship of Matthew, (Bruce, 1960: 20).

5.4.3.3 The scope of Matthean text

The four gospel accounts are to the New Testament what the Pentateuch was to the Old Testament. The fact that there are four has the advantage that they show different

portraits of Jesus from different angles. Through the guidance of the Spirit all four give the picture of Jesus and “Him crucified”. However, each had a focus for example as Gibson (1890:421) states: Matthew addressed himself especially to the Jew with his gospel of fulfilment, St. Mark to the Roman with his ‘brief and terse narrative of three years campaign, St. Luke to the Greeks with that all-pervading spirit of humanity and catholicity which is so characteristic of his evangel, then the fourth gospel of John to Christians.

The gospel of Matthew was to occupy the first place in line with “to the Jew first” gospel order, (Rom 1:16). This also ensured a proper link of the Old Testament and the New Testament. Though Christ is the saviour of the world, He was first and foremost born a Jew.

Many other passages however, indicate that the gospel was intended for all people and not merely for Jews (Mt 8:11; 12:21; 28:18). For example, in the parable of the householder who plants a vineyard, rents it to tenants, and leaves his servants in charge of the rent collection while he travels to another country, we have a clear indication that the scope of the gospel is inclusive of Gentiles too, (Mt 21:33-46). In this parable, the servants are beaten, stoned, and even put to death by the tenants. Then the householder sends his son to collect the rent, but when the tenants see the son, they cast him out of the vineyard and kill him, clearly a reference to the fact that Jesus was put to death by his Jewish enemies. The parable concludes with the words, "Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit," Verse 43.

The other component within the scope of Matthew is his meticulous way of situating the socio-economic ethics in the discourse of the parable of the sheep and goats in chapter 25:31-46. This is His final teaching before the passion narratives which follow in the subsequent last chapters. This seems as Adeyemo (2006:1190) states: “that Matthew may have intended us to remember the similar words shortly before Moses’ death in Deuteronomy 32:45, ‘when Moses had finished his teaching, he proceeded to his death, and the same would be true for Jesus.” According to this discourse, at the final judgement, all people of all nations will be separated into two groups: the sheep - the righteous and the goats - the unrighteous. The righteous will receive the reward of an eternal kingdom while the unrighteous will receive banishment of eternal fire. The

criteria for the reward of the righteous will be; they clothed the naked, fed the hungry, took care of the prisoners, took care of the sick, took care of foreigners or strangers and provided water for the thirsty, (verses 35-36). The base for the rejection of the unrighteous would be because they did not do the same socio-economic charities which were done by the righteous, (Verses 42-43). On the final analysis of this discourse, one of the bases of the final judgement will be humanity's disposition to socio-economic and political space.

Another important component within the Matthean scope is enhanced by the three inscriptions over the head of Jesus: in Latin, Greek and Hebrew which are translated in English as: "This is Jesus the king of the Jews", represented the prominent civilization of the time. Indeed as Gibson (1890:422) rightly notes: "These three were not like so many nations selected at random, but stood for three leading types of humanity." The Jews were under the subjugation of the Romans. Theirs was largely a historical heritage and religious pride. Their records went back to the Moses of the old and claimed everything according to Genesis.

The Romans were the dominant force of the time. As Gibson (1890:424) puts it: the three; Latin, Greek and Aramaic "represented power, prowess, and victory. Greece was the superpower of the region before the Romans replaced them (between 480 and 323 BCE), but they had maintained their influence in the world of thought".

Putting aside the above political climate, the Jewish people who formed the immediate socio-economic context were awash with literature - in the Torah, Jewish historical literature and Apocrypha which guided their social and economic lives. Care for the poor was an integral feature in the way of life for the Jews. Philo (cf. Longenecker, 2010:111) gives a summary of this Jewish tradition by stating that:

Is it not then fit to love these laws which are full of such abundant humanity? By them the rich men are taught to share the blessings which they have and communicate them to others; and the poor are comforted, not being for ever compelled to frequent the houses of the indigent to supply the deficiencies by which they themselves are oppressed.

Besides the above stated reflection on the Jewish heritage, Philo himself saw almsgiving as a necessary way of life. He admonished people by saying; “have you great abundance? Share it with others; for the beauty of riches is not in the purse, but in the power it gives one succour those who are in need,” (Longenecker, 2010:110). Philo got his inspiration from the Jewish literature which it can be argued influenced not only him but the Jewish population at large back then.

The other literature that was available and presumably influenced the Graeco-Roman world, is the Apocrypha. Tobit, one of the Jewish apocryphal writers states this about himself: “I Tobit have walked all the days of life in the way of righteousness and justice, and I did many alms-deeds to my brethren, and my nation,” (2010:112). Tobit believed the offering of almsgiving was an important mark of his Jewishness and his piety to the Jewish God. Further to his personal testimony on almsgiving, Tobit offered this counsel to his son-Tobias: “revere the Lord” and “live uprightly,” and gave the instruction to the effect that those who have possessions should “give alms from their possessions.” It can be argued based on this that to a large extent, these instructions and way of life was a shared common sense of the first century in which Matthew lived.

Collins (1974:21) makes reference to an oracle that predates the Common Era (323BCE-117 CE). In that oracle, there is an eulogy that describes what righteousness looks like and it states:

There is a city of ... in the land of Ur of the Chaldeans, from where there comes a race of most righteous men. They are always concerned with good counsel and noble works ... they care for righteousness and virtue and not love of money, which begets innumerable evils for mortal men: war and limitless famine. They have just measurements in fields and cities and they do not carry out robberies at night against each other nor drive off herds of oxen, sheep, or goats, nor does neighbour move the boundaries of neighbour, nor does a very rich man grieve a lesser man nor oppress widows in any respect, but rather helps them, always a prosperous man among the people gives a share of the harvest to those who have nothing but are poor fulfilling the word of the great God, the hymn of the law, for the Heavenly one gave the earth in common to all.

The above eulogy offers evidence of socio and political concern that was prevalent before the Common Era. Good counsel and noble works, care for righteousness and virtue were important social fabric of the society. Equity exemplified by fair measurements of fields and justice characterised by mutual concern and the wealthy self-motivated to care for the less privileged shows a society that yearned for transcendent values. This does not however suggest that people were equal. There were both the poor and the rich as evidenced in the eulogy. But the point is the attitude that people had one to another. This attitude accurately resonates with Ps 79:1 which states: "O God, the nations have invaded your inheritance; your sacred temple have they defiled; they have made Jerusalem heaps of ruins." The children of Israel understood that their land belonged to Yahweh and was held by them in trust. It was Yahweh's perennial property, and was distributed among tribes, clans, and families as stewards of that which belonged to God. Although the eulogy lacks the blatancy of the Hebrew Scriptures it captures the point. The God of Israel as portrayed by the Jewish Scriptures always defended the poor and the disadvantaged: (Isaiah 29:18, 35:5, 42:7, and 61:1). Such was the socio-economic scenario which predated the Matthean text.

5.4.3.4 The structure of Matthew

The book of Matthew is conspicuously characterized by sectional placement of the statement; "When Jesus finished saying these things..." This statement appears in Matthew 7: 28; 11:1; 13:53; 19:1; and 26:1. These sectional placements are preceded by discourses with narrative blocks. In relation to this, Hagner (1993:1i) states that:

As is the case in the fourth gospel, the evangelist alternates the teaching discourses with narrative blocks concerning the mighty deeds of Jesus. In Matthew, however, little attempt has been made to relate discourses to the narratives.

Those discourses with narrative blocks, suggest that Matthew can be divided into five sections. The main discourses in these sections are the Sermon on the Mount that covers chapters 5-7, Mission directives to the twelve covered in chapter 10, Parables of the kingdom covered in chapters 13, Discipleship and discipline covered in chapter 18 and Eschatology covered in chapters 24-25. The text that is being considered to form

the New Testament normative base for this thesis falls within the section on the Sermon on the Mount.

5.4.3.5 The Matthean text chapter (5:13-14)

Following the paraenesis on the beatitudes which are discussed in chapter 5:1-12, the Lord transits to practical propositions containing the ethical obligations that form the essence of Christian discipleship: Jesus said to His disciples:

You are the salt of the earth, but if the salt lost its taste (its strength, its quality), how can its saltiness be restored? It is not good for anything any longer but to be thrown out and be trodden under foot by men. You are the light of the world. A city set on a hill cannot be hidden, (Matthew 5:13-14).

According to the above text, the disciples are to exercise salutary influence in the world comparable to salt and light. The primacy in the verses above, is in the “being” of the disciples rather than what they should do in order to attain the kingdom. The second person sound- “you,” precedes each of the maxims of “salt” and “light” in both phrases. The sentences are rendered as: “you are the salt of the earth” and “you are the light of the world”. The arrangement of these sentences in this way brings out the point that the identity of believers or the “being” of Christians is primary. As Hagner (1993:97) rightly points:

It is particularly important to note that the kingdom precedes the ethics; there is no insistence that people are to live this way in order to receive the kingdom. The disciples are first identified as salt and light, and even here “being” precedes doing.

A Christian apart from the life of Christ is a contradiction in terms. A person indwelt by the life of Christ becomes a new “being”. From the “being” status the person acts and produces deeds in accordance with his or her “being”. The definition of Myers (2007:154) suffices here: “Christians are by definition a people, made in the image of a God, who is a relationship of three in one.” Christian ethics are proceeds of the kingdom life.

When Christ said “you are the salt of the earth” and “you are the light of the world”, he was identifying the disciples as salt and as light. They are then expected to function as per their nature as salt and light.

5.4.3.5.1 You are the salt of the world

The reference text sits at the top of the paraenesis or broader scope of the entire chapter. The Lord has spoken to them about the blessedness which was mainly futuristic, from chapter 5:1-12 and is now transitioning them to the practical life in the here and now in verses 13 and 14. Allison (2000:472-473) is correct that the statement may have struck in the Jewish ears as at least polemical. He states:

For it is not the Torah or the temple or Jerusalem or Israel or some group within Israel (such as the Pharisees) that is the salt or the light of the world but Jesus' followers. Moreover Jesus followers are not the salt and light of Israel but of the whole world.

According to the statement, it is indeed the followers of Jesus who are to stand opposite the putrefaction of the world. The implication being, without the disciples, the obnoxious odour of immorality would be inevitable. The point of referring to the followers of Jesus rather than the well-known Jewish sects of Pharisees and Sadducees need to be underscored. The followers of Jesus are the salt by the grace of God bestowed upon them: Poole (1990:170) underscores this point when he states that:

I do not see why we should not understand Him speaking here, understanding by salt, persons salted, seasoned with the knowledge of the doctrine of Christ, and with the fear and love of God.

The conduct of the followers of Jesus to the world should be with greatest circumspection that proceeds from the grace of God in them. Apostle Paul buttresses the point when he says in Colossians 4:6: “Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer every man.”

In order to understand the text and its application, attention is called to the known different qualities of salt. Hagner (1993:99) mentions a few of those qualities as follows:

- Preserving

- Purifying
- Seasoning
- Fertilizing

In addition to these, there are other metaphors and usages of salt in the Scriptures such as:

1. Leviticus 2:13 “Every cereal offering you shall season with salt; neither shall you allow the salt of the covenant of your God to be lacking from your cereal offering; with all your offerings you shall offer salt.”
2. Ezekiel 43:24 “And you shall bring them near before the Lord, and priests shall cast salt upon them and they shall offer them up for a burnt offering to the Lord.”
3. Numbers 18:19 “All the heave offerings (the lifted-out and kept portions) of the holy things which the Israelites give to the Lord I give to you and to your sons and your daughters with you, as a continual debt forever. It is a covenant of salt (that cannot be dissolved or violated) forever before the Lord for you (Aaron) and for your posterity with you.”

In referring to His disciples as salt, it is difficult to ascertain which of those qualities of salt Jesus had in mind. It is, however, possible that the reference is to more than one of those qualities. It would therefore be best as Hagner (1993:99) concurs, to broadly and inclusively attest the meaning of salt to something that is vitally important to the world in a religious sense, as salt was vitally necessary for everyday life.

The reference of holiness and exemplary lives by the disciples are here being anticipated. This can be attested to from the larger context especially in reference to verse 16 which says: “In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.” The believers through the grace of God preserve the world from total degeneration into moral decay of murder, drunkenness, uncleanness etc. Believers as salt are also purifiers, for their presence restrains evil from spreading exceedingly. Therefore the disciples are vitally significant and necessary to the world in their witness to God and His kingdom.

That being said, scholars have a problem with the second reference to salt which says “but if salt has lost its taste (its strength, its quality), how can its saltiness be restored? It is not good for anything any longer but to be thrown out and trodden underfoot by men” (Matthew 5:13). The problem with this verse from a scientific perspective is with regard to the stable chemical formula of sodium chloride (NaCl). The argument being that the chemical bonds in sodium chloride cannot easily un-bond and hence the stability of salt and its saltiness. How true then can the statement by Jesus be?

Hagner (1993:99) makes a convincing case which to some large extent rests the argument. The salt in view in the text is probably that derived from the Dead Sea by evaporation, “the residue of which also contain crystals of another mineral (gypsum) that can easily be mistaken for salt, which is hence regarded as having lost its saltiness”. The rendering “lose its saltiness” is *mwrainein* in the Greek and it means “to become or make foolish”. This becomes a relevant description of the disciples. Losing their saltiness is synonymous of losing their identity with Christ which is equivalent to becoming foolish.

5.4.3.5.2 You are the light of the world

The meaning of this second maxim which says: “you are the light of the world” is not different from the first that concerns salt in the periscope of Matthew 5:13-14. Real transformation emanates from a change in form. This change in form is akin to what Apostle Paul said to the Corinthians: “Therefore, if anyone is in Christ, he is a new creation; the old has gone and the new has come!” This new creation takes the form of Christ who is the light of the world as stated in John 8:12 “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.”

Light is inherent and an innate glory of Christ. It is His nature and being. Therefore, the light of the disciples comes from Christ. This can be made clearer by the illustration of the sun and the moon: The sun is the primary source of light and the moon has no light. By its position and relativeness to the sun, the moon is able to reflect the light from the sun to the earth. Disciples of Christ are by virtue of their association and unity with Christ also lights of the world. This imagery of light is made even more relevant by the conspicuousness of light. One prominent nature of light is its communicativeness. It is

never unnoticeable. No wonder Christ compares His Church to a city on a hill which cannot be hidden (Matthew 5:14).

When Christ says to His disciples: “You are the light of the world...,” (Mt 5:14) he is essentially saying: all men’s eyes will be upon you and the good out of you should go out to affect the world.

5.4.3.6 Practical Application of light and salt

Indisputably, the text of Matthew and indeed the Bible as a whole teaches socio-economic and political ethics.

Even as Grounds (1969:10) insists: “In God’s name the Old Testament demands that injustice be fought, righteousness be established in society, and the orphan, the widow, the stranger, the poor, and the oppressed be made the objects of protection and provision.” Of course Grounds does not advocate for a physical war of arms struggle, but a war of evangelism which is combined with social action. An insistence that the human person “is not a disembodied spirit” but rather a “flesh and blood being who needs bread as well as truth, shelter here as well as heaven hereafter, clothes for his body as well as the robe of righteousness for his soul”, (Grounds, 1969:ii).

The church will hence be practically light and salt when:

- The principles of the kingdom of God are lived through lives that in turn transform socio-economic and political development of societies and the nation. For example, John the Baptist was succinct on this when he said to those who wanted to be converted: “The man with two tunics should share with him who has none, and the one who has food do the same,” (Luke 3:11).
- The Church plays a prophetic role as salt and light to warn rulers and advocate for the course of justice for the oppressed: As Isaiah 10:1-2 says: “Woe to those who make oppressive laws, to those who issue decrees, to deprive the poor of their rights and withhold justice from the oppressed of my people, making widows their prey and robbing the fatherless.”

- The Church demonstrates and provides the saltiness of compassion, mercifulness, uprightness, equality of humanity, value for life and dignity for all. As Jesus said in Luke 14:12-14:

When you give a luncheon or dinner, do not invite your friends, your brothers or relatives, or your rich neighbours; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.

- The Church abhors political, economic and social exploitation as prophet Amos did when he said to the rulers:

You hate the one who reproveth in court and despise him who tells the truth. Therefore, because you make the poor pay taxes on their crops and exact a grain tax from them, you will not live in the houses you built with chiselled stone, nor will you drink the wine from the fine vineyard you planted. For I know how many your offenses and great are your sins, you oppress the righteous and take bribes and you deprive the poor of justice in the courts...I hate, I despise your religious feasts; I cannot stand your assemblies. Even though you bring me burnt offerings, I will have no regard for them. Away with the noise of your songs! I will not listen to the music of your harps. But justice rolls on like a river, righteousness like a never-failing stream, Am 5:10-12, 21-22a, 23-24).

In other words the church is light and salt when it manifests its spirituality by showing concern for the needs and rights of the people specially the disadvantaged.

- The Church pleads the cause for the poor, the disadvantaged, the less privileged and the distressed as Jesus declared in Luke 4:18 when He said:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the

prisoners and recovering of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour.

In addition in Hosea 6:6 God said: "For I desire mercy, not sacrifice, and acknowledgement of God rather than burnt offerings." The church should have the attitude of care which is akin to God's care, then it will be light and salt.

- When the Church warns the rulers and the public servants of abuse of power and upholding correct priorities as Jesus did. In Mark 10:21 it says: "And Jesus, looking at him, loved him, and said to him, "You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me.""

The Church provides spiritual, moral and social direction to the society when as in Isaiah 58:1-10, they (the church) clearly point to the people that displayed devotion, fasting, and structured worship which cannot be acceptable to God when their socio-economic and political status is deficient. Passages like the one in Isaiah above must be taken into account if the church is to lead a transformational direction of the society. The church becomes light and salt when it dismantles causes of poverty and oppression through the power of Christ within it.

- The Church demonstrates and preserves good socio and economic justice to society. As Jesus in Matthew 25:34-40 says:

Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? ...

The church is light and salt when it advocates for peace, righteousness and justice. As the Scripture says: "Righteousness exalts a nation, but sin condemns any people" (Prov. 14:34). Submission to biblical norms upholds hope for the physical, mental and

spiritual wellbeing of a nation. It is through these, that the church can influence the society. The transformation process should start with an individual acquiring quality life from Christ and transmitting it to the rest of the society.

5.5 Summary

The centrality of the Bible in the normative discourse is indispensable. It (the Bible) provides a reliable, authentic and credible framework for practical theology. This study is based on two texts: one from the Old Testament and prior to the fall of man. This is to ascertain the original intention of the Creator before the earth was marred by sin and its consequences. The second text is from the New Testament to discover God's restorative intention for the church cf. 5.2.1, 5.2.2, 5.2.3, 5.2.4, 5.2.5).

It is clear that in the beginning the good God independently and without any external influence created the heavens and the earth with all their natural endowments. The God of creation has absolute benevolence cf.5.4.2.4). The Biblical creation account for the human beings clearly shows that Adam and Eve were the apogees of creation (cf. 5.4.2.3).

It then follows that, the well-being of mankind is the reason why the earth is so endowed with immense resources. It is hence the deducible argument of the researcher that there are sufficient resources on earth for the well-being of all mankind.

God as the creator knows better than the creature therefore it is travesty of order to do socio-economic development independent from God. Human beings were created with intention by the Creator for them to always depend on God (Ps 104, 147 and 148). There cannot be any better administration of natural resources without God. The fall of man marred the original intention (cf. figure 5.2) and negatively affected all the human relationships.

The New Testament points to the fact Christ brought redemption which should inversely positively affect the relationships that were negatively affected by sin. Christians are the light and salt of the earth (cf. 5.4.3.6.1, 5.4.3.6.2). In other words Christian principles or principles of God's kingdom are supposed to be lived through lives that in turn transform socio-economic and political development of the nation.

CHAPTER 6 A PRACTICAL-THEOLOGICAL MODEL FOR SOCIO-ECONOMIC- AND POLITICAL DEVELOPMENT

6.1 Introduction

The aim of this thesis is to explore the role that the Evangelical Fellowship of Botswana (EFB) may play regarding socio-economic and political development. The objectives that have been set out to achieve the set aim are as follows:

- To understand different perspectives within EFB population, on socio-economic and political development.
- To find out the role of EFB in the country's development agenda.
- To gain in-depth knowledge of the biblical (practical theological) perspectives on socio-economic and political development.
- To propose EFB's practical theological model for socio-economic and political development (a biblical framework for EFB to contribute to the country's development).

As stated in the last objective mentioned above, the ultimate aim of the study is to come up with a recommended evangelical model which will go towards bridging gaps that have been identified. It is the view of the researcher that the recommended model from this chapter, if implemented, would help Christians especially the Evangelical Fellowship of Botswana to play a more effective role in the development processes of Botswana.

The current chapter shall present a new model on how the Evangelicals in Botswana could effectively participate on socio-economic and political development. Chapter I of the thesis has provided the background, problem statement, conceptualization, research question, aims and objectives, theoretical argument, methodology, ethical considerations and the schematic outline of the study.

Chapter 2 has covered the first part of the empirical research which include: research design, delimitation of the study and data analysis. The findings in this chapter which

are covered in 2.2.8.1, 2.2.8.3, 2.2.8.4, 2.2.8.5, 2.2.8.6, 2.2.8.7, 2.2.8.8, 2.2.8.10 show that if the Evangelicals do not participate in the socio-economic and political agenda of the nation, it is counter-productive for their course. The Christian world view should include a socio-economic and political theology which recognizes a need for a holistic approach to meeting human needs.

Chapter three of the thesis dealt with the qualitative data analysis. It covered among other things, fieldwork boundaries, and thematic data analysis. The findings in this chapter: (3.4.1, 3.4.2, 3.4.4, 3.4.5, 3.4.6) show that technology and science alone cannot solve all human challenges. There are issues such as human greed, monopoly, corruption, nepotism, exploitation of labour, laziness etc. that contribute to human suffering. On the other hand, education, inclusive access to resources, equity and equality, hard-work and other positive human attributes can alleviate human challenges of poverty, health and under-development at large.

Chapter 4 has looked at the current socio-economic status of Botswana. It discussed both the good and negative status of the country and also examined the literature review on the subject of discussion. Topics that are covered under the literature overview include: historical synopsis of development (4.2.1.2), modernization and globalization (4.2.1.5), theology and socio-economic and physical development (4.4), separation of State and Church - right or wrong? (4.5) and the presence of God in and through the Church (4.6).

It is deduced as a summary from this chapter that, the pre-requisite for transformational development is the life of “being” and doing. The life of “being” comes about when Christ is incorporated in the body of an individual and when the individual is incorporated in Christ. Once this has taken place, the biblical story can be lived as text that can be read and experienced. Christians are to live such lives as text that can be experienced.

Chapter 5 has dealt with the fourth task recommended in Osmer’s four dimensional tasks which is the normative task. In this task, the centrality of the Bible has been emphasized. The essential part of chapter 5 of this thesis was the exegesis of Genesis chapters 1 to 3 and Matthew 5:13-14. From the exegesis of Genesis 1 to 3 the following truths were deduced:

1. God independently and without any external influence created the heavens and the earth with all their natural endowments
2. God, out of His omniscience and power created and made sufficient resources for enjoyment and comfort of His creations
3. God has absolute entitlement and ownership of all resources in the universe
4. God as the creator knows better than the creature therefore there cannot be any better administration of natural resources without God.

The consequences of the fall of man in chapter three of Genesis were brought to light as far-reaching in nature. In other words the fall of man did not only affect the spiritual aspect of mankind but affected the socio-economic and political aspects as well. It is hence of necessity that in dealing with the consequences of the fall of man, a holistic approach be applied. The redemptive work of Christ covers every area of life that sin has affected.

The exegesis of the Matthean text lead to the application part which is covered in 5.3.4.2. This practical application is summed up in the words of Grounds (1969:ii) when he says: the human person “is not a disembodied spirit” but rather a “flesh and blood being who needs bread as well as truth, shelter here as well as heaven hereafter, clothes for his body as well as the robe of righteousness for his soul”. The church must fight injustice and establish righteousness with its light and salt like attributes. The new model which will be proposed in this chapter, if applied, should bridge gaps and enhance an effective role of the Evangelicals in the country.

6.2 Proposed method

As stated in the methodology in chapter one, the research process in this thesis is guided by Osmer’s four tasks of practical theological interpretation (Osmer, 2008:4): These tasks are; The Descriptive-Empirical Task which was followed in chapters 2 and 3, the Interpretive Task which was followed in the literature overview in chapter 4, the Normative Task which guided chapter 5 and the Pragmatic Task which is the goal of the current chapter as shown in the diagram below:

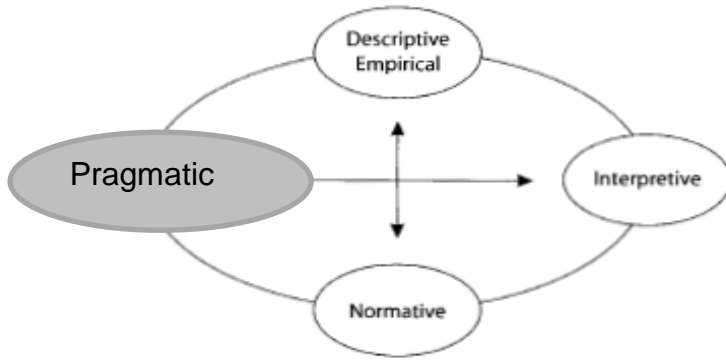


Figure 6-1: Osmer's four tasks of practical theological interpretation

These four tasks are pinned on four guiding questions:

1. What is going on?
2. Why is it going on?
3. What ought to be going on?
4. How might we respond?

On the current chapter, the guiding question is “how might we respond?” The Pragmatic Task of practical theological interpretation task “is aimed at forming and enacting strategies of action that influence events in ways that are desirable” (Osmer, 2008:176). This chapter will therefore provide a model of practice as a needed response, which should help leaders to have clear view of how to do effective ministry and thereby effect the necessary positive change.

A new model for development that shall be recommended in this chapter is a consequence of a reflective exercise that has been stimulated by the empirical findings, literature overview and the normative exercises which have been done in this research. The model will provide a paradigm shift from how Evangelicals have been doing socio-economic transformation to what ought to be happening with regard to the Evangelical's socio-economic and political involvement. The formulation of the model will come about through an integration of theological reflection from the normative task and a strategic action which is informed by desired goals. Interpretation of Scripture and action should go together if any communicative conclusions are to be achieved.

6.3 Objective and structure of the chapter

The aim of the research is not only to show how the social conscience of the Evangelicals may be increased, but to propose EFB's practical theological paradigm for socio-economic and political development (a biblical framework for EFB to contribute to the country's development) (see 1.4.2). The paradigm being proposed in this chapter will be recommended for the Evangelicals especially the EFB to use for their effective role play in the national development agenda. All the components of the paradigm will be explained and thereafter recommendations made. Such a theology will show how this may lead to the transformation of the society. Real transformation however, can only begin after an identification of need for change. In this thesis, gaps and needs have been identified which now necessitate a constructive action. This section of the thesis therefore aims to look at what Evangelicals should do and how they could do it to ensure that they play their role effectively.

For the above objective to be achieved there is need for a reflection of the biblical view on socio-economic and political development. This biblical view should be juxtaposed with the current perspectives of the Evangelicals on socio-economic and political issues; the strength and shortcoming of such perspectives need to be enunciated and deciphered through the normative dimensional task. That will then set stage for a biblically grounded model which will be recommended for a better practical role play by the Evangelicals. The purpose for basing the proposed model on the normative task is to show and ensure that the Evangelical's socio-economic and political action is aligned with the will of God.

6.4 The structure of chapter 6

The background of the empirical research findings and gaps has been identified in chapters 2 and 3 of the thesis. Reflections on the literature review and on the normative task have been done in chapter 4 and 5 respectively, and now a new model of development on socio-economic and political development for Evangelicals will be formulated in this section. To realize this goal, this chapter will be structured as follows:

- **Background synopsis:** The background synopsis will recast the picture in a summary form of the prevailing situation pertaining to the Evangelicals' role and perspectives on socio-economic and political development. The section will be

based on the qualitative and quantitative research findings of chapter 2 and 3 as well as on the literature review of chapter 4 and the normative of chapter 5.

- **Rationale for the new paradigm:** The new paradigm that is being developed and recommended in this thesis, need to be situated in a specific context. Evangelicals have been making contributions towards socio-economic and political development though not sufficient. The need for a new paradigm needs to be justified and that will be done in the rationale section.
- **The new evangelical paradigm of socio-economic and political transformation:** In this section, the new evangelical socio-economic paradigm will be presented, explained and shown in a diagram. Thereafter, the components of the paradigm will be explained.
- **Transformation and its scope:** The concept of transformation will be defined and contextualized. Transformation is the operating word in the whole process of the paradigm that is being proposed and hence it is important for the word to be explained and contextualized. In the context of this thesis transformation has a number of facets which will need to be pointed out and discussed. This will help in clarifying the paradigm and the processes within its scope.
- **Social transformation:** The scope of transformation encompasses the social aspect of the society. In this section of the thesis, the social aspect shall be explained and shown how the evangelicals should engage in the transformation.
- **Economic transformation:** Based on the findings on the normative dimension, biblical principles shall be applied and recommended as the best way to do economic transformation.
- **Political transformation:** As it has been demonstrated in the previous chapter that God is the source of all creation, it shall be recommended in this section on how Christians as salt and light of the world, should be involved in the political arena of the country.
- **Juxtaposition of traditional model of transformation and the new paradigm:** A contrast will be made in this section between *what has been going on* and *what is*

being proposed. This will be done in order to appreciate the difference and the gap which is being addressed by the new paradigm.

- **Conclusion:** The summary of the model will be given in this section.

6.5 Background Synopsis

The majority of Evangelical leaders in Botswana agree that the church should do more than what it is currently doing regarding participation on socio-economic and political issues. According to the empirical findings in this research, the following are conclusive deductions:

- According to empirical research (see 2.2.5.1) as many as 82.4% believe that the church should increase its role on social responsibility
- 83.8% agree that there are not enough Christian politicians (see 2.2.4.5)
- An overwhelming majority of them (93%) specifically agree that EFB should do more on socio-economic and political involvement
- According to 2.2.4.7, 46.3% of the Evangelical leaders agree that government efforts alone on socio-economic and political issues are not sufficient.

These findings are conclusive evidence of a consensus among the Evangelicals in Botswana of a need for more or increased participation on socio-economic and political development.

There is further consensus among the Evangelical leaders that social engagement and holiness cannot be separated, and that holiness involves social action. Furthermore, that there is need for them to participate in poverty alleviation efforts (2.2.5.4, 2.2.5.5, 2.2.5.10). According to the findings, 60% of the leaders concur that environment has direct impact on people's lives and that mining companies should shoulder some of the burden of social responsibility. This perspective of the Evangelicals is corroborated by Price (1974:24) who writes "...the internal feuding about whether Christians should take stands on particular social issues can be put aside. No issue where people are hurting is outside the sphere of Christian concern". Price is particularly right in the light of what Christ demonstrated both in words and deeds: The Bible states in Matthew 9:36 that

“When He saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd”.

It is however one thing for the Evangelical leaders to agree that involvement in socio-economic and political issues is necessary; and another thing to practically do it. According to the findings in this research (2.2.4.2), the majority of the leaders agree that their current focus is more on the spiritual aspect of ministry. Less than half of them agree that they are rightly balancing the spiritual aspect of ministry with the physical. For example, although 73.8% of them believe socio-economic issues are spiritual (2.2.4.1) that percentage does not translate to practical living as demonstrated in 2.2.4.2. **This leads to the clear conclusion that there is lack of correlation between what the Evangelicals know is right and what they do or do not do.** It is therefore a good indicator of a need for guidelines regarding practical engagement on socio-economic and political issues.

There is also a discrepant view among the Evangelical leaders when it comes to politics. Responses of the participants in 2.2.4.5 show that overwhelming majority of them (83.8) agree that Evangelicals are not participating sufficiently in politics. Yet almost 48% of them believe that politics are dirty (see 2.2.6.1). This suggests that even though Evangelicals see the need for political participation, they are hampered by fear of “becoming dirty”. Though they believe there is need for increased political participation, they are practically hamstrung by unfounded conviction to do politics.

Furthermore, 29% of the Evangelical leaders believe that Christian politicians are corrupt (see 2.2.4.6). This means that of the few Evangelicals who get into politics, there are still gaps that leave them susceptible to corruption. What this effectively means is that some of the Evangelicals have the dualistic perspective of the physical and the spiritual; that the physical is not spiritual and the spiritual is not physical. In that context, the socio-economic and political aspects of human life belong to the physical. As a result, there is little practical attention to socio-economic and political issues from the Evangelicals. The Evangelical model that is being proposed in this thesis will therefore go a long way in bridging some of these identified gaps.

6.6 The rationale for a new paradigm

Transformation does not need to be necessarily linear or inside out. That is to say, it need not necessarily start with an individual, but should be multi-targeted and simultaneously inclusive. This is because the human socio-economic and physical challenges are not all emanating from an individual. They are individually and communally caused while others are nationally structural. To that extent, if the traditional inside-out transformation model is applied (where transformation begin with an individual), it will possibly transform an individual but the same individual would remain trapped in an untransformed systemic structural socio-economic and political quagmire.

As it has been pointed out in chapter 5 of the normative (see 5.3.2.7), the fall of man compromised and distorted the constant fellowship which was there between God and man. In general, sin marred the original plan of God on social, political and economic spheres. As defined by McFarland (2011:473) sin is “a disordered or disrupted relationship toward God”. This distortion of the relationship of God and man was generic in its effect. In other words it did not only affect man as an individual but aspects of human society at large. Man as the federal head and the reason for God to endow the earth with abundant resources as elaborated under section 5.3.2.3 of this thesis, was representative in the fall. Sin disrupted and disordered the relationship of God with man, the relationship of God with the economic system, relationship of God with political system etc. Transformation should therefore begin with restoration of the relationship of God with all areas that were affected by the intrigue of sin. Kakwata (2016: 274) rightly notes this truth when he states:

...human beings are made to live in relationships with God, others and the environment, based on love. The absence of this Christian relational dynamic ipso facto disrupts these relationships and in the context of poverty relationships it might lead to the oppression, exploitation and injustice of humans by their fellow human beings.

The net result of the fall has resulted in the broken relationship of God with mankind and the consequences are not farfetched. Linthicum (1991:106-7) succinctly brings this point as he enunciates as follows:

- The economic system was created by God to steward responsibly and justly the natural and human resources of the nation and to encourage men and women to be productive, using the gifts God has given to create wealth.
- The political system was created by God to encourage kingdom ethics and to bring a creation order into the management of human affairs, an order based on justice and peace.
- The religious system was created by God to bring the nations and their institutions into relationship with God.

All these point to the conclusion that God's creation became corrupted and missed His original plan and purpose. The remedy is a transformation model that targets all the different sectors of the society that has been affected by the advent of sin. Too often the church focusses its evangelistic effort on an individual and leaves the economic, political and environmental sphere. This results in the enemy, the devil, taking advantage and causing havoc to human socio-economic and political lives.

6.7 The new paradigm - Practical theological paradigm

From the rationale for the new model, it can be concluded that true transformation should cover all the areas of human life that have been affected by sin. Cognizant of this fact, the diagram below shows the practical theological model that is being proposed for the evangelicals for their effective role in the national developmental agenda:

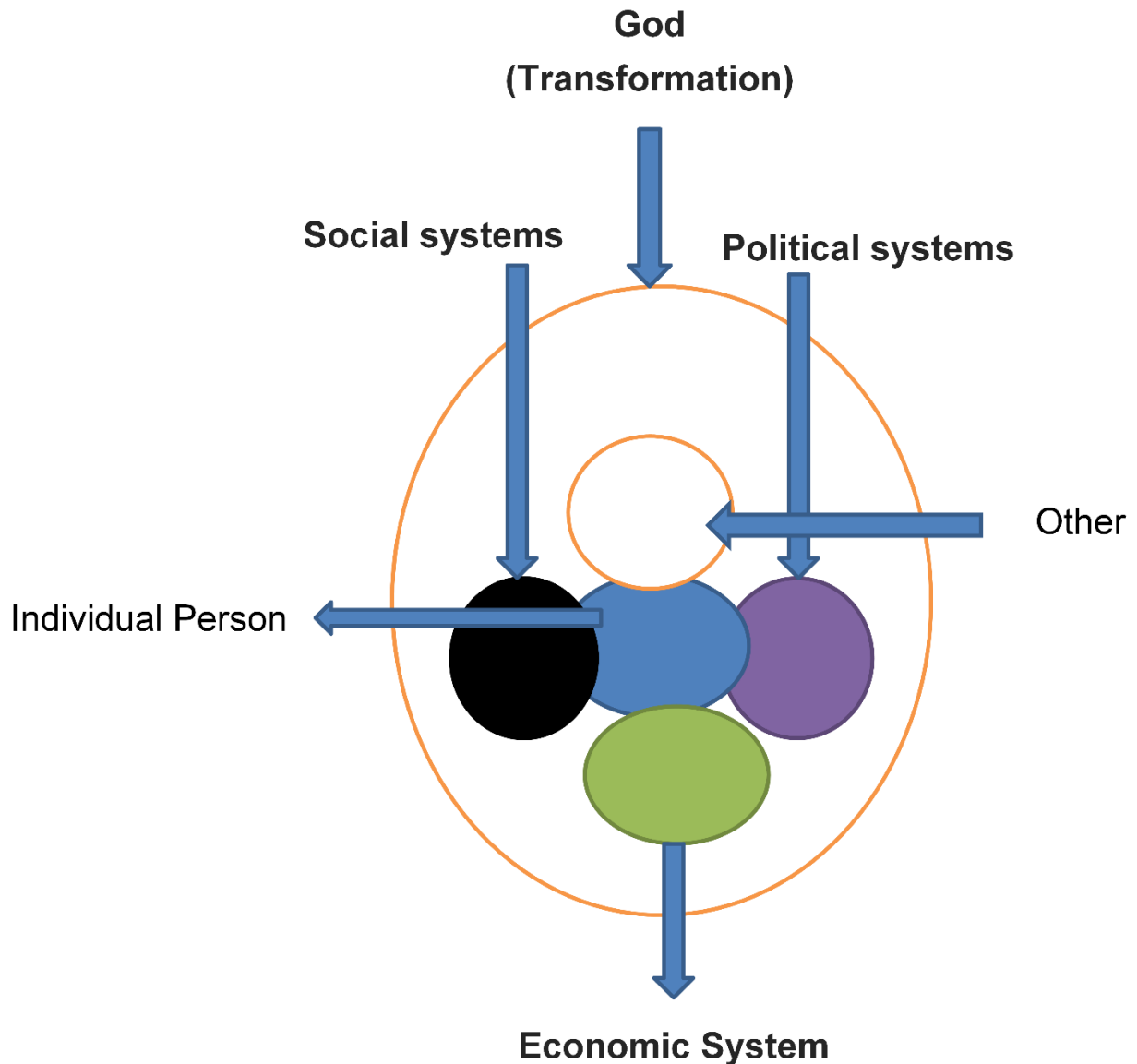


Figure 6-2: The practical theological paradigm

According to this paradigm, transformation stems from God and targets the bigger circle which represents the whole nation. This transformation then applies to all sectors of human society within the nation. It is holistic and simultaneous. That means the primary relationship of God is to the world and not focused on an individual as its starting point. The smaller circles in the big circle represent the key sectors of social systems, economic systems and political systems. The representation by the inside small circles is not exhaustive but limited by space. This is because every area of the human life and human environment was affected by the fall of man (cf. 5.4.2.7). A holistic socio-economic and political development is dependent on God (5.4.2.4) and therefore needs transformation.

6.7.1 Transformation and its scope (Socio-economic and political transformation)

The operating word in the new paradigm is transformation; hence it is needful to discuss its meaning and scope. The word transformation comes from the word to “transform” which, according to Webster’s Third New International Dictionary (1976) means: to metamorphose, transmute, convert and transmogrify. These words all signify in common to change one thing into another. Historically and in relation to the concept of development, the word was adopted by theologians around 1974. According to Sugden (2003), theologians and pastors wanted to ensure that the role that the church would play is different from the secular, hence the word transformation was adopted. Accordingly in the light of Scripture, transformation marks “the relationship between evangelism and social action” (Sugden, 2003:71).

In the context of this thesis, transformation has to do with a process or instance of change or being changed that leads or results towards positive change in the whole of human life economically, socially, politically, psychologically, culturally and spiritually. The scope of transformation in this research covers the social, economic and the political aspects and is based on and guided by the normative dimension material of chapter 5. For example in chapter 5 (see 5.3.2.3), there are four cardinal principles that have been deduced and are basal to doing theocentric socio-economic transformation. These principles are as follows:

1. God independently and without any external influence created the heavens and the earth with all their natural endowments
2. God, out of His omniscience and power created and made sufficient resources for enjoyment and comfort of His creations
3. God has absolute entitlement and ownership of all resources in the universe
4. God as the creator knows better than the creature, therefore there cannot be any better administration of natural resources apart from God.

6.7.1.1 Transformation of Individuals and others

According to John 8:12 Jesus said: “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.” The disciples of Jesus are by virtue of their relationship with Christ also light of the light. That is why He said to the disciples in Mat 5:14: “You are the light of the world...,” By this, the Lord was essentially saying to His disciples: “all men’s eyes will be upon you and the good out of you should go out to affect the world” (cf. 5.3.4.1, 5.3.4.2).

The goal of transformation development according to Getu (2002:93), consists of “liberating the poor from the condition of poverty, injustice, deprivation, bondage and moral corruption, and helping them to be self-sufficient”. Individual transformation will be said to have taken place when an individual person is transformed spiritually and when he or she also moves from low level socio-economic subscription to a new and higher status. Apostle Paul alluded to this in 1 Corinthians 1: 26 when he said: “For you see your calling, brethren, that not many of you were wise according to the flesh, not many mighty, not many noble, are called.” In this text Paul alludes to the brethren’s status before they were called to salvation.

It is also inferred in the text of 1 Cor 1:26 that salvation is interpersonal and interlinked to other material factors. As it has already been stated in chapter 5 (cf. 5.3.2.3), sin impacted three levels of human relations:

1. Relationship with God
2. Relationship of male and female
3. Relationship of human beings with creation

Individual transformation should therefore transcend the spiritual aspect and permeate the whole sphere of human existence, (cf.5.3.2.4). In order to do transformation which will affect the nation, the Evangelicals should design their discipleship programmes or membership induction classes by deliberately subsuming their members into the larger scope of socio-economic and political mandate of the church. In other words, such programmes should produce Christians who will permeate the socio-economic and political world with kingdom principles. Such programmes can include:

- Feeding the hungry and giving water to those who thirst
- Clothing those who do not have clothes and providing shelter to those who do not have it.
- Standing for the voiceless and the unborn
- Standing for Christian moral values

In that way, principles of the kingdom of God will be lived through influential lives that in turn transform the society and the nation.

6.7.1.2 Social transformation

Social transformation is necessary in the light of the findings of chapter 5 on the normative (cf. 5.3.2.4, 5.3.2.5, 5.3.2.6, 5.3.2.7). It has been established in that normative chapter among other things that the consequences of the fall of man affected the original plan and intention of God. For example:

- The constant fellowship of man with God was broken.
- The abundant resources that God originally intended and designed to be sufficient got distorted.
- The perfect relationship with one another and with the environment got negatively compromised.

According to the political economy of poverty and social transformation (Anon., 2012), social transformation refers to any significant alteration in structures, behaviour patterns, and rules aimed at producing a particular social result. Social transformation in the context of this thesis requires a shift in the collective consciousness of a society. It should affect local communities, parastatals, non-governmental organizations, academic and non-academic institutions, state organs, national or global entities.

Sin affected not only individual persons, but it affected the systems of running social programmes. As such, some of the socio-economic and political problems are structural, systemic and programmatic. As a consequence, the proposed solution should be holistic. It is the view of the researcher therefore that an effective social

transformation should take place from two angles: Through an internal and external stimulus.

By internal stimuli, the researcher refers to a process of transformation which is triggered by a transformed individual intentionally. In this instance, individuals are transformed by the gospel and their relationship with God is restored. This is in line with the three level relationships that have been recommended in the normative chapter (cf. 5.3.3.4). The same individuals subsequently affect their environment positively. Such a transformation will take place if Evangelical churches become intentional in their discipleship programmes. In such programmes, new and old believers should be taught that they are salt and light of the world. As such they are to participate in politics and make positive change; they should participate in socio-economic activities and make positive change.

External stimuli refer to intentional and organized efforts that are geared towards a particular sector of the society. Such efforts could be done by:

- Individual campaigns towards prisons, hospital, health, education etc.
- As collective efforts through deliberate programmes.
- Advocacy and campaign strategies.
- Through sponsorship of Parliamentary motions and legislations

6.7.1.3 Economic Transformation

Human beings were created to relate with God, relate with one another and to work (Gen 1:26; 2:8-10, 18). As stated in the normative chapter (cf. 5.3.2.4); the physiological and spiritual dependence of the historical Adam on God is paradigmatic to human beings today. In other words, that dependence is supposed to be a norm for us in the contemporary world. In Gen 2:15-20 the Bible records: “The Lord God took the man put him in the garden of Eden to work it and take care of it. And the Lord God commanded the man, ‘you are free to eat from any tree in the garden;” This record clearly shows that work is ordained by God and it is the way we meet our basic human needs and emotional fulfilment.

God could have created human beings who have no nature of eating, but He created human beings who hunger, thirst and have need to eat and sleep. Therefore human beings need food, water and shelter. As a consequence, God gave man a task of tending the garden in order to produce the basic needs. God the creator is a worker, He created man in His image also as a worker, and all human beings are therefore supposed to work to meet their own basic needs. Evangelicals are therefore supposed to:

- Work hard and encourage hard work
- Create job opportunities by being creative themselves as God who created them is creative.
- Discourage social programs that encourage people not to work
- Proactively participate in socio-economic activities in order to promote conducive environment job opportunities
- Advocate fair wages that enable people to meet basic human needs.

6.7.1.4 Political Transformation

In the normative chapter, it is concluded that God is the epitome and source of creation. As the creator, God knows better than all created beings including politicians. Administration of natural resources should therefore be linked to God's plan to outsource the original intents of natural resources. Based on the normative (cf. 5.3.2.2; 5.3.2.3; 5.3.2.5) the following principles were deduced to guide a biblical socio-economic and political transformation:

1. Biblically, humanity is an apogee (final climatic stage) of creation
2. The wellbeing of mankind is the main reason why the earth is so endowed with immense resources.
3. There are sufficient resources on earth for the well-being of all mankind.
4. Economic decisions are a response to God's call to stewardship.

5. Productive work is a right as well as a calling for each and every human being on earth. In the light of these; it is imperative that in every human development effort God must be central.
6. Resources are freely given for the benefit of all humans and therefore, all people must have some degree of access to the natural wealth.
7. Human decisions and God's saving work are the ultimate "externality" for humanity and the environment.
8. The family is divinely instituted. Production and family life are interconnected, implying that a living wage is needed.
9. Since production involves taking resources from the earth and returning them to the earth (matter is not created or destroyed) economic decisions involve a relationship with the environment. This relationship with the environment is also affected by sin.

God is the Architect and rightful owner of the earth's resources. Christians as the enlightened beings should be in the fore-front of political activity of the nation to ensure godly administration of natural resources. According to the normative dimension of this thesis (see 5.3.4; 5.3.4.1; 5.3.4.2), Christians are salt and light of the world. As such they are supposed to stand opposite the putrefaction of the world. Just as light cannot be hidden, Christians should play visible and influential roles in the political arena through deliberate political programmes which can include:

- Deliberate teaching that encourages Evangelicals to go into active politics.
- Designing an Evangelical political philosophy to guide those going into active politics.
- Influencing economic decisions to promote equity, equality and equal access to economic resources.
- Promote economic well-being of families
- Scrutinize economic decisions to see if they go towards godly courses.

6.7.2 A juxtaposition of traditional Evangelical model with new model

It is generally agreeable that the task of churches is twofold; namely the salvation of souls and the reform of structures. This is evident in both the empirical and qualitative research of this thesis: (2.2.4.3, 2.2.4.4, 2.2.4.5, 2.2.4.7, 2.2.4.8, 2.2.4.9, 2.2.4.10, 2.2.5.1, 2.2.5.2, 2.2.5.4, 2.2.5.4, 2.2.5.6, 2.2.5.7, 2.2.5.10, 2.2.6, 3.4.1, 3.4.2, 3.4.3, 3.4.4). Most of the Evangelicals in Botswana however focus primarily on the spiritual aspect of an individual and this is not only inadequate but discrepant.

Although the focus here is on the traditional Evangelical model juxtaposed with a new model that is being recommended, there are other models which emphasise different aspects of human life. Abue (2006:16-17) discusses four such different models namely; 1. The liberal approach, 2. The secular Christian approach, 3. The Catholic approach and 4. The evangelical approach.

- According to him, the liberal approach considers people and structures as the target of evangelism and salvation. In this approach, the vertical relationship (between God and people) is less emphasised on the ground that individuals rather need to be firmly entrenched in socio-economic structures.
- The secular Christian approach emphasises evangelism as purely political and salvation as a consequence of social justice. In this way the uniqueness of Christ and belief in God are lacking which make the vertical (between God and human beings) and the horizontal (between human beings) relationships flawed.
- The catholic approach is more conservative and tends to focus more on the vertical relationship and evangelism at the same time emphasising the full authority of Scripture and the historic traditional orthodoxy.
- The evangelical approach which is the focus of this section and is here called the traditional model, is more individualistic and emphasises evangelism and personal salvation as the fundamental mission of the church (Abue, 2006:18).

By focussing on an individual salvation and transformation, Evangelicals hoped that through the focus in an individual's spiritual transformation, change will spill over to affect the physical and the society at large. The diagram below illustrates this model:

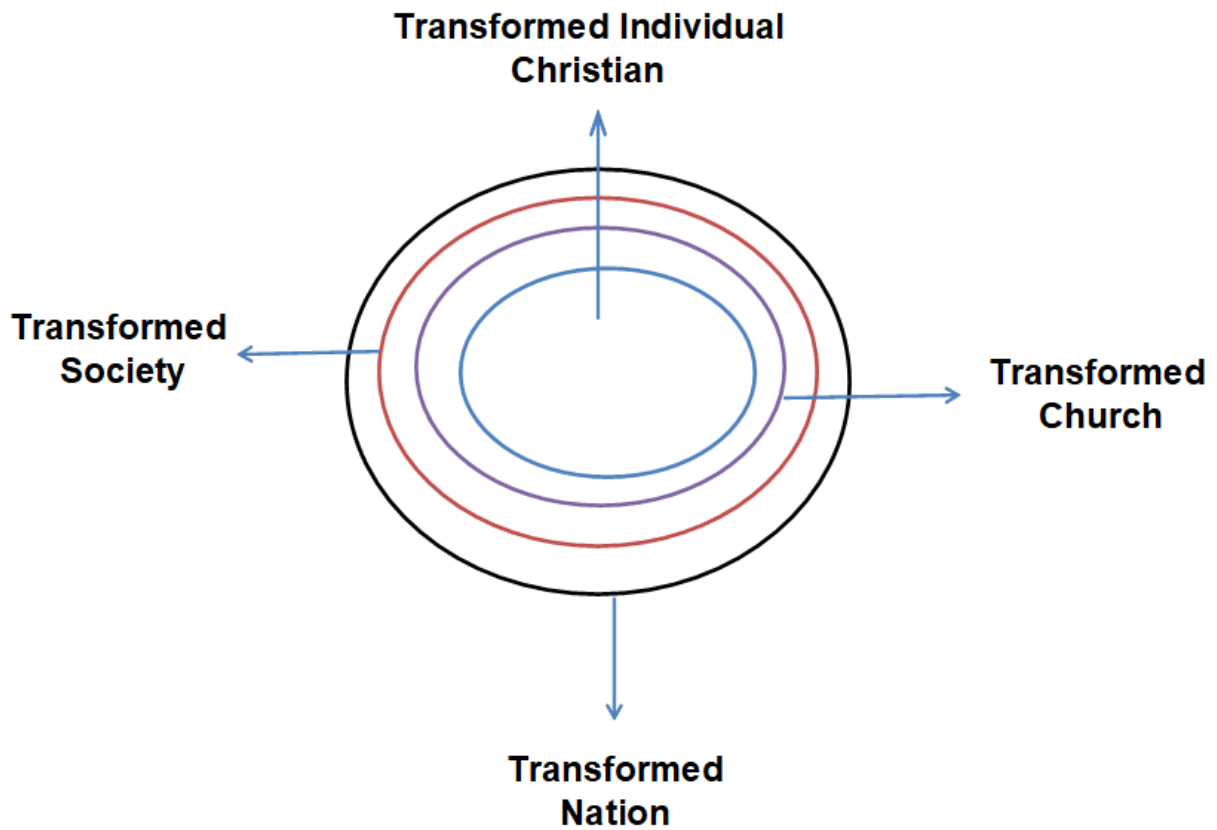


Figure 6-3: The traditional model

In the above diagram, transformation begins from the inner circle to the outside and that inner circle represents an individual. By this model Evangelicals hoped that, the individuals who are transformed will then form a transformative church that transforms communities within which they are formed and exist ultimately, according to this model, the whole nation will be transformed ultimately.

It is however the argument of this thesis to the contrary, that transformation should be concurrent and holistic. This view is corroborated by Sugden (2003:74) who defines transformational development as:

A process whereby concepts, tools, attitudes and skills facilitate the acceptance and application of the values of the kingdom of God in human communities, particularly communities in which the majority are economically and socio-politically deprived and incapacitated.

The consequences of the traditional Evangelical model which hopes that individual transformation will automatically translate into societal transformation is what is currently obtainable in the Botswana context and indeed in some other countries. In Rwanda for example, according to Longman (2016) during the violence that enveloped “the land of thousand hills” between April and July 1994, an estimated 500 000 to one million Tutsi and their perceived Hutu and Twa allies were killed in a country in which nearly 90% of the population identified themselves as Christian. This Rwandan mayhem was orchestrated by the then regime. Despite the Christian overwhelming majority, evil was planned and executed by untransformed state machinery supported by the supposedly Christian population.

In the case of the Democratic Republic of Congo, Ekakhol (2009:240) postulates that it is estimated that more than 90% of the population in the Democratic Republic of the Congo (DRC) is Christian, but the country is ranked amongst the most corrupt nations in Africa and in the world. It would be expected that the high number of Christianised population would reverse the spread of poverty but it does not. This shows the fallacy of the inward-out traditional model.

Another example is that of South Africa during the apartheid era. According to Maggay (1994:16), most members of the ruling class in South Africa during the apartheid era were Christians from the Dutch Reformed Church. Yet they did not stop the apartheid regime from exploiting and discriminating against their black brothers and sisters.

In Botswana, despite the majority of the population being Christians as has been earlier stated in this thesis (1.1.1, 4.1.1.3), extreme poverty is at 14% and the country has the third most highest Gini coefficient of 60.5%, female headed families is at 46% and HIV/AIDS prevalence is among the highest in the world. This shows that the traditional model of transformation that focusses on an individual does not automatically translate to transformation of other sectors of the society. The new model which emphasizes *holistic transformation* is therefore what the Evangelicals need to embark on. That model is what is presented in this thesis.

6.7.3 Conclusion

The right course of action can only be informed by the word of God. It is only after our minds are renewed in accordance with the will of God revealed in His word that we can

prove the will of God. We can thence know that which is good, and acceptable, and perfect regarding socio-economic and political development. In the sweeping promotion of pluralism and radical relativism, the Evangelicals as the salt and the light of the world have the mammoth task to convince their society to have biblical values in the mainstream of the society.

Socio-economic and political transformation has to do with significant positive change in the social, economic and political lives of individuals, societies, nation or nations. True transformation stems from God. As Myers (1999:92) rightly cautions:

The development practitioner must understand that the fundamental claim of capitalism, science, and technology is a lie: they cannot save. Saving is not within their power. Economic growth, modern medicine, agriculture, water development, and the technologies that support them are tools and provisions of a good God. Evangelicals need programmes, based on the model that has been recommended to turn the tide for better human development.

CHAPTER 7 SUMMARY, RECOMMENDATIONS, THEMES FOR FURTHER RESEARCH AND FINAL CONCLUSIONS

7.1 Summary Introduction

The purpose of this study as stated in chapter 1, is to show the role that the Evangelical Fellowship of Botswana (EFB) may play in relation to the socio-economic and political development and how it may be to the benefit of the church and to further the development of the country. The aim of the researcher was to find gaps and recommend solutions in order to show how the EFB may effectively play a significant role in socio-economic and political development in Botswana. The study was divided into six chapters. The chapters were guided by four interpretations adopted from Osmer's tasks of practical theology namely; the descriptive-empirical task, the interpretive task, the normative task and the pragmatic task (Osmer, 2008:4; cf. 1.6).

7.1.1 Chapter 1

The first chapter of the thesis was the initial proposal which laid the foundation of the study. It began by laying background information for the context of the study. It conveyed information of how the country is endowed with mineral diversity especially diamonds but yet has one of the highest inequalities in the world. The chapter further enunciated the fact that the majority of the country's population is Christian yet has one of the highest HIV prevalence in the world. The question about the presence and the role that the Evangelicals play in the country's socio-economic and political development was raised. The methodology to address the question was proposed and necessary tools developed to address the same.

7.1.2 Chapter 2

The second chapter of the study covered the quantitative data analysis. Eighty (80) participants (cf. 2.1.2) were selected and given self-administered questionnaires. The targeted number was sufficiently high to ensure that the views were representative enough of the larger population. This was meant to generate the necessary data for analysis and gaining lessons on the prevailing perspectives among the Evangelical

leaders as well the role that they are playing on socio-economic and political development.

The findings from 2.2.8.1, 2.2.8.2, 2.2.8.3, 2.2.8.4, 2.2.8.5, 2.2.8.6, 2.2.8.7, 2.2.8.8, 2.2.8.9, and 2.2.8.10 show a consensus among the Evangelicals on the need to increase their role play in socio-economic and political development. They showed that there is need for the Christian world view to include politics. The findings further show consensus among the Evangelicals that if Christians could participate in politics and socio-economic programmes, godly values would be brought along to the public space. It was however clear that Evangelicals consensus did not match their action. Although they generally believed that they need to participate in the socio-economic and political development, there was little that they were doing in that regard.

7.1.3 Chapter 3

The third chapter of the research covered the qualitative data analysis. The objective was to attain current perspectives and dynamics of the evangelicals on different aspects of socio-economic and political development. The qualitative research method utilised six structured questions (cf. 3.2.2) targeting twenty heads of denominations. The target group of this category of research were renowned leaders and were representative in their capacities.

The findings showed that the leaders believe the role of the Evangelical Fellowship of Botswana was noticeable but there is lots of room for improvement. Some of the things that membership of EFB does include: participation in national matters through national debate or dialogue, participation in weddings, providing both pre-marital and post marital counselling, blessing children, teaching positive parenting, advocating for good morals, peace, and stability in the society.

There were however strong feelings that Evangelicals need to be the voice of the disadvantaged, the poor, the orphans and be prophetic. This connected well with Longenecker (2010:30) as was observed when he says; “The prophets of Israel often denounced the excess of agrarian acquisitiveness”. Isaiah declares that Israel’s deity “expected justice” of his people but he saw “bloodshed”; he expected “righteousness, but heard a cry” (Isaiah 5:7). The poor and orphans are sometimes helpless when those with power seize their properties and deny them justice and services.

The respondents decried the fact that when acts of charity are done in an environment where socio-economic and political amenities are skewed in favour of those in power, acts of charity by the Evangelicals become superficial and ineffective. Other things which were identified as contributors to inequality were; corruption, nepotism, monopoly of economic resources by the few, greed, exploitation and suppression. The leaders believed that some of these vices can only be changed by changing the hearts of those involved (cf. 3.4.4.1, 3.4.4.2, 3.4.4.3, 3.4.4.4, 3.4.4.5, 3.4.4.6).

7.1.4 Chapter 4

The fourth chapter of the research was on current socio-economic development and general overview of literature. This was done under the interpretive task of Osmer's four dimensional tasks of practical theology (Osmer, 2008). The aim of the chapter was to gain insights on the subject of theology and socio-economic and political matters in order to better understand and explain best cause of action. The literature review undertaken in the chapter was done in the light of a background of positive and negative sides of socio-economic and political development of Botswana.

It was discovered that the World Bank (2015:1) regarded Botswana as one of the world's fastest growing economies over the past 50 years, allowing the country to move from being among the poorest to upper middle income status. The World Bank report (2015) further alluded to the fact that the gross national income (GNI) per capita of Botswana, which is the average income measures of one person in a given area, has grown faster than the global average since independence.

The thesis is situated on a paradoxical macro perspective of core-existence of development and poverty and in-equality; a microcosm of lack, in a macrocosm of affluence; the collision of values that are held as sacrosanct by the Bible believing community and their direct opposite consequences. Despite progress alluded to by the World Bank and other International bodies, poverty still remains high in rural areas, and among a population with low education. Other social ills bedevilling the country included: domestic violence, drug and substance abuse, child abuse, passion killings, rape, stock theft, youth indiscipline, witchcraft and others (cf. 4.1.3).

The point that is made by the relevant literature that has been consulted in this research is that, whether it is socialism, communism or capitalism, the common quest for all

development theories is the betterment of the socio-economic status of peoples. In order to be effective, the common course should be for the Evangelicals to come up with a normative biblical framework that speaks of coherent and systematic political philosophy with interconnectedness of its different parts (cf. 4.1.3, 4.4, 4.6).

The church as the body of Christ should present the physical dimension of what Christ would do under contextual circumstances. The Christian community must rise up and be exemplary to the community members so as to create role models and inspire confidence in the institution.

7.1.5 Chapter 5

The fifth chapter is the prolegomena of the model on practical theology of development. It focused on addressing the question; *what is the biblical (practical theological) perspective of socio-economic and political development?* This question was promulgated from Osmer's fourth question on practical theological interpretation: "*what ought to be happening?*" (Osmer, 2008:4). The purpose of the chapter was to lay a biblical framework which would be basal for the proposed model of practical theological development. To do this, the researcher chose biblical texts from both the Old Testament and the New Testament (Gen 1-3 and Mt 5: 13-14).

The text of Genesis was chosen in order to ascertain the veracity of creation both before and after the fall. The summary of the text pointed to the inseparability of God and goodness. The good God of creation created everything good at the beginning (Gen 1:31). However, the calamitous sin of man degraded the whole good creation into a distorted status that has evolved to the current status. It was deduced as a summary that in the beginning (cf. 5.4.2.3):

1. God independently and without any external influence created the heavens and the earth with all their natural endowments
2. God, out of His omniscience and power created and made sufficient resources for enjoyment and comfort of His creations
3. God has absolute entitlement and ownership of all resources in the universe

4. God as the creator knows better than the creature therefore there cannot be any better administration of natural resources without God.

The extent of the fall of man that is deduced from Genesis chapter three resulted in what can be summed up as below:

- The original plan and intention of God got marred.
- The constant fellowship of man with God was broken.
- The abundant resources that God originally intended and designed to be sufficient got distorted.
- The perfect relationship with one another and with environment got negatively compromised.

It was in the light of the aforementioned background that the text of Matthew was studied and contextualized. According to the above text, the disciples are to exercise salutary influence in the world comparable to salt and light. The “being of the disciples” as a direct consequence of their relationship with Christ was emphasized. The disciples as persons indwelt by Christ become salt and light and thus influence by ensuring that:

- The principles of the kingdom of God are lived through lives that in turn transform socio-economic and political development of societies and the nation.
- The Church plays a prophetic role as salt and light to warn rulers and advocate for the course of justice for the oppressed
- The Church demonstrates and provides the saltiness of compassion, mercifulness, uprightness, equality of humanity, value for life and dignity for all.
- The Church abhors political, economic and social exploitation
- The Church pleads the course for the poor, the disadvantaged.

The church is light and salt when it advocates for peace, righteousness and justice. As the Scripture say: “Righteousness exalts a nation, but sin condemns any people” (Prov. 14:34).

7.1.6 Chapter 6

The last chapter of this thesis (**Chapter 6**) was to address the question: *What is EFB's Practical-theological paradigm for socio-economic and political development?* The aim of the chapter was to come up with EFB's practical theological paradigm for socio-economic and political development (a biblical framework for EFB to contribute to the country's development). In order to come up with a distinctive model, other models of socio-economic developments such as: The liberal approach, the secular Christian approach, the Catholic approach and the evangelical approach were looked at and compared (Abue, 2006:16-17).

The Evangelical approach was especially scrutinized to see gaps and propose relevant bridges. The analysis of this model shows that it focusses on an individual as the beginning of transformation. It is however the argument of this thesis on the contrary, that transformation should be concurrent and holistic. This is because the advent of sin did not affect man as an individual only, but it also affected the socio-economic and political aspects of life as well. It is therefore necessary that transformation be multifaceted.

The redemptive work of Christ covers every area of life that sin has affected; hence the Evangelical Fellowship of Botswana model of transformation covers social, economic and political aspect. It has been demonstrated in the normative that God originally intended a well-being for His creation and therefore the church should mitigate departures from this general well-being by being salt and light simultaneously through the lives of individuals as well as in the socio-economic and political aspect of the nation.

7.2 Recommendations for further study

The Evangelicals confess Jesus Christ as Lord. In embracing that confession, Evangelical Christians should then proceed to live out that Christ's lordship beyond their own personal lives into the public space. Therefore Christians have a responsibility in the world that they live in and cannot ignore the socio-economic and political climate in which they live. Majority of the leaders in this research advocate for more participation on the socio-economic and political issues. It is therefore recommended that:

- Evangelical design implementable programs based on principles derived from the Bible on issues such as social justice, family, poverty eradication, human rights, health issues, Christianity and commerce, etc.
- Evangelicals need to fully appreciate the fact that as the majority, they play a major role in putting government into place and the same government should be accountable to them. They should therefore endeavour to put in place a mechanism through which they monitor the governance of the country and play their prophetic role accordingly.
- They should organize to ensure that government always recognizes the church as a developmental partner.
- There is a need to develop an Evangelical political philosophy document which will guide the Evangelical political aspirants in their political sojourn.

7.3 Limitations of the study and themes for further research

7.3.1 Limitations of the study

The following were the limitations of the study and necessitate further research in a related topic:

- The study was limited to the evangelicals who are members of the Evangelical Fellowship of Botswana (EFB) only, whereas there are Pentecostal and Evangelical churches which are not members of EFB. This therefore limited the extent to which Evangelicals in Botswana are involved in the socio-economic and political development.
- Due to limited literature regarding the role of EFB in socio-economic and political development, most of the literature that was used was more general and written from outside the Botswana context.
- Due to the limitations of literature, the information given by the respondents could not be verified from other sources.

7.3.2 Themes for further Research

- Due to the limitation of the scope of the research which was mainly based on members of the Evangelical Fellowship of Botswana, a similar study can be done which would include all the Evangelicals regardless of affiliation.
- It has been generated in this study that 28.8% (cf.3.2.4.6) of respondents allege that Christian politicians are corrupt. In that regard, the validity of such a statement needs be further investigated, and if found true, causes and mitigations be suggested. This would require a separate study.
- One of the alleged causes of inequality that has been suggested in this research is tribalism (cf. 3.2.8.5). There is need for an independent study to verify the extent of this assertion.
- It has been found in this study that poverty in Botswana is more entrenched in rural areas (cf. 4.1.1.3). There is need for another study to find out why this is the case.
- Most of the Evangelicals believe that wealth attracts wealth and poverty attracts poverty (cf. 3.2.8.7). This concept needs to further be investigated.
- The principle of separation of state and church has been applied in Europe for a long time. There is need for a study based on a Botswana context to find out whether that has worked for the church in Europe or not and whether the same principle should work in Botswana.
- The size of Botswana is 602,957 square kilometres but the citizens are decrying lack of land ownership. A study is needed to find out why this is the case. This will inform the Evangelical's voice on equitable distribution of wealth.

7.4 Final Conclusions

The main aim of this research was to explore the role that the Evangelical Fellowship of Botswana (EFB) could play regarding socio-economic and political development. To reach this goal, an overarching question; **what role can the Evangelical Fellowship of Botswana (EFB) play regarding socio-economic and political development?** was

asked and four other sub-questions were set to guide the answer to the main question. These questions were as follows:

- What perspectives can be gained from the church population regarding socio-economic and political development?
- What is the role of EFB in the country's development?
- What is the biblical (practical theological) perspective of socio-economic and political development?
- What is EFB's Practical theological model for socio-economic and political development?

To guide the whole research process, Osmer's approach of practical theological interpretation served as a guideline. Quantitative and qualitative research methodologies were applied to address the descriptive-empirical task. From the data that was collected, gaps were identified and the Evangelical's perspectives on socio-economic and political development were ascertained. Literature review was done to draw on existing theories relevant to the task of the research. Exegesis and hermeneutical interpretation of relevant Scriptures was done to guide the normative base of the research and from that, enough light was shed on what ought to be done. At the end, an Evangelical model of practical theological development was done.

It is, therefore, the hope of the researcher, that new information on the role of the Evangelical Fellowship of Botswana regarding socio-economic and political development has been generated through this research. It is also an honest belief of the researcher that if the new model of socio-economic and political development, that has been proposed in this research is applied, the role of EFB will be more effective and visible.

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ANNEXURE A: REQUEST FOR PERMISSION TO DO INTERVIEWS AND COMPLETION OF QUESTIONNAIRES



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North-West University
Faculty of Theology,
Potchefstroom Campus

The General Secretary

Evangelical Fellowship of Botswana

Request for permission to do interviews and completion of questionnaires

Dear Sir


My name is Master Oboletswe Matlhaope. I am a PhD student at North West University, Potchefstroom Campus. My research topic is: *The Role of The Evangelical Fellowship of Botswana (EFB) regarding socio-economic and political development: A Practical-Theological Study*. My promoters are: Dr FE Freeks and Prof. dr GA Lotter. As part of my empirical study, I am supposed to gain relevant information from members of the Evangelical Fellowship of Botswana (EFB). This information will be obtained through structured interviews and questionnaires.

Therefore I request permission to do structured interviews with twenty (20) heads of denominations of the Evangelical Fellowship of Botswana (EFB) and also request for eighty (80) members to complete a questionnaire.

I look forward for your positive response.

Yours Faithfully

Master Oboletswe Matlhaope



.....
Contact numbers: 00267 72621407

Email: matlhaope@gmail.com

ANNEXURE B: PERMISSION TO INTERVIEW MEMBERS



4 October 2015

Pastor Master Oboletswe Matlhaope

P.O.Box 20215

Gaborone

BOTSWANA

Dear Sir,

PERMISSION GRANTED TO INTERVIEW MEMBERS

During a scheduled meeting on Friday 2nd October 2015, the National Executive Committee of the Evangelical Fellowship of Botswana, EFB, resolved to grant you permission to interview twenty (20) Members of the EFB as you requested in your letter dated 30 August 2015.

It has been agreed that your survey should follow the process below:

- (a) The researcher will explain to the respondents his intentions before Interviews and questionnaires are conducted.
- (b) The researcher will obtain consent from the respondents before interviews and questionnaires are conducted.
- (c) The identities of the respondents will not be revealed in the final thesis.
- (d) Provide 20 EFB members with 80 questionnaires to fill.

We wish you success in your research topic which is *The Role of Practical Theology within the Evangelical Fellowship Movement of Botswana (EFMB) regarding socio-economic development* as you work on your PhD studies at North West University.

Yours truly,

Pastor Emanuel B. Nwako

GENERAL SECRETARY

Cell 71221672

ANNEXURE C: CONSENT TO VOLUNTEER

INFORMED CONSENT TO VOLUNTEER AND PARTICIPATE IN A RESEARCH STUDY ON THE ROLE OF THE EVANGELICAL FELLOWSHIP OF BOTSWANA (EFB) REGARDING SOCIO-ECONOMIC AND POLITICAL DEVELOPMENT

You are kindly requested to take part in a research study on **the role of the Evangelical Fellowship of Botswana (EFB) regarding socio-economic and political development**. Your participation will contribute in the role that The Evangelical Fellowship of Botswana (EFB) is playing in the country, whereby the researcher intends to identify gaps and recommend possibilities which could help the EFB's effective role in the national development processes. Rev. Master Oboletswe Matlhaope, a PhD student from the University of North-West - Potchestroom Campus is in charge of this study and intends to reflect on the findings of this research under the supervision of Dr FE Freeks and Prof dr GA Lotter from the North-West University, Potchefstroom Campus under the Faculty of Theology.

The purpose of this study is:

- To understand different perspectives within EFB population, on socio-economic development issues.
- To find out whether the role of EFB in the country's development is noticeable.

The ultimate aim is that gaps will be identified and possibilities recommended which could help to show how the EFB may play an effective role in the national development processes.

The research will be conducted between the months of October and November 2015. It will involve a questionnaire and structured questions which will take 20-30 minutes of your time. You may ask any question that will enhance your full understanding before you participate in the study. You are assured that there are no risks involved in giving your honest answers to any of the questions asked. You may also withdraw should you feel uncomfortable in the process of answering the questions. If you choose to withdraw, all the information you have provided will be destroyed and omitted in the final research document. Insights gathered from you will be included in the document and

although direct quotations may be used in the paper, your name and other identifying information will be kept anonymous.

I hereby consent to be a participant in the research project **“The role of Evangelical Fellowship of Botswana (EFB) regarding socio-economic development.**

Signed at

On theday of2015

.....
Signature Date

I undertake to treat the above participant’s individual responses as anonymous and confidential.

.....
Signature: Rev M.O. Matlhaope (study leader)

ANNEXURE D: QUESTIONNAIRE FOR MEMBERS OF THE EVANGELICAL FELLOWSHIP OF BOTSWANA (EFB)

The purpose of this questionnaire is to find out the **the role of the Evangelical Fellowship of Botswana (EFB) regarding socio-economic and political development**. The researcher intends to identify gaps and recommend possibilities which could help EFB play an effective role in national development processes. For that reason, I appeal to you to help me by filling this questionnaire. Your answers are highly valued and for confidentiality purpose, please do not write your name.

Section A. Background information about yourself

Tick or cross in boxes provided.

A.1 Your gender: Male Female

A.2 Your age: 20-30 30-40 40-50 50-60 60-70 70-80

Section B. Current perspectives on socio-economic and political development of the Evangelicals

On the table below, tick across the statement you agree with.

	Statement	Strongly agree	Agree	Disagree
B.1	Social and economic issues are not spiritual			
B.2	Evangelicals currently are focusing on the			

	Statement	Strongly agree	Agree	Disagree
	spiritual being of a person and not the physical			
B.3	Social and economic issues are spiritual just as salvation of the soul			
B.4	Evangelicals are rightly and sufficiently focusing on both the social, economic and the spiritual well-being of individuals			
B.5	There are currently enough Christians in politics			
B.6	Current Christian politicians are corrupt			
B.7	Currently, socio-economic issues are adequately attended to by the government			
B.8	Preparation for the second coming of Christ is more			

	Statement	Strongly agree	Agree	Disagree
	important than attending to social and economic needs for the people.			
B.9	In the final judgement, what the church did or did not do on socio-economic issues will not matter.			
B.10	The Bible does not encourage Christians to take part in socio-economic development issues.			

Section C: The role of the Evangelicals on the socio-economic development

Instructions: Tick in the box that represents the views you agree with.

	Statement	Strongly agree	Agree	Disagree
C.1	The Main role of the Evangelicals is to preach the gospel of salvation and should only go to			

	Statement	Strongly agree	Agree	Disagree
	kgotla (consultative forum) to preach.			
C.2	EFB need to do more on socio-economic and political issues in Botswana.			
C.3	EFB does not have sufficient knowledge base to tackle issues of socio-economic development.			
C.4	The focus of the Evangelicals has been more on holiness than on socio-economic action.			
C.5	Evangelicals should be involved in poverty alleviation efforts			
C.6	The church should have a budget for the poor and the disadvantaged people in the			

	Statement	Strongly agree	Agree	Disagree
	community			
C.7	Environmental issues have direct bearing on people's lives.			
C.8	Mining companies and any company that uses natural resources to make profit should pay levy to help in poverty alleviation			
C.9	Evangelicals should be better placed to speak and protect the environment.			
C.10	Holiness involves social, economic and political action.			

Section D: Evangelicals and political development

Read the statement on the left below and indicate whether you are agree, disagree or strongly agree. Use the scale 1-3 as shown below and circle the appropriate number across the statement you agree with.

	Agree	Disagree	Strongly agree
--	--------------	-----------------	-----------------------

	1	2	3
Statement	1	2	3
D.1 Politics is a dirty game			
D.2 Just as politics is imperfect, nothing else is perfect except God therefore there is nothing wrong for a Christian to be involved in politics.			
D.3 Christians should only influence politics but should not be in active politics.			
D.4 Since politics make policies that affect day to day lives of people, Christians should participate in politics.			
D.5 Proper Christians should never be politicians.			
D.6 Praying for political leaders			

	Agree	Disagree	Strongly agree
	1	2	3
Statement	1	2	3
is all that Evangelical Christians should do.			
D.7 Some politicians are corrupt but some are not.			
D.8 You cannot be both a Pastor of a local Church and a political representative.			
D. 9 If a Pastor wants to become a political representative, he or she must quit pastoring first.			
D.10 Evangelicals should increase their participation in politics.			

Section E: Evangelicals' views on un-equality and poverty related issues

Instructions: On a scale of 1-6 as indicated below, tick in the box number across the statements that properly represent your views.

Strongly agree	Agree	Slightly agree	Disagree	Strongly disagree	Slightly disagree
1	2	3	4	5	6

Statement	1	2	3	4	5	6
E.1 Un-equality was designed by God to make order in the society						
E.2 Poverty will always be there and evangelicals should not waste time by trying to solve it.						
E.3 The statement of Jesus in Matt 26:11 “the poor you will always have with you, but you will not always have me..” teaches that our concern should be more on Jesus and not the poor.						
E.4 Un-equality and poverty						

Statement	1	2	3	4	5	6
are results of the fall of man into sin.						
E.5 The preaching of Christ's death and resurrection should help reduce or eliminate poverty and un-equality						
E.6 Un-equality and poverty is purely a result of ignorance and laziness on the part of the poor						
E.7 An equal society is possible						
E.8 Un-equality is a result of corruption and selfishness of the rich and those in authority.						
E.9						

Statement	1	2	3	4	5	6
People can never be equal						
E.10 God created mankind equal, and evangelicals should teach and encourage equality.						

Section F: Evangelical's reflection on governance

Instructions: Tick in the box that appropriately represent the view that you agree with

Statement	Agree	Disagree	Strongly Disagree
F.1 The Church must first work on its governance before it speaks about governance to others.			
F.2 Secular governance and Church governance are not related.			
F.3 Spiritual status of the Church influences physical status of the			

Statement	Agree	Disagree	Strongly Disagree
nation.			
<p>F.4</p> <p>Corruption and poor governance contributes to un-equality and poverty in Botswana.</p>			
<p>F.5</p> <p>Tribalism and nepotism (Giving favour to one's relatives) contributes to poverty.</p>			
<p>F.6</p> <p>Un-equality and poverty is purely a result of ignorance and laziness on the part of the poor.</p>			
<p>F.7</p> <p>Wealth attracts more wealth and poverty attracts more poverty because of the current system of governance.</p>			
<p>F.8</p> <p>If Christians step into governance and apply Christian principles,</p>			

Statement	Agree	Disagree	Strongly Disagree
there would be positive change.			
F.9 The rich becomes more rich and the poor becomes more poor because the rich use their wealth to disadvantage the poor.			
F.10 Christians should influence, participate and advocate for good governance.			

Section G: What the Evangelicals may do, to better improve their role in socio-economic and political development

Indicate which statement you agree with and tick in the appropriate box

Statement	Agree	Disagree	I don't know
G.1 Evangelicals need to reshape their theology/teaching on issues of Socio-economic development.			

Statement	Agree	Disagree	I don't know
<p>G.2</p> <p>The evangelicals should increase their knowledge base and influence national development processes.</p>			
<p>G.3</p> <p>Evangelicals should physically participate in socio-economic and political development.</p>			
<p>G.4</p> <p>Evangelicals should take their role in socio-economic development just as important as preaching the gospel.</p>			
<p>G.5</p> <p>EFB should encourage its members to be active in politics.</p>			
<p>G.6</p> <p>EFB should develop a position on socio-economic and political development issues.</p>			

Statement	Agree	Disagree	I don't know
<p>G.7</p> <p>EFB should sensitize its members about the dangers of politics and discourage them from active politics.</p>			
<p>G.8</p> <p>EFB should make budget for socio-economic and political development.</p>			
<p>G.9</p> <p>EFB should consider developing a program to train its members on evangelical Christian values and politics.</p>			
<p>G.10</p> <p>Non participation of EFB in national politics is a danger to EFB's existence.</p>			

ANNEXURE E: STRUCTURED INTERVIEW

STRUCTURED INTERVIEW QUESTIONS FOR MEMBERS OF EVANGELICAL FELLOWSHIP OF BOTSWANA (EFB), REGARDING THE ROLE OF THE EVANGELICAL FELLOWSHIP OF BOTSWANA ON SOCIO-ECONOMIC AND POLITICAL DEVELOPMENT

The purpose of these structured interview questions is to explore the role EFB on socio-economic and political development of Botswana. Your answers are highly valued and for confidentiality purpose, please do not write your name. Your participation in this research is completely voluntary, and no pressure will be placed on you. By agreeing to take part, you are giving consent for the data that will be generated to be used for scientific purposes with the understanding that it will be confidential and your name will be kept anonymous unless by your consent. The person doing this research is Rev. Master Oboletswe Matlhaope and the promoter is Dr FE Freeks and Prof. dr GA Lotter is Co-promoter.

I, the undersigned have read the preceding information in connection with the research project.

.....
Signature Date

Participant age	
Participant Gender	

- In your view, is the role of EFB noticeable on socio-economic development issues in Botswana?** -----

2. **Do you believe that the theology or teaching of the Evangelicals in Botswana sufficiently encompass socio- and physical development?** -----

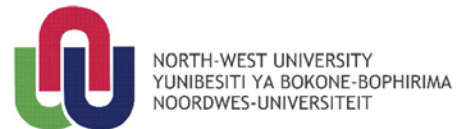
3. **According to you, what should be the role of Evangelicals in Botswana's socio-economic and political development?** -----

4. **What should be done to help the Evangelicals to play a more significant role on issues of development?** -----

5. **Is your church involved in any socio-economic development? If yes give examples, if not give reasons** -----

In your view, why is there a big gap between the rich and the poor? -----

ANNEXURE F: ETHICAL APPROVAL



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Institutional Research Ethics Regulatory Committee

Tel: +27 18 299 4849
Email: Ethics@nwu.ac.za

2016-06-02

ETHICS APPROVAL CERTIFICATE OF PROJECT

Based on approval by **Research Ethics Committee of Theology (TREC)** at the meeting held on **30/05/2016**, the North-West University Institutional Research Ethics Regulatory Committee (NWU-IRERC) hereby **approves** your project as indicated below. This implies that the NWU-IRERC grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the project may be initiated, using the ethics number below.

Project title: Practical theology perspectives within the Evangelical Fellowship Movement of Botswana (EFMB) regarding socio-economic development.																															
Project Leader/Supervisor: F Freeks & GA Lotter																															
Student: MO Mathaope																															
Ethics number:	<table border="1"><tr><td>N</td><td>W</td><td>U</td><td>-</td><td>0</td><td>0</td><td>4</td><td>8</td><td>8</td><td>-</td><td>1</td><td>5</td><td>-</td><td>A</td><td>6</td></tr><tr><td colspan="3">Institution</td><td colspan="6">Project Number</td><td colspan="2">Year</td><td colspan="4">Status</td></tr></table> <p><small>Status: S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation</small></p>	N	W	U	-	0	0	4	8	8	-	1	5	-	A	6	Institution			Project Number						Year		Status			
N	W	U	-	0	0	4	8	8	-	1	5	-	A	6																	
Institution			Project Number						Year		Status																				
Application Type: PHD																															
Commencement date: 2016-03-08	Expiry date: 2019-01-31																														
Risk:	Medium																														

Special conditions of the approval (if applicable):

- Translation of the informed consent document to the languages applicable to the study participants should be submitted to the TREC (if applicable).
- Any research at governmental or private institutions, permission must still be obtained from relevant authorities and provided to the TREC. Ethics approval is required BEFORE approval can be obtained from these authorities.

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following:

- The project leader (principle investigator) must report in the prescribed format to the NWU-IRERC via TREC:
 - annually (or as otherwise requested) on the progress of the project, and upon completion of the project
 - without any delay in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project.
 - Annually a number of projects may be randomly selected for an external audit.
- The approval applies strictly to the protocol as stipulated in the application form. Would any changes to the protocol be deemed necessary during the course of the project, the project leader must apply for approval of these changes at the TREC. Would there be deviated from the project protocol without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited.
- The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date, a new application must be made to the NWU-IRERC via TREC and new approval received before or on the expiry date.
- In the interest of ethical responsibility the NWU-IRERC and TREC retains the right to:
 - request access to any information or data at any time during the course or after completion of the project;
 - to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process.
 - withdraw or postpone approval if:
 - any unethical principles or practices of the project are revealed or suspected,
 - it becomes apparent that any relevant information was withheld from the TREC or that information has been false or misrepresented,
 - the required annual report and reporting of adverse events was not done timely and accurately,
 - new institutional rules, national legislation or international conventions deem it necessary.
- TREC can be contacted for further assistance via Nadine.Havenga@nwu.ac.za or 018 299 1600.

The IRERC would like to remain at your service as scientist and researcher, and wishes you well with your project. Please do not hesitate to contact the IRERC or TREC for any further enquiries or requests for assistance.

Yours sincerely

Linda du Plessis
Digitally signed by Linda du Plessis
DN: cn=Linda du Plessis, o=NWU,
ou=Vaal Triangle Campus,
email=Linda.duplessis@nwu.ac.za,
c=ZA
Date: 2016.06.03 09:28:33 +02'00'

Prof Linda du Plessis

Chair NWU Institutional Research Ethics Regulatory Committee (IRERC)

ANNEXURE G: LETTER OF LANGUAGE EDITOR

22b Dunlop Street
Strathaven
ML10 6LA
United Kingdom

14th October 2017

NorthWest University

South Africa

Dear Sirs,

Proof reading of the thesis of MO Matlhaope

Qualifications & Experience

I have done proof-reading for over 40 years. I have a DPhil (Oxon) in mathematics and latterly was at Glasgow University in the Department of Computing Science. I retired in 2001. For the last 15 years I have proof-read specifically Christian material, including about 20 PhD theses for Langham Trust international students.

Extent of checking done

I have only suggested corrections to the English (spelling, grammar, punctuation) and have made no comments to the student on the content of the thesis, which would not be proper in this situation.

Yours sincerely



Dr John Jeacocke