

**A CRITICAL ANALYSIS OF SECULARISM ON INDIVIDUAL ESCHATOLOGY:
CONCEPTUAL IMPLICATIONS FOR CHRISTIANS IN MODERN ZAMBIA**

by
DERICK BROWN MOYO

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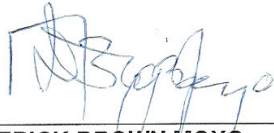
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SUPERVISOR: PROF. SAMUEL WAJE KUNHIYOP, PhD

The opinions expressed in this thesis do not necessarily reflect the views of the South African Theological Seminary.

DECLARATION

I hereby acknowledge that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

A handwritten signature in blue ink, appearing to read 'Derick Brown Moyo', written over a horizontal line.

DERICK BROWN MOYO

December 20, 2010

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ABSTRACT

Modern Zambia is at crossroads with regard to the choice for a national ideology that must be on Zambia's national constitution. One side argues for maintaining the status quo, 'Christian state', while the other is vying for legislating a 'secular state'. While these polarized views are largely value-laden in scope, they have not touched on the ultimate teleological concerns that such a choice could have on individual modern Zambian Christians, who compose the country's majority population. It is this gap that the study addresses. The study also suggests alternative solutions to the crisis.

The research examines the ideological crisis in modern Zambia in light of the human ultimate question as provided in Christianity's doctrine of individual eschatology. The study needed to be done thus because, the majority of Zambians are Christians and therefore the need to theologically contribute in resolving the national ideological crisis, from the angle of ultimate hope and not just 'values' alone, is critical. The Bible admonishes about having a worldview or ideology that transcends this present life (1 Cor. 15:19).

I have used deductive data analysis. Secondary data was conceptually and philosophically analyzed to test the claims advanced by the study using three tests of analysis: the provisionality test; the 'correspondence theory of truth' test and; the 'coherence theory of truth' test.

The study found that making an ideology to be a constitutional matter has little value in terms of determining the individual ultimate destiny for modern Zambian Christians. The reasons for this are twofold. First, modern Zambian Christians are already inundated with various unfavourable contextual challenges at both the macrocosm (Africa) and microcosm (modern Zambia) societal levels that bear on their spirituality. Secondly, some of the theological trends within Christendom itself on the ultimate question do engender a conceptual confusion for modern Zambian Christians. Thus, to talk about a legislated national Christian ideology would be both irrelevant (in such a harsh context) and discriminatory; to vie for a legislated national secular ideology would be to define an earthly ultimate hope for a people that are largely Christian – whose hope must be anchored beyond this world.

Since the thesis raises issues of ultimate hope for human beings (modern Zambia Christians particularly); it is essentially a thesis arguing for extolling God's consummate hope for all humanity, modern Zambian Christians included. The study demonstrates that human life lived without such a grander hope has eternal implications.

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ABBREVIATIONS

CCZ: Christian Council of Zambia

COD: Concise Oxford Dictionary

CRC: Constitution Review Commission

CSO: Central Statistic Office

ECZ: Environment Council of Zambia

EFZ: Evangelical Fellowship of Zambia

FDI: Foreign Direct Investment

NIV: New International Version, The Holy Bible

NT: New Testament

OECD: Organization for Economic Cooperation and Development

OED: Oxford English Dictionary

OT: Old Testament

SADC: Southern African Development Community

SATS: South African Theological Seminary

TDNT: Theological Dictionary of the New Testament

USAID: United States Agency for International Development

ZEC: Zambia Episcopal Conference

CHAPTER 1

THE INTRODUCTION

It is a settled fact that every community or person does have a future to look up to. This is true in life both outside and within the Bible. Outside of the Bible, it can be said that each human being lives with some kind of hope for a better tomorrow. Within the Bible, the prophets and disciples, among others, are often portrayed as being curious of the future (1 Peter 1: 10, 11; Acts 1:7). As such, the issue of the future, the human ultimate destiny, is a critical human engagement without which even this very present life can be squandered.

This thesis explores the importance of the human ultimate future. It is about the ultimate destiny as sought by modern Zambian Christians living in a national context that is influenced by a national ideology – either secular or Christian. With regard to a context that is secular, I advance the view that such a context lessens the human desire to seek an ultimate future beyond this world. The opposite is true for a context that is Christian: it motivates the human desire to seek and obtain an ultimate future outside or beyond this world, as explicated by the Bible.

This present chapter, chapter one of this thesis, is an introduction of the whole research project. It contains six broad sections: the research problem; the research rationale; the synopsis of the research design and methodology; the definitions of key terms; delimitations and; chapter overview. In the first section, the research problem, an *exposé* of the problem to be investigated with regard to the ultimate future hope for

modern Zambians, especially modern Zambian Christians, is made. This effort is accomplished in four logical steps as follows: a background of the problem; a 'statement of the problem'; the 'research question' and; the theoretical framework and hypothesis.

The second section, the research rationale, establishes two fundamental aspects of the research: its objectives and significance.

The third section presents a synopsis of the research design and the methodology.

The definitions of key terms are what make up section four. Here, fifteen terms that repeatedly occur in the whole thesis have been defined for the purposes of this thesis.

Finally, sections five and six respectively contain the thesis delimitations and the overview of how the rest of the chapters are structured.

1.1 The Research Problem

As has been stated, the four areas pertaining to the research problem are: background of the problem; a 'statement of the problem'; the 'research question' and; the theoretical framework and hypothesis. Details of each of these areas follow below.

1.1.1 *Background of the problem*

Modern Zambia is at crossroads in her bid to craft a national religious ideology. And the existence of this collision of views on what is the best national ideology can be traceable when debates to the ideological issues are examined based on two historical timelines: 1991-2003 and 2003-2010.

The pertinent issues during 1991-2003 pertain to the 'Christian Nation' declaration and the reactions it generated. In December 1991, the then president, Frederick Titus Jacob Chiluba, declared Zambia a 'Christian state'. This declaration generated widespread debate across the nation in terms of its 'rightness' or 'wrongness'. Although Churches under the Christian Council of Zambia (CCZ), the Evangelical Fellowship of Zambia (EFZ) and, the Zambia Episcopal Conference (ZEC) umbrellas welcomed the declaration, they had misgivings. This is unmistakable in this January 16, 1992 press statement:

The legitimacy of any public pronouncement and policy depends on the quality of consultations done prior to the announcement. It also requires a time of preparing the Nation so that citizens understand what they are getting into. In the declaration of Zambia as a Christian Nation, these elements were missing. This is why the Church leaders only welcomed the declaration cautiously (Komakoma 2003:264).

Others, such as those Christians who henceforth frequented statehouse were perceived as benefiting from this declaration at the expense of other citizens (Gifford 1998:216 cf. Simuchimba 2004:88, Phiri 1999). In 1996, the above misgivings notwithstanding, what was at first a presidential declaration was now a constitutional matter as Zambia had to constitutionally become a 'Christian nation'. Even after the inclusion of this religious ideological view in the constitution, the debates still continued up until 2003.

During the period 2003-2010, the controversy split into two directions – Zambia to be either a Secular state or to remain as a Christian state. Just like in every debate, either side of the discussion table advanced points so as to firm up their position although by 2005, the ‘secular state’ position carried the day as it got incorporated into the then draft constitution recommendation report.

To date (2010), the 2005 draft constitution recommendation report is still being discussed to pave way for what will be the fifth constitution of Zambia (Wamunyima 2006). Regarding the recommendation for a national religious ideology, the recommended statement reads in part: “Zambia a secular state without a state religion” (Report of the Mungomba Constitution Review Commission [CRC] 2005 and Draft Constitution 2005 Part II, Article 8.8.1).

Admittedly, the post 2003 polarization of modern Zambian society, of either maintaining the Christian state declaration or choosing a ‘secular state’ ideology, is reminiscent of the earlier widespread debates when President Chiluba made ‘the Christian state’ declaration in 1991 and its eventual inclusion in the preamble of the constitution in 1996. As the case was then, so it is now.

Thus, the post 2005 polarization of the nation hinges on either supporting the 2005 Mungomba CRC recommendation of making Zambia a secular state or going by the ‘Christian Nation’ constitutional provision. Those opposed to the Mungomba CRC

recommendation report are several although key among them are those that had endorsed the 'Christian state' declaration and include former president FTJ Chiluba himself and most 'born again' Christians under the EFZ umbrella. Others, inter alia, are former president Chiluba's successor (late Mwanawasa) and the incumbent (President Rupiah Bwezani Banda).

The debates have been noticeably characterized as value-laden, so to say. On one hand, proponents for 'Christian state' see, among other things, such a national ideology as an incentive for national morality and identity. On the other hand, advocates for 'secular state' argue or appeal, for instance, that the masses should not see secularism as being synonymous with Atheism and its "values", if any! Based on this plank, advocates for 'secular state' maintain that it must be given a chance because it is, supposedly, neutral to all religions (see Kamwi 2005 and Henriot 2005).

1.1.2 The Statement of the problem

This thesis will attempt to examine the ideological crisis in modern Zambia in light of the human ultimate question as provided by the Bible.

The reason behind the above statement of the problem is that both sides to the ongoing constitutional debates in Zambia have not brought out the critical issue, the eternal perspective. In other words, the debates fall short of building their case from the human ultimate destiny angle – that is to say, neither side of the debate brings out the issue of whether or not their position enhances or stifles a Christian's resolve to attain

an ultimate destiny. What I am saying, essentially, is that the way things stand is that the debates have not demonstrated how either a secular or Christian milieu respectively contributes to the weakening or strengthening of a Christian's desire for life hereafter. Rather, the discussions have slanted towards values and not toward the Biblical teleological angle, as provided for by God (see Blamires 1980:39-40).

1.1.3 *Research Questions*

The overarching question for this research is: "In a country whose population is largely Christian, is it possible to have a religious national ideology that does not address the human ultimate question?"

Based on the main question as stated above, the following sub questions ensue and will guide the flow of the thesis.

- What are the key characteristics of a secular state?
- What prompted the suggestion to change Zambia from a Christian to a secular state?
- How does the ex ante and ex post results of living within either a secular or Christian state context qualitatively impact individuals' choice of human destiny?
- What is individual eschatology?
- What are the immediate and long-term likely philosophical implications on Biblical dogma (individual eschatology) in a constitutionally secular state?

- What are some of the approaches that modern Zambian Christians should adopt to ensure continuous steadfastness to the Biblical vision for human ultimate destiny as espoused in the individual eschatological motif?

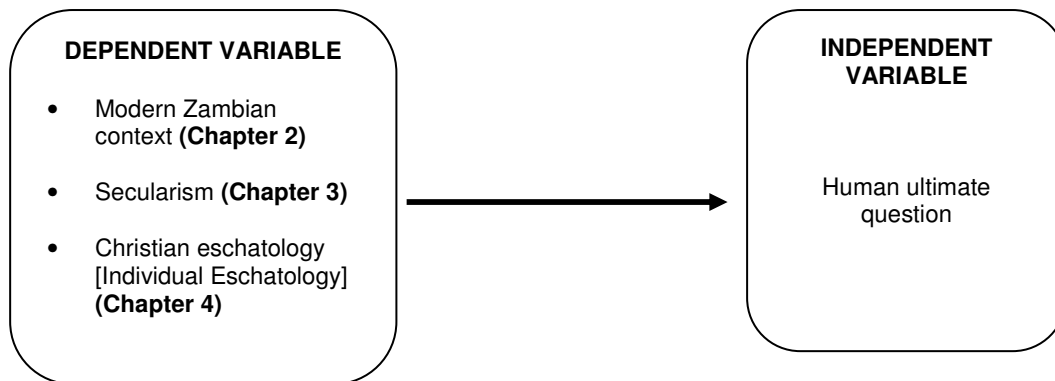
1.1.4 *The theoretical framework and hypothesis of the study*

A theoretical framework refers to a conceptual model of how one theorizes and thereby accounts for the logical relationships among the variables identified as important to the problem being studied (Mouton 2001:113-122).

The basic theoretical framework of this whole thesis is built around the model as shown in Figure 1 below that employs two variables (a variable must be seen here as a characteristic, occurrence, trait, or event that can be measured and where values can be attached). As Figure 1 shows, the variables employed here are: the independent variable (IV) and the dependent variable (DV).

Based on both the main research question and the sub-questions above, the theoretical framework below shows how variables are operationalized in this research.

Fig 1: A theoretical framework showing how variables are operationalized for analysis purposes



Based on the work of both Hoover and Donovan (2008) and Leedy and Ormrod (2009), the IV, sometimes called the predictor or stimulator, is that variable manipulated by the researcher as it is affected by the DV. The DV on the other hand, is that variable which explains the 'why' of an outcome in a given situation. My interest here is to monitor the three unrelated DVs in their relationship to the IV.

In Systematic Theology, like in other fields of study, it is important to sustain a claim or hypothesis in the face of scrutiny and to drop it when it is not plausible. Gutenson (2005: 25-31) thus mentions three tests in systematic theology that can be used to assess theological claims. These are: the status and nature of religious assertions tests; the provisionality test and; the correspondence and coherence tests. Each of these is briefly touched on in the paragraph below.

Religious assertions, for example 'Christ resurrected', must be dropped if a plausible response cannot be provided to the objectors of such an assertion. In other words, a claim like that must be tested and must be sustained through that test and not just taken *a priori*. The provisionality test here refers to that anticipatory or expectation nature of truth. This test seeks to deduce what is expected, for instance: 'if this, then this'. Finally, the correspondence and coherence tests seek to determine, respectively, the truth of the proposition from the real world (or human experience) and the adherence of the claim to the "law of non-contradiction".

In this thesis, both 'the religious assertions test' and 'the provisionality tests' are not so much pronounced as are the correspondence and coherence tests largely because what they entail is apparent in the discussions. As such, this study extensively employs the correspondence and coherence tests because, like analytical philosophy (see Glanzberg 2006), the study grapples with an intangible object (see section 1.3 below). Thus, an elaborate explanation of how both the correspondence and coherence tests work is in order.

Based on the work of Glanzberg (2006), Stoljar (2007) and, David (2009) the '**correspondence theory of truth**', on which the 'correspondence test' is based, and the '**coherence theory of truth**', on which the 'coherence test' is based, in their present form, are both developments of the early 20th Century. Although the two theories share this relationship (that is the date) they are not necessarily the same. One difference is that for the '**correspondence theory of truth**', 'truth' is only verifiable 'if it is so' in the real

world. It tests a claims' plausibility by checking, so to say, in the real world. For example, a claim: 'the earth revolves around the Sun' or 'snow is white' is accepted as plausible only because it is so in the real world (this can be checked and ascertained, in the real world). For the other theory ('*coherence theory of truth*'), a claim is only plausible if it is 'cohering' with other previous specified claims. The '*Coherence theory of truth*' thus tests a claim's plausibility by checking other past claims or propositions. In other words, what one claims now is only plausible 'if and only if' it has been claimed to be so in other previous claims hence. Consequently, the 'coherence' aspect, or the rule of 'non-contradiction' or consistency, is central to this theory.

This thesis thus makes the following claims as operationalized by the Hypotheses:

Null Hypothesis (H_0):

1. There is a relationship between the DV 'Modern Zambian context' and the IV 'human ultimate question'.
2. There is a relationship between the DV 'Secularism' and IV 'human ultimate question'.
3. There is a relationship between the DV 'Clarity in Christian eschatology (specifically the doctrine of Individual Eschatology)' and IV 'human ultimate question'.

Alternative Hypothesis (H_A): There is no relationship between all the DVs and the IV 'human ultimate question'.

It is these two hypotheses or claims as shown above whose truth must be tested. This study tests the H_0 claim using mainly the *correspondence and/ or coherence* theories so as to either reject or accept the H_0 claim. This is not necessarily to prove that it is true or false. If we reject the H_0 , then, we will settle for the H_A and new data will have to be gathered to back it up. If we accept the H_0 , this is what we will settle for based on the data presented.

1.2 The Research Rationale

1.2.1 Research Objectives

The nine specific objectives pursued in this thesis are, to:

- Conduct an examination of what could entrench secularization in modern Zambia and Africa;
- Assess how the current contextual situation in Zambia can bring about individual eschatological malaise;
- Examine how God's ideal for human ultimate destiny can or cannot be attained in a secular state;
- Investigate the stages of secularism;
- Investigate religious diversity;
- Investigate the implications of following 'secular eschatological visions';
- Conduct a systematic theological study regarding collective eschatology in general and individual eschatology in particular in reference to human destiny;

- Examine some key views that currently exist within Christendom to do with eschatological efforts in addressing life's challenges, and;
- Investigate the implications and contemporary significance of following 'Individual eschatology'.

1.2.2 *Significance of the Study*

Since this study examines human destiny on the *individual* level, it therefore naturally concerns itself with individual eschatology. This is because God saves us first and foremost on individual basis. Actually, one cannot talk about general (or cosmic) destiny when the specific components of the cosmos are, in fact, considered singularly. The larger purposes (of the cosmos) only become meaningful when the smaller or individual purposes are considered. Each individual human being's destiny more or less depends on how each individual chooses to live in this present life. This study contends that a correct Biblical eschatological understanding of events that occur to an individual prior to death or the Parousia has a great bearing on one's lifestyle and worldview.

The significance of this thesis is both theoretical and practical. The theoretical value is pursued in what Mouton (2001:175) calls attaining "conceptual clarity" – a critical factor in academic work. In addition, it is hoped that this theoretical value will give a new perspective to the on-going national constitutional debates on religious national ideology by arguing against putting into the constitution a national ideology – be it Christian or secular. As can be seen, the foregoing is a new perspective to the modern Zambian constitutional debates. The study will show that it is based on sound Bible arguments

borne out of *Systematic Theological* study – a field of theology that will henceforth be seen as a high premium in its interaction with a societal crisis, as is the case in Zambia. People that will thus access this research will hopefully appreciate the role of systematic theology in providing conceptual clarity in real-life discourses thereby stripping away the notion that systematic theology is merely an esoteric field. In this same vein, Gutenson (2005:13) is of the view that Systematic theology, as it deals with doctrines, must seek to, among other purposes, “establish the intellectual credibility of the Christian faith” as this would help to ascertain the “plausibility of the truth claims implied in those doctrines”. Thus Gutenson’s (ibid) work, which is an analysis of Wolfhart Pannenberg’s *Theology and philosophy of science*, 1976, maintains: “the Christian faith [read doctrine] has the intellectual resources to secure a place of public debate”.

The second significance of this study, the practical value, is largely in the long term. The long-term practical value will be evident (most likely) in changed lives as Christian praxis will get informed by solid Christian doctrine thereby making Christians trust God for their ultimate destiny. Sound Christian doctrine does engender Christian maturity (1Timothy 6:3). If this is achieved, it will show once again the applicability (practical value) of *Systematic Theology* to societal issues. Doctrine will thus be seen as being studied not only for its own sake (see Grudem 1994:23).

1.3 Synopsis of research design and methodology

There is no question as to the fact that every research project is unique and that there are no generic research designs that can fit all research projects. As such, a research

design can never be superimposed. Mouton (2001: chap 10) has suggested two factors that can help a researcher not to superimpose a research design onto a research task. The first one is to determine the type of problem to be solved; the second is to consider how that problem will be scientifically solved.

In order to establish the type of problem to be solved, it is important to know ***the nature of the object studied***. In this particular study, the nature of the problem being studied is a concept (intangible/ abstract) viz., ‘secularism’ and, ‘individual eschatology.’ In other words, at the centre of this research there is something to be studied which has no physical existence in the real world. I am studying a model or theory.

So, the next step is to determine how that problem can be scientifically solved. Mouton (op cit) lists two scientific methods of solving research problems as empirical and non-empirical. Empirical methods are used for studying an object in the real world (something that can be observed and analyzed). Empirical methods can also use literary methods where, textual or statistical data is analyzed. In the case where the object has no physical existence in the real world but is an abstract model, the scientific method to be used in such studies is always non-empirical. This study is, a non-empirical study partly because of the foregoing and also partly because it is in the theological specialization, systematic theology. The foregoing is based on the SATS MTh course RES5300 *Theological Research Methodology* study guide chapter three which provides that all systematic theological study must use a non-empirical method

because the object of study is a concept.

Mouton (2001: 175-180) identifies four non-empirical research designs as “Conceptual analysis”, “Theory-building studies”, “Philosophical analysis” and, “Literature reviews”. A brief explanation (based on Mouton *ibid.*) of each method follows immediately below.

By “Conceptual analysis” is meant the clarification of ideas and the elaboration of their meaning. Research designs that employ “Theory-building studies” deal with the development of models or theories to understand specific phenomenon. Research designs that use “Philosophical analysis” aim at analyzing arguments using value-laden positions while those using “Literature reviews” look at what trends are coming out within specific scholarship.

In this study, I have used a combination of the conceptual and philosophical analysis. The conceptual analysis part will clarify and elaborate various angles of the object of study as per the “secondary textual data” employed. The aim of such study is to arrive at “conceptual clarity” in the semantics of each ideology studied (*ibid.* 175). The philosophical analysis component is to assist in arriving at a value-laden position that transcends this temporal life. All this is achieved via such methods as a normative analysis and an ideological critique.

Why this research plan was chosen? The research design followed by this research was chosen largely because the study of systematic theology (of which it is) demands it.

There is an aspect of values (norms) which must be conceptually identified and philosophically scrutinized. Several theologians have used this approach in Biblical Hermeneutics, ethics, and other systematic theological studies (cf. Mickelsen 1963, Ramm 1970, Erickson 1998, Yorke 2008).

The basic feature of this approach therefore is not so much as to look at whether or not theology is true. Rather, it is to “evaluate the cogency of evidence advanced, the logical validity of its arguments, and the meaningfulness or ambiguity of the concept” (Erickson 1998:29 footnote # 30).

The ***data will be gathered*** from secondary sources on the *object of study*. Data will be extracted based on the research questions and objectives pursued (see above).

The ***validity of this method of data gathering*** is guaranteed by the fact that all data gathered on the object was based on the relationship it has with philosophy. For instance, both individual eschatology (systematic theology) and secularism have a relationship with philosophy’s metaphysics and thus can explain each other on the issue of the ultimate. Erickson (1998: 40, 50) and others have actually lauded this approach of comparing linkages of philosophy and scripture. Kuhniyop (2009:75) also implies that this method has a Christian historical endorsement in these words: “Justin Martyr, Augustine, Thomas Aquinas, Anselm, and many others used philosophical categories to explain Scripture.” The understanding here is that the two disciplines actually deal with values, humans, and the trans-empirical or unseen and that there is nothing wrong

when using one to explain the other. The Christian message of which systematic theology is part is about presenting abstract concepts (a challenging feat) and philosophy's hand is indeed welcome since it grapples with abstractions as well. Note that this statement about abstractions does not mean that Christianity, as a religion, is an abstract or theoretical affair. Rather, arguably of course, Christianity is a very practical religion and the reference to 'abstraction', here, pertains to the concepts of Christianity and not to the religion as a whole.

It is an uncontested fact that systematic theology, if it is not going to end up as a mere esoteric venture, must be studied with 'secular' behavioural science disciplines such as psychology, sociology (from which secular societies can be studied) and, biology. It is also germane to point out that all these behavioural sciences do trace their roots to philosophy. And so, to study a theological topic alongside a sociological topic (like secularism) is welcome in terms of providing value-laden information steeped in ultimate issues such as the one before us (Erickson 1998:66; Toren 2003).

The ***method of analysis*** will be based on three tools for philosophical analysis namely, the ideological critique, the normative analysis and, the metaphysical ratings inherent in existentialism and pragmatism (see Law and Ideology 2001; Existentialism 2008; Pragmatism 2008).

The problem with this method is that it tends to slant toward dogmatism which has caused 'outsiders' to relegate the results to irrelevance (Mouton 2001: 179). However,

this study has attempted to ameliorate this weakness by the advantage that comes with the authority of the Bible and also by presenting sound systematic theologizing on individual eschatology.

1.4 Definition of key terms

It is important to define some terms or concepts that occur repeatedly in this thesis.

1.4.1 Tangled social structure or context

A composition of the challenges of extreme poverty, HIV-AIDS, corruption, pollution, hunger, factionalism and ethnic cleansing, the international debt burden and, effects of urban drift.

1.4.2 Harsh realities

Include all factors that make life difficult in Africa including the components of a 'tangled social structure or context'

1.4.3 Worldview

A worldview is how reality is perceived. For naturalists, reality is based on factors that are non-theistic while for a super-naturalist (Christian); it is seen in terms of the monotheistic God (Erickson 1998:57). A Christian worldview has at its core the *a priori* that "all that is not God has received its existence from him. . . . Everything is dependent

on him” (ibid.). For example, each time a person makes a moral judgement or an assumption or claim based on whatever values, it means such a person is appealing to a worldview (Sweetman 2006:19). This thesis employs the word ‘worldview’ with ideology (see below) interchangeably.

1.4.4 Poverty

Poverty is that situation where people cannot access adequate basic essentials such food, shelter and clothing defined by a cutoff point. This cutoff point is determined by income and expenditure. Nyirongo’s (1999:93) work, among others, identifies two of various types of poverty as relative poverty and absolute [extreme] poverty. The former refers to that poverty that is compared to another individual, group, community or country in terms of a specified income and expenditure threshold. So that if one is not meeting that average point (cut-off point) which is the socially acceptable level, such a one is considered poor. The latter is about poverty whereby there is inability to acquire a specific level of consumption which, become the cutoff point. Although Absolute (or extreme) poverty, in most cases, is measured only by using a ‘food basket’ or what it costs in order to have adequate consumption at household level, in real terms, it is more than this. Extreme poverty encompasses total human depravity or the inability to access most basic necessities including quality housing, education and health and information services and so forth. Extreme poverty has to do with a perpetual state of want and is easily noticeable and measurable.

Thus, much of the discussions in the subsequent chapters on poverty refer to extreme

poverty.

1.4.5 Theology of reconstruction

Theology of reconstruction is an attempt to move away from ‘ivory tower’ theology (or theologizing in a vacuum) by raising the voice against the harsh realities of African societies. The use of the word ‘reconstruction’ is supposed to express the belief that there is now a discontinuity with the theology of liberation due to its ‘dysfunctional nature’ in the new scheme of things. Simply put, theology of reconstruction is a sequel to liberation theology (Mugambi 1995:12 and Mugambi 2003(b)). There is a re-doing of something that was there (liberation theology) into another supposedly more functional theology.

1.4.6 Social Gospel

Walter Rauschenbusch (1861-1918), is undoubtedly the father of the ‘social gospel’ agenda. The social gospel, as postulated by Rauschenbusch (1907), held that in order to be relevant and not deny the Master, one’s Christianity ought to address existing social concerns including income disparity, child labor, poverty, injustice etc. In the social gospel, the mission of Christianity was not so much as to preach on morality and eschatology as it was on societal transformation as the basis of a good society.

1.4.7 Secularization

Mcleod (2000: 653 italics mine) defines secularization as the “*impersonal and gradual processes* whereby religion or the Church played a diminishing role, or vanished entirely, from spheres of life where previously they had been influential.” Notice that this definition assumes that there must be initially a Christian world view which is eventually or slowly set aside. It is that process of *setting aside* which denotes secularization (cf. Berger 1969:107).

1.4.8 Secularism

Of the four meanings given in chapter three concerning *Secularism* (Latin: *saeculum*), this thesis discusses secularism by employing the third one, namely, ‘the secularization thesis’. In this instance, it refers to the temporal or worldly dimensions of human-social life that have no reference to religious dogma and/ or commitment to God or things of God. In other words, it is a state of affairs whereby the foregoing become private matters by diminishing in their role in influencing public life (see Erickson 1986; Shorter and Onyancha 1997:14; Dallmajr 1999: 715, 721).

Essentially, secularism is understood as that final step in the secularization process.

1.4.9 Secular state

A secular state is a state that does not give undue privilege to any religion. There is neutrality in terms of religious ideology and all religions enjoy state protection without

giving special status to any (Bauberot 2003). In Africa we have currently 21 secular states. These are listed as Appendix 1.

1.4.10 Theology and its four divisions

The definition of theology as used in this study is that it is a science (or study) of Christian doctrine. The word *Theology* is a combination of two Greek words ‘*Theos*’ and ‘*Logos*’, literally meaning respectively *God* and *Word*.

Theology, as Erickson (1998: 21) observes “concerns itself with describing, analyzing, criticizing, and organizing the disciplines” of the science of God.

Smith (2007) has divided the field of theology into four basic genres: exegetical theology, historical theology, practical theology and, systematic theology (see Table 1 below). In Table 1, which is chiseled out based on the work of both Thiessen (1979) and Smith (1997), there is an explanation of each of these four divisions of theology.

Table 1: Four Divisions or Genres of Theology

FIELD OF THEOLOGY	WHAT TO STUDY (THE TENETS)
Exegetical	Hermeneutics, Biblical Archaeology, Biblical Languages, Higher Criticism, Biblical Philology, History of Interpretation
Historical	Biblical and Ecclesiastical history of God's People (i.e. their origins, development [biblical theology], spread, organization, and practices in ancient, medieval and modern times).
Practical	The application of Theology covering seven areas viz., Christian Ministry, Ecclesiology/ polity, Liturgy, Homiletics, Catechetics, Poinemics and, Evangelism.
Systematic	The contents of both Exegetical and Historical theologies arranged into a system for analytics, polemics, ethics, and apologia based on subject matter.

Because it's important to clarify issues in a subject with which one grapples such as in this instance systematic theology, attention now turns to explaining this particular genre of theology.

To start with, it should be noted that inasmuch as systematic theology looks at arranging into a system the corpus of both Exegetical and Historical theologies, it is critical to understand that God has not arranged the various tenets in these two theological fields into a system per se. To the contrary, God has scattered them across the whole Bible and has left us with the task of logically building them up into a coherent, comprehensive and logical system - this is the *raison d'être* of systematic theology which arguably demands a *tour de force*.

Systematic theology is thus the answer to the question: ‘what does the whole Bible say about this specific topic?’ (Thiessen 1979:5; Grudem 1994:21-23). Smith (1997) states that “the term *systematic* is ... derived from *sunistano* . . . a Greek verb meaning to put together as a whole, or to organize.” Obviously what is ‘put together as a whole’ in an organized way is the theology (or the Christian doctrine) – this is what systematic theology is all about.

Seven loci are identifiable as making *Systematic Theology* more organized and comprehensible according to Smith (ibid). These are: Prolegomena (Encyclopedia i.e. Truth, Revelation and, Scripture); Theology [or God] (nature of God, Godhead, Pneumatology, Decrees); Anthropology (Creation and the Fall of Man); Christology (person and office of Christ); Soteriology (salvation or redemption); Ecclesiology (Church) and; Eschatology (last things). It is this last locus, eschatology, which is the concern for this treatise.

1.4.11 Eschatology

Eschatology (Greek: *eschatalogia*), is a word derived from the Greek neuter ‘*eschata*’ (last things). Eschatology is that “study of the final steps in Christ’s establishing his rule in the world” (Erickson 1998:1157) – where Christology becomes the focus or **the** eschatos and not just an aspect of the eschatos. Christology, in this sense, gives us hope in the resurrected Lord, the ascended Lord (yet present in the pneumatology) and, the parousia as the focus for eschatology. Most Theologians have divided Eschatology

into two namely, individual and general (or cosmic) Eschatology. The former deals with those events (such as death, judgment, heaven, or hell) that would occur to an *individual* when he or she dies or when Christ comes; the latter concerns those events (including death, judgment, millennium, heaven, or hell) that lie in the future of the *entire* human race and creation beginning when Christ comes (ibid 1173).

1.4.12 Modern Zambia

For the purposes of this thesis, this is the period 1991-2010. This period has had various occurrences that have given rise to significant public and private debates that we see as shaping what can be called modern Zambia. We have divided these occurrences into four parts: (1) the social issues to do with demographic factors and trends; (2) the political occurrences to do with democracy and governance; (3) the economic issues regarding incomes and production and; (4) the ideological issues to do with widespread secular or Christian values. All these are discussed in Chapter two and inform subsequent discussions in the rest of the thesis.

1.4.13 Ideology

Webster's New International Dictionary (2ed.) refers to an Ideology as a way by which people (individually or group or both) think about the world which in turn affects how they conduct their life while in this present world.

In this thesis, ideology (or the way people think about the world) is used in the sense of

being either secular or Christian. In addition, an ideology is perceived as key in terms of an individual's final decision on issues of ultimate concern. Depending on what your society defines as acceptable reality (that is to say ideology); you would have difficulties following something opposite (see Erickson 1998:670).

In this thesis, the words ideology and worldview are used interchangeably.

1.4.14 Corruption

Webster's New International Dictionary (2ed.) defines corruption as the "impairment of integrity, virtue or moral principle; depravity; impurity". Corruption has to do with the compromise of morality by, among other things, fraudulence and bribery. A more technical definition is provided in chapter two.

1.4.15 Millennium

Webster (2000:928) provides that the word 'millennium' from two Latin words, "*mille*, meaning 'one thousand,' and *annus* meaning 'year'" refers to "a thousand years" and is a "concept [that] comes from Revelation 20, where the phrase 'a thousand years' is used six times (verses 2,3,4,5,6,7)".

1.5 Delimitations

From the 53 countries of Africa, only the 21 secular states compose the geographical scope covered by this study during the period 1990-2010. The 21 secular states are listed in Appendix 1 and they inform the discussions in chapter two on the larger context to do with secularism in these nations.

Only specified aspects of the social, political, economic and ideological contexts of modern Zambia are discussed insofar as the immediate context for modern Zambia is concerned.

In chapter three, secularism is discussed only in its relation to the human ultimate question.

The fourth chapter, which addresses the ideological crisis in modern Zambia, approaches the task from an eternal perspective angle while excluding other angles of the crisis.

1.6 Chapter Structure Overview

The rest of the thesis is organized into four chapters.

The second chapter is a contextual analysis of the modern Zambian society as a microcosm of the African society so as to see how secularization can be (or has been)

entrenched within these contexts.

Chapter three accentuates specific facets of secularism as a guiding worldview. The discussion also shows implications of choosing such a worldview.

Chapter four uses the Biblical eschatological provisions as well as those of Christendom in evaluating modern Zambia's ideological crisis.

Chapter five compose a summary, conclusion and recommendation.

CHAPTER 2

A CONTEXTUAL ANALYSIS OF MODERN ZAMBIAN SOCIETY

2.1 Introduction

This chapter is about analysing various features of the context or environment of modern Zambian society considered as having a bearing on human ultimate destiny as taught in Christian theology's eschatological motif. The motivation to carry out such an analysis arises from the fact that it is important to uncover contemporary issues that define people that are being studied. In addition, theology always happens in context and is never an exercise in academic concepts alone that have no relationship to actual human life. Orobator (2008:138) puts it this way: "the challenge facing theology lies in the extent and manner in which it speaks authentically and credibly to our human experience today." Thus, a contextual analysis here becomes critical for two reasons: it forms the backdrop for the study of theology insofar as it touches on human experience and; it is the foundation upon which subsequent chapters of this thesis would be anchored.

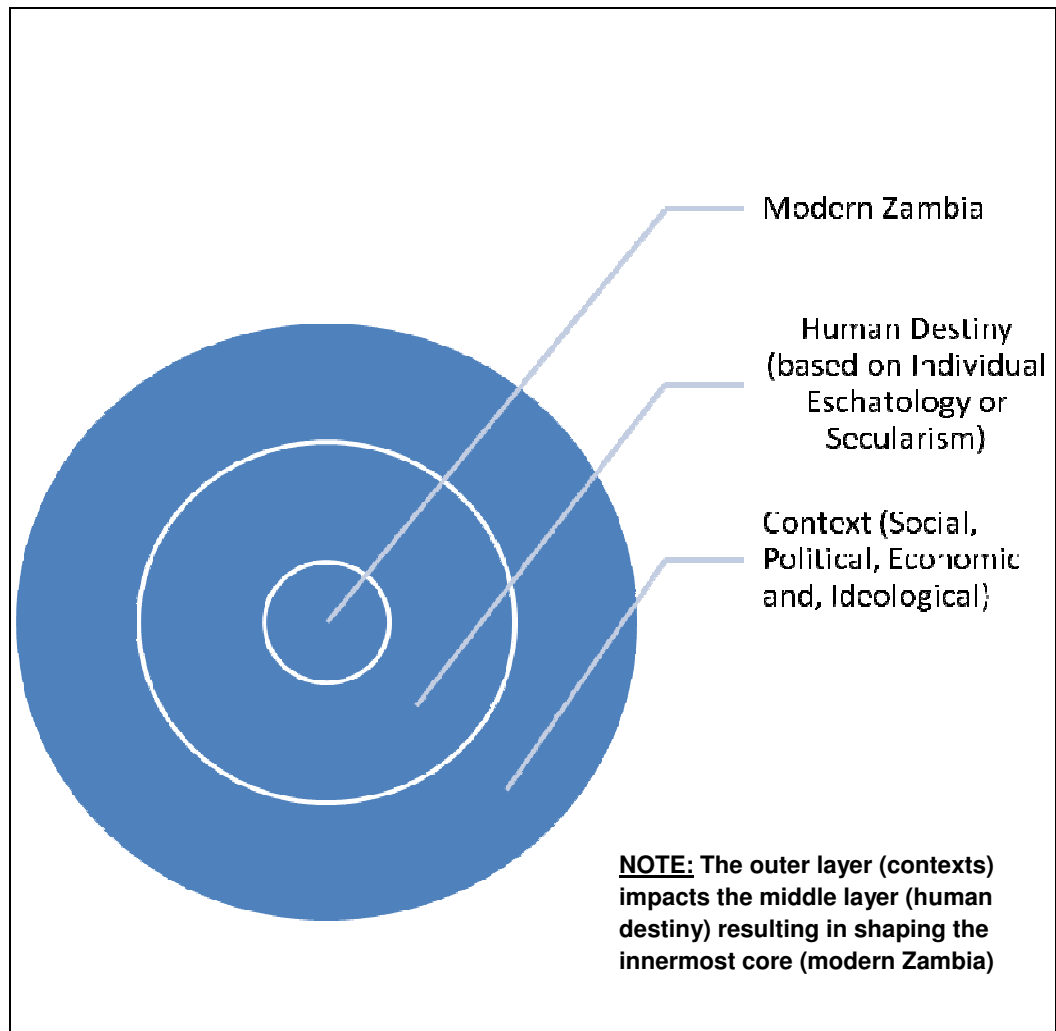
A comprehensive study of a context must take care of two dimensions, the internal and external. The internal dimension of the context here refers to factors and trends that obtain within, in this case, modern Zambian society while the external dimension refers to what obtains within Africa in general and within some of the 21 secular states of Africa in particular.

This study has sought to guard against discussing all factors and trends under the sun

about the context (internal-external). As such, the various features of the context have been grouped into four broad manageable categories namely, social context, political context, economic context and, national ideology.

Each of these four categories, which basically compose the four sections of this chapter, are discussed with reference to how they can either give rise to appreciation of Christian doctrine of Individual eschatology (particularly the human ultimate question) or secularism among Christians within modern Zambia. Figure 2.1, as shown below, is a model that attempts to conceptualise what we are talking about.

Fig 2.1: A model for analysing the context of modern Zambia



In examining these four components of modern Zambia's context, African, in general and the 21 secular states of Africa in particular are also considered.

The study of the **social context** or structure, which makes up the second section of this chapter, touches on some key "factors and trends" (Bearden, Ingram and LaForge 2004:26) that we consider as having an impact on the human ultimate question.

The study of the ***political context***, which makes up the third section of this chapter, is about how governance systems (Bearden et al 2004:33-34 cf. also Hill 2007:44-49) negatively or positively affect the levels of spirituality among people.

The analysis of the ***economic context***, which is the fourth section of this chapter, focuses on the role that economic systems play in entrenching commitment to the Bible's ideal for human destiny or to the secularization process of a people in a country, in this case modern Zambia.

The fifth section, the ***national ideology*** discusses the two ideologies: 'Christian state' and 'secular state. The study shows that these are the ideologies defining contemporary Zambia and are discussed in light of the Zambians' choice of ultimate destiny.

In each section, it will be shown that there is interplay among the social, political, economic and, ideological contextual factors and trends. As such, it is important to understand the four angles of the context in their holistic sense. For instance, a pollution (social context) can affect how politicians make laws and govern (political context), how goods and services are produced (economic context) and, how people appreciate (or otherwise) a specific ideology (ideological).

2.2 The social context of modern Zambian society

A comprehensive analysis of a social context of any specific country requires coverage of various demographics including births, deaths, diseases, community populations inter

alia so as to shade light on conditions and trends of life (Bearden et al 2004: 26-34). In this study, as already noted, the examination of such demographic factors is carried out bearing in mind the aspect of human ultimate destiny - either as espoused by the Biblical or by secularism).

From Getui and Obeng's (2003) anthology, which discusses numerous demographic factors and trends on Africa, I have drawn eight social contextual ingredients and have used them to argue that they do have a 'fuelling' potential for secularism in a society that is moderated by a secular worldview. In other words, all the eight social context ingredients together compose one context, the social context in the dependent variable (see Fig. 1 above). My argument is that the eight social contextual ingredients do have an effect ('fuelling' potential) on the independent variable, the human ultimate question.

Each of the eight demographic factors and trends, referred to here as ingredients composing the social context, are mentioned immediately below and the specific scholars that have discussed them in Getui and Obeng (2003) are shown. These social contexts ingredients are: (1) extreme poverty (Obeng 2003:16-17 and Theuri 2003); (2) HIV-AIDS (Samita 2003 and Gitome 2003); (3) Pollution (Obeng 2003; Gecaga 2003; Ongong'a 2003 Wangiri 2003) and; (4) Corruption (Obeng 2003:16). Others are: (5) Hunger (Getui 2003 and Wamue 2003); (6) Ethnic factionalism and cleansing (Obeng 2003:15); (7) International debt burden (Ndung'u 2003:262) and; (8) Urban drift (Obeng 2003:4-15).

The method of employing what has been thoroughly studied on a larger scale (as Africa) and then benchmarking the results to a smaller scale (modern Zambia), as used in this section and elsewhere safeguards against reinventing the wheel especially when the outcome is likely to be similar. However, what is really different with this thesis compared to others is that the study on Africa as edited by Getui and Obeng (2003) does not necessarily associate the social contextual ingredients to human destiny (Biblical or secular) at all. Getui and Obeng's (2003) anthology, among other purposes, attempts to find solutions that can curb these issues here and now and not necessarily here and hereafter.

As earlier noted, my fundamental argument is that the eight social context ingredients have, in themselves, a high potential of causing individual eschatological malaise largely due to either a secular constitution or by self-secularization. In this thesis, this position is backed by evidence drawn from secular societies themselves and from the provisionality test as well as the correspondence and coherence tests. As will be seen, these tests distance this thesis from being one based on a mere *a priori*. The analysis that buttresses these tests is also based on actual evidence from secular societies themselves.

Below are the actual eight social context ingredients in relation to the human ultimate question.

2.2.1 *Extreme poverty*

In examining poverty as a social context ingredient, it is important to ascertain its existence first in Africa and then in modern Zambia. Thereafter, the morality issues attached to poverty follow in order to show how poverty bears on the issue of human ultimate destiny. The section ends with the tests and analysis of the claim that there is a relationship between poverty and the human ultimate question.

It is without question that there is extreme poverty in Africa. Obeng (2003:12, 16-17) “without [necessarily] analyzing figures and statistics” has actually deplored the “groaning” situation of Africa due to the prevalent nature and magnitude of extreme poverty. Theuri (2003:230-241) has also discussed a multiple of social-economic dimensions of Africa’s poverty including how it has caused: family disintegration and destitution; compromised theistic morality; massive dislocation or migration of people and; the incapacitation of productivity and political participation. Both scholars have also offered some suggestions of how this appalling situation of Africa can be addressed.

Following the above, this extreme poverty in Africa can actually be mirrored on to modern Zambia. The existence of poverty on modern Zambia’s social landscape is well documented and is not something to debate about. Poverty is widespread in this country and, as will be shown below, several published works attest to this fact and also rate Zambia as one of the poorest countries in the world.

For instance, the second republican president, Frederick Chiluba, is on record to have

stated during his era (1991-2001) that poverty was “the most important challenge facing our country” (Chiluba 1999:1). President Chiluba also believed that poverty was as much a national problem as it was a personal one. Also, the *Human Development Index* report on 2004 poverty status as shown in Table 2.1 below shows that only 53.9 percent of Zambians were, at the time, likely to live past age 40 due to human poverty. In addition, Table 2.1 also shows that in 2004, Zambia was ranked on 96th position out of 108 countries in terms of global human poverty. Further, the *Report of the Mungomba Constitution Review Commission* (2005:38) revealed a comprehensive national picture depicting the extent of national poverty up to 2005.

TABLE 2.1: Selected indicators of human poverty for Zambia

Human Poverty Index (HPI-1) 2004	Probability of not surviving past age 40 (%) 2004	Adult illiteracy rate (%ages 15 and older) 2004	People without access to an improved water source (%)2004	Children underweight for age (% ages 0-5) 2004
1.Barbados(3.0)	1. Iceland (1.4)	1. Estonia (0.2)	1. Thailand (1)	1. Czech Republic (1)
94.Gambia(40.9)	170.Lesotho(47.8)	130.Guatemala (30.9)	102.Guinea-Bissau(41)	85. Equatorial Guinea (19)
95. Timor-Leste (41.8)	171.Swaziland(48.0)	131.Lao People's Democratic Republic (31.3)	103.Timor-Leste(42)	86. Vanuatu (20)
96.Zambia (41.8)	172. Zambia (53.9)	132. Zambia (32.0)	104. Zambia (42)	87. Zambia (20)
97.Senegal(42.9)	173.Zimbabwe (57.4)	133. Cameroon (32.1)	105. Congo (42)	88. Kenya (20)
98. Central African Republic (43.6)		134. Angola (32.6)	106. Sierra Leone (43)	89. Lesotho (20)
108. Chad (56.9)		164. Burkina Faso (76.4)	125. Ethiopia (78)	134. Bangladesh (48)

Source: http://www.undp.org/2007/2008hrdr_zamba (appears as *Table 2: Selected indicators of human poverty for Zambia*).

Although the official government statistics of 1991-2006 show an aggregate decline in the incidence of poverty in Zambia from as high as 70 to 73 percent between 1991 and 1998, to 64 percent in 2006, this figure (64 percent) is still quite high (cf. Living Conditions Monitoring Survey [2009]). This is because there are Zambians today that live in chilling extreme poverty – people that cannot afford a descent human life. Notice the percentages of poverty from 1991 to 2006 at provincial level in Zambia as captioned in Table 2.2 below.

TABLE 2.2: Incidence of poverty by province in Zambia, 1991 – 2006

Provinces	1991 Incidence of poverty	1993 Incidence of poverty	1996 Incidence of poverty	1998 Incidence of poverty	2004 Incidence of poverty	2006 incidence of poverty
Central	70	81	74	77	76	72
Copperbelt	61	49	56	65	56	42
Eastern	85	91	82	79	70	79
Luapula	84	88	78	82	79	73
Lusaka	31	39	38	53	48	29
Northern	84	86	84	81	74	78
North Western	75	88	80	77	76	72
Southern	79	87	76	75	69	73
Western	84	91	84	89	83	84

Source: <http://www.zamstats.gov.zm>

The above paragraphs have so far portrayed extreme poverty as one of the defining features of the social context for both Africa and modern Zambia. The study now proceeds to set forth the issue of morality as it pertains to poverty. By morality we mean:

(1) a code of conduct put forward by a society [*secular or Christian*] or, (a) some other group, such as a religion [*for Christianity it is theistic morality while for secularist it is secular morality*], or (b) accepted by an individual for her own behavior or (2) normatively to refer to a code of conduct that, given specified conditions, would be put forward by all rational persons (Gert 2008).

Morality issues with regard to poverty, as discussed below, arise largely from the moment the poor attempt to address their situation via their conduct. Deeds of some of the poor so as to alleviate their plight tend to have moral implications which in turn have a bearing on ultimate destiny – be it secular or Biblical (individual eschatology).

The discussion here focuses on two moral orientations, the theistic morality and the secular morality. Theistic morality has to do with what the monotheistic Christian God demands of people regarding their human conduct – their poverty, affluence, or even crisis notwithstanding.

Secular morality on the other hand, has no recourse to the divine. According to Rosen (2003:1-5), secular morality is a doctrine that uses other non-god based logical standards to guide and measure behaviour. In other words, it is a morality without God and is based on either the doctrine of Consequentialism or Humanism.

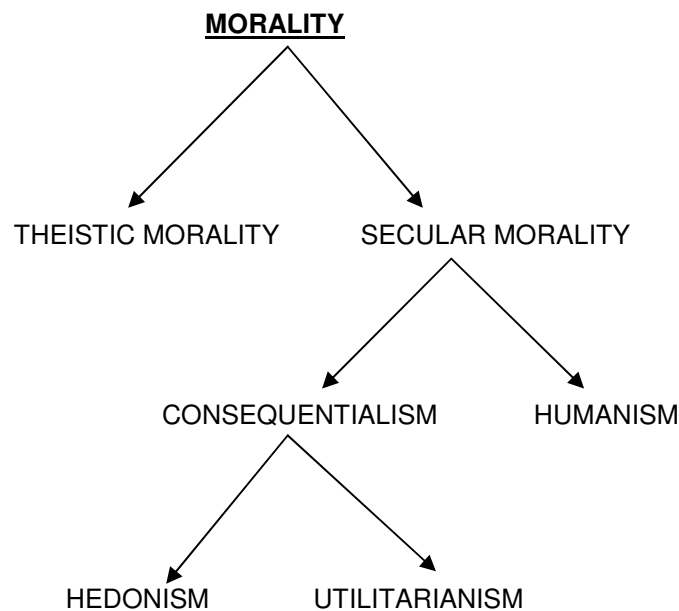
Consequentialism, according to Sinnott-Armstrong (2006), is a generic term that is used to judge a human act according to the results (the consequences) of that act or anything related to it. It is a term often interchangeably used with *Hedonism* and *Utilitarianism*. In Hedonism, the consequences, as basis for judgement of an act's 'rightness' are the pleasures derived from that act. In Utilitarianism, the consequences, as basis for judgement of an act's 'rightness' are the 'use' (or utility) of that act to the majority or

even to oneself.

The doctrine of humanism in secular morality on the other hand emphasizes the 'humane' in all conduct – whereby, the concern for the human being (not for the divine) is seen as superior.

The foregoing can be conceptualized as shown in Figure 2:2 below.

Fig 2.2: A model conceptualizing various facets of morality



According to Dawkins (2006: 241-258) secular morality (in both the doctrine of consequentialism and humanism) is motivated by four sources namely, genetic makeup, reciprocation, reputation and, 'conspicuous generosity'. The first motivator for secular morality, the genetic makeup, is seen when human conduct is explained based on human genes and not necessarily because of God's work. Dawkins (ibid 247) holds

that any animal with genes (wild animals included since they do share resources and care for their young) does have morality. The second motivator for secular morality, reciprocity, explains all good behaviour as occurring due to desired mutual relationships (like in flower and a bee) and not because of God. Richard Dawkins understands 'Reputation', the third motivator for secular morality, as an in-born ability to empathise which motivates behaviour and that it has nothing to do with God. The final one, 'conspicuous generosity', is seen as a motivator for behaviour in secular morality as all behaviour is explained as arising from what someone has experienced with another person. In other words, Richard Dawkins sees our good behaviour to others as something that we do as a result of the good behaviour we have seen in them. Thus our good behaviour is some form of generosity, on our part, to those we have seen to be good – and not because of God!

Therefore, in order to show that what people do to alleviate their extreme poverty situation does have morality (theistic or secular) implications, two cases, among several, can be mentioned. The first one comes forth from an empirical study done in Kenya (and also extrapolated to other African countries). The second one is a study on South Africa's poverty situation.

Shorter and Onyancha's (1997) case study of Nairobi, Kenya shows that the poor people's lifestyle is a constant struggle for income in ways that leave much to be desired. What is done to address poverty has no Christian conviction. For example, poverty-stricken folk were found to be so determined to use the time that could be spent

in Church for orienting themselves with theistic values for income generating. The study shows that the poor are often:

preoccupied with material things: work, food, shelter, security; while religious faith and practice appear to them as luxuries they cannot afford. Time 'wasted' in worship can be better spent in supplementing their incomes (ibid. 62).

While this study also discusses the presence of secular values among some affluent people, the case of the poor was the one depicted as undergoing rapid secularization. This is why our discussion of poverty and secularity inclines toward the poor, who are the majority in all of Africa (see Kasali 1998; Kunhiyop 2001; Theuri 2003), than it does for the affluent that are just a small fraction.

The other study on *secular* South Africa also shows that rampant poverty exists causing the majority poor to seek income by doing all sorts of things that are not in keeping with Biblical moral provisions. The study also shows that even then President, Thabo Mbeki, was concerned with the impact of poverty on human dignity or character. Mbeki is on record as having said, in 2004 that the:

'endemic and widespread poverty continues to disfigure the face of our country. It will always be impossible for us to say that we have fully restored the dignity of all our people as long as this situation persists' (The measurement of poverty in South Africa: key issues 2007).

This situation of poverty as addressed by improper sources of income generating is common in most of Africa's secular states (see: <http://www.chronicpoverty.org>). In order to survive, poor people never run short of ingenuity for income generation. For instance, very few would worry as to how food comes on the table as long as it comes. Income is earned via various coping strategies or odd jobs including among others prostitution,

robbery, corruption, casual labour in unsanitary conditions, and shrewd street vending. All such methods point to the secularization, if not sterilization of Christianity (see Je Adayibe 2001: 45).

The foregoing is not to say that Churches are empty. The opposite is actually true. Church attendance still remains attractive for the poor that are gripped in the “poverty trap” while those that “still believe that they can struggle out of it by means of a secular week-end” and indeed by doing anything else outside Church, hardly attend Church (Shorter and Onyancha 1997:63). Most of the poor that flood the Churches (or indeed the town public squares where God’s word is preached) have been portrayed as attending out of the expectation for a miraculous solution often promised by certain preachers (see Sarpong nd). Thus White (1940:384) states that even among those that followed Jesus Christ where some that “did not follow Him from any worthy motive . . . [serve] to receive temporal benefit”. What this means therefore is that Church attendance alone must not be the basis of gauging an authentic Christianity, especially among the poor. Church attendance has been reduced to what Mohler (2008:51) calls “the refuge of the faithless seeking the trappings of faith without the demands of revealed truth”. This is particularly important now when Christianity has been portrayed as burgeoning in Africa (Vitagliano 2008). Jenkins (2007:2-3) has even used statistical details to articulate that Africa is only second to Latin America when it comes to the global shift of Christianity’s centre of gravity.

The above means that it is important to realise that the yardstick for measuring the

depth of Christianity does not lie in numbers of adherents or Church attendance only but in something beyond this. It must include an assessment of Christian conviction demonstrated by how much people adhere to theistic morality. That is why this thesis takes the position that this emerging and so much lauded Christianity is 'a mile wide but an inch deep' in terms of morals. Christian morality levels for poor people living in social contexts challenged by poverty are not impressive given their methods of undoing poverty. What suffers most for Christians that are poor in such settings is their authenticity and integrity each time they contrive to make a living.

So far, the above paragraphs have questioned what poor people do to make ends meet. It has been shown that theistic morality has often been abandoned by 'Christians' when conflicted with the social challenge, poverty. Also, it has been noted that regardless of such a state of affairs, most people still attend Church and are known as 'Christians'.

Given the above critique of Christian behaviour that it is not informed by theistic morality, secular moralists would also argue that there is actually nothing wrong in some of the methods used to alleviate poverty. For example using consequentialism, it can be argued that the end justify the means. Acts such as prostitution, crime, absconding Church inter alia are not necessarily condemned by the doctrine of consequentialism simply because, in the case of the poor, they are able to put food on the table.

According to them, an act is not wrong if the results are good. Dawkins (2006: esp. Chapter 6) particularly holds that there is no need to assess morality only on theistic terms. Richard Dawkins' view is that if human conduct is not to be regulated by the

Bible (theistic terms), why then should such behaviours as prostitution, burglary and a host of other methods of earning an income be seen as wrong? These consequentialism views are in keeping with the popularized version of ‘Situation Ethics’ as was advanced by Joseph Francis Fletcher (1905-1991). Fletcher’s (1966) basic premise was that the end (or consequence) justifies the means and that moral absolutes other than love do not exist. However, it must be said that the Bible also says (1 John 5:3) if you love God, you must also keep his commandments (moral absolute). In other words, it is difficult to see how moral absolutes can be set aside on account of ‘love’ or ‘baptizing’ unorthodox deeds to alleviate extreme poverty. In many quarters, it is a foregone conclusion that the setting aside the moral demands of the Christian faith is what has led to the crumbling most societies (see Sweet 1999:68).

The above discussion now warrants a test and analysis of the claim: there is a relationship between the Dependent Variable, ‘Modern Zambian context’ (particularly extreme poverty in the social context), and the Independent Variable, ‘human ultimate question’. Using analytical philosophy’s “correspondence theory” the claim can be accepted. This is because; the study has demonstrated that in the bid to alleviate poverty, poor people in Kenya and South Africa have done things that have secularized them. Since this is empirically correct and it exists as a fact in the real world, the analysis is that it can be accepted here in modern Zambia also. The “law of non-contradiction” inherent in “correspondence theory” holds.

In addition, two other reasons do warrant accepting this claim. First, secular morality

which could endorse behaviour in secular societies cannot hold for modern Zambia - with 87 percent of the population claiming to be Christians! Obviously, theistic morality should be the mainstay! It is therefore expected that the majority of the modern Zambian population, though poverty-stricken or not, would be Christians not just by membership but also by conduct insofar as alleviating poverty is concerned.

Secondly, where people are called Christians, they cannot again espouse secular morality as basis for decision-making – unless really the exacting poverty has uprooted their faith-foundations. So, Christianity (especially its teaching on eschatology) in both Africa and modern Zambia is ideally expected to be a very strong factor, able to guide people's ultimate desire as they encounter life's challenges. Essentially therefore, if the eschatological teachings in Christianity fail to provide a moral compass for Christian life decision making, it should be assumed that such teachings have not been taken to heart – a state of affairs that cannot withstand the onslaught of poverty!

As such, it is quiet difficult to reconcile the existence of a burgeoning Christianity amidst rampant unorthodox methods of livelihood. Secular morality as basis for conduct cannot be accepted for Christians. These concerns have been previously expressed and corroborated (see Kunhiyop 2009:64-66 and Mugambi 1995:33). Mugambi (op. cit. 149) likens this type Christianity to the “nominal Christianity that characterized Europe after Emperor Constantine's toleration of Christianity” which was essentially a ‘secular faith’. A ‘Christian’ with a ‘secular faith’ is one whose worldview is being “progressively transformed” into secular as demonstrated by conduct (Carson 2008:122).

Based on the foregoing discussion about the social context ingredient of extreme poverty impacting life's ultimate, we posit that modern Zambia's social context is tangled thereby occasioning nominal Christianity.

2.2.2 HIV-AIDS burden

In discussing the Acquired Immune Deficiency Syndrome (AIDS), as the second demographic social context ingredient I am not oblivious to the fact that the pandemic can also be discussed as a political and or economic contextual issue. However, for the purposes of this study, the pandemic is taken here as a social factor. Thus, this section first examines what obtains in Africa in general and the African secular states in particular regarding the pandemic's effects on the social context. It also shows the levels of AIDS prevalence in modern Zambia. Thereafter, the study highlights the debates on the moral questions arising as a result of this pandemic insofar as human destiny, as promised by both the Bible and secularism, are concerned. The section ends with the tests and analysis of the claim advanced pertaining to the pandemic and the ultimate question.

Samita's (2003:176-177) work has shown that the pandemic exists in Africa and that it has socio-economic as well as political-cultural implications upon the continent. These implications include: the plummeting population figures; the orphans burden; the drain of available resources into the care of terminally ill and; the crippling of national capacities for production as the disease gets people who are in their prime. Other implications are the reduction of access to education and employment and, the spread

of the disease due to stigma labels. Arguably, all these implications have the capacity to alter the very face of a community in all contextual spheres.

Gitome (2003:193) also discusses some of the above implications but also gives global statistics that shows that tropical Africa particularly, within which Zambia and all the 21 secular states are found, is the worst affected region. Estimates indicate that about 13,000 per day would die of the disease by 2010 and that two-thirds of these could only be about 15 years of age.

The 2007 figures for the UNAIDS shows that out of the 32.9 million people living with HIV globally, 22 million or 67 per cent are in sub-Sahara Africa of which 5.7 million are in the Republic of South Africa – the highest on earth (see Sub-Saharan Africa 2007).

The report further states that:

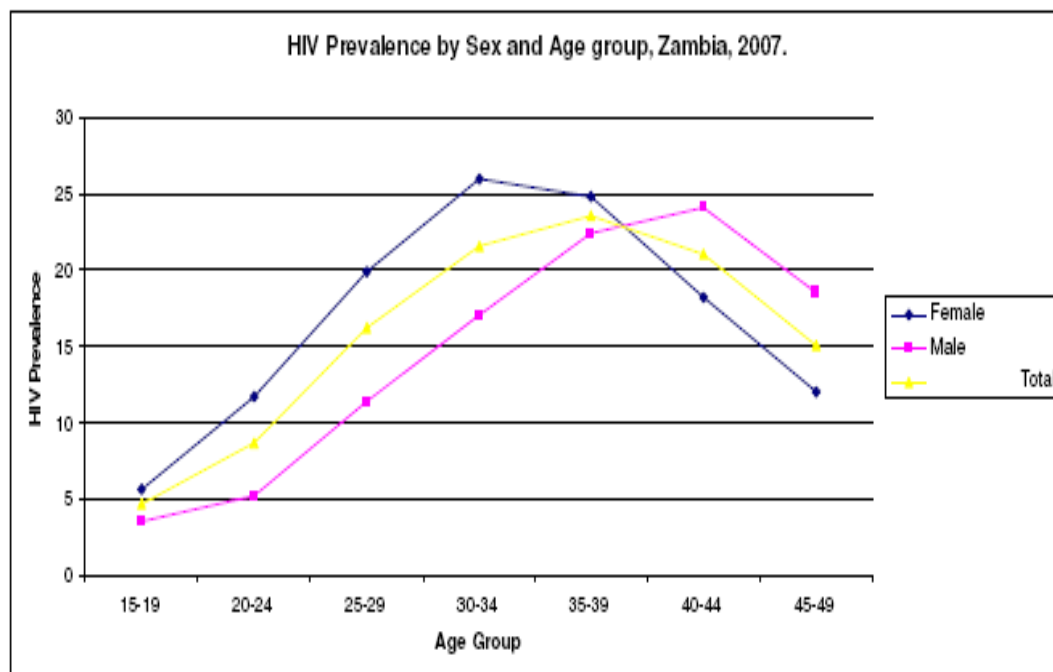
Adult national HIV prevalence is below 2% in several countries of West and Central Africa, as well as in the horn of Africa, but in 2007 it exceeded 15% in seven southern African countries (Botswana, Lesotho, Namibia, South Africa, Swaziland, Zambia, and Zimbabwe), and was above 5% in seven other countries, mostly in Central and East Africa (Cameroon, the Central African Republic, Gabon, Malawi, Mozambique, Uganda, and the United Republic of Tanzania).

In Zambia, the first AIDS case was reported in 1984. Since then, the disease has continued, like elsewhere, to cause untold misery and defining the modern Zambian context. Twenty years on, in 2004 President Mwanawasa declared this burden a national disaster (see media reports like *The Times*, Dec. 29, 2004).

Although the official government records now show a national decline in the prevalence rates; “from 15.6 percent in 2001/2002 to 14.3 percent in 2007” (Zambia Demographic

and Health Survey 2007), the disease still affects nearly all sectors of our country. Table 2.3 below shows that in 2007, the highest prevalence rate was at 24 percent for those in the most energetic and productive age bracket (ages 35-39).

TABLE 2:3: HIV Prevalence by sex and age group in Zambia, 2007



SOURCE: <http://www.zamstats.gov.zm>

The National HIV/AIDS/STI/TB Council of Zambia website states that although the current (2009) HIV incidence prevalence is reducing, “the rate of new infections annually is still unacceptably high and it is occurring more in stable relationships due to multiple concurrent partnerships and discordant couples” (AIDS Matters No. 62: 2009).

The modern Zambian social context can thus be said to be seriously impacted by the HIV-AIDS burden just as it is for the other African countries most of whom are secular

states.

It is against the above scenario that the claim: there is a relationship between the Dependent Variable, 'Modern Zambian context' (as defined by the HIV-AIDS factor), and the Independent Variable, 'human ultimate question'. It is this claim that will be tested immediately after the moral questions inherent in the HIV- AIDS phenomena have been dealt with.

Except in secular contexts that have absolutely no recourse to theistic morality, condom use has been a source of controversy in most Christian contexts and indeed other contexts that are sympathetic to religion. Such controversy has polarized those involved into two camps: the pragmatists and the 'principle' based (Biblical morality).

The pragmatists, most of whom (not all) are secularist individuals, organizations and governments inter alia, believe that condoms must be used because they prevent the spread of the AIDS pandemic and thereby save lives. In other words, condoms are regarded as the mainstay in terms of AIDS prevention. As it will be shown below, in some governments, condoms are on the top of the menu for what can save lives.

Pragmatists also believe that condoms facilitate easy access to sex – an activity that is not regarded as a sin in secular societies. It is advanced that the availability of condoms enable the most sexually active, the teenagers, to engage in 'safer' sex that include being protected from AIDS and other sexually transmitted diseases, avoiding unwanted

pregnancies and so forth.

Pragmatists argue that to deny people the condoms is to cause misery and great danger to people, including those that are religious. Pragmatist dismiss pure theistic morality as a practical method to curb the spread of AIDS and they base their argument on some AIDS statistics of some nations renown to be religious (see above where 13,000 are to die daily in Africa alone by 2010!). One professor is said to have stated that it is not right to put doctrine (morality) ahead of lives as such a stance exposes lives (even of the innocent) to 'unnecessary' great danger (see Demarco 2009).

On the other hand, those against the promotion of and access to condoms have a contrary view because of actual deplorable results on condom use and the spread of HIV-AIDS. For instance Shea (2004) states: "Botswana, Zimbabwe, Kenya, and South Africa have the highest rates of HIV and also the highest availability of condoms." Hearst and Chen (2004), both as medical scientists, have also noted that transmission rates have increased in sub-Sahara Africa primarily because of condom promotion and access.

In other words, the indiscriminate distribution of condoms has facilitated the *sex-culture* and eventual increase in terms of the net sexual activity (which secularist may not out rightly condemn). Essentially, the argument of theistic moralists is that the abundant presence of condoms sends a message to people to go ahead and sin and get away with it, now that there are condoms. It does not promote thinking about the Biblical

human ultimate or Christian values.

As such, some people that could have been probably chaste on moral or 'fear of death' grounds are said to be now tempted to engage in sex given the marketing of condoms as a safe commodity. According to Timberg (2007), Botswana, a country that aggressively promoted condom access and use through such methods as having a condom bill board on almost every street, appallingly ended up having the highest infection rates globally. Further, Craig Timberg makes the case against easy availability and access to condoms more vivid by alleging that one man in Botswana confessed to sleeping with 100 women in a year and that also at the University of Botswana, used condoms were found littered all over.

The issue of promoting and distributing of condoms is also here in Zambia and started twenty years ago. Mouli and Nyirenda (1993) states: "on world AIDS day in 1989, the Ministry of Health in Zambia launched a nationwide campaign promoting condom use." Over the years, condom access and use has continued unabated in Zambia. For example, the Times of Zambia of October 16, 1997 shows that the female condom was launched on October 16, 1997. In educational institutions, except in primary and secondary schools, condoms are a common feature (see ZANIS 2004 and Cullinan 2004). Noting the prevalence of condoms at tertiary institutions, Zulu (2000) points out that at the University of Zambia, three avenues of condom access are public knowledge: the university Clinic, the university Counselling Centre and, via "room service" in the student hostels. Consequently, Van Rossem (2007) records that, in

terms of the use of condoms to do with paid sex in Zambia, the percentage of actual condom use by men due to the social marketing of condoms is steadily rising – now standing at 45 percent.

Arguably, foremost theistic moralists that downplay condom use are the mainstream Catholics. These advance both scriptural injunctions and the Church's official pronouncements over the years. Some of their motivations for such a stance are dealt with below.

Perhaps the clearest theistic moral principle that motivates rejection of condom use by mainline Catholics can be encapsulated from Pope Benedict XVI's statement during a visit to Africa in March 2009. During his visit to Cameroon on March 17, 2009, the pope was interviewed and he is quoted as having said in part that: "the scourge can't be resolved with the distribution of condoms; on the contrary, there is the risk of increasing the problem" (Africa and Condoms 2009). The Vatican spokesman Rev. Federico Lombardi endorsed this stance by saying "that the Pope was expressing a long-standing Vatican position" (Charlton 2009).

This statement brought quite a stir across the globe. For instance:

On April 2 [2009], the House of Representatives in Belgium asked the country's government to 'condemn the unacceptable statements of the Holy Father on his journey to Africa and to protest officially to the Holy See' (Africa and Condoms 2009).

And also "Bonnie Erbe, writing in *U.S. News & World Report*, called his [pope] remark 'one of the most horrifically ignorant statements' " (Wills 2009).

The *Washington post* editorial basically argued that the pope did not only go wrong as per the medical world position but his statement undermined efforts that can stem the HIV/AIDS tide. The editorial's stance was given with the understanding that the world is not perfect and that front-line doctors support condoms because they reduce transmissions. Therefore, "to halt the march of HIV/AIDS, those who have the infection must be treated. Those who do not have it need all the information and tools possible to remain HIV-negative. The pope's denunciation of condoms is of no help" (Editorials 2009).

Carlton (2009) writes that "France, Germany and the United Nations Agency charged with fighting AIDS [UNAIDS] disagreed with Pope Benedict XVI's comment about condoms". And that France, though a Catholic dominated country, also particularly "expresses its very strong concern about the consequences of the statement by Benedict".

Regardless of the above tirade on the Pope, visible solidarity was also noted from various quarters but more so from mainline Catholics themselves (see Africa and Condoms 2009; Demarco 2009; Wills 2009). Those supporting the pope perceive the pope as right and that there is no evidence to support that condoms do work as AIDS intervention. Demarco's (2009) view, particularly, is that:

To be concerned exclusively, with lives, but not with [theistic] moral quality, is not only irresponsible, but sin against Christ. The Church is vitally concerned about both, but the [theistic] moral dimension must take precedence.

The theistic moral question apparently hinges on stemming adultery that is 'promoted' by the distribution of condoms. The Bible, especially Exodus 20: 14, is used as the basis for conduct and not a piece of latex.

The paragraphs above have discussed the rivalry between pragmatists and those against condom use such as Pragmatist and 'Bible-based principle' moralists. This rivalry definitely needs a solution. Since the positions are polarized, it is prudent to find a balance or middle-of-the-road position. To this task, the following paragraphs attend.

There are individuals, organizations and governments among others that have struck the balance between the two extremes of pragmatists and the so-called Bible-based principle' moralists regarding condom use. These include a few Catholics themselves, other non-Catholic Christian Churches and, Governments among others.

Shea (2005) has mentioned several Catholic persons and organizations as accepting condoms use at defined situations. The list of such Catholics includes various Cardinals, individual Bishops (such as South Africa's Kevin Dowling), the Catholic Bishops' Conference of Mexico, Spain, England and Wales (2004), and France (1996).

Because there are numerous Christian Churches that have a middle-of-the-road position between pragmatism and the moral principle, only a representative Church can be mentioned here: the Seventh-day Adventist (SDA) Church. The official statement of

the SDA Church, in the bid to achieve this balance states that allowing condoms at defined instances must not be:

interpreted as endorsement or encouragement of sexual activity outside marriage or of unfaithfulness within marriage [**Biblical principles**]. Instead, these efforts [**where condoms can be used**] must be seen as compassionate attempts [**pragmatic stance**] to prevent or reduce the negative consequences of detrimental sexual behaviours (Statement on Meeting the Challenges of Sexually Transmitted Diseases 1998).

Further, that the:

premarital or extramarital use of condoms—either in an attempt to lower the risk of unwanted pregnancy or to prevent the transmission of a sexually transmitted disease raises *moral* concerns. These concerns must be considered in the context of *the divine plan for human sexuality, the relationship between God's creative intent and His regard for human frailty, the process of spiritual growth and moral development within individuals, and the nature of the Church's mission* (ibid, emphasis supplied).

Those on the middle-of-the-road also hold that the issue of condom use should only arise when the intention for such use is clarified as has been raised in the above citation. Consequently, other purposes for which condoms could be used such as, among others, contraception (in non marital cases), adultery, fornication, philandering and various perverted sexual acts including homosexuality and so forth are outside the question. In other words, the *intention* of the acting person is critical in determining which way to go on the use of condoms. Using a condom in a marriage conjugal relationship for example, to prevent the disease, where one partner is infected and the other is not, is not for non-marital contraception but, for health purposes – thus, the moral issue should not arise. The major concern for both partners in such a marriage situation must be to ensure that there is reliability and effective use of the condom itself to safeguard the uninfected.

As can be seen therefore, finding a balance between the two polarized positions is

crucial. In supporting the middle-of-the-road stance on the condom use Samita (2003:182) provides: “we must deal with AIDS not just in a theocracy or in a Christocentric enclosure but in a pluralistic society”. In other words, expecting across-the-board chastity (a theocratic-oriented moral view) can only be plausible for communities that are wholly Christian. Probably countries like Modern Zambia, with 87 percent Christian adherents, could be expected to be chaste with zero or near-zero infection rates. Yet, what obtains on the ground, even for modern Zambia, is different (see Table 2.3 above). The reality is that to hold an extreme position (either completely promoting condom use or condemning its use) only worsens the national AIDS burden. It is therefore critical that there be moderation on this issue because, after all, people have not just abstained in our societies largely because of differing values systems – which would probably be difference in a theocracy. Also, having only one position, such as supporting only condoms without the theistic moral injunctions, fails to deal with the human destiny issue beyond the grave (see Job 19:25-27; Psalm 9:18; Prov. 23: 18; John 5:28, 29; 1 Cor. 15:22; 2Tim. 1:10).

Finally on striking the balance, reference can be made to a country that has been exemplary on a global scale: Uganda. In this country, the pandemic was stemmed from a prevalent rate of 22 percent in 1991 to six percent in 1999. In Uganda, while theistic morality was the mainstay and not condom-centricism, condoms were also gradually brought on board. With regard to condoms, as Rashid (2004) has observed, using them correctly and consistently became paramount.

A test and analysis of the claim is now in order. The claim is that: there is a relationship between a social contextual factor, the HIV-AIDS burden, and the human ultimate question as espoused by the Bible in individual eschatology.

Whereas it has been established in the above discussion that promoting and availing condoms engenders a sex-culture which is essentially a secular lifestyle exacerbating the AIDS burden; and whereas condom marketing does occur in modern Zambia, it is therefore sound to hold the view that modern Zambia leans towards a secular preference for human ultimate destiny. Thus, it follows that the worldview for most modern Zambians on ultimate issues is largely earthy or this worldly. This is in accordance with the 'coherence theory of truth' where, truth of a claim is found in other claims – in this case the claim about condoms and sex-culture contributing to AIDS and secularism also holds in describing the social context of Zambia as secular in worldview.

However, what is worrying for the modern Zambia is that while the social context is defined by secular approaches and values (as the IV-AIDS issue has shown), the country claims to be Christian both by legislation and adherents. Thus, the aspect of the Christian state legislation and 87 percent Christian adherents of modern Zambia makes it quite difficult to reconcile it with the AIDS statistics among us. One needs not to think hard to know what would happen when Zambia becomes a secular state. Certainly, the approach used in the promotion and distribution of condoms must be revisited if the gains previously attributed to abstinence, that have been noted for Zambia, are to be

sustained (Green 2003:241-244).

2.2.3 *Pollution*

The third demographic social context ingredient to be considered here is pollution. The discussion begins by providing a definition of pollution followed by an examination of some of the types of pollution existing in selected parts of Africa and modern Zambia in particular. Thereafter, the discussion highlights the morality debate about corruption before carrying out the test and analysis of the claim advanced.

Pollution is when there is a disproportionate exposure to hazardous emissions that degrade the air, water, and soil thereby disrupting the fauna and flora's ecological systems. This occurs due to several factors including industrial emissions, machine pollutants, domestic waste, chemicals (gaseous/ liquid) and bush fires.

In addition to the above causes of pollution Ongong'a (2003) and Gecaga (2003) have added the issue of the lack of strong theistic human values. The duo suggests that when theistic values are absent, human behavior tends to be regulated by greed and selfishness. I will return to this view later in the discussion because I am aware that others, like secularists, dismiss this view as a theistic 'straw man' argument. For now, we will objectively note the pollution situation in sampled parts of Africa in general and Zambia in particular without necessarily delving into these debates.

In discussing the case for the two contexts mentioned above, we bear in mind Kirman's (2008) assertion that global *peace* and *environmental* problems are now the two most

important global problems today. These two problems affect everyone on the whole earth and cannot be compartmentalized to Africa or modern Zambia alone. For example, global peace has come to be threatened by Terrorism while the environmental problem has now assumed a status that “threatens not only ourselves, but the whole world, and future generations and their right to live in a healthy environment” (ibid 268). And so, what follows is discussed against a global backdrop.

Wangiri (2003) and Ongong’a (2003) have both lamented the environmental degradation of most of Africa’s air, water, and soil. With regard to air (especially Oxygen), it is said to be significantly polluted, for example, through the toxic nature of forest fires which a common African phenomenon. Other causes of oxygen degradation in Africa have also been mentioned by Nick Nuttall as; the result of the increase of “urbanization, motorization [from, for instant, exhaust fumes] and economic activity” and “leaded petrol” (Nuttall 2006).

A typical example of the results of air pollution in one secular state of Africa is the one in South Africa’s Durban southern end, the industrial area. Because of excessive air pollution, the area has been dubbed “Durban poison” area. Kalan [nd] writes that this is an area with the “two biggest refineries” in the whole of South Africa. The area is also reported to be home to waste water treatment plants, manufacturing companies, chemical processing plants and, having other 120 industries or so. That as a result, residents there “inhale fumes of injustice.” Kalan (ibid) also talks of a study done in that area by University of Natal’s Medical School which showed that children in the area were “up to four times likely to suffer from chest complaints than children from other

areas of the city of Durban.”

Regarding water pollution in Africa, Xu and Usher (2006:3-6) assert that both surface and ground water is very vulnerable for contamination and end up being vectors for all manner of water-borne diseases. The duo also point out that for Africa, identification of the ‘contamination sources’ and vulnerable ‘hot spots’ can be a daunting task given the existing poor monitoring and management systems, especially in villages. Wangiri (2003:79) also gives a case in point where a Kenyan could not drink water from one Kenyan river “because [of] the foul stench from effluent and human waste that is daily dumped into the river.”

Soil deterioration in Africa through pollution is also noted by, among others, Wangiri (ibid 78) that it is actually frightening given that all life (animal, plant, and human) depend on the soil. Industrial waste and oil leakages, unplanned settlements, poor sewerage disposal methods, the clearing of land for construction, exposure to agriculture and other chemicals are some of the ways by which the soil gets polluted.

The situation of pollution in selected parts of Africa, as shown above, can also be mirrored on to modern Zambia. Three examples can be cited: the lead poison of Kabwe town; the dirty surroundings that degrade the general national environment and; some of the cases that have been prosecuted by Environmental Council of Zambia (ECZ).

Regarding soil pollution in Zambia’s Kabwe region, it is reported that:

When rich deposits of lead were discovered near Kabwe in 1902, Zambia was a British colony called Northern Rhodesia, and little concern was given for the impact that the toxic metal might have on native Zambians. Sadly, there's been almost no improvement in the decades since, and though the mines and smelter are no longer operating, lead levels in Kabwe are astronomical. On average, lead concentrations in children are five to 10 times the permissible U.S. Environmental Protection Agency levels, and can even be high enough to kill (Walsh 2007).

As a result of this, Zambia is listed 10th on the list of the top 10 worst polluted areas in the world (for the order in which the 10 most polluted countries appear see Appendix 4).

The third aspect of pollution to the modern Zambian environment in defining the social context is the dirty surroundings. To address this reality, then Republican president Mwanawasa on June 22, 2007 launched what was dubbed 'the Keep Zambia clean and health campaign'. The aim of the campaign was specifically to improve both the health and environment due to the supposedly widespread filthy considered as a danger to human life and environment. Some of the strategies for achieving the aim included: clearing piles of garbage in homes and alongside streets; avoiding littering or cleaning it; taking care of the domestic waste and preventing industrial spillages and; avoiding urinating in undesignated places.

Finally, the existence of pollution in Zambia can further be confirmed by the prosecuted cases. The statutory body that regulates pollution and prosecutes cases thereof in Zambia is the Environmental Council of Zambia (ECZ) and was established only in 1992. Obviously, before then, there was no regulatory body, industrial pollution such as from the mines notwithstanding! Since inception, ECZ has prosecuted a number of organizations including the national power utility company, the Zambia Electricity Supply Company (ZESCO) and the National Milling Corporation (NMC) among others. The

ECZ ensures that there is compliance by the issuance of different types of annual licenses (see www.necz.gov.zm).

We now turn to the morality debate over the issue of pollution. Here, we will discuss two views namely, the one advanced by the environmentalist-Christians and, the one advanced by Atheist-Secularists.

Most environmentalist-Christians perceive pollution as both a theistic-moral and health issue (Ongong'a 2003; Gecaga 2003; Kirman 2008). In the theistic-moral sense, this group maintains that it is wrong, by spiritual standards of course, to ruin things for others and our own future. In the health sense, an appeal for example, is made to every person to think of the morality in the health damage that their actions (such as driving cars that smoke or running or working in companies that pollute) could have on themselves and innocent society. The rationale here is that debating against pollution from both the theistic-moral and health perspectives is to respect the sanctity of human life and health.

The Atheist-Secularists group argues against the above postulations. Instead, they hold that those that do not subscribe to theistic values must not be seen as scapegoats to blame for environmental degradation. It is argued that because there are people in both their group and that of 'environmentalist-Christians' who are indifferent toward the environment, it is therefore inappropriate to only stereotype Atheist-Secularists as environmental damagers (see Cline 2009). Others like Zuckerman (2008) notes that

some irreligious countries like those in the Nordic world, particularly Denmark and Sweden, are arguably the least polluted places on earth!

On both sides of this rivalry, there are some who attribute pollution to the historical roots. For instance Kalan [nd] and Walsh (2007), both of whom we referred to earlier on respectively on the Durban and Kabwe pollution, have touched on historical roots as causes of pollution. The former attributes pollution to Apartheid regime's deliberate discriminatory city planning and the latter to colonialism and imperialism.

The data presented above thus far require that we now test our claim namely: there is a relationship between a social contextual factor, Pollution, and the human ultimate question as espoused by the Bible in individual eschatology. To test whether or not the claim is true, the '*correspondence theory of truth*' is applied.

Since the theory require that a claim be taken as true only if what it claims is verifiable in the real world, I would take actual cases of pollution in some countries that point to compromised eternal perceptions of the environment/ world. Margaret Gecaga and Jude Ongong'a in their study of pollution in various parts of Africa have pointed to, among other reasons, a lack of theistic values system (see Gecaga 2003:31-47 and Ongong'a 2003:57-69). Thus, it follows then that modern Zambia has a poor theistic value system.

My view rests on the point that if pollution exists, for instance, among 20 people of

whom 17 are Christians then it should follow that Christians could be the big contributor to pollution, since they are the majority. Thus, it stands to reason that these majority 'Christians' are but nominal at heart as their lifestyle fails to line up with both the theistic value-system behavioural demands and the Biblical concept of life hereafter. As things stand, we have a majority of people (supposedly regarded as Christians) that are essentially secular folk that do not ascribe to any view of life hereafter. As Ongong'o (2003:67) puts it, today, there are 'Christians' with an "anthropocentric conception of the universe" where God is not at the centre of nature and creation but man. In such a conception, a human being is continuously engrossed in pursuing, with unbridled vigour, the various secular principles including utilitarianism and economism and gets bold in slowly turning away from God. The ultimate result would be as Kirman (2006) has noted - a further degradation of the environment largely due to a person's unbridled production and consumption endeavours.

The incidents of prosecutions due to pollutions among people that are 87 percent Christians says a lot of what is already underway in terms of values especially that those prosecuted are not all non-Christians. Where the majority population is Christian, we expect to have a superior or better ecological system given that the Bible enjoins upon Christians to take care of the environment (cf. Genesis 2:15; Exodus 23:10-11; Leviticus 25:2-7; Deuteronomy 20:19-20 among others). When this is not forthcoming it definitely warrants, again, the raising of questions about the theology and authenticity of the type of Christianity existing in modern Zambia.

It seems then that the modern Zambian social context is out of shape due to ecological misuse resulting from (1) inauthentic Christianity and faulty Christian theology and (2) skewed value systems such as secularism.

Inauthentic Christianity and faulty Christian theology are due to, respectively, attitudes of resignation or hopelessness and erroneous Biblical hermeneutics. A resignation mentality is evident in people when their attitude is: ‘why-worry- about-the-earth? – God will fix it or take care of it when He wants.’ For erroneous Biblical hermeneutics, two examples can suffice, from Genesis 1:28. The first is on the “be fruitful and increase in number” injunction. Here, the text is taken literally to the extent that the result cause a great strain on the environment as numbers of people increase on the earth thereby wrecking ecological havoc. The other is Genesis 1:28’s ‘instruction’ to subdue the earth which can lead to an exploitative and unsustainable approach in the use of natural resources as Utilitarianism, Economism, the Age of enlightenment, and technology hold sway.

A skewed value system inherent in secularism portrays a human being not as a steward of the environment but, as lord. Obviously, such an outlook on the environment creates an environmental crisis as the natural resources are depleted without restraint, by the new lord.

2.2.4 Corruption

For our purposes, the fourth social context ingredient discussed in this section is Corruption. The discussion is broken down into five components so as to avoid going far

afield in the vast literature on corruption that is borne out of both the numerous studies on developing countries (Sindzingre 2002:443) and its universal nature (Mbaku 2007:ix). The five divisions dealt with here are: definition of corruption; the corruption situation (sample) in both Africa and modern Zambia; the debates on the merits and demerits of corruption; the relationship of corruption to human ultimate destiny and; the tests and analysis of our claims about corruption's role in determining human destiny.

From the on-set, it can be stated that 'corruption' is a very difficult term to define. Harvard political scientist Joseph Nye has provided two popular definitions (see Nye 2002:284). One is where corruption is defined in the broader sense and the other, in the narrower sense.

In the broader sense it includes "a perversion or change from good to bad, it covers a wide range of behavior from venality to ideological erosion." This also reflects the Biblical view of corruption (see Gen 6:5ff). The narrower sense, which is regarded here as the 'conventional' definition, refers to corruption as the abuse of power by a public official for private gain. This abuse is done through behaviours that include:

bribery (use of reward to pervert judgment of a person in a position of trust); *nepotism* (bestowal of patronage by reason of ascriptive relationship rather than merit); and *misappropriation* (illegal appropriation of public resources for private-regarding use) (ibid., emphasis supplied)..

Although various contemporary social scientist literature (Mbaku 2007; World Bank 1997 among others) define corruption by use of generic words as in the above 'narrower' definition of corruption (as 'bribery', 'perversion' of public office, 'nepotism' or 'privatization of the state' and so forth) this definition, according to both Thompson

(1995) and Miller (2005) is unsatisfactory. It is regarded as a definition that excludes significant aspects of corruption such as moral obligations for institutions, non-institutions and, non-public officials. So that to define corruption merely as abuse of power by a public official is to be non-exhaustive in the sense that institutions are precluded.

In a bid to help conceptualize the meaning of corruption Miller (2005), who draws heavily on Thompson's (1995) work, discusses corruption by distinguishing it into two varieties – public corruption and private corruption. The former has to do with the 'conventional definition', as above, plus the institutional moral character while the latter (that is private corruption) with the moral obligations or standing of individuals outside institutional settings.

Following this distinction, Miller (2005) advances that for corruption to occur in these two varieties of corruption, there must be a 'corrupter' or a 'corrupted' and that these need not be the same. Further, that the 'corrupted' must not always be regarded as morally responsible as are the 'corruptors'. For instance, in a case where a desire to fulfill sexual indulgence of a secret suitor by a firm's Accountant leads him to embezzle funds, that Accountant corrupts the firm's financial systems and is thus a 'corrupter' while the woman is not. The woman's action has what Miller (2005) calls a "corrosive" or "causal" aspect than corruption per se and it is thus argued that she cannot be held morally responsible for that corruption of the financial systems.

It is in the light of the foregoing distinction of corruption varieties that this section now examines corruption on the African continent. Inasmuch as corruption is a global phenomenon, the discussions that follow are restricted to the African region so as to remain within the thesis precincts. From the onset, it must be stated that it is redundant for anyone to try to argue for the non-existence of corruption in Africa as a cursory examination of the amount of resources poured into Africa to stem the tide warrant the position that corruption is endemic on the African continent.

For instance, Mbaku (2007:311-315) has mentioned two, among several institutions, that provide significant resources to address corruption on the African continent. These are the USAID and the OECD. Because the government of the United States of America provides funds for non-military developmental ventures, it has the obligation to ensure that such funds do not end up in private pockets. The monitoring of these funds is done by the USAID. This institution works in collaboration with various other institutions including the OECD, the IMF, the World Bank, the UN, and some civil society organizations such as Transparency International (TI). USAID engages in significant capacity building which takes various forms including grants to civil society organizations like TI to augment their watchdog efforts, conducting workshops and training and, cooperating with some security wings of governments to fight corruption. USAID, with a history that dates back to after the Second World War, now can recommend financial audits and sanctions among other measures.

The paragraph above goes to show the existence of the problem of corruption in Africa – otherwise all these expensive efforts in Africa could be unnecessary. Corruption thus “remains one of the continent’s most important development constraints” (Mbaku 2007:x).

Medard’s (2002:379) view is that:

In Africa, corruption is both systemic and generalized. Systemic, in the sense that it is the rule rather than the exception, generalized, because it is not just limited to certain sectors, but extended to the political, judicial, administrative sectors.

Obeng (2003:16) has also described corruption in Africa thus:

Among African leaders – whether secular or religious. Corruption is widespread affecting every state department, office, corporation and institution even Churches. Nothing is sacred and secure against corruption: mortuary attendants demand payments to release dead bodies to relatives for burial. Priests extract ‘gifts’ in exchange for burying non-Church goers.

Further, Ranger (2008) has also observed that corruption has made leadership transitions difficult in Africa resulting in presidents lobbying for “third termism” so as to perpetuate their corrupt rule.

A miniature representative of corruption across Africa can be the modern Zambian scenario. The existence of corruption in this country led to the establishment of the Anti-Corruption Commission (ACC) on December 14, 1982 as the main corruption-restraining institution. The ACC has a specific three-fold mandate – investigation, prevention, and education about corruption (Corrupt Practices Act No. 14, 1980:77). The mere fact that such an institution was set up as far back as 27 years ago and is still running today goes to show that Zambia is not corrupt-free, to this day.

The Transparency International's Corruption Perception Index (CPI) ratings for Zambia in the past eight years (2001-2008) also shows that there has been an increase of corruption – from position 77 when 91 countries were surveyed in 2001 to position 115 in 2008 when 180 were surveyed (see <http://www.transparency.org>). The same record also shows that where 10 is rated as highest clean and 1 as lowest clean in corruption, Zambia's ratings ranged between 2.6 and 2.8.

I will now give an overview of the actual incidents of corruption in this country during the period 1991-2009. This is purely meant to present the prevailing national contextual environment and not to evaluate the operations of the ACC or any such agent in that fights corruption. Also, while the list below is not meant to be exhaustive, it nonetheless gives a feel of what is on the ground regarding actual incidents of corruption in modern Zambia. Noteworthy is that the list below only depicts corruption that occurs at only the top-level yet, as Nye (2002:292) remarks, the aggregate amounts of corruption money at the bottom-levels “may very well rival corruption at the top”. Because the ‘bottom-level’ corruption is by nature often secretive and hardly gets known, our list thus deals with only some of the ‘top-level’ cases that occupied wide media coverage and are documented (see www.zambianwatchdog.com; www.lusakatimes.com; www.postzambia.com; www.voanews.com). We have grouped these into three categories: the former president and some ministers; the Security chiefs and; some corporate leaders and controlling officers in the civil service.

Former President Frederick TJ Chiluba, who has since been acquitted although in the 'court' of the Civil Society Organizations is guilty and must be behind bars (cf. *Post* October 1, 2009), was indicted for embezzling about 500 thousand dollars of state funds while he was president of Zambia from 1991 to 2001. The seven-year protracted case that ended in 2009 also attracted global attention as the world waited to see whether or not the former leader would be cleared or incarcerated. With regard to cases involving ministers, nine incidents out of which the first six served during the Chiluba era can be mentioned here. One, in 1992, the then Works and Supply Minister Ephraim Chibwe was investigated by ACC on his importation of furniture to refurbish statehouse. He was dismissed but was not prosecuted. Two, during the 1991/92 drought, then Minister of Agriculture, Guy Scott, was investigated by ACC for financial irregularities in the importation of yellow maize. He was later cleared of the charges. Three, the first Minister of Tourism, Christon Tembo (who later became republican Vice President), was also investigated by ACC for corrupt practices in granting Safari licenses in Game Management areas. He was cleared of the charges. Four, the first Mines Minister Humphrey Mulemba was investigated and later cleared by ACC for abuse of office. Five, as Minister of Commerce (1991-1993), Ronald Penza (he later served as Finance Minister) was investigated by ACC for abuse of office in the importation of goods. He was neither cleared nor prosecuted. Six, as first Local Government and Housing Minister Michael Sata (currently a president of an opposition political party) who also served as minister in various other portfolios was investigated by ACC for corruption. Seven, as then Southern Province Minister, Joseph Mulyata, was in 2007 investigated by ACC for corrupt practices and abuse of office. In 2008, he was cleared of these

charges. Eight, then Minister of Lands, Reverend Gladys Nyirongo (who also earlier served as Sports Minister) was investigated by ACC in 2008 for corruption and abuse of office in awarding land. Nyirongo was eventually slapped a four-year jail sentence in February 2009. Nine, as Minister of Communication and Transport, Dora Siliya was investigated by ACC and trialled (2008-9) at a tribunal for abuse of office. She was cleared and is currently Minister of Education.

The second category, the Security Chiefs, has five people. The first is the former Commander for Zambia National Service (ZNS) Lieutenant General Wilford Funjika who was in 2008 incarcerated for corruption and abuse of office. The second is Zambia Air Force (ZAF) former commander Lieutenant General Sande Kayumba who was investigated by ACC. Kayumba was prosecuted and in March 2009 incarcerated for seven years for abuse office. The third, Lieutenant General Christopher Singogo (he succeeded Sande Kayumba as ZAF Commander), was in January 2009 jailed for six years for similar charges. The fourth Security Chief is the former Zambia Army Commander Lieutenant General Geojago Musengule who was in March 2009 jailed for four years for abuse of office. The fifth is the Zambia Security Intelligence Services General Director Xavier Chungu whose case was protracted like that of former president Chiluba. He has since been sentenced and has served his term although other charges are still running to this day.

The third category spotlights nine corporate leaders and controlling officers in the civil service. One, the former press aide to president Chiluba, Richard Sakala, was

investigated and prosecuted by ACC. The court found him guilty for theft of government vehicles and properties, abuse of office and corruption and he was incarcerated for five years and has since served the jail term which ended in 2005. Two, the late president Levy Mwanawasa's former press aide Arthur Yoyo and another, the Times of Zambia Managing Director Emmanuel Nyirenda were investigated by ACC for corruption. Three, the former Ministry of Health Permanent Secretary Kashiwa Bulaya was investigated by ACC. Bulaya was found guilty by the court and is now incarcerated for corrupt offences committed during the period 1996-2001 when in office. Bulaya's judgement included forfeiture to the state of properties worth US \$710,000. Four, the Food Reserve Agency Executive Director Anthony Mwanaumo was investigated by ACC in 2009 although the case has since been discontinued. Five, Access Financial Services Directors Faustin Kabwe and Aaron Chungu were indicted together with former president Chiluba for abuse of office and corrupt offences. The two Directors have been incarcerated since mid 2009. Six, Zambia's biggest Bank (the Zambia National Commercial Bank, ZANACO) former Managing Director Samuel Musonda served a two year jail term beginning 2006 for abuse of office. Seven, former copper mining conglomerate Zambia Consolidated Copper Mines (ZCCM) Chairman Francis Kaunda was investigated by ACC for alleged abuse of office. He denied the charges and they were later dropped. Eight, in May 2009, the officials from the ministry of health were alleged to have embezzled colossal sums of money (with one estimate putting the total embezzled funds in excess of US \$2 Million). As a result, Sweden and the Netherlands as donors to this ministry protested by withdrawing US \$33 Million donor funds. Nine, Eastern Province Provincial Roads Engineer Michael Lungu and his senior roads engineer

Musenge Musenge were investigated by ACC for abuse of office.

In addition, Transparency International Zambia President Reuben Lifuka has shared the prevalence of corruption in Zambia through details borne out of Transparency International 2009 *Global Corruption Barometer*. Lifuka's statement reveals that 54 percent of respondents regarded public officials and civil servants as the most corrupt; 39 percent was given to Judiciary; 30 percent to political parties; 15 percent to Business/ private sector and; 13 percent and 6 percent was given to parliament and media respectively (Lifuka 2009).

The foregoing paragraphs have attempted to show the prevalence of corruption in modern Zambia so as to depict the social context of this country particularly as it is challenged by corruption.

Regardless of such a corrupt situation, there are two schools of thought on the actual impact of corruption. One side advancing the view that corruption has some merits and must not be judged by using theistic moral principles but the 'non-god morality' standards. The other side is out-rightly against corruption. Beginning with five views that support corruption and thereafter several points against corruption, the discussion below follows.

The first three points, of the five, in support of corruption emerge from Mbaku's (2007:92-98) work. One, corruption is regarded as good because it removes

bureaucratic bottlenecks or 'red-tape'. That through bribery and other corrupt means, some noticeable efficiency and flexibility can be recorded as the 'wheels' of the civil service get 'greased' into motion when ordinarily they would be stagnant and unresponsive. Two, corruption is seen as good because it enhances the relationship between the public and private sectors of the economy. Both sectors begin to interact in a more appreciative sense of each other's roles. Three, corruption is seen as good because it gives rise to domestic innovation and entrepreneurship. New innovators, it is argued, get motivated to venture even in cutthroat competition or ordinarily discriminatory ventures because of the possibility of making it by corrupting someone along the way and, thereby succeeding when ordinarily they would not. Nye (2002:285) refers to these three points above as those points that make corruption appear as an enhancer of economic development. In addition, Sindzingre (2002) has argued that corruption has never hindered economic development as the Indonesia, China, Singapore inter alia cases have repeatedly shown. Miller (2005) mentions what is here the fourth point. That, corruption is good because it is sometimes done out of a desire 'to do good'. This view is technically called 'the noble cause of corruption' because, the end becomes more critical than the means! Nye (2002:286) mentions the issue of corruption as being a 'national integration' factor – something I refer to here as point number five. That corruption is good because it enables the elite and non-elite to integrate within a country. That this 'national integration' aspect is a result of 'softened' relationships achievable only through corruption. As can be seen, all these points in support of corruption fall under the secular morality umbrella of consequentialism (see Fig. 2.2 above).

Advocates against corruption also abound and they point to several reasons. Based on Sullivan and Shkolnikov's (2006) work some of these reasons can be noted. They include that corruption is bad because it: misallocates resources to non-development activities; fosters misguided unresponsive policies and regulations (benefitting only a few) and; lowers both domestic and FDI as the risks and costs of doing business tend to be high. Also, that corruption is bad because it enhances inefficiency; lowers public revenue for essential goods and services and; increases public spending as contracts end up being given to cronies thereby causing more projects to be unnecessarily allowed so as to benefit self. Furthermore, corruption is seen as wrong because it: lowers productivity and discourages innovations as time for such is spent cutting corners; stifles economic growth especially of small firms that are the engine for such development and; limits private sector employment growth levels. Finally, corruption is not accepted because it: reduces the number of quality public sector jobs; exacerbates poverty and crime; undermines the rule of law; hinders democratic market-oriented reforms and; increases political instability as corrupt leaders are only removed by being forcefully ousted.

As can be seen therefore, the debates on the merits and demerits of corruption above do not seem to address the aspect of theistic morality and how it can enhance human ultimate destiny as espoused by the Bible. Yet, the corruption that this study has shown is happening within a continent reportedly to be awash with Christianity and a country (modern Zambia) that is 87 percent Christian. This therefore demands that the

Christianity in question be evaluated and I do this via the test and analysis of the claim.

The test and analysis of the claim, in question is: there is a relationship between a social contextual factor, corruption, and the human ultimate question as espoused by the Bible in individual eschatology. The *Provisionality* test of truth applies here. Without going into detail in explaining this test since it has been discussed in chapter one § 1:4, its basic tenet is that: “if this, then this”. If corruption is there in Zambia as has been shown and if people that are corrupt can justify their actions by referring to non-god morality principle, then it follows that they are ruled by godless values. For such people, individual eschatology is not anywhere near their conception. For them, what matters is only this life and not so much life hereafter. Secular morality’s consequentialism doctrine that holds that ‘the end justify the means’ holds sway here. This is probably why none of those prosecuted or incarcerated in modern Zambia over corruption ever expressed remorse, a Christian virtue, for their conduct.

Given the high statistics about Christian adherents for both Africa and modern Zambia, we expect that theistic morality would be the norm. That is why even the new religious ideology (Christian state) begun in 1991 by President Chiluba was expected to address this type of morality and bring about a culture of transparency and accountability. In a clear sense, the presence of corruption was expected to be moderated by the accompanying Christian worldview. Such an anticipation comes in the wake of, partly of course, the ‘Christian nation declaration’ itself (see Appendix 3) and the visible fight against corruption by the Mwanawasa (2002-2008) led government and president

Banda's (2008 to the present) promise of following the Mwanawasa legacy. Particularly of the Christian nation declaration, I resonate with the CCZ, ZEC, and EFZ in their joint statement to do with the declaration that: "we appeal to all to take up the call to hard work and to *fight corruption* and other evils in our Country" (Komakoma 2003:266 emphasis supplied). However, the 'top-level' corruption statistics discussed above suggest that these expectations are yet to be attained.

The foregoing again brings into question the seriousness of the type of Christianity currently emerging in Africa and modern Zambia in particular. To all appearances "the more 'Christian' the society claims to be, the greater the deterioration of moral norms and fragmentation of society" (Mugambi 2004:27). One cannot help but wonder why this is so. Various scholars such as Sarpong (nd) and Kuhnnyop (2009:70-75) among others have even suggested numerous answers to this state of affairs. Here, I can emphasize one of these solutions: shame. For in the case of corruption, one would have expected that at least some form of 'shame' or remorse could have been apparent from those perpetrators that also profess Christianity. It is Tarimo (2004:65-66) who has also lauded the effectiveness of remorse and shame as a significant human attitude that is able to curtail corrupt practices in most African cultures. The absence or inconspicuousness of shame and remorse, that now obtains among the supposedly 'pious' people causes me to think that they are becoming impudent in their relinquishing of the fear of God in practical life. As can be seen, such failure by 'Christians' to square up to the demands of theistic morality is a source of concern as it makes Christianity continue to lose her credibility (see Mugambi 2004:27). The

contradiction is that corruption, while being condemned publicly by pro- theistic moralists, is again privately embraced.

It can thus be argued that corruption has been covertly accepted as one of the value-free coping mechanisms in terms of addressing life's challenges across the broad spectrum of modern Zambian society. Therefore, if corruption never went down in 'Christian state' era, my *ex ante* is that in a secular state (as proposed by the Mungomba CRC), it would increase - although this is not the same as saying secular societies are corrupt. What it really means for the Zambian situation is that due to the existence of other challenging social harsh realities, the impact of a secular milieu would entrench corruption. There would be no recourse to anything godly. People would approach life from this secular orientation. Essentially, corruption impacted by a secular world view cannot lead to a Biblical response to the question: 'where are we going?'

2.2.5 Hunger

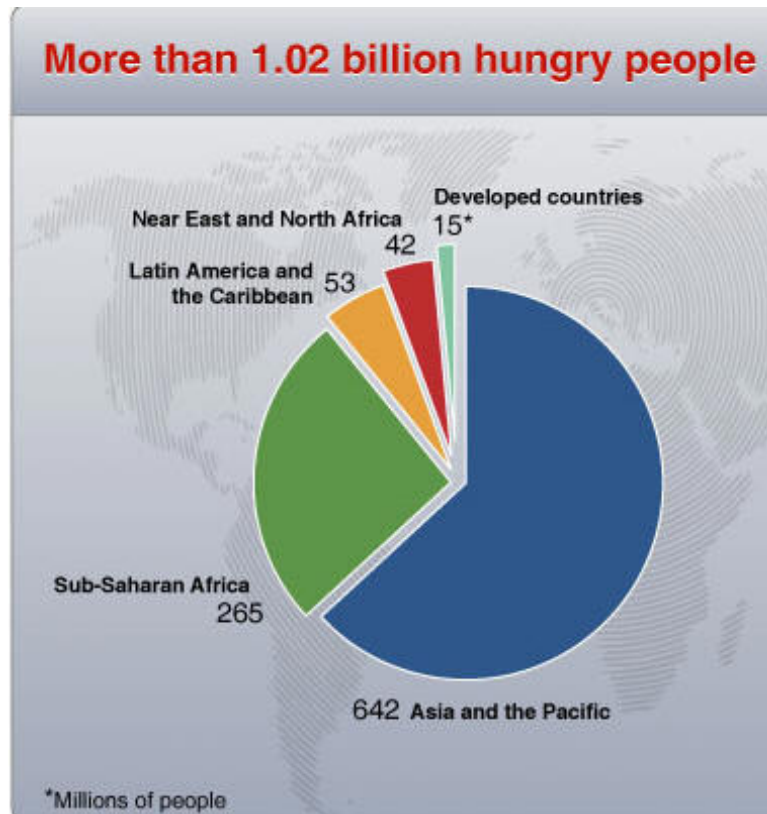
Because hunger is a serious human challenge that has existed for millennia, it has often been defined variously. The term 'hunger' as used here therefore refer to "the deterioration of health status and/or social and productive performance of individuals arising from an intake of food either too low in quantity, or of the wrong kind, or both" (Jonsson 1981). DeRose and Millman (1998) postulate that if the hunger situation is to be fully appreciated, it must be examined at all the three basic levels of social organization namely, regional, household and, individual. Although this study attempts to traverse all these social levels it howbeit does so bearing in mind this research's

paper specifications. At the regional level, what is pertinent is to examine the food *production* shortages while at the household and individual levels, food *inadequacy* and *malnutrition* issues come to the fore though respectively discussed. Admittedly, each of these levels demands its own hunger alleviation interventions; although this is not the same as saying such intervention must be used in isolation from the others.

This section therefore discusses hunger at three levels: regional, household and, individual in defining the social context in relation to the human ultimate question. At regional level, which is basically Africa and Zambia in this thesis, it is the food *production* shortages that are discussed. At household and individual levels, it is the respectively food *inadequacy* and *malnutrition* situation that are dealt with particularly for Zambia and not for the entire continent. The reason why the household and individual levels are limited only to Zambia is because of the impracticality of tackling them on continental level. At the end of the section, the claim about hunger and its inherent potential for secularization and determining a secular human ultimate destiny is tested and analyzed.

According to the November 2009 global statistics by the Food and Agriculture Organization (FAO) as shown in Figure 2.3 below , there are 1.02 billion hungry people on earth of which 265 million live in the sub-Saharan Africa region (cf. Summit disappoints UN Food Chief 2009 and World Hunger Hits 1 Billion 2009).

Fig. 2.3: The 2009 Global Statistics for Hunger by World regions



Source: <http://www.fao.org/hunger>

The hunger that grips the sub-Saharan region is well documented. For instance, Getui (2003) and Wamue (2003) both discuss the food deficit that strangulates this region where food aid is commonplace. The statement of Christ in Matthew 25:35 (NIV) “for I was hungry and you gave me something to eat” has become a literal description of this region.

The presence of hunger in Sub-Saharan Africa has also been said to be paradoxical given that the region is strategically located on the tropics where all climates and

vegetations of the world are found – a factor that could have assured of food security (Mugambi 1995:86).

Thus according to Mugambi (op. cit 158), food production shortages in Africa exist not because Africans do not produce food but because:

African countries have the misfortune of producing what they do not consume (tourism, coffee, tea, cocoa, sisal, raw materials etc). They also have the burden of consuming what they do not produce (machines, electronic goods, imported foods, books, films, pop music, etc). . . . The model of production and consumption currently prevailing in Africa increases dependence rather than independence.

We now examine the situation in Zambia in terms of hunger at the three social organization levels viz., region, household and, individual. The food production shortage in Zambia, as whole, can be attributed to two causal factors namely inflation and nature. Regarding inflation, the 31 January 1992 *Budget Address* by then Finance Minister Emmanuel Kasonde revealed that people were hungry in most parts of the country because the economy had 100 percent inflation! This trend continued up to 2001 when relative positive signs of economic stimulation were noted. By 2008, there was a great improvement because inflation estimates had slumped to 12.4 percent (CIA the World Fact Book 2009).

Regarding natural causes, the food production shortages of 2002 and 2008 in specific regions of Zambia are a case in point. Specifically, in 2002, about 2.9 million Zambians in various regions of the country were reported as having been in dire need of food on account of failed rains (see <http://www.zamstats.gov.zm>). Because 75 percent of farmers in Zambia are subsistent farmers, any such drastic change in weather renders them vulnerable (see Chapter Six [nd] cf. also DeRose and Millman 1998). The World

Bank is said to have assisted the country with US\$ 50 Million (\$20million grant and \$30million loan) (see Zambia gets \$50M famine Aid 2002).

Also, in 2008 it was reported that 19 out of 72 districts had floods and about 6,000 people were displaced and were without food (see UN Steps up Aid to Flood-Beleaguered citizens 2008).

These natural causes of hunger make rural regions experience economic slumps that cause victims to react in various ways including migrating to urban centres in search of food – thereby disrupting local development potential (DeRose and Millman 1998).

At household level of social organization, food inadequacy has caused family disintegration. For instance, the street kids that live on the street are indicative of the erosion of ‘family’ at household level due to, among other factors, hunger. Family values have also been compromised at household level as family members engage in unorthodox and immoral efforts to curtail hunger due to food inadequacy. This is why DeRose and Millman (1998) postulate that such household hunger can alter human behavior and cognitive processes.

At individual level, hunger manifests itself through various ways including malnutrition. Such a condition has resulted into wasting of human life in Zambia especially for children and the HIV-AIDS patients. In 2007, the government official record was that “1 in every 5 children under-five years is severely stunted” and that “about 1 in every 5

adult women is overweight or obese” – where obesity here is as a result of inadequate food at individual level (Zambia Demographic and Health Survey 2007 cf. The Monthly 2009a and The Monthly 2009b). In 2009, the World Food program (WFP) reported that one in three persons go to bed hungry, daily, in Africa, of which Zambia is part.

Although this information was refuted by Zambian government officials saying it did not apply to Zambia (Govt. refutes WFP hunger statistics 2009), the 2007 data, as shown above, suggests otherwise. Some HIV-AIDS patients fear death by hunger than by the HIV-AIDS pandemic (Allen 2006). In some cases, even where food is available, individuals might go without food due to various reasons including discrimination, neglect, disease due to poor food absorption, and abuse (DeRose and Millman 1998).

In sum therefore, the social context of Zambia can be said to be one that is challenged by hunger at regional, household and, individual levels. The foregoing paragraphs have traced this situation from 1992 up to the present.

Most studies on the causes of hunger point to four factors, natural, social-cultural and, political and economic. Natural causes, according to Messer and DeRose (1998), are both physical and biological in scope and include droughts, soil, climate, biological stressors (like insects) and floods. In the above paragraphs natural causes were shown as noticeable at the regional levels of the social organization.

The socio-cultural causes impact at both household and individual levels of the social organizational strata. Mugambi (1995:161) observes that such causes are the most

numerous and problematic to deal with. Socio-cultural causes include: availability/ costs of land and labour, and dietary preferences (Messer and DeRose 1998); urbanization (Parker and Mwape 2004); reduced access to food due to lower income and increased unemployment, human abuse and discrimination and; lower purchasing power (World Hunger Hits 1 Billion 2009).

The political and economic factors that cause hunger are also several. Messer and DeRose's (1998) list includes: insufficient incentives for food production and taxation policies; low-price caps on food (not cash) crops; opportunity costs and; Structural Adjustments imposed by World Bank. These factors also impact individual and household social organization levels.

All the above four causes of hunger (natural, social-cultural, political and economic) can arguably be addressed and hunger can be averted. Without question, both Africa and modern Zambia does have enough technical expertise that can attend to these causes and realities on the ground (Barraclough 1991).

Given the above scenario therefore, the claim advanced in this thesis is this: there is a relationship between a social contextual factor, hunger, and the human ultimate question as espoused by the Bible in individual eschatology. Again, the Provisionality test can be applied in the test and analysis of this claim.

If hunger exists and defines a social context one of the positive things it should be associated with is that it should be an impetus for seeking God - especially in a Christian nation, like modern Zambia. The aspect of hope, in God, for people that are in hopeless circumstances is a well known Christian attitude. Thus, harsh social contexts should be a more likely antidote to appreciating the Bible, more so in its doctrine pointing to a life beyond the present challenging circumstances as spelt out in individual eschatology. However, what is on the ground in modern Zambia is quite different. The hunger has instead warped the Christian worldview to one that is this-worldly. As has been shown, the ultimate future in terms of Biblical provisions have often been set aside as hunger takes its toll and as folk attempt to step out of it. What has now become important are the 'secular eschatological visions' because they deal with the immediate. Mugambi's (1995:33) question probably captures what has made people be so earthly in outlook: "how could it be that the peoples who continue to call on God most reverently are the ones whom God seems to neglect most vehemently? Could it be that irreligion [secularism] is the key to success, and that religion is the key to backwardness?"

Although Mugambi's work condemns such thinking saying it could please secularists like Friedrich Nietzsche, Auguste Comte, Karl Marx, Harvey Cox and so forth (ibid.), it does not provide specific answers to what it presents as 'contradictions'. Instead, the work calls for "social transformation and reconstruction" of Africa (op. cit. 40ff). But, of course, that is beside the point. For this thesis, the point to emphasize is that the hunger that encircles Africa, Zambia included, has the potential to make people irreligious through the means taken to alleviate it. Through constant exposure to hunger while at

the same time praying, with little results, can cause most people to abandon their faith and begin to use non-god means to sort out the hunger problem. Although some of these means may help to solve the hunger situation, in the short term, they do have long term cost implications including crime, conflicts, corruption, premature deaths, environmental degradation, illiteracy and so forth (Somerville 2002). While fighting hunger is a moral issue (Leen 2002), it must also be fought morally. Failure to observe theistic moral tenets can entrench hungry people into secularization.

Hence the provisionality test – ‘if this, then this’! If people got secularized elsewhere by hunger (Shorter and Onyancha 1997:61-63), then, it follows that the case of Zambia could not be different. The claim thus is verifiable!

2.2.6 *Factionalism and ethnic cleansing*

The term, ‘factionalism’ as used here refers to conflicts or dissensions that, sometimes, can reach sharp proportions. Ethnic or ethnicity (Greek, *ethnos* or people or nation) when used with cleansing as ‘ethnic cleansing’ refer to populations in a tribe, group, or nation that get subjected to all forms of violence including torture, murder, rape, forced immigration inter alia. While ethnic cleansing is one extreme form of factionalism (Carmichael 2002:1-2) genocide is yet another though much severe because, it involves complete extermination of ‘*ethnos*’ from a particular territory (Hayden 1996:734).

This section examines *factionalism and ethnic cleansing* as the sixth social context ingredient in this chapter. The study progresses by first, establishing the motivation for factions and then portrays its prevalence in both the African and modern Zambian

contexts with specific examples. Secondly, the study also explores arguments of morality inherent in *factionalism and ethnic cleansing*. Thereafter, a test and analysis of the claim is done.

A specified secondary data search (EBSCO Host databases, Google Scholar, Journal Storage and Ingenta among others plus, the various hardcopies) reveals that there is a vast amount of literature addressing factionalism in Africa and also Zambia during the period 1991-2010. Most works discuss defences, critiques and reviews pertaining to the permissiveness, impermissibleness, nihilism and various aspects of war or violence. For instance, one Google scholar search under the search term 'political violence in Zambia' yielded over 33,000 hits while a Journal Storage (JOSTOR) search for 'pacifism' had 387 hits. However, because much of this potpourri of literature is less rigorous or irrelevant to this thesis, it had to be discarded thereby dramatically reducing the total number of works to consider to 48.

Based on this data therefore, it was established that patriotism was the major underlying factor in sparking factions or conflicts. It was also found that patriotism is itself a result of several internal and/or external motivating reasons five of which are mentioned here in terms of how they define the overall social landscape. These five are: religious; political; economic; "race, blood, and soil" (Hayden 1996:727-728) and; a combination of any of these factors. Although Kobia's (2004) view is that each of these five motives emerges from a historical angle, this thesis does not address that aspect because historical examinations would be convoluted beyond our thesis parameters. A

discussion of each of these five motivating factors of factions now follows.

First, religious-related factions arise where perceived or actual divergent positions exist among different religions or within the same denomination. As will be shown below, such religious factions have sparked from either two or so major religions like Islam and Christianity. Also, factions between a minor and a major religious persuasion like, respectively witchcraft / Satanism and Christianity are also commonplace. Further, minority religions such as the Mutumwa (literally, one who is sent) also have factions within their pedigree (see Dillon-Malone 1983:213-214).

Examining conflicts in 23 African countries, Mugambi (2004:14-21) has shown that conflicts also play a significant role in either brokering peace or fuelling yet other conflicts elsewhere.

Conflicts between major religions like Islam and Christianity have been said to arise due to, among other reasons, provocations (Kamara 2004:125-126) and sheep stealing. The alleged caricature of Muhammad as published by Danish newspaper 'Jyllands-Posten' on September 30, 2005, for instance, also sparked global religious motivated violence. Those involved in this violence, that even touched Africa, cited religious provocation as the motive.

When denominations or Churches have provocations or "disagreements over doctrine, discipline and structure" all such incidents are called schisms (see Mugambi 1995:121).

Zambia has had her share of schisms. While I cannot survey the whole gamut of schisms occurring in each of Zambia's various Church groupings (the numerous Catholics, Protestants, Evangelicals and so forth) I must however pay attention to schisms from Churches with the highest membership as well as Churches whose schisms attracted widespread media coverage. On that score, the data below deals with schisms in two Churches, the Roman Catholic and the Seventh-Day Adventist Churches. Note that as per 2001 data, the Catholic was the largest in membership with 1,784,884 followed by the New Apostolic Church at 1,301, 098 and then the SDA Church, at 590,098 (Johnstone and Mandryk 2001; Local Organization 2009; Zambia Union Conference 2009).

In my discussion on the schisms I have limited myself to only five of them (three Catholic and two Adventists). The three schisms in the Roman Catholic Church involve three former clergy antagonizing with the mainstream while those in the Adventist Church involve specific laity with the mainstream.

In the Catholic Church, the first schism, which also relates to the second, involved former Archbishop Emmanuel Milingo.

Archbishop Milingo first caused concern at the Vatican in the 1970s, when, as a young bishop in Zambia, he began conducting "healing services" that prompted some complaints that he was acting as a "witch doctor." In 1982 he was summoned to Rome, and eventually pressured to resign as Bishop of Lusaka. Since that time he has been living in Italy, where in 1996 complaints from Italian bishops about his impromptu "healing services" in various diocese prompted a new disciplinary caution from the Vatican, instructing him not to hold services without the approval of the local bishop (African prelate consecrates married bishops, causing new schism 2006).

Eventually, in 2006, Milingo (who in 2001 had actually married Korean Maria Sung in

New York contrary to Catholic celibacy teaching) was excommunicated after he consecrated married priests as Bishops. The impact of this schism was felt in Zambia to the extent that in December 2007, a former Catholic Reverend, Luciano Mbewe (who had also broken celibacy in 2002), was also excommunicated (a second Catholic schism on my list) when, in solidarity to Milingo, he formed the break-away Church called Catholic Apostolic National Church of Zambia (Lungu 2009). The third case is that of Father Frank Bwalya who was dismissed of his duties and his parish on April 13, 2009 for allegedly putting the Church in bad light with government (International Religious Freedom Report 2009).

In the SDA Church, the two notable schisms are: one which saw 10 congregations in east of Zambia disbanded from the sisterhood of Adventist Churches on October 26, 2006 and the other involving local Church leadership succession wrangles in March 2009. The former even reached the High court of Zambia (see Times Reporter 2006 and Church Members in a Punch up 2008).

Secondly, political-related factions are another category. This kind of conflict also occurs from several sources including various electoral malpractices, political party intimidations, or as Mohler (2008) says when a group claims the right not to be offended. Gizewski and Homer-Dixon (1995) point out that political violence can occur in two ways, either it can be violence “directed against the state” or perpetuated “by the state against challengers.” Another source of political faction is what Rakner (2003) studied in Zambia and refers to it as “executive dominance” – when ordinarily the three

arms of governance: executive, legislature and, judiciary, as obtains in Zambia, must be independent of each other. The instances where use of force and violence as a means of resolving political differences in Zambia are also well documented in various media reports during the period 1991-2010 (see among others, www.postzambia.com, www.lusakatimes.com, www.zambianwatchdog.com). Some of the notable volatile periods include during times when there are presidential and parliamentary bye-elections. Opposing views arise over campaign approaches or election results. Sometimes, as has been the case during the 2008-2009 period, some journalists and other individuals have often been victims.

Thirdly, economic related factions include, inter alia, effects of economic imbalances due to uneven distribution of natural resources and the 'national cake' resulting into riots, strikes and hatred and so forth. Countries or regions within nations with natural resources such as diamonds (now called 'blood diamonds' in certain quarters) can appear to have been cursed especially when war lords/ rebels become in charge. Kuschner-Pelkmann (2004:6) says in 2002, the 13 civil wars in Africa where all related to struggles to control natural resources – an economic motive. In Zambia, Rakner (2003: Chapter 4) shows that economic-related acrimony over privatization did ensue in 1992-2001 from farmers, business organizations, and trade union movements. In particular, Rakner (op. cit. 97) states that the then Zambia Congress of Trade Union (ZCTU) General Secretary Alec Chirwa declared that ZCTU's more than 270,000 members were henceforth on a "war path" with Chiluba's government because of failed privatization policies. Most recently, the 2009 strike by Ministry of Health workers, an

economically-motivated faction for sure, brought the health system to its knees nationwide.

Fourthly, the “race, blood, and soil” related factions pertain to those that differ in race (skin colour or tribe), blood (kith and kin), and soil (nations or territorial boundaries). Such conflicts tend to arise based on these vested-interest motives. Obeng’s (2003:15) view is that among the three, ‘race’ plays a larger part in Africa’s factions because it determines inter alia, area development, employment and voting patterns, and successions.

Fifthly, a combination of the above factors can also motivate factions. Kobia (2004:40) makes allusions to the fact that in Africa, “race, blood, and soil” has often been exploited for religious, political, and economic aims. In this category several cases can be cited. In Botswana, in both 1995 and 2005 factions related to “race”-economic motives occurred when that government forcefully relocated Bushmen communities from the Central Kalahari Game Reserve (see Ross 2002). The Chad-Sudan 2005-2007 Janjaweed militia attacks on citizens of Sudan’s Darfur region can be attributed to religious-political reasons (see Anderson 2004). The eastern Democratic Republic of Congo’s on-going violence point to political-economic as well as religious motives (Reuters 2008). South Africa’s xenophobic attacks on non-nationals during the period 1994-2008 where economic-“race-soil” induced factions (Administrator 2008). Stedman and Lyons’ (2004) study also shows that about 240,000 Somali nationals were reported to have died due to war-induced famine between the period 1991 and 1993. This is

most likely a faction motivated by political-economic factors. The almost 1,000, 000 Rwandese that fell victim to genocide in 1994 and about 30,000 to 50,000 Burundians who died due to ethnic violence in 1993 (ibid. cf. Des Forges 1999 among others) can be attributed to “race”-political-economic related motives.

In addition, Stedman and Lyons (2004) have shown other factions that could have arisen out of a combination of all of the four factors thus:

At the beginning of 2,000, ten major civil conflicts continued in Africa: Sierra Leone, Sudan, the Democratic Republic of Congo (DRC), Angola, Rwanda, Uganda, Burundi, Congo-Brazzaville, Senegal (asa mance) and Somalia (op. cit. 142).

The study further makes specific reference to sub-Saharan Africa that armed factions in this region “now account for more than half of [all] armed conflicts in the world” (op. cit. 141).

We now explore some concepts inherent in the three arguments concerning factionalism or conflict: permissible, impermissible and nihilism.

Permissible: In this group, are all those who do not see anything wrong with conflict or war. Applying Kantian ethics, this group holds that all persons are rational and autonomous agents who must account for their acts and must face retaliation. In permitting aggression therefore, deontological and teleological reasons are raised.

Deontological reasons (‘*δέον*’ i.e. ‘*deon*’ the Greek word for duty or ‘what is right to do’ such as, obligations) motivate factions or ethnic cleansing. For deontologists, a faction

such as a war, for example, has a positive value because it expresses the values that are held by a people to whom one belongs. These values are what make a people to fight on patriotic grounds. Nagel (1972), Walzer (1977), Doppelt (1980), Ramsey (1983), Stevenson (1987), Cahill (1992), Primoratz (2002) among others have found wide appeal as some of the seminal proponents for what is termed as deontological reasons of 'Just war theory'. Without necessarily offering an extended critique of these works, it can be noted that their works now belong to the time-tested 'Just War' stances as briefly accounted below.

For instance Thomas Nagel's work insists that he is an absolutist. He advances that, inasmuch as aggression is permissible, non-combatants must never, whatsoever, be put in the line of aggression. Aggression, in this case, must be targeted only to those that provoke it and even then, non-repugnant methods must not apply. This cadre of scholars supports aggression that protect national, societal, or personal sovereignty whenever faced with utterly unrestrained oppression or aggression. Reference is made to 'boundaries that cannot be crossed, rights that cannot be violated'. The work of Paul Ramsey above gives an alternative between realism and "prudential ethics" for anyone with a problem between an all-out aggression and pacifism. William Stevenson discusses means and ends of war and the relationship that arises between these two aspects of factions. The stance maintained in his work (see above) is that aggression may not necessarily annul love but, can be a kind of love. This theme is relayed by Lisa Cahill and Ignor Primoratz (see above) though with additional insights.

Alexander and Moore (2007) have pointed out that deontological reasons differ from consequentialism reasons because they are not based on the outcome of an act but, conformity to what is accepted.

Besides deontological reasons, teleological reasons are the second form of reasons advanced to permit factions. Teleological reasons, which fall within the consequentialism theory (see above), are built on the foundation that the end (Greek, '*telos*') will always justify the means. For instance, the events of October 28, 1997 in Zambia when Captain Stephen Lungu seized power via a military coup border on teleological reasons because he cited government's corruption, an economic motivate, for his unilateral act.

Impermissible: In this group, are all those who reject factions, conflicts, aggression and so forth. These are technically called Pacifists.

Seminal work in defending pacifism as a live option for Christians include: Ellul (1969), who advances that the tendency to violence is a typical sign of a fallen nature and Yoder (1971), who takes his cue from the non-violence approach of both Martin Luther King and Gandhi, and projects it to the Kingdom of God's peace imperative (cf. Yoder 1972). Others are Hauerwas (1983), John Howard Yoder's mentor, who insists on the centrality of Jesus in shaping Christian ethics and, Brown (1986) who elaborates on *shalom* theology.

Kauffman's (1989) study shows that Pacifism comes in four shades viz., those that interpret the scriptures literally; those who are not literalists; those who adhere to an extent on 'just war' theory and; those who belong to the 'utilitarian' school of pacifists. A word on each of these four variants follows.

Pacifists that interpret the scriptures literally are those that absolutely reject the use of force to achieve human ends. Various Biblical injunctions such as: "you shall not murder" (Exodus 20:13NIV); "love your enemies" (Matthew 5:44NIV) and; "put the sword back in its place" (Matthew 26:52 NIV) are used as the basis for this stance that takes life as sacred. Cahill (1992) refers to this stance as "obediential discipleship".

Pacifists who are not literalists admit some form of non-violence agitation. These, insist on love.

The pacifists adhering to some extent of 'just war' theory are all those who allow few or some form of war and are not absolute pacifists. Kauffman (op cit. 372) says Catholics were in this category until 1980 when they assumed an absolute pacifist stance.

The 'utilitarian' school of pacifists maintain that war must be opposed on humanitarian or out of compassionate solidarity (Kauffman 1989 and Cahill 1992).

Nihilism: This is a form of moral scepticism where, nothing is regarded as morally wrong. Since Nihilism (Latin *nihil* meaning 'nothing') champions no moral position,

people are urged to get what they can get, now. People are encouraged not to worry about anything. The result is that violence, factions, self aggrandizement, vandalism, tyranny and, exploitation of momentary enjoyment all becomes the order of the day (Manschreck 1976). People have resorted to Nihilism in cases of moral dilemmas some of which are perceived as 'insolvable moral dilemmas'. Examples of 'insolvable moral dilemmas' include instances where you have to choose to sacrifice one of your two children so as to save the other or, throw some passenger off the lifeboat to save it from sinking everyone else. It is argued that in such cases of moral frustration, nihilism would hold. It is Nagel (1972) who refutes nihilism in such cases by insisting that "it is naive to suppose that there is a solution to every moral problem with which the world can face us".

The paragraphs above have shown the existence of factionalism in Africa and Zambia as arising due to one motivating factor or another. A discussion on the morality of such factions covered permissive, impermissible and, nihilism. The study now turns to testing and analyzing the claim advanced.

The claim in question states: there is a relationship between a social contextual factor, factionalism, and the human ultimate question as espoused by the Bible in individual eschatology. Here also, the *provisionality* test of truth applies in that: "if this, then this". If the social context exists that is defined by factions then, there is a lesser value for human life as God sees it. Note that secularists do not have as high a view of human life as God does.

Noteworthy is that in situations where factions are permissible, human life can become cheap thereby warping its very purpose as God intended. Mbiti's (1969:1) ubiquitously cited words: "Africans are notoriously religious" seem not to correspond with the idea of 'permissive factions' and nihilism shown above. It is inconceivable to be a Christian and at the same time engage in factions. It is in this same vein that Mugambi (1995:153) has argued that "Christians are challenged by the Gospel to be peace-makers, not war-mongers."

In Zambia particularly, with 87 percent of the population claiming to be Christians, the majority behaviour should evidently foster peace and tolerance. Church members can play a critical role since they are the largest group in this country. Church leaders also, because of the readily available once-a-week platform, even reaching the very grassroots of society, can be conduits of peace and tolerance. Kamara (2004: 129) has raised similar thoughts for Kenya that claims Christianity to be the religion of 75 percent of the population.

In addition, Mohler (2008: Chapter 5) has pointed out that tolerance must be the hallmark of democracy of which Zambia has been lauded to be one. Choosing democracy means choosing a free society and in a free society, it is very possible to be offended. *The Satanic Verses* of Mr. Salman Rushdie as cited by Mohler (2008:34) makes the point: "Democracy is not a tea party where people sit around making polite conversation. In democracies people get extremely upset with each other. They argue

vehemently against each other's positions". What is strange in democracy is when these differing and offensive views bring physical confrontations to the extent of killings, hate, favouritism and so forth - things which can undermine Biblical imperatives about life's end viz., individual eschatology.

Since permissive factions have been said to hinder individuality when motivated by unbridled patriotism; pacifism (impermissible) is condemned by others as being preoccupied with moral purity at the expense of responsibility (Weaver 2001) and; nihilism is perceived as emptying the world of God's ultimate purpose, Christians thus need to be inquisitive and logical at each turn on the three avenues in addressing factionalism. It will not do to just follow blindly each of the three avenues without appreciating a balance.

Boyd (2005:163) argues in a similar manner. He advances that even in the zeal to be pacifists there is need to understand that passivity does not mean inaction. Using Matthew 5:39 (NIV) "But I tell you, do not resist an evil person" where the word "resists" (*ἀνθίστημι*) is used, the word has no passivity or inaction but "connotes resisting a forceful action with a similar forceful action [That because] 'Jesus . . . abhors both passivity and violence' " there is a need to strike a balance. Boyd's (op. cit 166) conclusion however is that this means neither tit-for-tat nor passive response but that a Christian must strive to act based on the beauty of Christ's teaching. Our action even when we have to *ἀνθίστημι* must not be defined by "temporal expediency".

Tolerance and restraint are very critical qualities for societies such as modern Zambia, given the Christian religious composition. However, what is coming out from the above paragraphs is that there is more evidence of, to use Boyd's term, "temporal expediency" in the five motives of factions in Africa and Zambia.

The above faction issues must not be allowed to slip from public view because they have destabilized the social landscape of our continent and nation and no one would want this to continue. The social environment, as examined above, pertaining to peace, has vividly informed us of the undercurrent peace ratings among people lauded as Christians. If such a scenario continues where conflict is embraced as a popular culture, Christians, in such a social context, may just be 'Christians' by name (or nominal) that have no eternal perspective at all.

2.2.7 International debt

This section discusses 'international debt', for the purposes of this thesis, as yet another ingredient defining the social context landscape of both Africa and modern Zambia. Among the several issues that have destroyed Africans' personality is, according to Ndung'u (2006:262-263), international debt. Africans' personality has been destroyed because our economies are devastated and people are pauperized by international debt. Stiglitz (2002:45) notes that much of the international debt had conditionalities - more forceful loan conditions that entail verification of compliance at every step - that reduced the likelihood of repayments thereby eternally enslaving the borrower nations.

The international debt for modern Zambia at her threshold stood at \$7.2 Billion. The

debt had been accrued largely due to heavy borrowing prior to the period under review. Donor countries and financial institutions such as the World Bank and IMF had loaned out this money in one form or another.

The repayment of International debt makes it impossible for a country to develop as resources get diverted to debt settlements. Ferguson (1999:7) writes that in the case of Zambia's repayment pattern, "41 cents of every dollar earned by exports" was taken away to service external debt. This situation created a crisis in the nation. International debt actually made a mockery of the flag independence because the country was left to "yield to the demands made by lenders (via the International Monetary Fund [IMF] and World Bank) for measures of 'structural adjustment' of the economy" (op. cit. 9). These structural adjust measures included accepting the devaluation of Zambia's currency, the Kwacha; deregulation of foreign exchange; removal of subsidies on food and food price and; privatization of parastatals. The aim was to give birth to a "free market" economy (see below).

Although modern Zambia experienced complete debt respite when she reached the Highly Indebted Poor Countries (HIPC) completion point in 2005, she is still experiencing the after-effect pangs of debt. In the 2008 budget dubbed 'unlocking resources for economic empowerment and wealth creation' then Finance Minister Honourable Magande put the external debt at 9.5 percent or US \$2, 032.2 Million by end of 2007. By 31 December 2008, the debt was estimated at \$3.095 Billion (CIA the World Fact Book 2009). This means that even after the cancellation of international

debt, Zambia had continued to borrow – especially when Government was contracting external debt on behalf of the private sector such as the mines.

The '*correspondence theory of truth*', where 'truth' is only verifiable if it is so in the real world stands here as a test of the claim: there is a relationship between the dependent variable (international debt as a social contextual ingredient) and the independent variable (human ultimate question). As the above works have shown, international debt does destabilize the lives of nationals – this is a verifiable fact, in the real world. Thus it should be held here that International debt has the potential to mortgage the whole future of the nationals as people are made to live in continuous squalor and spirituality, including future hopes, is relegated to the afterthought.

2.2.8 *Urban Drift*

By 'urban drift' is meant here the migration of people from rural to urban centres. The "drift" aspect here connotes an irrationality or unpreparedness by these internal or domestic migrants insofar as they confront the harsh realities of urban life (Okpara 1986:69-70).

This section portrays urban drift as another ingredient defining both Africa and modern Zambia's social context landscape. In this section, it is shown that life in urban centres, particularly the slums; can alter the Christians' doctrinal moorings in terms of life's ultimate question as provided in the Bible.

With regard to the slums, Kinver's (2006) work shows that sub-Saharan Africa "has the world's highest rate of urban migration" with 36 percent living in the urban areas and 70 percent of these urbanites living in slums and that, Nairobi's Mathare slum is the biggest in Africa. The 2007 estimates of the *United Nations Population Fund* indicate that by 2030, the figure of Africa's urban dwellers will swell from the 294 million, then, to 742 million. Davis (2006) has advanced that now, most of the world is a slum and that there is even no squatter land anymore in certain places.

Life in the slums can be quite exacting on several fronts. One such front, as mentioned by Neuwirth (2005:4), is on landlords of Nairobi's Mathare slum that are said to be harsh in demanding for outstanding rentals such that failure to pay has often resulted into violent evictions and loss of tenant property.

Based on the 2000 Census of Zambia, 35 percent of the population of Zambians live in urban compared to 39 percent in 1990 (Chapter six [2009]). This decline has been attributed to several factors including urban poverty resulting from the economic slump. Ferguson (1999:11) advances that the shrinking urban population is due to mass-layoffs and other factors arising from the Structural Adjustment programmes. This 'back-to-the-land' pattern, which Ferguson calls the shattering of the 'modernization myth' and the upturning of urbanization theories, is what is seen as obtaining in Zambia. The expectation was that Zambia's urbanization was to continue to grow until it was to reach the levels of other industrialized countries.

However, the paragraph above is not to say that there is now 'rural-drift' and not 'urban drift' in Zambia and that those remaining in urban centres are economically sound.

Records indicate that extreme urban poverty did increase from 32 percent in 1991 to 36 percent in 1998 while rural extreme poverty during the same period declined from 81 percent to 71 percent (Chapter one [2009]).

Inasmuch as the people could be returning to the rural, the urban centres are still challenged with how to cope with populations that find themselves there due to economic migration. Based on the Living Conditions Survey [2009] for 2006 period, 32 percent of urbanities were unemployed as compared to five percent for rural. Rakner (2003:78) has noted that by July 2001 a total of 278 portfolios were privatized and Kuschner-Pelkmann (2004:8) adds that about 100,000 jobs were lost. It is Mugambi (1995:59) who notes that most urban dwellers now only work as civil servants, office workers, helpers while others are simply loafers or do any strange 'jobs', in form of informal employment. Note that besides other categories to do with informal employment such as the number of people employed as being five or less, it is an employment where "the employed persons are not entitled to paid leave, pension, gratuity and social security" (Economic Indicators 2005: 9). Admittedly, informal employment is really tenuous, to say the least.

The foregoing means that the informal sector can really be anything. Informal sector employment has continued to go up: "out of 3.5 million employed persons in 1998, 79 percent were in the informal sector. In 2004, the percentage rose to 81 percent out of the 3.9 million employed persons." Also, out of this 2004 informal sector percent,

women were more than men at respectively 90 and 74 percent (Economic Indicators 2005:4).

Employment, especially in urban centers, is thus critical because it determines productivity and consumption. Its absence has the potential to engender antisocial or other behaviours. So that to be unemployed is itself an inroad for possibilities of succumbing to behaviour that can negate Biblical tenets including individual eschatology.

The foregoing is not to say that urban sprawl is always unwelcome. Actually, it is a gratifying factor if it is accompanied by economic opportunities since, as the 2007 UNPF report shows, urban areas can also represent the best hope for alleviating poverty, hunger and suffering at household and individual levels (Gizewski and Homer-Dixon 1995). As has been shown above, this is not the case for most of Africa and Zambia in particular because the pace of urban drift has not been in tandem with that of industrialization as the case was in Europe during the industrial revolution. This view finds corroboration through Okpara's (1986:67) work where it is advanced that:

As Europe urbanized in the wake of the industrial revolution, there was a corresponding growth of urban-based industrial (particularly secondary manufacturing) employment for peasants leaving the 'rural' for the 'modern' or urban sector of the economy.

Okpara (ibid) further elaborates that if all is well, there must be a determined correlation between urban drift and urban employment. However, as earlier stated, and also as noted by Davis (2006), present day modernization and urbanization are not being motivated by industrialization but by other social reasons including civil strife and

neoliberal policies which alienate native rural land to construction and so forth.

The above scenario obtaining in urban communities has given rise to a complex of social issues. These include: subversion of urban safety; population pressures; economism and; questioning about the existence of God in the face of human suffering in the city to the extent that secularism's immediate short term answers are often embraced.

Urban safety is subverted via a combination of several factors including constant exposure to inequalities (Urban conflict- fighting for resources in the slums 2009). Also, Gizewski and Homer-Dixon (1995) have argued that urban drift, by itself, does not cause urban violence unless, it interacts with other factors such as economical and a weak state.

Population pressures impinge upon the social landscape in urban areas to the extent that they alter appreciation of the divine. Population pressure is evident in urban appalling living conditions where in one case, 1300 people were made to use a single toilet such as in Harare's Mbare slums (Urban conflict- fighting for resources in the slums 2009). Obeng (2003:14-15) observes that most cities of Africa are "crowded, services are either stretched to breaking points or become inadequate" and family and traditional values have been compromised.

Economism which is a drive for economic gain through competition for prosperity

(Shorter 1997:31) continues to be pursued by those pulled into urban areas. Admittedly, economism significantly impacts various aspects of life, particularly, the one to do with “religious faith” (op. cit 32).

Finally, people in the city are, according to Cox (1990), questioning about the existence of God in the face of the suffering they experience while in the city. That because of this, traditional Christian values have collapsed. Douglas (1988) holds that urban folk confronted with life’s challenges tend to do two things namely, embracing a do-it-yourself religion and, completely falling off on worship in traditional Churches. Obviously, this is none other than secularization arising from urban drift.

In this section, it has been shown that urban drift or indeed urban life has the potential to sway one’s Christian conviction on eternal issues. Thus, the thrust in this section has been that a divine ultimate destiny cannot easily be sustained in an urban setting where eking out a living is often in a context that is mainly harsh, selfish, cynical, and simply godless.

Thus the claim: ‘there is a relationship between a social contextual factor, urban drift, and the human ultimate question as espoused by the Bible in individual eschatology’, is accepted – on account of the provisionality test thus, ‘if this, then this’. The specific cases above all point to the acceptability of this test.

Having examined the social context as defined in the eight social contextual ingredients,

I now turn to the political context of modern Zambia.

2.3 The Political context of modern Zambia

In studying a political context of a country, the governance (rule) activities and trends prevailing in that specific country are critical (Bearden et al 2004:33-34 cf. Hill 2007:44-49). Admittedly, these governance systems and trends defining a country's political landscape are shaped by the politicians.

Hill's (2007: chap 2) work indicates that there are basically two types of governance systems and trends namely, collectivism and individualism.

Where a country is governed by Collectivism, there will be a strong emphasis on collective goals as opposed to individual goals. Individual rights will tend to be restricted. In practical terms, such a country will be totalitarian in scope because, a single person or even a political party will hold sway over all spheres of human life and will restrict divergence of views or competition.

On the other hand, countries that are governed on individualism approaches are really the opposite of collectivistic ones. Individualism encourages freedom of the individual in terms of political and economic pursuits. It encourages competition. In practical terms, individualism translates into the advocacy of democratic governance or rule.

And so, the extent to which a country leans toward either collectivism or individualism

will determine the type of political systems or governance that exists in that country. If a country leans towards collectivism, we say that the political system is totalitarian and when it leans toward individualism we say it is a democracy (Greek: *demos* as people and *kratos* as authority) – that is to say, the rule of the many individuals/ people.

There is now a call for democracy on Africa from outside Africa since, whoever pays the piper calls the tune. Mugambi's (1995:157) view is that "African governments often find themselves being treated like puppets on a string in the theatre of international politics" they have to be bailed out because economies and political systems have collapsed.

Modern Zambia can be said to be a democratic type of state (see Appendix 2). This position is further elaborated below.

In Zambia today, there are now several registered political parties. This was made possible by the December 4, 1990 parliamentary decision that removed Article 4 of the 1973 Constitution that allowed only a one-party state rule as exercised through the United National Independence Party (UNIP) led by the first republican president Kenneth Kaunda (see Rakner 2003:64).

The October 31, 1991 national elections ushered in Frederick T.J. Chiluba as first president of what this thesis refers to as modern Zambia, thereby marking the end of the one-party era. Rakner (op. cit. 68) observes that there was a peaceful transition of power that saw Kenneth Kaunda's 27 year-rule exiting with 24.2 percent votes while Frederick Chiluba garnered 75.8 percent with respectively 25 and 125 seats in

parliament. As can be seen, Chiluba's political party, the Movement for Multiparty Democracy (MMD) was relatively popular.

Although the subsequent elections of 1996 saw the harassment of other opposition parties some of whom were precluded from participating, the country was still arguably on a democratic path.

The 2001 elections also had challenges to the extent that three opposition parties filed a legal petition challenging the results that ushered Levy Mwanawasa into the top office.

In the December 2006 vote, president Mwanawasa maintained the leadership mantle and carried it until his death in July 2008.

Presidential elections held in 2008, on account of the demise of Mwanawasa, brought in the incumbent president, Rupiah Bwezani Banda. The next elections are scheduled for 2011.

In certain quarters within Africa, democracy has come to be suspiciously looked upon in terms of improving man's lot. Turaki (2006:785) posits that since "democracy is a human political creation"; it is not expected to be perfect. Yusufu Turaki further argues that in most democratic states of Africa, power is often sought and misused resulting in "moral and spiritual decadence" (ibid).

The status of moral decline in African politics as portrayed above has been attributed to two reasons: (1) the failure to engage non Evangelical Christians and (2) the inextricable linkage of religious life with politics. On the first reason, Ranger (2008) advances that Evangelical Christian leaders lamentably fail politically when they do not significantly engage non-evangelicals as equals. This point is collaborated by Phiri (2003) whose study on modern Zambia as led by Chiluba, an evangelical. Isabel Apawo Phiri's work shows how other non-evangelicals were precluded to most of what happened at state house. Specifically, the study notes that only 'Evangelicals' had unlimited access to state house thereby dominating Zambian political affairs.

On the second reason, the intertwining of religion and politics in Africa as a source of moral decadence, the discussion by Ellis and Tar-Haar (2004) among others is enlightening. The duo observes that nowhere in the whole world has religion and politics been so inextricably linked than in Africa. That in Africa, political power is perceived as having a genesis in the spiritual realm. That this is why in order to secure political power: most politicians consult diviners; soldiers going to war believe in amulets for protection from bullets and; 'clandestine politics' abound. As Phiri (2003) cites Chiluba, the way power is obtained will always "influence how it is exercised". Arguably, this interface works against spiritual maturity as religion is often a stepping stop to political power.

Given such a scenario as shown in the foregoing two reasons pointing to the moral decline in African politics, my claim: there is a relationship between the Dependent

Variable, 'political context', and the Independent Variable, 'human ultimate question', is acceptable. My view is that politics of Africa (of which modern Zambia is part) offer very little hope in enhancing the appreciation of human destiny as espoused by the Bible.

I now examine modern Zambia's economic context in relation to the human ultimate question.

2.4 The Economic context of modern Zambia

According to Bearden et al (2004:33-34) and Hill (2007:44-49), a nation's economic context can be known by examining two critical aspects in that nation: the nation's income levels and the existing production (of goods and services) activities.

In terms of the aforesaid economic areas, modern Zambia's state of affairs, right from the beginning, was in the doldrums. For instance, inheriting an economy that had experienced collapse due to both external and internal factors, modern Zambia's new government of 1991 October gave urgent priority to the challenge of reversing the country's deteriorating economic position. One symbol of this break with the past was the introduction of a liberalized market based platform of the mixed economic system.

Hill (2007:chap. 2) identifies three broad types of economic systems that exist as market economy, command, and mixed economy. Without belaboring the point, a market economy operates in such a way that all productive activities are privately and not State owned. The role of government is to simply encourage free competition. Command

economic systems are the opposite of market economies because; they have all businesses run by government. Mixed economies, as the name imply, are partly command and partly market.

Going by the above, modern Zambia can thus be said to be having the mixed economic system with visible intentions of moving toward the market system. This view is as a result of seeing the privatization thrust and other practices that are going on in this country. Beginning with President Chiluba's rule, the country has continued to privatize most state-owned businesses to this day. In addition, there is now less legal restrictions in terms of setting up private businesses.

In terms of workability all the three economic systems (market, command, mixed) require assessment. For our purposes only the assessment of the market and the mixed economic systems are provided below.

The market economy, as would probably eventually occur for modern Zambia, has been evaluated in terms of workability. Stiglitz 2002:73, 250) argues that the need for government interventions in market economies of developing countries is critical. He holds that nowhere in the developing world has such a market ideology worked.

The mixed-market economic system, as already existing in Zambia, has also been disparaged by Balef Tsie among others. In Tsie (1996) it is shown that the case of SADC and developing nations generally, the neo-liberal mixed market approach of

creating a dichotomy between state and market cannot work. Zambia is a case in point where such an artificial separation was championed and failed lamentably as the suffering of people has shown. From 1991 when the economy began to be vigorously driven with minimal government control to 1999, the idea of economic growth has always been elusive. In 2002, the Gross Domestic Product declined to 3.0 percent from 4.9 percent in 2001 (Chapter One [2009]).

Notwithstanding all the above, the bottom line is that most Zambians are focused to compete and acquire wealth on account of the existing economic context driven by the economic system. Life's ultimate according to the Bible is set aside or compromised as "economic factors are assumed to be the main source of meaning and value" (Shorter 1997:9-10).

Thus my claim: there is a relationship between the Dependent Variable, 'economic context', and the Independent Variable, 'human ultimate question', is acceptable. I hold this view based on the provisionality test, 'if this, then this'. Let me explain.

If economic issues have warped people's appreciation for the ultimate (see above) and if the market and mixed market type of systems are systems that attract economism and competition, it follows that secularism is a possibility (if not actual) phenomenon for modern Zambia. The influence of an economic system, particularly the market and mixed market economies, on religion (Christianity) is unmistakable particularly. As Mugambi (2003:55) states: "the future of Africa's Christianity will be shaped largely by

the externally induced forces of rapid privatization, urbanization, industrialization, commercialization and synchronization” all of which run through these two economic systems. Shorter and Onyancha (1997: chap 3) also discuss the relationship between economic rationalism and secularism and Alcorn (2003:5-8) challenges Christians to be upright in their quest for wealth saying money is, a litmus test of our Christian depth or commitment. This counsel is critical because life for many people in Zambia’s mixed market economic milieu tends to revolve around money and what it can acquire. While money has become a god, the Bible provides warnings about gaining the whole world and losing eternity (read Luke 9:25).

2.5 National ideology as a context of contemporary Zambia

This section examines two aspects of what defines the ideological context for contemporary Zambia: the ‘Christian nation’ and ‘secular state’ ideologies.

2.5.1 *The ‘Christian Nation’ ideology*

Both the US Bureau of African Affairs (2009) and the Encyclopaedia of the Nations [2008] put the population of Zambia at 12 million. In terms of religious adherents, 10 million (87 percent) are Christians while Muslims, Atheists and others compose two million (13 percent).

The foregoing means that any issue that has national dimensions will have to be conceptualized within the Christian religion backdrop. Gifford (1998) has actually claimed that former president Chiluba (an Evangelical Christian himself) was in 1991

chosen, to a large extent, because of his religion.

Zambia is Christian in terms of religious affiliation. In addition, Zambia is also *constitutionally*, a Christian nation. This is categorically stated in the current national constitution as amended in 1996 (the current existing constitution is an amendment of the 1991 constitution). Regarding the *Christian nation* statement, it reads:

We, the people of Zambia by our representatives, assembled in our Parliament, having solemnly resolved to maintain Zambia as a Sovereign Democratic Republic. . . DECLARE the Republic a Christian nation (The Constitution of the Republic of Zambia, 1991 [as Amended in 1996]).

According to Gifford (1998) and Phiri (2003), this ‘Christian nation’ inclusion in the 1996 constitution, was enacted amidst nationwide divergent views that had existed from as far back as 1992. For instance, reference is made to a January 16, 1992 joint Press Statement (see Appendix 3 for this statement in its entirety) by CCZ, ZEC and EFZ where the lack of consultation in the ‘Christian nation’ declaration was clearly raised. In addition, media reports such as the *Post* of Feb. 17 and 21, 1995; the *Times* of Feb 17, 1995 and; the *Sunday Times* of Feb 19, 1995 are also mentioned as carrying people’s mixed views on making Zambia a Christian nation.

Essentially thus, the current ideological context is that the country is a ‘Christian state’.

2.5.2 *The ‘Secular State’ ideology*

With regard to the ideology ‘secular state’, a country becomes thus in either of the two ways: legislation or secularization.

Currently, there are already 21 out of 53 countries of Africa that are already constitutionally (legislation) secular states (see Appendix 1). In the case of modern Zambia, the above paragraphs clarified that modern Zambia is secular or is becoming secular on account of the secularization process. Also, the country could be a secular state if the Mungomba CRC recommendation is to be upheld. An explanation of this recommendation is in order.

President Mwanawasa set up a CRC on April 17, 2003 to come up with people's views regarding what was to be Zambia's fifth national constitution – with the other four constitutions having been enacted in 1964, 1972, 1991 and, 1996 (Wamunyima 2006). This CRC had 31 terms of references one of which (number five) states: “examine and recommend the elimination of provisions which are perceived to be discriminatory in the constitution” (Report of the Mungomba Constitution Review Commission 2005). Based on term of reference number five as stated above, the ‘Christian nation’ declaration was perceived as discriminatory and was thus recommended for being removed. Prior to such a perspective, acrimony had been experienced over the declaration by various groups in the country (see chapter one). The recommendation in the final report reads: “Zambia a secular state without a state religion” (Report of the Mungomba Constitution Review Commission 2005 and Draft Constitution 2005 Part II, Article 8.8.1). Obviously, the above citation assumes that ‘secularism’ is not a religion and would therefore not discriminate anyone. However, as the definition of religion employed in chapter three (section 3.3) below, secularism is also a religion. Therefore going by this view, what the Mungomba CRC encapsulates is really a substitution of one *specific* religion for the

other.

Whatever maybe the means of secularity in Africa, and modern Zambia included, a secular ideology is preferred by some folk largely because it projects itself as some sort of a 'saviour' (Carson 2008:122 and Mbiti 1986:115). A secular ideology encourages seeking solutions without scrutinizing them with theistic-oriented value-systems or moral judgements. Instead, a secular ideology encourages solutions from any source without necessarily assessing that source in terms of any standards, especially those of theistic morality. In a nutshell, the central plank for secular states is a vigorous concern with this present life than the life hereafter.

In sum therefore, the case for modern Zambia is that it has a recommendation for becoming a secular state.

2.6 Overview

The sections above have so far endeavoured to define the context of modern Zambian society. Four aspects of this context (social, political, economic, ideological) were the focus for the chapter.

In the study of the social context, it was shown as appalling and as something that can engender secularity. Eight social ingredients studied all pointed to a social context that is a recipe for the secularization process. Various government efforts in addressing

some of these debilitating social conditions were mentioned in the study and they include, among others, the HIV-AIDS efforts, the formation of the ACC and, the ECZ licensing efforts. To some extent, all these efforts are highly relevant in the improvement of the human lot in this present life. In addition, Zambia also has had a unique experience of peace and stability throughout her history except for isolated religious and political motivated factions. This is very significant given that most African countries have had all the five sources of conflict covered in the study.

With regard to the political and economic contexts, the study showed that these areas can exasperate secularity.

The study of the national ideology insofar as revealing the national ideological context showed that the nation is at crossroads of 'Christian state' and 'secular state'.

In sum, the chapter has demonstrated that overall, modern Zambia has a context whose societal factors create a situation whereby there is a leaning toward expunging God from the centre of human life. As such, the belief in the human ultimate question (as a Biblical dogma within individual eschatology) is likely to be substantially jettisoned in this milieu.

In the next chapter, the specific aspects of secularism as a worldview that challenges what God has provided for humanity's ultimate hope is examined.

CHAPTER 3

SECULARISM - ITS NATURE AND INTERACTION WITH RELIGION AND ENSUING ESCHATOLOGICAL IMPLICATIONS

3.1. Introduction

The study in the previous chapter was largely on national context insofar as it affects human determination for ultimate destiny - secular or Biblical. The study touched on the fact that what is offered as the ultimate for human life by secularism and the Bible are completely diametrical. As such, it is now imperative to study further these two polarized positions.

The first position, secularism, is examined in this present chapter while the second position, the Biblical view (or individual eschatology), is dealt with in the next chapter (chapter four). In examining secularism, chapter three progresses within the following three broad sections: the nature of secularism; secularism's interaction with religion and; the conceptual implications arising from following 'secular eschatological visions'.

The aim of this three-pronged approach is to achieve three research objectives as delineated in Chapter one §1.2.1 above. The three objectives are: to investigate the stages of secularism; to investigate religious diversity and; to investigate the implications of following 'secular eschatological visions'.

3.2. The nature of secularism: a quadrilateral perspective

Most dictionaries such as the COD and the OED among others will show that in order to understand the ***nature*** of a thing or being, there is need to be clear on a number of things, two of which are, the definition and the key features. The definition looks at the official meaning while the key features specify the history, symptoms, the varieties and, the measurability thereof.

With regard to the definition of 'secularism', it is vital to point out from the onset that no readily apparent agreement so far exists. Scholars like Peter Berger, though offering an understanding of 'secularism' or its kin 'secularization', point out that the term is "downright meaningless" because of its "adventurous history" - from religious power struggles to world politics to modernity and other civilizations (Berger 1969:106). Admittedly, it is a daunting task to both craft a single definition of secularism and to glean its features given the motley of data existing on the subject. This difficulty is further compounded by scholarship, on the subject, that has tended to discuss secularism from the perspective of a particular discipline such as, among others: religion, sociology, economics, and politics. Consequently, the task of holistically structuring the study of 'secularism' is yet to be attained in scholarship.

To ameliorate the above stated challenge, the definition and key features of secularism have been studied in this chapter under an operationalized term namely, the 'quadrilateral approach'. The 'quadrilateral approach' basically entails a marshalling together of some relevant discussions on secularism under four umbrellas or senses so

as to provide a framework for this study. These four senses are: the classical sense; the 'Weberian sense'; the secularization thesis sense and; the neo-secularization thesis sense. Bauberot (2003) has also discussed all these four and uses the names: "original sense"; "Max Weber's analysis"; "social theories of the late twentieth century" and; the "current view". A discussion of each follows immediately below paying particular attention to their inherent cosmological impact.

3.2.1. *Secularism in the classical sense*

There is often confusion regarding the traditional or classical meaning of secularism. One school advances that 'secularism' is when there is 'no separation between Church (or religion) and state (or public life)' while the second school sees it as when 'there is separation of Church and State'. In this thesis, our preference between these two meanings is as expressed in the second school of thought and, the reasons for this stance are discussed later below. For now however, it is prudent to clear the ground on the first meaning as held in the first school and return to the discussion of the second meaning thereafter.

Those who define secularism as 'no separation between Church and state' include, among others, Jean Bauberot. For Bauberot (2003:452), understanding of secularism in this manner has a genesis both in the Germanic Protestant Reformation (1517-1648) and the French Revolution (1787-1799). In these two epochal reference points, the state ascribed herself most of the Church property and power such that now, there was 'no separation' between what belonged to the Church and to the state. It is this 'no

separation between Church and state' situation that emerged, that is referred to as secularism in the first school of thought.

Notice that Jean Bauberot's intimation is that prior to the two historical events alluded to above, the Church used to hold sway on public discourse – there was no separation or no secularism. Berger (1969:135) states that in such a context, everything revolved around religion and, "to step outside the world as religiously defined was to step into chaotic darkness, into anomy, possibly into madness". One of the reasons for such religious tutelage upon society and individuals was that the Church had financial muscle – something that she became destitute of when "no separation" was advocated.

The two aforementioned historical events, according to Bauberot (ibid), are points of reference in terms of reckoning when this destitution on the part of the Church begun. According to Censer and Hunt (2001:4, 16), those who were in the forefront in mounting pressure upon the Church included the Protestants and other non-Catholic folk plus the state itself. As a combined force, the pressure led the Church to accept the removal of separation of Church and state. This pressure is seen as the inroad for secularism. Bauberot (2003:460) observes that this anticlericalism pressure actually denounced anything to do with "religion as an 'accomplice' in the 'exploitation of the working class'".

The result of the abolishment of separation of Church and state meant that: ecclesiastical goods were now appropriated to the state thereby evaporating religious and other Church privileges that the Church had earlier enjoyed. There now was 'no

separation' between what had earlier belonged to the Church and that which had belonged to the state. Almost everything became state-owned - a secularized status, in this sense. Such a scenario saw the shifting of power from the Church to the state to such an extent that even Clergy, now, became state-employees such that clergy appointments and salaries had to become the business of the state (see McManners 1969:27). As has been noted earlier, it is this absence of separation of Church and state that is perceived here as secularism because, what was 'sacred' was now 'common' or the crown had taken over the cross, so to say.

In addition to the meaning of secularism as put forth by Jean Bauberot above, Hunter Baker has also discussed the same meaning albeit without endorsing its correctness. In a study encompassing not just the Protestant Reformation and the French Revolution, Baker (2009:19-62) traverses a broader breadth of Church historical periods particularly: (1) the time of Jesus Christ; (2) the Middle Ages and; (3) the Protestant Reformation. Salient points under each of these three periods follow below albeit with the risk of oversimplifying the data on account of explicit thesis length specifications.

Secularism during the time of Jesus as 'no separation of Church and state'

Two examples pointing to the existence of secularism as 'no separation of Church and state' during the time of Jesus can be mentioned. The first is based on the statement by Jesus Christ in Matthew 22:21 while the other is the Disciples' rank/ position ambitions.

Christ's statement: "Give to Caesar what is Caesar's, and to God what is God's"

(Matthew 22:21 NIV), has been used by Hunter Baker, among others, as a sign of the existence of secularism (as 'no separation of Church and state'). As can be seen, this is different from what Jean Bauberot suggests as the start-date of secularism. It is argued that Christ's statement was a call for ending a single structural unity of existence between Church and state just as were both the Germanic Protestant Reformation and the French Revolution. Essentially, the statement is seen as a call to end religious tutelage over the state in that the state was now going to enjoy similar or even more power over God. In other words, Christ's statement is perceived as an inroad of secularization of the Church since, there would then be 'no separation of Church and state', especially in practical terms.

It is critical to note here that the other school of thought, as discussed below, advancing that secularism in the classical sense also means 'separation of Church and state' also sees Christ's statement as an introduction of secularism. They see that Christ's call of distinguishing Caesar's and God's, a separation, is secularism.

Now, the point that Hunter Baker seeks to communicate based on the text is that secularism existed at the time of Jesus Christ and, Christ's statement was either a call to end it or to bring it to the fore (Baker 2009:26 cf. Tierney 1996:10). Obviously, the duality of meanings attached to the text demand an extended exegesis so as to determine the meaning. However, since the text here is simply used by Hunter Baker in a modest way to show that the issue of secularism is a first century BC phenomenon, an extended exegesis of the text could obviously be unwarranted. As is often the case,

an exegetical enterprise worthy of the name entails going through various sequential steps such as: establishing the textual boundary; stating why this text has been chosen; stating the issues at hand; doing the translation (rough and smooth) and; doing the word study. The rest of the other steps could be: doing the source criticism and determining the literary context; determining the historical setting or context; carrying out an exegetical commentary and; pointing out the theological significance.

Given that the way the text is used here has one modest aim, I can only offer what is the possible burden of the text. Based on, among others, Josephus (1980), Gundry (1982:442), Boice (1986:689), Bruner (1990:780-785), Baigent and Leigh (1997) and; Schwarz (2000:61-64), the burden in the text is to clarify the issue of according homage to a legitimate owner of something. In addition, the text also has to do with the rightful place of God and that of other rulers. These seem to be the obvious issues that had gotten mixed up by Israel and therefore to make the text speak about Church-state relations would be quite foreign. In a word, we can say that Jesus was neither ending nor introducing secularism. The text does not address these issues as such.

The second, the Disciples' behaviour or attitude on rank/ position, is another example in this category of secularism during the time of Jesus Christ in the sense of 'no separation of church and state'. The ambitious attitudes and actual actions of the disciples of Jesus Christ are said to have been a reflection of the prevalence of a secularized society. For example, in Luke 22:24, the disciples are shown to be wrangling over who was to be greatest. Arguably, Christ's statement: "so that you may eat and drink at my table in my

kingdom and sit on thrones, judging the twelve tribes of Israel” (Luke 22:30 NIV), was probably taken to mean an earthly reward, given that disciples could have had a secularized mental baggage from their communities of origin.

Secularism during the Middle Ages as ‘no separation of Church and state’

The Middle Ages is the next historical period in which to consider the existence of secularism in one of its classical definitions of ‘no separation between Church and state’. The middle Ages (that is from about the late fifth to early 16th century) was characterized by several upheavals to do with Church and state to the extent that secularism in the sense of ‘no separation between Church and state’ was perceived as the norm. In order to achieve brevity in our discussion on this issue, only two examples will serve. These are: the results of the immediate post conversion era of Emperor Constantine and the ensuing Monarch-pope superiority controversy. As will be seen, these incidents are intertwined.

In discussing the existence of secularism (in the sense of ‘no separation between Church and state’) in medieval period, the conversion of Emperor Constantine in 321 serves as a starting point. This conversion meant that the emperor effectively became the *de facto* head of the Church - when he was, in fact, already the head of the empire. Essentially, this scenario meant that there was now ‘no separation between Church and state’ – a situation which is, arguably, secularism. As some examples below will show, vain-glory, materialism and profanity became the defining feature in the immediate Constantine’s post conversion era and indeed throughout the entire medieval period.

The second example, the Monarch-pope superiority controversy, also shows the existence of secularism in medieval times. At the core of this controversy was vain-glory which is, arguably, fodder that fuels secularism. Each side (Monarch and pope) could not compromise in terms of who actually wielded real authority over the other. From the work of Davies (1998), Farquhar (2001), and Lawrence (2001), among others, it can be seen that these tensions were actually secularism. On one hand, Monarchs are said to have had claimed the 'divine right' theory where they saw themselves as chosen by God and thus not subject to any earthly power, including religious power. Technically, such a situation is referred to as *Caesaropapism* or inverted Theocracy - a practice that saw only Monarch-loyalists getting appointed and invested to key Church offices (cf. Encyclopedia Britannica Vol. 2, 2005:718-719). Popes, on the other hand, believed that they were the Vicar of Christ on earth and were not subject to any imperial power. The Popes' intention here was to have *Clericalism* or literally introduce a *Theocracy*.

The idea of Theocratic rule in terms of how it can wade off secularism (in the sense of no separation between Church and state) is implied in Blumenthal (1988) and Ashley (2002). These works reveal that the Church held a view that there was only 'one kingdom', the spiritual. That although this 'one kingdom' operated on two levels, the spiritual (Church?) and the temporal (state?), the spiritual level was to be viewed as superior. The 'spiritual level' was regarded as superior because it was understood as the 'provider' of wisdom to the 'temporal level'. In addition, it meant that the worthiness of a Monarch was dependent upon that Monarch's fidelity to the Pope (or Church).

Consequently, such a medieval perception meant that the Church was putting herself on a collision path with imperial power.

In practical terms, the Pope's desire to override monarchs was done by, for example, excommunicating certain monarchs. A case in point is when Pope Gregory VII is reported to have had excommunicated the Germany Emperor, King Henry IV, in 1076 in what was known as the 'investiture controversy' (see esp. Blumenthal 1988:34-36). Sometimes however, Popes were not so successful (see below) in their efforts towards instituting such theocratic rule or secularism (in the sense of 'no separation'). We can note here the case of Pope Clement VII who denied annulling the 24 year old marriage of England's King Henry VIII to Catherine of Aragon (Spain). Because the King eventually divorced Catherine and married Anne Boleyn in January 1533, this was understood to have been a move that demonstrated the King's desire to self-assert. The result was that the King was excommunicated. However, this excommunication did not hold because the King broke ties with the Roman Catholic Church and introduced the Church of England where, he became the head, besides heading the state - a situation which is again secularism in the sense of 'no separation between State and Church'. Notice that what King Henry VIII did (at this terminal stage of the medieval period) was not any different from what occurred at the start of the medieval period by Constantine. It is this medieval period status quo of 'no separation between Church and state' that is seen as secularism.

Secularism during the Protestant Reformation as ‘no separation of Church and state’

The final Church historical period to consider that shows one of the classical meanings of secularism as ‘no separation between State and Church’ is the Reformation period.

Beginning with Martin Luther’s 1517 statements known as the 95 theses it can be shown that the Church and state then, existed as one unity (‘no separation’) and that Luther’s 95 theses were a call for annulling this state of affairs. Although it cannot be directly stated that Luther specifically sought a break from the Emperor’s vestiges on the Church (or vice versa), it can be advanced that the Reformation did encourage the action of England’s King Henry VIII, as discussed above. Notice that King Henry VIII who ruled England from 1509 until his death in 1547 (he was also King of Ireland and claimant to France) was a contemporary of Martin Luther. While Luther was busy making ripples in the Roman Catholic Church to end the ‘no separation between State and Church’ secularism, King Henry VIII was also able to break with the Roman Catholic Church. What is sad, so to say, was that King Henry’s act did not completely disdain Caesaropapism but instead created a European Monarchial version of it.

It was this European model of Caesaropapism, birthed by Henry and buoyed by the ongoing Reformation, which enthusiasts in the United States of America later came to reject. It is argued that this rejection of Caesaropapism is not secularism (in the sense of ‘separation of Church and state’) but a healthy call for an institutional boundary that could enable ‘altar and throne’ to exist as separate institutions. Baker (2009:19) is in

support of this view: “secularism is not and should not be synonymous with the separation of church and state”.

The above Church historiography has thus far traced the three periods (the time of Jesus, the medieval period, and the Reformation) insofar as delineating one of the classical views of secularism, the ‘no separation of church and state’. In examining these periods, it was shown that boundaries between state and Church happened to have been blurred or non-existent – a situation regarded as secularism. The desire to end this ‘no separation’ status was perpetuated for millennia largely because, at least from the Monarch’s angle, the monarchs feared the masses of the Churches, so to say. Monarchs understood the fact that if the masses believed that the Monarchs had the blessings of the Church, the masses would always support their crown. On the other hand, monarchs, even if they knew the foregoing, struggled to exercise their so-called ‘divine right’ and their investiture power upon any clergy assuming office. Thus, the situation was complex and intertwined because it was like having your cake and eating it at the same time. Even to this day the status quo, which is a problematic structural unity of church and state, has continued to thrive in such places as Britain and Norway among others (cf. Emmerson 1983). Thus, it is this structural unity or the status of ‘no separation of Church and state’ that is seen as secularism. We endeavoured to show that it was this state of affairs that begun to make inroads into the Church from the time of the Emperor Constantine’s conversion (who appropriated the service of the Church for self-aggrandizement and the empire ended up following suit) to the time when the Church of England was formed.

In the opening paragraph of this section (section 3.2.1) it was clearly stated that secularism in its 'classical sense' has two definitions: (1) 'no separation between Church and State' and (2) 'separation of Church and state'. Whereas the discussion thus far has dealt with the first definition, it is now appropriate to attend to the second definition. However, before proceeding, it is important to note that I do prefer this second definition (of course not on an *a priori* basis as the discussion will show) as the definition of secularism in the classical sense although this is not the same as saying this is the definition guiding this entire thesis.

To start with, it must be clear that defining secularism in the classical sense of 'separation of Church and state' rests on the premise that religion must not influence public discourse. In this view, religion has no place in the public square as it is held separate from the state activities (see Baker 2009:20).

Secularism, as 'separation of Church and state', can occur either through legislation or secularization or both. In the case of Zambia, there is a recommendation to legislate it and, as chapter two did show, the secularization process is also already taking root.

Proponents of this definition include, among others, Wilson (1982), Bourdillon (1997), Jakobsen and Pellegrini (2000), Forbes (2005). All these works point to one critical feature of this type of secularism namely, a conspicuous dwindling into insignificance of religious vestiges on public discourses. In other words, all religious-related moral

values, for instance, become useless (so it is argued) on public debates. All such values get confined to the private sphere because they are perceived as sectarian, divisive, and irrational (see also Audi 1989; Rawls 1993:212ff; Audi 2000:123ff).

The foregoing means that the expected procedure for public discourse, in a situation where there is secularism in the sense of separation of church and state, is that no one would attempt to carry their values (especially religious-based values) in public discourse. In a sense, personal worldviews are of no consequence when it comes to influencing public debate. According to Baker (2009:19), in situations where state and Church are separate, “the state does not collect fees to support the church; neither does it mandate membership in the church”. Berger (1969:130) states that when the state ceases to be the “enforcement agent” of a dominant religion, the status is a full depiction of secularism in its “political doctrine of the separation of state and church”.

I am alive to the fact that classical secularism as explicated in its ‘separation of state and Church sense’ has been discounted by many including Richard John Neuhaus, Brendan Sweetman, Timothy Keller, and Hunter Baker. For Neuhaus (1984: ix), removing the Church (read religion) from public discourse is untenable because “the public square will not and cannot remain naked. If it is not clothed with the ‘meanings’ borne by religion, new ‘meanings’ will be imposed” yet with baleful results. Sweetman (2006:15, 74-76) insists that it is alright to engage religious arguments in politics. That to exclude such worldviews would be akin to promoting a flawed argument which, in itself, would be like opening the gate for only secular views to dominate yet at the same time

closing out the Christian gate. The question that begs, according to Sweetman is, why allow one and close out the other? Keller (2008:17) posits: “when you come out into the public square it is impossible to leave your convictions about ultimate values behind” because that would be asking you to leave part of you behind. What is implied here is that to disallow religion on the public square is the same as to disallow religionist from participating altogether. Baker’s (2009: 118) understanding is that we all function from a set of values or worldviews some of which could be “philosophical, religious, non-religious, gender-focused, race-centered, class-based, environmentally directed, Marxist, etc [which must] contend freely with one another in the public square”. The question that begs again, for Baker, is that why then is it that only religious values get ruled out? Why ruling out only religion? The answer is that it is secularism at play – seeking to appear superior over and above religion. In explaining why this is the case, Audi and Wolterstorff (1997:105) advance that religious views are an easy target for exclusion merely because they are more conspicuous than most secularist views and not for any valid reason.

Based on Keller’s postulation immediately above, ‘classical secularism’, that is to say in the sense of separation of religion from state is yet to be seen in practical terms in most societies. If ever it will happen, its existence shall probably be identified and measured by the extent by which religion shall be allowed (or not allowed) to chart public decisions and state functions from society to society. In the case of the contemporary Zambian society, and that is why this definition of ‘separation of Church and state’ is preferred, it has been recommended that separation of Church and state (that is to say secularism)

is the way to go in terms of what must be the national constitution (see Report of the Mungomba Constitution Review Commission 2005 and Draft Constitution 2005 Part II, Article 8.8.1). The argument advanced by those in support for this position is that such a state of affairs is the only safeguard against discrimination that is suspected to arise in the case when religion is brought conspicuously into public discourse. What is yet to be seen however is whether religion will, indeed, be completely divorced from contemporary Zambia's public affairs. If the way things stand is anything to go by, it can be prophesized that Christianity, as a majority religion, will most likely continue to enjoy a privileged status at various state functions including the opening of parliament, the swearing in ceremonies for elected public officials and so forth. Christianity will also continue to enjoy tax-exemptions. Most of these points are elaborated later in the appropriate section below.

3.2.2. *Secularism in the 'Weberian' sense*

Secularism has also been discussed as situations were; people become so engrossed with economism and materialism or pursuit of happiness through the accumulation of wealth while unconsciously relegating God to the margins of life. It is this meaning for secularism that we call, here, as secularism in the 'Weberian sense' although Bauberot (2003:451) names it, as earlier noted, the 'Max Weber's Analysis' of secularism. The benchmark literature is Max Weber's text: 'the protestant ethic and the spirit of capitalism'.

According to Weber (1905), Protestantism, as opposed to Catholicism, had a work ethic

that insisted on hard work and an entrepreneurial spirit. That it was this attitude that begun the wheels of secularism. Max Weber advanced that the religious ethos of the protestant man were dominated by hard work so as to accumulate wealth. Pursuit of wealth became the essence of life and it consequently bred a 'this-worldly' mentality or, secularism. Weber's assessment of this state of affairs was that it was unintended and so he called it a "paradox of outcomes" (cf. Bauberot 2003:452; Wallis and Bruce 1992; Hill 2007).

Though writing with reference to an American Church both Paul Louis Metzger and Timothy Keller have also, among others, discussed secularism to mean: consumerism, materialism, false gods, pursuit of happiness (here and now) through earthly wealth accumulation and so forth. The duo's works, which can also be extrapolated to Africa, is significant in showing that secularism is also understood in this Weberian sense.

Metzger (2007), for instance, while extolling Evangelicalism's emphasis on regeneration, chides it for promoting a consumerist mindset. His central argument is that a Church consumed by the love of Jesus cannot again be consumed by consumerism where the Church's poor (and others) are crowded out as a result of their social standing. Keller's (2009) work also shows how human beings substitute God for false gods (power, sex, money) or other apparent 'good' things.

So, when secularism is discussed as such, it is the 'Weberian sense' or orientation that is being referred to.

3.2.3. *Secularism in the ‘secularization thesis’ sense*

Understanding secularism in the ‘secularization thesis’ sense is a situation where religion becomes (or is promoted to become) irrelevant to social life and the transcendence is relegated to insignificance. According to Bryan Wilson, one of the reasons why the ‘secularization thesis’ meant secularism is due to its dual attributive nature; meaning that while it documented the process of secularization in society, it also contributed to that process (Wilson 1998:45). Thus, “it is still possible to find academics who deploy the terms secularization [thesis] and secularism as if they were synonymous” (ibid, 47).

Given the foregoing view that the attributive nature of the ‘secularization thesis’ also makes it to mean secularism, a ‘full colour’ analysis of pertinent literature is appropriate at this stage. First, the literature that discusses the personalities dealing with the ‘secularization thesis’ idea is examined. This is followed by a review of some pertinent works that explore both the ‘secularization thesis’ agenda and the secular revolution as supported by irreligionists. Thereafter, some of the critical arguments advanced by the irreligionists and the rebuttals by religionists are examined. Such an extended discussion of secularism is warranted because herein (‘secularization thesis’ as secularism) lays the definition that informs this entire thesis.

Review of literature that discusses personalities dealing with the ‘secularization thesis’ idea

In reviewing the literature on personalities that discuss the ‘secularization thesis’ idea it

is important to categorize such work under specified periods or dates. Two views can be noted on the issue of such dates: the 19th century and the 20th century.

Chadwick (1975) and Margolin (2008:70), inter alia, point to 19th century personalities and their literary contributions as being pivotal in shaping the European mind toward secularism as here defined in its 'secularization thesis' sense. Noteworthy personalities that impacted the 19th century with their works included: Auguste Comte (1798-1857); John Stuart Mill (1806-1873); Oliver Wendell Holmes (1809-1894); George Jacob Holyoake (1817-1907) and; Hebert Spencer (1820-1903). Others are: Friedrich Nietzsche (1844-1900); Emile Durkheim (1858-1917); Bertrand Russell (1872-1970) and; Martin Buber (1878-1965). Arguably, each one's work significantly laid the foundation for what is now secularism in its 'secularization thesis sense'. Some of these personalities are said to have been quite specific in their prophecies about the date when religion was to wither away. Other persons, like Auguste Comte, are portrayed as having been circumspect on the date (see Stark 1999:249-251). Cline's (2008) study also lifts out Holyoake as iconic in terms of personalities largely because he is believed to have coined the term 'secularism' in 1851. Nietzsche is also notable for birthing the 'God is dead' concept (a critical aspect in the 'secularization thesis' framework) – this has been covered somewhere below.

Baker (2009:102) on the other hand advances that it is the 20th century (particularly literary works of the 1960s and early 1970s) that is critical regarding secularism in its 'secularization thesis' agenda. That the 'secularization thesis' found a strong framework

in literary works of then 'avant-garde' key figures that included among others: Rodney Stark, David Martin, Peter Berger, Steve Bruce and, Andrew Greeley (cf. Berger 1969; Zacharias 1994; Shorter and Onyancha 1997:14; Sherkat and Ellison 1999; Eberstadt 2007). For example Stark (1963), Martin (1965) and Berger (1969) in their sociological orientation saw religion as diminishing and implausible. Notice, in particular, Berger (1969:129) who maintains that the survival of religion amidst modernization is uncertain because societies have now become "'liberated territory' with respect to religion". Further, Berger (op. cit. 108) regarded the safeguarding of the demise of religion in society as untenable because the corrosive effect of modernization was, in his estimation, already underway in modern society. The basic premise of Berger's work thus is that while hitherto societies had lived under a 'sacred canopy' of religious meanings which took certain truths for granted, the coming of modernity had since shattered this canopy.

It is germane to note here that except for a few die-hard 'secularization thesis' proponents such as Steve Bruce (see Bruce 1997:674) inter alia, most of them apostatized on the 'secularization thesis' position citing difficulties encountered in sustaining a theory unsupported by emerging data. For instance, Berger (1997:974) categorically recants thus: "I think what I and most other sociologists of religion wrote in the 1960s about secularization was a mistake Most of the world today is not secular. It's very religious". This is the same u-turn that has been made by most sociologists in this camp (see Martin 1991:465; Finke and Stark 1992; Greeley 1995:63).

Whether or not it is the 19th or 20th century which gave rise to secularism in its ‘secularization thesis sense’ is not so much an issue here. The focus for this study is not so much the historicity (and that’s why we have provided only a historical sketch above) but the influence exerted upon society (up to this day) by this ‘secularization thesis’ project. With this understanding, it is now therefore prudent to accentuate some key tenets of the ‘secularization thesis’ agenda and the resultant secular revolution.

Some literature on both the ‘secularization thesis’ agenda and the secular revolution as supported by irreligionists

The ‘secularization thesis’ agenda sought to bring about a shift in focus regarding life’s ultimate – from looking to the world to come and the eventual ‘*eschata*’ (Greek term for last things) to now embracing this world. As has already been alluded to, it is such a definition of secularism as spelt out by this ‘secularization thesis’ agenda that this entire thesis ascribes to. At the nucleus of this definition is the bid to influence the world to regard Biblical theology as being: indefinite, inadequate, unreliable, and unbelievable. It is basically a push to make religious belief appear as though it is exiting or taking a back seat while at the same time projecting the naturalistic view as superior.

The ‘secularization thesis’ was thus built on the aforementioned avant-garde’s axiomatic stance that religion would wither away due to modernity and industrialization. Religion, it was argued, was a primitive crutch for the uneducated masses – this was indeed a somewhat secular revolution.

The secular revolution: In describing the ideals of such a secular revolution, particularly in America, Smith (2003:1) posits: it “espoused materialism, naturalism, positivism and the privatization or extinction of religion”. In this revolution, religion became a non-viable pursuit - essentially bringing about the ‘death of God’ postulation.

‘Death of God’ also known as ‘God is dead’ theology is technically, ‘*theothanatology*’ (Greek: *theos*, God and *thanatos*, death). Zacharias (1994:18) observes that “possibly no philosopher articulated a more forceful refutation of the theistic world-view than Friedrich Nietzsche” particularly in the parable ‘The Madman’ (documented as a parable in his 1882 book, *Gay Science*). In this parable Nietzsche (1974:125) writes:

The madman jumped into their midst [people at the market] and pierced them with his eyes. ‘Wither is God?’ he cried. ‘I will tell you. We have killed him – you and I! All of us are his murderers! . . . Do we not hear nothing as yet of the noise of the gravediggers who are burying God? Do we smell nothing as yet of the divine decomposition? – Gods, too, decompose! God is dead! God remains dead! And we have killed him!

Through this so called parable, Nietzsche became the seedbed of the ‘God is dead’ edifice and Churches were henceforth to be viewed as sepulchers for God (ibid). The ‘God is dead’ postulation was meant to dismantle theism, as the foundation that had built Western Christianity, and to replace it with nihilism. As such, Zacharias (1994:19) comments that for Nietzsche, the idea of God was an idea whose time had passed and that the post-Christianity person, who had killed God, had henceforth come of age. The ‘God is dead’ idea is further discussed in Bruce (2002), among others, who uses sociological theory, case studies and, statistics to make the same point that religion has declined to alarming levels, particularly in post-industrial Britain (although the book also

touches on America).

It is relevant to note here that inasmuch as Nietzsche used the term 'God is dead', he did not take it literally as did the radicalism of the 1960s by Gabriel Vahanian and Thomas Altizer inter alia (see Heising 1970). These radicals held that God had died "literally" and was therefore now not a factor in life's scheme of things and theology was now, unthinkable. For Altizer, the cross was a 'self-damnation' or 'self-subversion' where the God who had 'self-emptied' (kenosis theory) Himself into Jesus Christ had equally died when Jesus died on the cross (see McCullough and Schroeder 2004). The implication of this view was significant in that with God scrapped from the scene; there was now no recourse to the theistic moral imperative and absolute values – no thought of the transcendent was to ever arise (Heising 1970).

Thus far, I have noted two vital points: the date when seminal literature of the 'secularization thesis' emerged and; the 'secularization thesis' agenda and its resultant secular revolution as supported by irreligionists. In what follows below, some of the critical arguments advanced by the irreligionists and the rebuttals by religionists have been assembled and reviewed.

The Irreligionists' arguments: Inasmuch as the secularization thesis is said to have collapsed and is buried and resting in peace (RIP), as Stark (1999: 270) and Stark and Finke (2000:79) inter alia have maintained, there is still no shortage of irreligionists advancing that its substantive message is resurrecting all over again. A representative

list of irreligionists with this view include, among others: Paul Kurtz; Kai Nielsen; Sam Harris; Richard Dawkins; Daniel Dennett; Michel Onfray, Victor Stenger and; Christopher Hitchens. These irreligionists have presented extended arguments that are long and winding which have in turn elicited numerous rebuttals. The following books (one per person) that they have authored and the few statements, of equal weight, that we glean from them will serve to show that they all champion humanistic assumptions that aim to replace God with both human beings and rationality yet, without seriously taking the human condition of sin.

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We begin with Paul Kurtz. In Kurtz (1994:9, 104, 135ff) both religion and God are banished to irrelevance by suggesting that areligion and nonreligious lifestyles are, in themselves, sound alternatives to God and religion when it comes to good conduct, wisdom and, upright lives. Kurtz calls this 'good conduct and wisdom', *Eupraxophy* (Greek: *eu-* good; *praxis-* practice; *sophia*-wisdom). For him thus, being irreligious or atheistic is a much more reliable gateway to morality.

Kai Nielsen has dismissed theism as a conceptual 'nonsense' and regards its adherents as his chief antagonists. Among the several theistic 'nonsense', that he so regards, include inter alia: religious practices which he calls an "intellectual and moral disgrace" (Nielsen 2001:14) or "disease" (op. cit. 22) and; taking God to be an infinite individual (op. cit. 473). It must be noted here that inasmuch the 'nonsense' charge is leveled on theists; in this work (Nielsen 2001) theists don't get engaged so seriously to warrant the

charge but instead only names such as Alvin Plantinga, Marilyn Adam, Philip Quinn, Richard Swinburne and so forth are merely mentioned.

Onfray (2007) holds that God is alive but controlled by fundamentalists who are found in all Abrahamic religions (Judaism, Christianity, and Islam). For this reason, he argues, this world would be better off when it is de-Christianized and/ or deconstructed – this is, by any means, his crux of the matter.

We now turn to specific literature by the so-called ‘new atheists’ that passionately debunk religion. But before we do that, it is important to explicate about this group since we state issues separately concerning them from those to do with irreligionists, as above.

Based on Haught (2008: ix-xii) for example, ‘new Atheists’ do not necessarily have a new message other than the same old one borne by all irreligionists. The only difference is that the message is now more “provocative” largely because it is “so theologically unchallenging”. By “theological”, Haught means engaging the long-standing intellectual traditions of several Western theological giants.

It is important to point out here that no atheists so far has called themselves ‘new atheist’ but, the label comes from several Christians, some of whom are dealt with below. Thus Christian folk call them ‘new atheists’ and the movement as ‘new atheism’ because they notice temerity, courage, and ‘loudness’ that is actually ‘atheistic

fundamentalism' so to say. The 'new atheists' loathe the way this world is turning to religion and faith and they show it in their works in such a passionate hostile fashion, unseen before the 21st century. The literary works of Sam Harris, Richard Dawkins, Christopher Hitchens, Daniel Dennett, and Victor Stenger are examples in this category.

In Harris' (2006) work, which is a response to criticism generated by his other work (that is Harris 2004); he condemns organized religion by advancing that it collides with rational thought. The book (Harris 2006) projects the view that while religion might have served some purpose in the past, it is now an impediment to human progress and must not be allowed to continue hijacking the minds of people. Faith is thus seen as the cause for human woes.

The next 'new atheism' product is Dawkins' (2006) work which disparages several aspects of religion including looking at: theism as a delusion because it is belief without evidence; religious education to children as a child-abuse scandal and; religion as a placebo. In a word, Dawkins has a problem with religion and argues that it cannot withstand penetrating scrutiny and must thus be relegated to insignificance (see esp. *ibid*, 48, 58-66). For Dawkins, religionists must let-go of god and they will find that their feet are just an inch from the ground – when all along the notion was that the ground was afar off and hence a continuing of holding on to God!

The last 'new atheism' member to look at here is Christopher Hitchens. In Hitchens (2007), he has an all-out attack on religion (or god-worship as he calls it). In this work,

the bone he chews is on the existence of God given what he sees as religion's 'sins' and weaknesses that 'poisons everything'. Christopher Hitchens also denounces evidence based on *a priori* thus: "if one must have faith in order to believe in something then the likelihood of that something having any truth or value is considerably diminished" (ibid, 71). Because of this and much more, Hitchens desires that God must leave the world alone. Later, (op cit. 283 particularly) he observes that banishing of all religion from public discourse is now within human reach.

Dennett (2006: esp. Chapter 10) also has problems with indulging in religion and expresses this by use of philosophy. The heart of Daniel Dennett's message, and he 'shouts' this on almost every page, is that spirituality has "nothing at all to do with believing in an immortal soul, or in anything supernatural" but everything to do with evolutionary biology (Dennett 2006:303). Note that the stance taken by Dennett, like everyone else in his camp, is undeniably *a priori* namely, that science is the panacea – we return to this *a prior* issue later below.

Stenger (2008: chapter one) debunks some of God's attributes like Omniscient, Omnibenevolent, and Omnipotent, which he termed as *3O God*, to be illogical absurdities. Overall, Victor Stenger uses scientific hypotheses to test God and to him, God has failed the test and must be dismissed (op. cit 31, 61).

The religionists' rebuttals: From the onset, it must be stated that, the 'secularization thesis' theory has been discredited and evidence has repeatedly shown that it is, after

all, “less than a *fait accompli*” as Baker (2009) has put it. Adherents to Religion, particularly Christianity, are increasing (see Berger 1999 and Jenkins 2007). For instance, Jenkins (2007:1-3) maintains that Christianity is very well, thriving, and far from withering, particularly in the global South viz., Africa, Asia and Latin America. Using statistical details, he projects that by 2025, of the 2.6 billion expected Christians in the world, 595 million will be in Africa, 623 million in Latin America, 498 million in Asia and 513 in Europe. By extrapolating the 2005 data, Europe drops from first position to third, Africa takes second position when it was third and Latin America takes first position when it was number two (see Appendix 4). This could be the reason motivating Eberstadt (2007:5) to come out thus: the “secularization theory is currently experiencing the most sustained challenge in its long history” as religion resurges.

Going by the above, it can thus be said that even the ‘God is dead’ notion has, to an extent, equally collapsed. In addition, the above statistics unmasks the ‘God is dead’ idea as one of atheism’s efforts for self-liberation from different theistic demands. Zacharias (1994:30) states that one of these theistic demands is the prohibition of “‘sexual freedom’ ” – more applicable to Nietzsche’s case, to be sure. We may pardon Ravi Zacharias’ overstatement but the point must be well taken: there were ulterior motives, bordering on moral rebellion, to the ‘God is dead’ edifice.

Besides the foregoing statements countering irreligionists, what now follows immediately below are some specific rebuttals to claims of irreligionists albeit discussed here also, in ‘bird-eye view’ perspective. While works showing rebuttals to the

irreligionist's criticisms on religion continue to be churned (of which it is no longer easy to keep pace with), we can here only mention those works demanding attention. These include works by: Alvin Plantinga; Alister McGrath; Alister McGrath and Joanna McGrath; Robert Royal; Keith Ward; David Aikman; Voxy Day; John Haught and; Ravi Zacharias.

Plantinga (2000(a)) dismisses criticism on religion by the position that such criticisms are a product of a cognitive faculty gone astray. In this long and dense read that is full of philosophical jargon, the point that must not be missed is: "there is no philosophical case against theism' " (ibid, 357). The full panoply of Christian belief he projects all goes to underscore that Christianity has full warrant and must be intellectually accepted.

McGrath's (2004) work is another rebuttal to criticism on religion. For example he dismisses Dawkins' (2006) work as ignorant of theology and unfit to be seriously engaged intelligently (McGrath 2004:81).

McGrath and McGrath (2007) also respond to criticism on religion, particularly to Dawkins' (2006) objections on the relevance of faith. In particular, McGrath and McGrath (2007)'s purpose is perhaps as captured in the statement by Philosopher Michael Ruse (an atheist) of Florida State University as shown on McGrath and McGrath (2007)'s cover page: "the God Delusion makes me embarrassed to be an atheist, and the McGraths show me why". Essentially, the text is an argument that science must not make us atheists.

Robert Royal is the other religionist that counters the new atheists. Royal (2006:xxiii) has argued in defense of God that although for over 200 years secularists have disparaged God, he is still a central factor in the world's scheme of things. The text shows that the rejection of God only fuels ignorance of the fact that religion has sustained the West as we thus far know it. For this reason, Royal maintains, belief in God as **the** cornerstone for our societies must not be privatized at all. In particular Christianity for example is singled out as having the power "to create virtuous behavior" that can shape the entire world positively (op cit. 86). The foregoing is proven in a historical sweep from Greece, Rome, Judaism and Christianity, the Middle Ages, the Renaissance and Reformation, down to the present.

Ward's (2007) work sees Dawkins' conclusions that there is no God as being naïve because such are based on hate for religion, and nothing else. In answering the question which is the text's title (Is religion dangerous?) he points out, with statistical detail that without God, this world would be indeed worse-off. Earlier, in chapter four, he questions thus: "Has Dawkins never read any philosophy?... Does he really think that Descartes, Leibniz, Spinoza, Kant and Hegel were all unthinking simpletons?" (op. cit 90). He concludes: "Looking around my philosopher colleagues in Britain, virtually all of whom I know at least from their published work, I would say that ... religious views are underpinned by highly sophisticated philosophical arguments"(ibid. 91).

To underscore the foregoing, Spiegel (2010:18) says it this way: "Atheism is not the

result of objective assessment of evidence, but of stubborn disobedience; it does not arise from the careful application of reason but from willful rebellion.”

Zacharias (2008) has responded to Sam Harris’ onslaught on religion by refuting claims (see Harris 2006:41-54) that God is but a figment of the imagination given the reality of evil in the world. Zacharias’ central counter-argument is that if there is no God then, there is no moral imperative. Zacharias (2008:28) questions: “If there is no God, who has the authority to say whether there is a moral order in operation? Sam Harris? Adolf Hitler? Who? ” Further, that “if the murder of innocents is wrong, it is not because science tells us it is wrong but because every life has intrinsic worth – a postulate that atheism simply cannot deduce” (op. cit 53). That if there is no moral imperative then, even atheists must not blame Christians for what Harris calls ‘murderous intolerance’. Otherwise why else do atheists demand for a moral preference if there is no Law giver? For Sam Harris and company, morals are a result of ‘reason’. Of course Ravi Zacharias objects to ‘reason’ being the framework for morality and says that even Harris’ atheist colleagues like Kai Nelsen agree, in these words: “pure practical reason, even with good knowledge of facts, will not take you to morality” (Zacharias 2008:57). Thus, the conclusion is that we cannot have a world without reference to God or where God is pushed to the peripheral as the ‘secularization thesis’ is vying.

The above ‘bird eye view’ review focused on works that defend religion case by case that is to say responding to a single attack as it comes. Now, in what follows, my concern is to examine, in ‘bird eye view’ format, again, some of the works that rebut

controversial 'New Atheism' particularly, the so called 'unholy trinity' (Richard Dawkins, Sam Harris and, Christopher Hitchens) together in one volume. It is important to observe here that the 'new atheism' becomes a quartet called 'four horsemen of the apocalypse' when Daniel Dennett (see above) is included for purposes of rebutting such works.

Now, a representative group of those who have evaluated and somehow assaulted, as one, the work of 'the unholy trinity' include David Aikman, Voxy Day and John Haught.

For David Aikman, the worldview of the 'new atheism' or indeed 'the four horsemen of the apocalypse' or "the new godless," or "The Gang of Four" (Aikman 2008:3) cannot take us to an ultimate utopia world but to the dictators, death, and destruction as has been seen in atheistic leadership of Stalin, Lenin, Hitler, Mao and the rest (Aikman 2008: chapter five). Also, Aikman (op. cit. 10) writes that some of the failings of the "four horsemen" include the probably problematic "view that the discoveries of science have invalidated religious truth", when it has not. In chapter three, Aikman chides the 'new atheists' for critiquing the Bible which he claims as arising out of their failure to understand it.

Day (2008) dissects the 'unholy trinity' and also takes on Daniel Dennett and Michel Onfray among others on their very home-ground namely science and reason and not, as most theists do, the Bible to prove the Bible and other theological slants.

Haught (2008:1-17, 25) dismisses the 'new atheism' as sloppy and 'soft core' atheists. He observes that the 'new atheists' could have even been dismissed by his undergraduate class as ramblings with no new insights but offering 'tired' objections that philosophers and theologians have since addressed. Haught comes out like this because of, for instance, 'new atheists' view that reason and science must rid the world of faith – a position that Haught claims even embarrasses most Atheists! Haught argues that only the religious illiterates can be excited with the 'new atheists'! In particular, Haught exposes a seemingly double-standard on the part of the 'four horsemen' (see these works above) where they claim that they have reached enlightenment through scientific reason in a laboratory in these words: "Scientism tells us to take nothing on faith . . . yet faith is required to accept scientism" (Haught 2008:17). In other words, both worldviews (naturalistic and super-naturalistic) require an *a priori* and therefore to deny one in the use of faith and to allow the other is in itself self-defeating.

In a word, all the above pro-religionists have offered panoply of reasons why the Christian faith, particularly, must be accepted both by faith as much as by intellect.

However, given that some of the above mentioned irreligionists and secularists are well-known contemporary intellectuals (some are credited as authors of bestseller books), perhaps well known than the key religious figures that oppose them, they cannot therefore be easily ignored. Such a scenario thus contributes to the difficulty of outrightly dismissing the 'secularization thesis' and this is why some people (including this researcher) understand secularism (to this day) in the mode of the 'secularization thesis'

sense that we have talked about. What most of these irreligionists have done in the wake of a sustained onslaught on the secularization thesis is to now; mutate the secularization thesis theory into what is called the 'neo-secularization thesis' (see below).

3.2.4. *Secularism in the 'Neo-Secularization thesis' sense*

Neosecularization has come to be known by various phrases including the: "neosecularization paradigm" (Yamane 1997:109-122); "current view" (Bauberot 2003:453-454) and most recently; "slimmed down form" (Baker 2009:103).

Neo-secularists see secularism and religion as having transformed or *is* transforming. Neo-secularists do not necessarily deny the transcendent realm but are actually friendly and constantly seeking to negotiate boundaries between religion and public life (Zacharias 1994; Berger 1999; McClay 2000; Ponnuru 2004; Sablosky 2004; Menon 2004; Hachett 2005; McClay 2007). Fenn (2001) writes with gusto that this type of secularism opens up new possibilities – some interesting, some burdensome.

Because of the desire to negotiate boundaries, some Christians are now known by the oxymoron title, 'secular Christians'. Thus Sweetman (2006:74) writes: "many religious believers today are themselves quite secularist in outlook. . . . (e.g. they might hold that abortion is immoral but agree to legalize it)".

In discussing secularism therefore, it is possible to interact with those that see

secularism to mean as described here in its 'neo-secularization thesis sense'.

3.3. Secularism's interaction with religion (in Zambia)

To the degree that secularism has since been defined above, it is important to also explain 'religion' before discussing how the two (secularism and religion) interact. In what follows, a definition of religion is first presented. Thereafter, secularism in Zambia is measured by using five variables. This is followed by a discussion of how secularism interacts with religious diversity.

The term 'religion' has been defined variously over the years. Among sociologists that have studied religion, their definitions can be grouped into two categories: functional and/ or substantive. A functional definition pertains to what religion does while a substantive one emphasizes what religion is (Bruce 1997: 667-668). Notice both of these categories in the examples that follow which are part of the Irving Hexham's taxonomy, of some sort, on what people have conceived about religion (Hexham 1993:186-187). For Peter Berger, "religion is the human enterprise by which a sacred cosmos is established" (Berger 1969:25). Here, the function of religion is to enable human beings to find orientation and meanings in the cosmos (where there is transcendence, of course) while substantively being "a human enterprise". Emile Durkheim defines religion as "a unified system of beliefs and practices relative to sacred things" (Durkheim 1995:44). What Durkheim is saying is that religion's function is to unite society and thus care for a social need and that; it is substantively, sacred (deity or

the church or anything holy). William James' definition has a functional meaning thus: a "belief [that] there is an unseen order [deity?], and that our supreme good lies in harmoniously adjusting ourselves thereto" (James 2009:41).

Notwithstanding the fact that the foregoing definitions can also be appropriate, in specific situations, this thesis does not use them because a deity, of some sort, is implied in these definitions. Arguably, such definitions become too narrow because other religions that do not have a deity are left out. Thus, in a bid to have a definition that is broad enough - with functional and substantive elements as well as catering for religions that either could or could not have a deity (or the supernatural) - we have settled for this definition:

a kind of cultural and/ or linguistic framework or medium that shapes the entirety of life and thought. . . it is similar to an idiom that makes possible the description of realities, the formulation of belief, and the experiencing of inner attitudes, feelings, and sentiments (Lindbeck 1984:33).

Understanding religion in this manner entails that it is held as a worldview that shapes and guides life in terms of consciousness, experiences and behaviour. Arguably, such a definition broadens the meaning of religion to include both theistic and non-theistic or non-supernaturalistic religions. Particularly, non-theistic or non-supernatural worldviews like, respectively, Buddhism and Hinduism are also captured here as well as the overtly naturalistic worldviews like secularism.

3.3.1. Measuring secularism

Both Norris and Inglehart (2004) and Fox (2006: 537-569) posit that secularism cannot be studied (and measured) independently of religion whether at institutional or individual

levels. Said another way, in order to measure secularism, you cannot avoid studying aspects of religion because secularism and religion are in an inextricable fusion.

To underscore the foregoing, the two authors cited above have shown that secularism must be studied by measuring variables to do with religion. Several of these variables are discussed by the duo of which five are mentioned here particularly because they are pertinent to the study of human ultimate destiny, in modern Zambia. These five are: belief in God; Church attendance; government support to religion; religious legislation and; religious discriminations. It is assumed that the absence of these variables in a population constitutes secularism.

In order to avoid 're-inventing the wheel', this study employs available secondary data on Zambia so as to measure these variables with respect to modern Zambia. In order to give credence to the findings, the variables that are measured only refer to the Christian religion and not necessarily all other religions.

3.3.1.1. Belief in God

'Belief in God' among Zambians is rated at 95 percent thereby ruling out secularism. The US Bureau of African Affairs (2009) states that: "according to a 2000 census, approximately 87 percent of the population is Christian, 1 percent is Muslim or Hindu, and 7 percent adheres to other belief systems, including indigenous religions. Five percent did not report their religion." Such a majority of numbers that believe in God entail that Zambia is not secular for "to classify a nation as highly secularized when the

large majority of its inhabitants believe in God is absurd” (Stark 1999:254).

Religion in Zambia has had a big influence on several spheres of life one of which is politics. In discussing this influence, Isabel Apawo Phiri notes how through religion, former president Chiluba, an Evangelical Christian, was able to clinch a landslide vote in 1991 via the Christian ticket. That for instance, Chiluba enjoyed Christian Media coverage which his rival, Kenneth Kaunda did not enjoy. Also, that the voting process was carefully monitored by Churches through an organization called Christian Churches Monitoring Group that had gotten formed specifically to assure electoral fair play (Phiri 2008:101).

Thus, it can be said that since religion plays a central role in modern Zambia, there must be a strong belief in God among the populace thereby making the country not to be secular. If this variable (‘belief in God’) was low, it was going to be assumed that there is secularism.

3.3.1.2. Church attendance

Church attendance is critical among Christians because it affords an opportunity for fellowship and is, most importantly, an avenue through which Bible knowledge is transmitted. Notwithstanding this fact, Church pews have been said to be empty for various reasons most of which point to secularism. Forbes Gray discusses some factors that cause poor Church attendance which, in themselves, entail secularism. These include economism, toleration of social distinctions (‘caste’) within the Church, Church members’ hypocrisy that repels would-be Church attendees and, the divided state of

Christendom as evidenced through multiplicity of denominations (Gray 2008:12-36).

Although there is currently no empirically proven data of Church attendance in Zambia such as actual head counts in all Churches or responses to surveys on how often the 10 million Christian Zambians attend Church (so as to gauge secularism), it can still be argued that there is poor Church attendance, overall. I take this conclusion when I consider for example effects of economism – mentioned above by Forbes Gray. Using economism as a causative factor for poor Church attendance (and thus secularism), we discussed, in chapter two (§2.2.1 and §2.2.5), that this is very apparent in modern Zambia due to high levels of poverty. In particular, I noted that those in the throes of poverty often think of Church attendance as an unaffordable luxury. That instead, time for worship is often substituted for unorthodox income-generating purposes like prostitution, street-vending, robbery and so forth. I also noted that in the case of those poor that still flood the Churches, it is largely because they have given up hope of emancipation from poverty.

As such, there is secularism or secularization in contemporary Zambia.

3.3.1.3. Government support to religion

We can mention two forms of government support to religion in Zambia: financial and policy. Under financial support by government Phiri (2008:105) has mentioned Reverend (Dr.) Danny Pule who attended a Benny Hinn crusade in South Africa in April 2000 at government expense besides receiving what he called a “discretionary funding”

from then president Chiluba so as to construct his Church, the Dunamis International Church. Other financial support to religion has to do with wealth that is realized by various Churches, through the indulgence of government. For example, as most media reports show, it is not uncommon for Zambia's government officials, while on official duty, to preside over Church fund-raising ventures that portray the government as financially supporting religion. Although it can be argued that actual government financial support (from the national budget) cannot easily be traced as going to Churches, the fact that office man-hours of public officials are accorded to religiously-inclined activities means that there is a financial bearing. As such, we argue here that government support, such as this; essentially translate into government financial support to religion.

The other form of government support to religion has to do with 'Policy'. Areas where government policies appear to favour religion include: policy on Religious liberty; policy on supporting Christianity; policy where Tax exemptions are accorded to religion. Each of these policy issues are briefly explained below.

Policy on religious liberty – is clear from the *Constitution of Zambia* as amended in 1996. On Part VI (The Bill of Rights), number 54 section 6(e) it states: "a person shall not be compelled . . . to do any other act that is contrary to that individual's religion or belief". The ratings by the CIA Fact book (2009) also attest to the existence of religious liberty in Zambia where, incidents of religious-related victimization where nonexistent.

Policy on supporting Christianity: Phiri (2008:105) points out several public policy positions that show how government favoured Christianity. Included in her list is the severing of diplomatic ties with Iran and Iraq by former president Chiluba's government that saw souring Muslim-Christian relations in the country yet at the same time, relations with Israel got cemented. Also, included is the appointment of Reverends to ministerial jobs such as Revs. (Drs.) Peter Lusaka Chintala and Danny Pule. Chintala, a onetime Chairman and Secretary General for the Zambia Baptist Association, became the first Deputy Minister for Christian and Religious Affairs at State House, the president's residence. This new portfolio, ever, was to, among other tasks, ensure that Christianity received due attention by government during Chiluba's tenure (cf. Gifford 1998:216). Pule got, among other ministerial jobs, the Deputy Minister of Education portfolio.

Policy on Tax exemptions accorded to religion – is clear from statutory provisions. For example, all organizations categorized as 'public benefit organizations' of which religious organizations are part are exempted from various taxes including the income tax. With regard to Income Tax exemption to religious entities, government statutory support is stipulated thus: "There shall be exempt from tax the income of any public benefit organisation or of any body of persons or trust established for the promotion of religion" (see The Income Tax Act of 2009, Cap 323, Part III, Section 6 (1) and (15)).

In sum therefore, the fact that the government provided the above stated financial and policy support to religion while irreligion did not enjoy similar support means that, on this score, there is no secularism in Zambia. If it was there, there would have been equality

and tolerance across the board (see De Rover 2002:4050).

3.3.1.4. Religious legislation

The preamble of the constitution of Zambia states in part: “we, the people of ZAMBIA by our representatives, assembled in our Parliament....Declare the Republic a Christian nation while upholding the right of every person to enjoy that person’s freedom of conscience or religion” (The Constitution of the Republic of Zambia, 1991: 1, 2).

As can be seen, while the constitution favours a specific religion or state-religion – in that it has legislated it, it clearly prohibits discrimination thereby according equality to all persons. As such, there is neutrality - or secularism! In essence what this means is that though the country is constitutionally a Christian state, it is also secular due to the fact that all persons are guaranteed freedoms.

Besides the foregoing, which promotes neutrality, in a way; there are no other statutory restrictions on religious-related key issues. For example, Clergy appointments (and endorsement by government), public prayer participation (prayer of various sorts can be used although Christianity being the majority carries the day) and, religious-related dress code and so forth do not exist. The absence of all these regulatory provisions, again, point to neutrality or, secularity in practical terms.

3.3.1.5. Religious Discrimination

From the onset, it can be noted that there is a dichotomy between the theoretical and practical constitutional provisions on religious discrimination or the lack of it.

Theoretically, the constitution has a neutral (secularity) provision thus: “upholding the right of every person to enjoy that person’s freedom of conscience or religion” (The Constitution of the Republic of Zambia, 1991: 1, 2). Practically, evidences of religious discrimination abound, four of which can be mentioned here. One, there was, right at the height when the above constitutional provision was made, a notable “unlimited access for pastors to state house” which was not the case for other religious leaders (Gifford 1998:216 cf. Simuchimba 2004: 88). Phiri (1999) observes that most of these visits resulted into the mushrooming of ‘born again’ Churches under the aegis of the EFZ.

Two, the intolerance, by Christians, of various minority mystic religions such as witchcraft, Mutumwa and, Satanism for instance has been overt as most media reports on schisms have shown – we pointed out this fact in Chapter two (§ 2.2.6).

Three, the common practice of using the Bible for swearing in elected public officials which, in itself, appears to be discriminatory of other religions that have other ‘scriptures’ by which they could be sworn in as oath of office.

Four, the use of Christian prayers for public national gatherings such as, among others, state funerals and World Aids Day all point to religious discrimination.

The foregoing therefore means that although the constitution point to neutrality, there is, in practice, no neutrality.

Also, the calling of Zambia as a Christian state in the statement “declare the Republic a Christian nation” is itself confusing when at the same time it is followed by the statement: “upholding the right of every person to enjoy that person’s freedom of conscience or religion” (The Constitution of the Republic of Zambia, 1991: 2). This creates a tension between the declaration and the actual implementation (the praxis). Such a state of affairs makes it difficult to ascertain whether or not we should state that, on this variable, Zambia is secular or is not.

In closing this entire section (section 3.3.1) I must stress that modern Zambia is at crossroads – exhibiting both a secular and a religious outlook. This position is informed by the outcome of the foregoing assessment of the five variables. At least four of the five variables showed specific results while one variable, the fifth, showed a not-so-clear outcome. Out of the four variables with specific results, two (Church attendance and religious legislation) showed pronounced results for the existence of secularism in modern Zambia while the other two (belief in God and religious discrimination) did not.

3.3.2. *Secularism and theoretical models of Religious Diversity*

Having established that secularism, to an extent, does exist in modern Zambia, it now becomes justifiable here to discuss the interaction of such secularism with religion

especially religion in its diverse sense. The position that there is religious diversity in modern Zambia, in terms of both inter-system (across religions) diversity and intra-system (within a religion) diversity, is anchored on empirical data. For example, in terms of inter-system diversity, the 2000 national census reveals that adherents are spread thus: Christianity (87%), Hindu and Muslim (1%), and others (7%). Also, in terms of intra-system religious diversity, particularly in the Christian religious system, Johnstone and Mandryk (2001), Local Organization (2009) and, Zambia Union Conference (2009) revealed that (2001-2009 data) adherents are: Roman Catholics (about three million), New Apostolic (about 1.8 million), Seventh-day Adventist (about 600,000), to mention only the top three.

Thus, it is due to such empirical data pointing to the existence of inter-intra religious diversity in modern Zambia that I now have the impetus to discuss the interaction of secularism and this religious diversity idea. The discussion is guided by three traditional theoretical models: Exclusivism; Inclusivism and; Religious Pluralism. These three models are preferred because they have now attained a 'classic status' due to their popularity as similar studies by various scholars including D'Costa (1986) and Basinger (2007) have shown. These models are really options by which religion can be understood as it works through a society like in this case, the Zambian society.

3.3.2.1. Exclusivism

Basinger (2007) provides:

someone is a religious exclusivist with respect to a given issue when she believes the religious perspective of only one basic theistic system (for instance, only one of the major world religions) or only one of the variants within a basic theistic system (for instance, within Christianity) to be the truth or at least closer to the truth than any other religious perspective on this issue.

The exclusiveness model (within Christianity) has at its core the teaching that Jesus Christ is God incarnate and salvation is only through him and none other. This view is built on, for example: John 14:6(NIV) "Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me'" and Acts 4:12 (NIV) "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." This is the historical orthodox evangelical stance and by it, all other religions become inauthentic. Of course this view is dismissed by, among others, John Macquarrie saying, "only God, I suppose, could make such a judgment" (Macquarrie 1996:12).

Going by the above therefore means that Christianity is an exclusive religion. "It is not open to all" because its members need to abide by certain beliefs (Keller 2008:38).

Timothy Keller defends the exclusivist position by stating that "the idea of a totally inclusive community is, therefore, an illusion. Every human community holds in common some beliefs that necessarily create boundaries, including some people and excluding others from its circle" (Keller 2008:39) and Christianity is one such community. It is worth of note here that the foregoing in no way means that exclusivism cannot exist within one religion on account of doctrinal positions, like in the case of variations within Christianity.

Key Christian exclusivists include Karl Barth (1886-1968) and Hendrik Kraemer (1888-1965) who have become footnotes for most literary works on exclusivism today (see Milbank 1990 and Perry 2001). Bromiley (1979) in discussing Barth's theology, particularly on 'election', alludes to the fact that Barth saw Jesus as the only "electing God" with whom humanity must reckon. And Schermerhron (1939), in reviewing Kraemer's seminal book namely *The Christian Message in a non-Christian world* published in 1938, observes that Kraemer threw his whole weight to, among other exclusivistic views, the stance that: "Christianity stands in a category distinct from all other religions" which are the work of men and that "all other religions must be confronted" and "converted". Reading a later book by Hendrik Kraemer (Kraemer 1956) will still show that his earlier view never altered - the charge of intolerance and bigotry notwithstanding!

Conservative evangelicals are also exclusivists. Key examples here include Cornelius Van Til (1895-1987), Ferdinand Carl Howard Henry (1913-2003) and, John Piper. Perhaps a statement on one of these figures, FCH Henry, is appropriate. Henry has been arguably one of the key conservative evangelical theologians that have made conservative theology to what it is today. He served as the founding editor (1956-1968) of the globally renowned evangelical conservative magazine, *Christianity Today* (Henry 1986:144-148). He was also instrumental in the formation of the Evangelical Theological Society of which in 1969 became its president (op. cit 123).

It is worthy of note to mention here Harvey Cox, who among others sees exclusivists as projecting fundamentalists tendencies. For him, the exclusivists' "insistence that it is not 'sacred scriptures' but one particular scripture, not religious traditions but one tradition alone that merits fidelity" (Cox 1984: 59) smacks of bigoted fundamentalism.

A word on fundamentalism and Evangelicalism at this stage is appropriate.

Fundamentalism has now come to represent an extreme form of evangelicalism, a militant type, so to say. Because of such extremist views, most scholars left this group and formed what is now called evangelicalism of which Carl H Henry is an early exponent. As such, we have today exclusivists who are not necessarily fundamentalist. Thus, the approach where all exclusivists are lumped together with fundamentalists has been rejected by many theologians. For instance, Armstrong (2009:7) argues that "fundamentalism is in fact a defiantly unorthodox form of faith that frequently misrepresents the tradition [of exclusivists] it is trying to defend" and cannot be a credible basis for discounting exclusivism.

3.3.2.2. Inclusivism

This perspective advances that at least *more than one religion* is close to the truth. It is a perspective where religious dogma is always held tentatively as the work of Joseph Runzo and Robert McKim has shown. Runzo (1993:236) has it that "all faith commitments must be held with the humbling recognition that they can be misguided, for our knowledge is never sure". McKim's (2001:154-155) position is "that one or more of the [alternatives] may be correct ... that the position one had thought to be correct

may be wrong [while] one of the other positions may be right". McKim maintains that if God is there, he is, to an extent, hidden. On that score, it is implausible to hold a view etched in stone. Therefore, his conclusion is that "the sort of belief that is appropriate, given our circumstances, will not be dogmatic" but one that is inclusive of others (op. cit 124).

Karl Rahner (1904-1984) is a key figure in the inclusivists' camp. For Rahner, according to one of his disciples Gavin D'Costa (see D'Costa 1986), inclusivism is combining God's universal love (for all other religions) with the necessity of His grace as revealed only through Jesus Christ. Notice that this is actually saying that inclusivism is a sum of religious pluralism (the full meaning of religious pluralism is basically God's universal love for all – this is discussed below) and exclusivism (where Christ is the only way – see above). What is said here is captured in Figure 3.

Fig 3: A model showing the Inclusivism option for understanding religion



Christian inclusivists basically hold that because of God's universal love and grace as seen in Christ, others from outside a particular variant of Christianity or those across the Christian 'fence' may also be considered or included. Obviously, such a view is contrary to the exclusivist position as maintained by evangelicals although this not to say that there are no evangelicals with inclusivistic views for example, Clark H Pinnock. The inclusivist undertones are clear in some of his statement: That the Bible "recognizes faith, neither Jewish nor Christian, which is nonetheless noble, uplifting, and sound" (Pinnock 1992:92). Also that "if God really loves the whole world and desires everyone to be saved, it follows logically that everyone must have access to salvation" (op. cit 157). This infers that if some people (the non-exclusivists included) will not be saved, the blame will stop at God's doorstep therefore; people must thus be saved without any religious distinctions.

3.3.2.3. Religious Pluralism

It is often argued that Religious diversity is not synonymous with religious pluralism. The difference, so it is said, lies in the fact that religious diversity is a passive existence of variety while religious pluralism is an active and energetic engagement of variety. It has been advanced that while religious diversity is a given, religious pluralism is something that is achieved after exerting some effort (Eck 2008). Religious pluralism is having a faith that does not claim superiority to other faiths but rather energetically dialogues with such other faiths. According to Fredericks (1999:6-7), such a faith actively responds to (or engages with) "neighbours who gather for worship in mosques and viharas, in gunawaras and temples, and of course synagogues". For Sack (2003:55), religious

pluralism actively makes it possible to show that "God is God of all humanity" and that "no single faith is or should be the faith of all humanity".

Today's notable exponents for the 'religious pluralism' orientation include John Cobb, John Hick, and Paul Knitter. Cobb (1975: 18) rejects the exclusivists' view "that Christianity is the one right or true way". Hick's (1981:33) central thesis is that it is implausible for a single belief system to monopolize the truth because all religions are equal and, all lead to the same purpose. According to Knitter (1995:184), the idea of exclusivism in early Christianity, which ended up into the canon, arose out of a "survival language" technique by the early Church but now needs reinterpreting. Knitter's (1995:5, 17) position basically is that: "there is no one and only way" and all other religions are (and have) "ways of salvation just as much as is Christianity".

The above views are in tandem with many Western thinkers as well as some African Christian leaders. Harvey Cox is one such Western thinker that can be mentioned here. For him (see Cox 1984:176,178) the task of modern theology is really to project a non-partisan God who would never deal with people in dissimilar ways but rather uniformly, regardless of any religious orientation. Bolaji Idowu (1913-1993) and Johnson Mbillah are typical examples of African Christian leaders on the African continent that support religious pluralism. For example, in Idowu (1970:93-94ff), the foregone conclusion is that 'all roads lead to Rome' (or that if all religions do not lead to salvation then, what are they?). Idowu is essentially saying that while there can be many different ways (many religions) of doing something; the ultimate (salvation) is the same. For Mbillah

(2004:192), religious pluralism must be given a chance because “Africa is religiously, linguistically and culturally a pluralistic society”.

Thus the works of key proponents (especially Hick and Knitter) have been perpetual fodder for critiquing by both exclusivists and inclusivists. An example is Hick and Knitter (1990) which generated not only a rebuttal in form of an anthology as edited by Gavin D’Costa (see D’Costa 1990) but also an analysis and critique by Harold Netland (see Netland 1991) and Christopher Sinkinson (see Sinkinson 2001). These are perhaps the most significant critics of Hick and Knitter on the issue of religious pluralism. Peter Berger, among others, of course did also down-play the role of religious pluralism by saying that it was one of the causes for secularization of human consciousness. He states: “the phenomenon called ‘pluralism’ is a social-structural correlate of the secularization of consciousness” (Berger 1969:127). Berger argued that authentic Christianity cannot thrive in religiously diverse contexts as such contexts offer a variety of realities that remove commonality in society (op cit. 134-135). Munby (1963: 14-32) and De Rover (2002:4050) elaborate on some of these competing varieties of reality that they include tolerance, equal opportunities, insistence on reason and so forth. Most of these do relate to what the aims of secularism attempt to achieve.

As was earlier noted, what differentiates religious diversity and religious pluralism is the issue of active engagements in interactions with other religious. It was noted above that this active engagement is not obvious in religious diversity than in religious pluralism. Since it can be argued that one conspicuous way to engage other religions is religious

dialogue (active engagement), the section below traverses this specific aspect, dialogue in religious pluralism.

3.3.2.3.1. ***Dialogue in Religious Pluralism***

In what follows, the discussion on dialogue in religious pluralism is framed in form of juxtaposing views that are both opposed to and in support of dialogue.

Dialogue is rejected: It is rejected because it is seen as dangerous in that it has the potential of weakening long-held convictions, including those to do with life's eternal destiny as explicated in a particular version of religion (be it inter and/ or intra diversity). This is Abu-Nimer's (2000:15) view: "after the dialogue experience, participants report that they develop new and more sensitive radars" thereby creating a feeling of giving up the fight.

Arguably, such dialogue can lead to syncretism (a new belief system that emerges when two or more religious systems blend) in the name of forbearance. A good example of syncretism is the African Instituted Church (AIC) which is a result of blending Protestant religion with indigenous African religions such as Animism and mysticism.

Dialogue is also disparaged as something that can lead to rejecting absolutism as demanded in exclusivism (Griffin 2005:5). For example, as Adeyomo (2006:1532) has argued, engaging in religious dialogue can make the uniqueness of Jesus Christ to be "slaughtered" in the process and to render all proselytizing efforts invalid – a thing which

John Hick and John Macquarrie are championing. Notice that Hick (1995:87) writes: "Jewish or Muslim or Hindu or Sikh or Buddhist friends and acquaintances are as fully entitled in the sight of God to live by their own religious traditions as we are to live by ours" and Macquarrie (1996:2) concludes: "there should be an end to proselytizing".

Dialogue is also accepted: Barnes (2000), among others, has discussed the need for a theology of dialogue. Eck (2001), who also vies for limits for dialogical space and encounters, strongly encourages dialogue arguing that it is a platform through which people can get to know each other in a give-and-take fashion. For McKim (2001:178), "those with whom you disagree are people whom it is worthwhile to approach with rational arguments" and religious dialogue makes it happen. Marty's (2005) view is that to remove dialogue in our societies where diverse faiths already exist would be a recipe for endless collisions among faiths. Volf (2007) has called for productive, not destructive dialogue. Eck (2008) has insisted on the "energetic engagement" and "the commitment to being at the [discussion] table -- with one's commitments" in both interfaith and intra-faith dialogues.

Whatever is the case about either ignoring or encouraging dialogue in religious pluralistic settings, it is clear that a lot of pros and cons exist about religious pluralism insofar as the human ultimate question is concerned. For instance, which human ultimate end can a person talk about in a religious pluralistic setting? Should I or should I not raise this issue and; what would be the implications? It is such pros and cons that emerge in religious pluralism vis-à-vis the human ultimate question that (or the

teleological matters) that compose the section below.

3.3.2.3.2. *Pros and cons of Religious Pluralism*

According to Griffin (2005:9-17), most of the reasons for the emergency of religious pluralism hinge on four points: sociological, theological, ethical, and ontological. Griffin sees the first three as classical bases of religious pluralism while the fourth as, distinctively a modern times phenomenon. I now examine these four reasons and provide some of the responses they have generated.

Sociological: In discussing the sociological reason for religious pluralism, I have restricted myself to only two aspects upon which some exponents of religious pluralism (see above) have based their case to support it – the issue of community proximity and that of place of birth. In terms of community proximity, it is said that we now have much more knowledge about others' religion because most of these 'others' are actually now our neighbours. Their proximity to us means that we now easily encounter their ways, even ways of worship thereby breaking down stereotypes and enabling us to do a self-appraisal of our own faith. It is thus argued (see Hick 1990:16-37), that we must view our religion as one option among many in a community and, to do otherwise would be counter-culture. This is what Taylor (2007:3) also champions when he advances that we have now moved "from a society where [our] belief in God is unchallenged...to one in which it is understood to be one option among others."

This view has its own problem. The question that begs is why this 'community proximity'

and toleration method is being upheld by pluralists as the only source of harmony and not other avenues? Can social harmony really prevail where believers of a specific religion and non-believers alike have to live together, with differing ultimate goals as religious pluralism entails? Ideals for people with differing ultimate values and worldviews will always clash, as Huntington (1996) has put it, even when it is one community (one in terms of proximity!). Differences such as these will always upturn the notion of 'community proximity'. Further, Carson (1996:191) has noted that while the truth has culture or indeed community relatedness, it no way jeopardizes God's unique revelation through his Son, and none other. 'Community' must not dilute ultimate hope.

The second sociological argument for supporting religious pluralism has to do with place of birth. Hick (1980:44) advances that what we believe is shaped by where we got born or the "accident of birth". That as such, it is a wonder that there should be a notion that what one believes must be superior to what another believes when the real determinant is birth place, of which none has control over. Here, Hick's stance is that we must live as a community that tolerates one another without prejudging another's salvation.

Ronald Nash, has dismissed Hick on the notion of making the Truth to be a "function of geography" because "this idea, [if it is] carried to its logical implications, would make Nazism, cannibalism, infanticide, and witchcraft true because they would all be a result of geographical and cultural conditioning" (Nash 1994:96). As can be seen, when pluralists argue their case from the standpoint of where we get born then they are engaging in a self-destroying position of relativization of the truth.

Theological: The doctrine of divine love is said to mean that the divine agape is certainly reaching out to others, impartially. That there is no way He could have revealed Himself through one religion and that while Christ must be acknowledged, it must not be at the exclusion of other revealers because to do so would be in total disregard of the theology of divine love (see Knitter 1985: 121-166).

Timothy Keller holds that while the insistence for such a theological perspective removes doctrinal loggerheads, it consequently creates doctrinal skepticism (Keller 2008: 8) as truth tends to be relativized – even the truth about human eternal end.

For Netland (1991:29) religious pluralism is a baby of skepticism not only of doctrine (like eschatology, divine love and so forth) but the entire Bible.

Ethical: That having absolute beliefs, as in exclusivism, is both a recipe for conflict and a denial of God's command to love our neighbours as embrace in religious diversity. Kindness, it is argued, is lived out in religious pluralism. That we must live as 'community' and not as imperialists bent on invading others through unethical way, often called the 'proselytizing mandate' of exclusivists. That in view of the danger inherent in conflicts and denial of kindness, non-religious pluralists must now support religious pluralism mainly because of ethical reasons, such kindness and love (Griffin 2005:12).

The critical question is: why is religious pluralism being offered as the default solution for expressing kindness and love when in fact other options can do as well? The love talked about that invalidates proselytizing is love only in the temporal sense because it does not reckon the ultimate human fate. Like secularism's 'love', it has no recourse to life hereafter. Thus Keller (2008:18ff) extols respecting other people's faith, by Christians, through other virtues including "sacrificial service, generosity, and peace-making" – all of which do not necessarily need the religious pluralism label and do not eclipse the Biblical human ultimate destiny factor.

As mentioned above, efforts to proselytize cannot be substantiated in a context where all religions are at par or where proselytizing is perceived as unethical or unreasonable or as a source of conflict. While exclusivists feel obligated to convince others that they have something unique such as Jesus Christ for instance, in religious pluralism, such efforts are dismissed as "morally not possible" (Smith 1974:14), "morally repugnant" (Runzo 1988:348) or, "arrogance" (Hick 1988:235). And Fredericks (1999:5) posits: to presume that "Hinduism, Buddhism, Confucianism, Davism and Islam" would fade away or "become more receptive to Christianity is naïve". In short, religious pluralism does not encourage proselytizing at all and, as Carson (1996:11,189) observes, it is one of the efforts to gag God that will not succeed.

Ontological: Ontology here refers to the study (Greek; *logy*) of being (Greek: *ontos* meaning 'being' or existence). The ontological basis for religious pluralism is that God's very existence (being) is questioned. Here, the supernatural is being rejected as being

inconceivable. This approach has the same root like the secularization thesis perspective (see above) which holds God as a nullity.

In religious pluralism, God is not relevant to salvation but, reason is. It is held that if this is not so and God is after all a critical factor in salvation, which God (and of which religion)? The easier way out is to thus determine human salvation by use of reason. What matters then becomes 'reason'. Obviously, this raises normative questions because God, the chief moralist, is declared superfluous. This is typical 'secularization thesis', all over again.

The thesis will show in chapter four below how critical it is to live morally upright as we await the Parousia. And therefore because of this imminent parousia, we argue here that we cannot afford to be norm-less persons or practice normative relativism (as secularism purports) while the Biblical injunction is to: mortify sin (Col. 3:4, 5); purify ourselves (I John 3:2, 3); be holy and sober (I Peter 1: 13; 3:10, 12) and; patient (James 5: 8, 9).

Reason has been rejected already under the discussion on "secularization thesis". However, it can be added here that to follow reason alone would confound everyone because, reason tends to be relative - what may be reasonable in one place may not be so in another (see Zacharias 1994:37).

Further, living life by what is rational alone means that life would be lived for purposes

other than what God intended as the ultimate purpose for human life.

Wuthnow (2007:152) also argues against living by reason alone saying it is “intellectually and morally indefensible” because it can slide a nation into secularization and undercut moral order.

3.4. Implications of following ‘secular eschatological vision’

The chapter has so far examined three aspects of secularism: its various definitions; its existence in modern Zambia and; its interaction with religion. Having established these issues, my task is now to test the claim: “there is a relationship between the dependent variable ‘Secularism’ and independent variable ‘human ultimate question’”. I test this claim by using the ‘coherence theory of truth’. This is an objective method of testing claims in such a way that a claim advanced is either accepted when it ‘coheres’ (rule of non-contradiction) with other previous claims or is rejected when it contradicts past claims (see chapter one § 1.1.4). My claim is accepted and I show this by demonstrating that when secular ideals are chosen, there are implications with life-ultimate proportions that follow that choice.

For our purposes, I refer to these ultimate implications as “secular eschatological visions”, a phrase as used by Sam Keen albeit with deferring intentions (see Keen 2007). Thus, the phrase, as used here, point to implications that arise when human life

is lived as though there is no God – lived in such a way that the sole purpose (the ‘vision’) is to attain an earthly utopia.

Three previous claims can be used here to show how my claim above coheres to them. The first such claim is from the Bible and the other two are from outside of the Bible.

From the Bible, the account of Nebuchadnezzar and Daniel (Daniel 4) is critical, his repentance notwithstanding. Here we see that both Nebuchadnezzar’s choice of disregarding God (arguably a secular choice) and Daniel’s choice of obeying God (a godly choice) touch on the question of human ultimate. For Nebuchadnezzar, the ultimate was that he was lowered from the zenith of his pride (Daniel 4:30-33). As can be seen, this is one reason why I accept the claim because a life lived without God (secularism) impinges upon ultimate issues in that the ultimate can be sorrowful one.

Two incidents from outside the Bible are: what is drawn from Sam Keen’s work and about Friedrich Nietzsche. Keen (2007) clarifies that the ultimate for secularists, include three things: (1) the stalemate that came out of communist dream of a classless society (2) the fascist vision of the 1000 year Reich and (3) the American version of liberal democracy and free market progress. As can be seen, in terms of ultimate vision for secularists, “milk and honey is not [about] God but [about] a conglomerate composed of technology, markets and corporations, governments, military” (Keen 2007) and so forth. My claim is accepted because all these secular eschatological visions had (or have?) an ultimate that collapsed or is collapsing, while proponents are watching.

Friedrich Nietzsche's secular urgings: "don't listen to those who speak of otherworldly hopes!" instead, just "remain faithful to the earth" and his view that it is illogical to spend time worrying about a 'waiting' future of which no one knows for certainty (Nietzsche 1974:181-182) – have both continued to be disobeyed. The u-turning of various proponents of the secularization thesis and the mutations thereof (see sections 3.2.3 and 3.2.4 above) all point to this disobedience! Thus, Schaeffer (1982) sees all secular eschatological visions as a mistaken utopia. Zacharias (1994:33, 207) even notes that prior to his death, Friedrich Nietzsche was insane on account of syphilis – arguably a factor demonstrating the absurdity of cherishing a secular outlook on life and what it ultimately embodies in terms of a 'gospel'.

The above implications notwithstanding, it is important to understand that there is an enduring stalemate between what both secularism and God promises for life's ultimate. On one hand, a secular society promises freedom, peace and happiness in this world while on the other hand God promises the same but then He goes beyond this life to, the world to come – an eternity. Moreover for Christians, even the very freedom, peace and happiness occurring in this world are also attributed to God. Thus, the preference for a 'secular eschatological vision' as opposed to what God offers is out of question for Christians as it has the potential to jettison Biblical (read doctrinal) convictions about the Christians' grander hope - a subject touched on in chapter four below.

3.5. Overview

The semantic confusion of secularism masks its actual underlying intentions namely, to subvert faith in a life beyond this life. In addition, except for exclusivism, the survey of theoretical models of religious diversity covered above has shown that “currently, the quest for an adequate theology of religions is at an impasse” (Fredericks 1999:8) insofar as life beyond this life is concerned.

The religious ramifications arising out of using secularism to inform decisions on what is of ultimate concern is that there would be no recourse to the divine person and faith would take a back seat. Because secularism, as a philosophy for life, is both humanistic and atheistic, its concern is the human good insofar as it can be found in this present life and no further. It is in this sense that secularism is seen as being in direct collision with the Biblical doctrine of individual eschatology which is the matter for chapter four, immediately below.

CHAPTER 4

MODERN ZAMBIA'S CURRENT IDEOLOGICAL CRISIS IN LIGHT OF THE PROVISIONS OF INDIVIDUAL ESCHATOLOGY

4.1 Introduction

This chapter is primarily concerned with the contributions of the concept of individual eschatology to the prevailing ideological crisis in modern Zambia. The existing ideological crisis is essentially the 'tug-of-war' between constitutionally choosing secularism or Christianity as a national ideology. While secularism is but a new recommendation, Christianity is actually the current official national ideology (see chapter two). The crisis is apparent here because, whatever decision is taken with regard to the two ideological options, there are eschatological implications that will impinge upon the modern Zambian Christians. I advance this view largely because in terms of human ultimate end (the eschaton), secularism and Christianity are completely polarized. On one end of a continuum, as chapter three did reveal, is secularism – with a 'this-worldly' focus that has no recourse to the afterlife. On the other end, is Christianity, which has provisions about the afterlife within its teaching on individual eschatology. Thus, to achieve the primary purpose of chapter four, three broad steps follow. First, the chapter presents the doctrine of individual eschatology as a framework that must inform analysis of the ideological crisis. This is then followed by an assessment of some causes and solutions to modern Zambia's ideological crisis in light of the human ultimate question. The chapter ends by offering a new perspective (or solution) to the modern Zambian ideological crisis.

4.2 Individual Eschatology, a strand of Biblical eschatology

In order to appreciate how individual eschatology contributes to resolving the ideological crisis in modern Zambia, it is critical to explicate it. The concept of individual eschatology, as defined in chapter one, is but one of the two strands dividing the broad domain of eschatology as taught in systematic theology. The other strand is general eschatology. What is discussed in this section is basically what the Bible provides on both general and individual eschatology. Noteworthy is the fact that for the purposes of this thesis, these two eschatological strands have been treated differently. General eschatology has been given a mere survey while individual eschatology is accorded a relatively in-depth study. The reason for such disparity in treatment is obvious: this present thesis is more about individual eschatology than it is about general eschatology.

4.2.1 General Eschatology in the Bible – survey

What follows relates to the eschatological events regarding the entire (general) human race as explicated by the Bible on judgment, heaven, or hell (in that order). The millennium is also discussed in connection with General eschatology (particularly in the NT). We begin with the OT and then survey the NT material on these general eschatological themes.

OT General Eschatology

In formulating a framework for the study of OT general eschatological thinking among the OT people of God, I am indebted to Anthony Hoekema's work. Hoekema (1979:3-

11) outlines seven areas that form a trajectory of OT general eschatological thinking: the coming Redeemer; the Kingdom of God (KOG); the new covenant; the restoration of Israel; the outpouring of the Spirit; the day of the Lord and; the new heavens and the new earth. For our purposes, each of these seven areas is used to inform much of the identification of scriptures on each of the three OT general eschatology components viz., judgement, heaven or hell. In terms of general eschatology, all the three components occur when Christ comes.

Judgement [Hebrew, *diyn* or *shaphat* cf. Psalm 140:12, 13 and Deuteronomy 1:16)], a key component of the last things, is discussed here within the 'The kingdom of God' trajectory as put forth by Anthony Hoekema (see above). Beginning with the eighth century onwards, OT prophets begin to point to a time in the future when God would judge. The OT nation of Israel awaited for the King who would eventually set up a permanent 'Kingdom of God' of which they would inherit as a nation (Psalm 84:3; Isaiah 43:15; Jeremiah 46:18; Daniel 2:44,45 and 7:13-14; Zechariah 4:6-10). Thus as Ladd (1979:52 emphasis supplied) states: "at the heart of the Old Testament message lies the *expectation* of the Kingdom of God" which has universal or collective implications. Qualification for entry into such a Kingdom was by the decision of the Judge. In other words, all those that sought entry into this Kingdom would have to be subjected to a judgement of their deeds (Isaiah 59:18). So that to talk about the Kingdom is to actually talk about the judgement.

Again within the Judgement theme under general eschatology is the 'restoration of

Israel' trajectory as advanced by Anthony Hoekema. Using this trajectory, it can be established that there was a communal eschatological expectation to do with the restoration of Israel (as a nation) to God. Notice the restoration of a 'community' in Jeremiah 23:3 (NIV): "I myself will gather the remnant of my flock out of all the countries where I have driven them and will bring them back to their pasture, where they will be fruitful and increase in number". The general eschatology on restoring a 'community' (not an individual) also occurs elsewhere in the OT corpus (see Isaiah 11:11 and Ezekiel 36:24-28 among others).

Based on the foregoing scriptures and much more, Bavinck (1996:32 emphasis supplied), among others, notes that "the eschatological hope of Israel's pious was almost exclusively directed toward the earthly future *of the nation*" not of an individual. The aspect of national restoration and not individual is an uncontested fact among scholars as can be seen even from dated works like Davidson's (1911:357 emphasis supplied) text that attests: "it is *the nation as a whole* that occupies the view of prophets" regarding the destiny of all of God's people in the OT.

What Hoekema discusses as 'The day of the Lord' is also a judgement phenomenon. Even a cursory reading of the scriptures shows that there was a 'national' expectation (a general eschatology) whereby God, as Judge, was supposed to come and render swift judgement on all flesh as a means of intervention on behalf of the entire nation (not individual) of Israel. A few Biblical examples on this particular point include Genesis 18:25; Exodus 20:5; Psalm 33:22; Isaiah 13:6-8, 9-11; Amos 5:18; Joel 2:30-32; Haggai

2:20-23; Zephaniah 1:14-15 and; Malachi 4: 5.

In Deuteronomy 5-26, the judgement theme in terms of the OT general eschatology is also connected to the 'covenant' concept. Here, we see that the nation looked forward to 'blessings' when they followed the covenant ideals while to 'curses' when they disobeyed (see Hasel 2000:825).

Heaven (Hebrew, *shamayim* meaning the abode of God [or of redemption] although 1 Kings 8:27 says it cannot contain God), is yet another of the last things to do with 'last things' of OT general eschatology. It is discussed here under the caption 'the new heavens and the new earth' as part and parcel of the trajectory followed in OT general eschatology according to Anthony Hoekema.

It is important to state here that as far as OT general eschatology is concerned on the issue of the ultimate respite place (a heaven?) for God's people, glorified and restored Jerusalem, on earth (not heaven), was the central eschatological focus. Several studies about OT general eschatology on this issue abound. Donald Gowan's work is one of them that have attested to this fact. In particular, Gowan (2000:4-8) observes that from King Solomon up to the deportation of Jews into the Babylonian exile and from the returnees (of the 70-year Babylonian exile) to the end of the OT, a glorified earthly Jerusalem (not a heavenly one) is the central eschatological focus. Gowan's work is undergirded by various Biblical texts inter alia: 1 Kings 12:25-33; 2 Kings 17:21-22; 21; Psalms 84 and 122 and; Zechariah 8:2-4, 8, 15, 20-23.

Although I agree with Donald Gowan's view, I am also aware that passages such as Isaiah 65:17 and others do have a dual meaning (earthly Jerusalem and the heavenly one within the same text) but that is besides the point. The point I am pushing here is that general eschatology for God's people in the OT focuses on a glorified earthly Jerusalem. As a glorified city, Jerusalem would be where Yahweh would be found and all other nations would seek favours from it, from there.

The coming world (this glorified earthly Jerusalem) for them was not to be a product of natural or human developments (as purported in the worldview of secularism) but an eschatological phenomenon arising out of divine interposition.

Hell (Hebrew, *Gahee* or *gehinnom* [a literal 'valley' at *hinnom* southeast of Jerusalem at which refuse was dumped -see Joshua 15:8, 18:16; 2 Kings 23:10 and; Jeremiah 7:31, 32]), as one of the last things to happen to humanity refer to a place of dejection and ultimate death for all those without God. Thus, as far as OT Israel was concerned, hell was anything outside the perfect sanctuary, Jerusalem.

Millennium? (Latin, 1000 years and Greek, '*chilioi*' or '*Chiliasm*' according Revelation 20:2ff [Because the idea of a millennium within general eschatology has been discussed in section 4.3.3.2.1 below, only allusions can be made here]). Using Anthony Hoekema's framework (that we are employing), we place the millennium under 'the coming Redeemer' trajectory to do with last things that would occur to people.

We begin this discussion with Genesis 3:15 (NIV) where God says “And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.” In these words addressed to Satan, the eschatological motif for humanity, who had sinned, is unmistakable. In this perspective, God promises man a destiny which gets fulfilled in Revelation 20:7-10. For Anthony Hoekema, this is the “mother promise” which sets the tone for the entire Bible as the human race is declared a friend of God while Satan (already the enemy of God) becomes the enemy of man. Thus Hoekema (1979:5) writes: “from this point on, all of the Old Testament revelation looks forward, points forward, and eagerly awaits the promised redeemer.” The coming Redeemer is the defining factor for what is known as the millennium. In other words, we cannot talk about the millennium without talking about the coming redeemer – in fact, the different views about the millennium are actually views about when the Redeemer would come.

The redeemer in this eschatological Messianic sense would descend from the tribe of Judah (Genesis 49:10) and would become the suffering servant for ‘all people’ (Isaiah 49:5-7; 53:4-9).

The remaining two, of the seven of Anthony Hoekema’s trajectories that traces OT general eschatology are ‘the new covenant’ and ‘the outpouring of the Spirit’. Both are placed here under ‘millennium’. In the ‘new covenant’, the OT general eschatological motif (particularly, glorified Jerusalem) again is quite clear within the **new** covenantal

(Hebrew, *berith*) idea for the entire nation (see Genesis 15:1; 17:1; 21:32; Jeremiah 31:31-34; 34:18, 19). This nation's new covenant idea was to later find fulfilment in the NT in Jesus Christ for the entire human race.

Pertaining to 'the outpouring of the Spirit', Joel 2:28, 29 is a key text that points to the eschatological promise that was expected to occur at some point prior to the millennium such that 'all' flesh would be blessed with God's Spirit.

Thus all the seven OT general eschatological aspects as discussed hence shaped the conduct of life of the entire nation of Israel in terms the last things that would occur to all of them, collectively as a people. It must also be stated that some of these OT general eschatological events even went beyond the national destiny by including the destiny of the whole earth.

NT General Eschatology

Hoekema (1974:15-20) provides that the nature of NT eschatology is three-dimensional: the discovery that what was predicted in the OT has happened; the emphasis on the present and the future Messianic age and; the assurance that the blessings of the present age are an assurance of the future age. In the discussion here on NT general eschatology (and later in the discussion on NT individual eschatology), this three-fold nature of NT eschatology will be explored further.

The subject of general eschatology (judgment, millennium, heaven, or hell) for human race beginning when Christ comes is quite prominent in the NT for several reasons, two of which can be mentioned here. One, the theme from the OT on general eschatology was still, admittedly, fresh, during the NT times. Secondly, the very origin of Christianity itself had some cardinal national eschatological flavours including the collectively looking for the appearance of the Messiah and the anticipation of the inauguration of his rule through his second coming. With regard to the second coming, Erickson (1998:1192) states: “among the most important events of cosmic [general] eschatology [in the NT] ... are the second coming and its consequences”.

Because the second coming is an event that is quite prominent in the NT, it is in order to discuss it here and examine how it becomes a NT general eschatological phenomenon. In our discussion, we employ four of the many facets discussed by Millard Erickson on this issue – these four are considered here as falling within the purview of our discussion of NT general eschatological expectation of the people. The four facets are: the unexpected appearance of the Messiah; His impending return; the resurrection of both the righteous and unrighteous and; the dispensing of Justice.

The unexpected appearance of the Messiah: Matthew 24:37-39 (NIV) states that collectively, most people will be caught unawares about the parousia thus:

As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and *they* knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man (emphasis supplied).

His impending return: Millard Erickson discusses the issue of ‘imminent’ and ‘impending’ return of Christ and argues that what is more persuasive is the idea of ‘impending’ in reference to the NT general eschatological thinking and not necessarily ‘imminent’. Erickson (1998:1200) states: “Jesus’ statements did not at the time they were expressed mean that the second coming was imminent” although “this is not to say that it is inappropriate to speak of imminence”. That the return of Christ could not have been imminent because of certain specific events that had to take place before the parousia (Greek, the ‘coming’ that pertains to the second advent). A period of time in-between was needed to prove the character of Christ’s followers (see Matthew 24:2, 14, 45-51, 25:5, 19; Luke 19:11-27 and so forth). Erickson calls this period in-between the time of Christ’s statement and the parousia as “an intervening period”. Thus, collectively, NT folk are perceived as having had an impending eschatology and not necessarily an imminent one.

NT general eschatology ‘proper’ noted here includes four themes: death, the judgement, Heaven (or hell) and, the Millennium. Except for the millennium which is separately dealt with elsewhere below (see section 4.3.1), the discussion of the other three NT General eschatological themes now follow.

Judgement (Greek- verb, ‘*Krino*’ meaning ‘to judge’; noun, ‘*Krisis*’ or ‘*krima*’ meaning judgement).

The dispensing of Justice for all: In the gospels (particularly in Matthew), the parable of

the 'wheat and tares' (Matthew 13:24-30, 37-43); the parable of the 'fishing net' (Matthew 13:47-50); the parable of the 'wedding garment' (Matthew 22:1-14; 25:46) and other parables, the issue of a universal (for all) irrevocable judgement is explicit. In Acts 17:22-32 and Acts 24:25, it is also apparent that this universal final judgement is an event occurring at the end of time. The Apostles also discuss the final general judgement. One example is 2 Peter 3:9-13 (NIV) where the phrase "the day of the Lord will come like a thief" is unmistakably showing the dispensing of the universal judgement – since the implications of that day impinge upon all humanity.

It is such an understanding that gives rise to the thinking that NT folk collectively lived with the full knowledge that at some end-time, rewards would be given. It is such knowledge that must have collectively made them desire a pious life while they were alive. There was no way they could have ever thought the end-time had already come. Notice that Paul actually denied that 'the day of the Lord' (day of judgement/ rewards) had already come (2 Thessalonians 2:2-9).

Heaven (Greek: '*Ouranos*' that is a place where God dwells) or hell (Greek: '*Geenna*' that is a place of future punishment [see Matthew 5:22 inter alia]) - In reference to general eschatological hope of the resurrection for a group of Christians with gentile background, Paul mentions heaven as being their ultimate hope (1 Thessalonians 1:9-10). In 2 Peter 3:13 (NIV) the Bible states: "but in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness."

4.2.2 Individual Eschatology in the Bible

While our discussion on General eschatology focused on judgement, heaven or hell and, the millennium, our discussion now on Individual eschatology will examine death, judgement, heaven or hell. These key individual eschatological tenets are investigated first from, the OT and thereafter, from the NT.

4.2.2.1 OT Individual eschatology

In what follows, we identify and analyze scriptures in the OT Biblical record pertaining to the three individual eschatological events (death, judgment, heaven, or hell) that we have already mentioned, that would occur to an *individual* when he or she dies or when Christ comes.

Before proceeding further however, it is pertinent to note that most scholars (see below) now generally agree that individual eschatology, as a topic, does not come out so clearly within the OT Biblical corpus as does 'general eschatology'. For example, Brunt (2000:357 emphasis supplied) writes: "in the OT world one's identity and *destiny* were bound up with one's participation in a community". Also, Encyclopaedia Britannica [hereafter EB] Vol. 16 (2005:988) provides: "Jewish [OT general] eschatology is in this sense unique. Its main concern is the fate of a nation, not what happens to an individual". God appears to be concerned more with one's family, tribe, or nation and not so much with the individual. Consequently, Schwarz's (2000:40) view is that OT individual eschatology, as a doctrine, actually needed to develop to a clarity level akin to that of the NT. As can be seen therefore, the destiny of the 'nation of Israel' undeniably

eclipsed that of the individual although this is not to say that individuals were not held accountable - as fulfilling of individual obligations often resulted into individual rewards!

Obviously then, with the above clarification, it must be stressed that to a certain extent, the OT scriptures do have some element of individual eschatology, albeit scanty. It is on that score that I now proceed to identify and analyze the OT corpus on the individual eschatological events of death, judgment, heaven, or hell.

Death (Hebrew, *Muwth* see for example Genesis 2:17), which is basically the first in the list of the last things under individual eschatology (not general eschatology) in both the OT and NT, is the cessation of an individual's life. Psalm 104:29 shows that life (the opposite of death) was a prerogative of God who is the source of life. As a result, no one among the OT folk (old and young) expected to live eternally (see Genesis 25:8; 1 Kings 17:17) - this issue of 'living eternally' is clarified further below.

In discussing death therefore, some key areas need to be tackled so as to delineate OT individual eschatological conception of death. The key areas discussed below are: the beginning of death; what causes death on universal basis; the status of the dead person; the burial rites and the abode for the dead and; the resurrection and ultimate destiny.

The linchpin passage on when death begun in the OT corpus that has individual eschatological proportions is Genesis 2:16, 17 (NIV emphasis supplied): "And the

LORD God commanded the man, ‘You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely *die*.’”

In terms of the cause of death, universally that is, disobedience to God’s command as provided in Genesis 2:16-17 is an uncontested cause. This Genesis record is essentially pointing to sin, of an individual, as the cause of death. Noteworthy is that even the very first recorded death among human beings is about the death of an individual, not a group (Genesis 4:6-8). Thus, from the time when this instruction was disobeyed, death entered this world and has continued its unabated course to this very day.

With regard to the status of the dead it must be stated here that a number of Christian theological positions have been advanced largely because what happens after the intrusion of death is arguably a universal human concern (Bavinck 1996:21). Some Christian theological positions to explain the state of the dead include: the intermediate state; purgatory (an intermediate place of punishment); absent from the body yet with the Lord; contact with the living; soul sleep and so forth. I can only elaborate on one position here, the soul sleep; although this is not to say that it is an uncontested theological position but only that is relatively quite popular (see Erickson 1998:1181-2). Additional reasons for not delving into the other theological positions are also alluded to within the discussion below.

The 'intermediate state' has what Erickson (1998:1180) calls: "the relative scarcity of biblical references". The Catholic view of 'purgatory' arguably has an inherent tendency to "weaken confidence in the sufficiency of Christ's sacrifice and his effectual intercession" (Bavinck 1996:59) in that it promulgates the 'second opportunity' for repentance. The 'absent from the body' as a theological position also has quite a scarcity of scriptural references.

'Soul sleep' can be discussed beginning from Genesis. In Genesis 2: 7 (NIV emphasis mine) the Bible declares: "the LORD God formed the man from the *dust of the ground* and breathed into his nostrils *the breath of life*, and the man became a living being." Notice from the text the two elements, dust and breath, that are combined by God, to make a living being. It is only when the two elements are combined by God that a living soul came into existence. Death thus is the separation of these two elements. A living soul (a combination of dust and breath) does cease to exist at that very moment when the two elements are separated. In other words, man is a compound being and any separation of this 'compound' nullifies the existence of man. Andreassen (2000:317) states: "death does not divide body from soul so as to continue existing (soul immortality). Rather, death brings the whole life to a complete end. No function of human life survives death". Thus, in this theological position, because there is no soul that can live forever, other views advancing that the soul is immortal are dismissed. Psalm 90:10 (NIV) has further clarified on the finiteness of every person thus: "The length of our days is seventy years- or eighty, if we have the strength; yet their span is but trouble and sorrow, for they quickly pass, and we fly away."

The Burial rites and abode for the dead— Genesis also accounts for various burial rites for individuals that died. These rites include: leaving the dead individual in the foreign country within which he or she dies - a place which would be that person's final destination (Genesis 23:19-20); gathering a dead person to his or her people (that is to say in the tombs of their forefathers) - from where he or she would never return (Genesis 25:8) and; in case of nomads, carrying the dead person along - up to a particular permanent place for burial (Genesis 50:5-6).

The permanent abode of the dead is the grave (Hebrew, sheol) and Bavinck (1996:30) provides that it is there, in the grave, that "all the dead without exception congregate (1 Kings 2:2; Job 3:1ff; 30:23; Psalm 89:48; Isaiah 14: 9ff; Ezekiel 32:18; Habakkuk 2:5), and from which no one returns except by a miracle (1 Kings 17:22; 2 Kings 4:43; 13:21)."

The resurrection and ultimate destiny: Isaiah 26:14, 19, among others, has often been used to teach about the concept of 'the resurrection from death' as being part of OT individual eschatological Biblical material. However, in his comments on this text, Brunt (2000:360) admits that it may not be clear as to who was speaking about being raised from death and as such, the text may have other meanings.

Perhaps the few principle passages most adduced to point to OT statements on individual human destiny (particularly the resurrection) are Genesis 49:18; Job 14:13-

15, 19:25-27; Psalms 16:9-11, 17:15, 49:15, 73:23-26, 139:18 and; Daniel 12:2.

Admittedly these are few but, they are chief in making a point. Although these passages serve as footholds for many in advancing that the OT also teaches about an individual's 'deliverance from the sheol', the passages have been contested by various scholars as being texts that refer to merely "a temporary salvation from death" and not about hope for human eternal deliverance (Bavinck 1996:33). In particular, Psalm 16:9-11 also cited in Acts 2:24-31 refer to Jesus and cannot apply for everyone as to do so would be to superimpose a meaning on the text. The other passages are dismissed as post-exilic resurrection baggage that got transplanted onto the Jewish religion. It is such views that contest these passages in question that the EB Vol. 16 (2005:988) endorses: "in classical Judaism [read OT] death closes the book". In reference to, particularly Job 19:25-27, Brunt (2000:359) observes that "there are significant translation difficulties in the passage" because "it does not design to offer an explicit description of the biblical teaching on the resurrection" of an individual although, it is often taken at face-value to prove OT teaching on an individual's afterlife.

Other OT texts that might create an unwarranted inroad for the view that an OT individual eschatology actually does have a theology of hope, in the sense of an afterlife, include Deuteronomy 14:1 and Jeremiah 16:6.

Judgement, which is the second in the list of last things that would occur to a person after death (or at the end of the world), is an OT individual eschatological theme built on the premise that the promises and 'threats' of punishment are for this life only – for the

individual. In other words, the concept of collective judgement with rewards beyond the earth for an entire nation, collectively, is rudimentary in the OT. Thus, 'the day of the Lord', for example in Joel 2:1ff, pertain to the *earthly* danger that loomed as Assyrian and Babylonian evasions were around the corner. We are however mindful that alternative interpretations to make Joel's passage speak about eschatological eternal visitations also do exist (particularly also with Joel 3:1ff among others). Supporting the notion that Joel 2:1ff refer to an earthly looming danger Schwarz (2000:36 emphasis supplied) states: "the [individual] Israelite faith emphasized, from its beginning, *life in this world*, since it was there that Yahweh proved [for the individual] his power and faithfulness". What this means is that as far as OT individual eschatology was concerned, blessings (being shielded from danger and receiving various rewards and so forth) from God to an individual where only for this life (see Genesis 12:2). The wrath of God demonstrated in the judgement is via fire (Deuteronomy 32:22; Psalms 18:8, 79:5, 89:46; Jeremiah 4:4).

Heaven, or hell, the last of final things that can occur to man. Passages such as Genesis 25:8; Job 42:27; Proverbs 10:27 and; Isaiah 38:3 inter alia indicate that a person's life was to be lived 'to the full' *upon* this earth and no further. The earth was the respite or 'heaven' for the righteous. Note that according to EB Vol.16 (2005:278), "ancient Judaism [read Israel] knew no hope of resurrection" of which heaven and earth would follow as rewards.

4.2.2.2 *NT Individual Eschatology*

It is an uncontested position that NT individual eschatology (death, judgment, heaven, or hell) somehow attaches itself to OT general eschatology (not so much to OT Individual eschatology) as well as to the then NT contemporary Jewish beliefs. As such, in discussing NT individual eschatology it is critical to bear in mind, both the OT general eschatology and the NT contemporary Jewish beliefs. Given that OT general eschatology has already been covered above, the study of NT individual eschatology will not repeat this discussion but will instead progress in two directions. One, it will explore the Jewish contemporary beliefs pertaining to individual eschatology. Two, it will delve into what the four evangelists and the Apostle Paul have shared on Individual eschatology.

4.2.2.2.1 NT Jewish context and Individual eschatology

In order to understand the milieu to do with eschatology (particularly individual eschatology) during the times of Jesus, a survey of sects that held sway is in order. Jewish Historian, Flavius Josephus (b.ca AD37-d. 100AD), a non-Biblical contemporary of the Apostles, mentions three such sects in Josephus (1999:736) thus: “For there are three philosophical sects among the Jews. The followers of the first of which are the Pharisees; of the second, the Sadducees; and the third sect, which pretends to a severer discipline, are called Essenes”. The Pharisees were a liberal middle class which had the backing of most common people. It was an eclectic group in terms of roles (assuming such roles as political party, a social movement and a school of thought among others). On eschatology, the Pharisees’ view was that the soul was immortal

because, at the so-called death, souls of good people would reincarnate while those of bad people, would enter eternal punishment – so really, for the Pharisees, souls were immortal.

Sadducees rejected the idea of an 'immortal soul' (denying even the resurrection) and that of fate in terms of eternal punishments or rewards. Josephus (op. cit 739) notes that Sadducees "also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades". Sadducees were a conservative priestly and aristocratic or elite group that emerged from among the Jews when they returned from the Babylonian exile. Due to the absence of a monarch among these returning Judeans, the Sadducees ended up becoming the dominant arbiter, even on issues that were none-religious.

The Essenes' view was that bodies 'die' but the soul continued to exist. As Josephus (op. cit 739) states, Essenes held "that bodies are corruptible, and that the matter they are made of is not permanent; but that the souls are immortal, and continue forever". This view is still embraced to this day within certain Christian persuasions. The parable of Jesus about the rich man and Lazarus, Peter's charge that Jesus descended to hell and preached to souls or spirits, Paul's writing to the Ephesians that when Christ ascended he took captivity captives are some of the basis upon which such views are anchored – bringing to the fore all over-again, the idea of the indestructibility of the soul as advanced by the Essenes. Obviously, this perception is at variance with the so called 'soul sleep' idea in yet other Christian circles that regard the soul as unable to

exist apart from body (for further elaborated on this view, see elsewhere below). For Essenes however, souls only become 'released at death'. It is these 'released' souls that are seen as guaranteed entry into a new world immediately at death if they had repented or had led a pure life. EB Vol. 16 (2005:992) shows that the idea of 'the dead are sleeping' was not a welcome one among Essenes because it meant that God was deferring rewards for the righteous while allowing "an unwarranted respite" for the wicked here on. They championed 'release' at death and not 'soul sleep'!

The sum of the foregoing therefore is that in terms of eschatology, Pharisees and Essenes basically held the same view: souls are immortal and rewards are given immediately at 'death' based on how one lives in this present life. The Sadducees' position was different to these two because for them, souls were mortal and they never considered life hereafter.

Admittedly, the above mentioned NT Jewish context in terms of the three views on individual eschatology had a toll on early Christian individual future outlook. As we now explore the NT material for what it says on Individual eschatology, it is important to bear in mind that the Jewish context, within which the NT material emerged, was substantially impacted by conceptions of the Pharisees, Sadducees and, Essenes on death, judgement and, heaven or hell.

4.2.2.2.2 Gospel writers and Individual eschatology

In this section, the existence of individual eschatological views as found in the Gospel accounts of the four evangelists (Matthew, Mark, Luke [with Acts] and John) is examined. Specifically, the study examines some of the linchpin Biblical passages on death, judgment, heaven, or hell.

Death – this aspect is discussed here in terms of how it was understood by the Gospel writers in relation to ultimate human destiny. The discussion is limited to only a selected number of passages that bring out the overall theme of death in its eschatological sense.

Arguably, Matthew's eschatological linchpin passage about death (Greek: *thanatos*) is Matthew 19:28. The text is clear in showing that inasmuch as there is the reality of death for every human being, a future 'regeneration' day would follow such that human bodies (the bodies that die) would be changed into a glorified body like was the case with the risen saviour. Otherwise, all the dead remain in the grave from where they would be eventually resurrect (see Matthew 17:9).

For Mark, death is the opposite of life (see Mark 12:27). As such, all those that find themselves without life (read dead) cannot have a part in the affairs of the present life.

In the account of Luke (especially Luke 12:18), death can occur abruptly or suddenly. Luke also shows that death denotes a separation from God – a state of affairs which is

not God's ideal because it has 'ultimate destiny' implications (see Luke 15:24, 32).

John shows that Jesus' understanding about death and the hope beyond death is both a 'present' and a 'future' reality. In referring to the 'present' John 5:24 (NIV emphasis supplied) states: "I tell you the truth, whoever hears my word and believes him who sent me *has eternal life* and will not be condemned; he has *crossed over from death to life*." This is a present reality to the death problem. Patterning to a 'future' reality, John 5:28, 29 (NIV emphasis supplied) states: "Do not be amazed at this, for *a time is coming when all who are in their graves will hear his voice* and come out- those who have done good will rise to live, and those who have done evil will rise to be condemned."

John also refers to death as sleep because, in sleep, there is every possibility of waking up (see John 11:11). In reference to this text, Ladd (1974(b):554) states: "sleep was a common term for death both in Greek and Hebrew literature and need not carry any theological significance" than is intended in the text. Andreassen (2000:325) clarifies further: "the condition of sleep, with its apparent unconsciousness, well portrays the condition in death. Moreover, sleep normally is followed by an awakening, vividly symbolizing the resurrection from the dead". Only God can awaken (or resurrect) those in the unconscious sleep of death (see TDNT III:14).

In Acts, Doctor Luke holds that the dead are still in the grave and not in heaven (see Acts 2:29, 34). They await a resurrection as demonstrated in Jesus' resurrection – a critical factor signifying that death was conquered (Acts 2:3). Thus, the overriding view

of death and the afterlife that follow (due to the resurrection, of course) have been summarized in John Brunt's statement as he comments on the value of the human body. Brunt (2000:364) states: "if God values the body enough to restore it and raise it for eternity, Christians ought to value it as well". Consequently, to deny the resurrection idea (as championed in secularism) makes void any premium to do with the human body as was the case in the Corinthian immorality scenarios where, the body was deemed as worthless (cf. 1 Corinthians 6:16).

The last (final) judgement, according to Mathew, is really "that day" (Matthew 24:36) from which none shall be exempt (see Matthew 25:32). Matthew's central idea on the judgement is that it will be based on deeds (Matthew 16:27) and that no one is automatically predestined for eternal life or death. Although Matthew 13: 47-50 and Matthew 25:31-32 are mainly discussing universal (general eschatology) judgement, the passages also allude to individual selection which can mean individual final judgement. Notice this aspect of 'individual' in Matthew 25:32 (NIV emphasis supplied) for example: "he will separate the people *one from another* as a shepherd separates the sheep from the goats." Jesus is seen as the fulfilment of OT Prophecy and his Kingdom is ***present*** (see Matthew 1:20-23; 21: 4-5) and presides over it as saviour only after he has dispensed judgement (Matthew 3:2; 10:23, 28; 12:28, 36-37).

In Mark, Jesus is seen as Judge of his Kingdom which was already (or then) ***present*** (Mark 13:30) and it is him who gives eternal damnation to the devil (and his angels) and eternal life to all people that who follow him (see Mark 3:29; 9:43, 47, 48). Jesus said he

is the eschatological judge (Mark 13:27).

For Luke, “his day” in Luke 17:24 refer both to the day when he judges as well as to the actual execution of that Judgement. In this judgement, the righteous rejoice while the impenitent suffer (Luke 16:23). In Luke 18:6-8, Jesus promised not be the unrighteous Judge but one who brings “about justice for his chosen ones.”

John shows that Jesus was also giving judgement (at that very time he was here on earth) pertaining to eternal life (John 5:22, 24; 6:54; 18:36, 37). Also those who reject Christ now, on earth, are already condemned (John 3: 18, 36). John 5:29 shows that the final resurrection is first and foremost a judicial act.

Acts 17:31 is clear that there is a specific day of judgement and Jesus will be the judge. Jesus is the fulfilment of OT Prophecy and he comes as Judge by giving life in his capacity as the saviour (Acts 2: 24; 10:42).

Heaven, or hell, as two (individual) eschatological themes are both accomplished through the work of the Messiah. In fact Christ stated that heaven was a place of rest (from struggles with the devil or redemption from sin) as he made reference to rooms and mansions as places for this rest (John 14:2). Each of the four gospel accounts somehow point to the attainment of heaven as something that is only possible because Christ already has a ‘present’ Kingdom here on earth, in the hearts of his followers. On the other hand, Mathew, Luke (and Acts), and John again regard the ‘Kingdom of

heaven' as being a future event, 'yet to be realized' – this makes heaven and hell a 'yet to be realized' factor (see Matthew 7:21-23, 10:23; Luke 17:22, 20:34, 35; John 5: 28-29; Acts 1:11 and various parables). Matthew sees hell as that place where, those that are judged to be wrong will end up together with the devil and his angels (see Matthew 18:8 and 25:41, 46).

The sum of the foregoing paragraphs is that individual eschatology is both an '*already realized*' (meaning a believer already experiencing eternal life in this present life [see also section 4.3.2.3.3 below for details]) and also a '*not yet realized*' (or future) phenomenon. In other words, the Biblical material we covered (four gospels plus Acts) pointed to the existence of a unique dimension of individual eschatology, the undeniable juxtapositioning of the Kingdom of God as being both a present and future reality. Thus, Biblical eschatology has a dualism - concerned with the future redemption yet not detached from the present redemption.

4.2.2.2.3 Pauline Individual Eschatology

Generally speaking, modern scholarship has attributed Pauline eschatology to being rooted in Paul's own earlier pharisaical orientation. As the discussion on early NT Jewish beliefs above has shown, Christians were not the only ones that had an eschatological thinking. The Pharisees, of whom Paul had been part, also had an eschatological doctrine, particularly on the immortality of the soul and the resurrection and it is now adduced by certain critical scholars that probably Paul might have been operating from this framework even when he became a Christian. It is argued however

that Paul transformed the pharisaical eschatological orientation on reincarnation upon this earth into hope for a transformed person who is heaven-bound through the merits of Christ.

Regardless of the foregoing, the importance of the Pauline corpus on individual eschatology is unquestionably esteemed as bearing a divine approval. For example, Shires (1966: 20) asserts:

he [apostle Paul] has given us more eschatological statements than any other New Testament writer. In fact, he above all others has laid the foundation for all subsequent Christian eschatological thought. In the generally accepted Pauline corpus there are 1,635 verses. Of these, 518 or 31 1/2 percent contain definitely eschatological thought and language.

Schwarz (2000:91) agrees with this position and advances that Paul's corpus actually represents "the most influential and the most developed eschatology within the New Testament".

Paul on Death of an individual

The eschatological teaching in the Pauline corpus on the death of an individual can be divided into five areas. These are: death as a universal phenomenon for each person dies (Roman 5:12); death as a means to be without life (Romans 7:8); death as the last enemy for one's life (1 Corinthians 15:26; dying as a human dreadful end (1 Corinthians 15:54, 55) and; death as a statement that human beings are mortal while God is immortality (1 Timothy 6:15, 16). Of these five areas, Schwarz (2000:257) comments on the fifth saying that it: "shows us our creatureliness, our distance from and dependence on God".

Paul on last judgement of an individual

With regard to the eschatological teaching in the Pauline corpus on the last judgement (which the Father, as Judge, has committed to the Son, to Judge), four areas are critical. The first is that each person will appear for judgement before Christ (2 Corinthians 5:10) and that day will be a day of wrath (Romans 2:5). The second is that judgement will be based on deeds (Romans 2:6) – though not to mean works as basis for salvation (Romans 4:16; Galatians 3:10). The third is that judgement is a future event just like the resurrection (see respectively 2 Thessalonians 2:1-2 and 2 Timothy 2:17, 18). The final point is that everything to do with a person's judgement in terms of eternal life or damnation awaits the Parousia (see 1 Thessalonians 4:15; 5:2). Without the Parousia (coming, or presence of the Lord), there cannot be both the final resurrection (1 Corinthians 15:52-54; 1 Thessalonians 4:17) and judgement. Thus, the Parousia becomes a critical factor in the vindication of God's people by God (2 Thessalonians 1: 4-9).

Paul on heaven and hell

Two key points can be noted with respect to the eschatological teaching in the Pauline corpus on 'heaven and hell', as rewards for an individual. The first is that to be rewarded heaven as the ultimate abode, the mortal must take up immortality and this is a future event (1 Corinthians 15:53 and 2 Corinthians 4:14; Philippians 3:21). The other is that 'Hell' is an ultimate where the destruction of the impenitent will take place (Philippians

1:28, 3:19; 1 Thessalonians 5:3; 2 Thessalonians 1:9).

Other Pauline eschatological views include:

Various scholars have pointed to other pertinent areas on individual eschatology that exist in the Pauline Biblical account. For example, Ladd (1974: 551), and others have shown that the Pauline account also discusses three aspects of the world: the past, the present and, the future.

The *Past* includes the world from creation to the first coming of Christ.

The *present* is portrayed as beginning at His first coming up to the Parousia (Galatians 4:4 cf. Ephesians 1:21; 2:7). Notice that Paul sees the Parousia as an event that separates two Ages, the present and the future (Titus 2:12-13). Paul also saw himself (and us) as living in the transitional or interim period between present and future (2 Corinthians 5:7; Romans 8:23-25) and yet this interim was not fulfillment (2 Corinthians 5:2). The present for Paul was an interim period of 'no condemnation' for those in Christ because it demanded of them holy living (Romans 12:1ff; 1 Corinthians 8:1; Philippians 4:5; Colossians 1:13; 1 Thess. 4:15) as well as being able to 'win some' to Christ (1 Corinthians 9:22).

Finally, the *future* - when Christ comes in the air *with the saints* to establish his kingdom is the ultimate grander expectation for all believers.

I have so far traversed the Biblical doctrine of eschatology with regard to the afterlife of human beings. I now assess modern Zambia's ideological crisis given the Biblical backdrop presented as well as issues and trends within theology and Christendom.

4.3 An assessment of some causes of and solutions to modern Zambia's ideological crisis in light of the human ultimate question

My assessment of modern Zambia's ideological crisis is forked into two: an assessment of some causes fuelling the crisis and, an assessment of some solutions to the crisis.

4.3.1 An assessment of some causes fuelling the crisis

Based on the discussions in chapters two and three above, there are three critical issues that fuel debate regarding modern Zambia's ideological crisis. These are: the social-economic issues; the political issues and; the religious issues. An assessment of each follows below.

4.3.1.1 *The social-economic issues*

The data generated on the study of modern Zambia's social and economic contexts in chapter two indicates that contexts pose a considerable effect on human choice with regard to what is of ultimate value. Pertaining to the social context (see section 2.2), eight demographic factors and trends were studied. These are: extreme poverty; HIV-AIDS; pollution; corruption; hunger; ethnic factionalism and cleansing; international debt burden and; urban drift. The social context of modern Zambia, both by what comes out

of that actual data (for example HIV-AIDS prevalence stands at 14 percent while poverty is at 64 percent) and by extrapolation, shows that it is one that can cause an individual eschatological malaise among Christians. The information on the eight demographic factors is clear that modern Zambia's life is one confronted with pressures that can cause people to compromise on life's ultimate question.

Similarly, modern Zambia's economic context is so harsh that Christians within this context end up being perpetually below par in terms of steadfastness to the faith (see section 2.4). Given the economic pressures to make ends meet and the ensuing materialism, modern Zambians – the majority of whom live in the very throes of economic challenges - have an earthly perspective devoid of the eternal.

In short, the social-economic realities of modern Zambia give an idea of the extent of the grip that these realities have on citizens in their efforts to have a meaningful ideology. The context as described thus is one that has people who, according to Alcorn (2003:109), “major in the momentary and minor in the momentous”. The present is more pertinent and it demands urgent attention than some unknown future something. Thus, a secular ideology is a natural choice, under the circumstances.

4.3.1.2 *The political issues*

Based on the data above (see section 2.3), my assessment is that politics of Africa and modern Zambia in particular, fail to offer adequate hope in enhancing the appreciation of human destiny as espoused by the Bible. Secularism, as an ideology offering a

promise for this life only is, in this case, a natural choice. Arguably, most people in the macrocosm (Africa) and microcosm (modern Zambia) contexts find politicians' speeches on addressing immediate challenges much more appealing as ultimate (eternal) questions never arise.

4.3.1.3 *The religious issues*

Underpinnings to do with life's ultimate question are discussed here as provided by religion. Noteworthy here is that, although Christianity is known, obviously as a religion, so is secularism (see section 3.3). The question thus is to determine the extent to which such religions fuel the ideological debate in modern Zambia.

4.3.1.3.1 The question of secularism

As was discussed above (section 2.5.2) there is a recommendation to make Zambia a Secular state that is to say: make modern Zambia ***secular*** by legislation. Such an orientation means that national values will have no semblance of religion (at least in the sense of Christian) and, for that matter, no recourse to life beyond this present life. So that we can say, the ideological crisis in modern Zambia is fuelled by the existence of such a recommendation at national level.

4.3.1.3.2 The question of Christianity and the inherent conceptual confusion

Various views surrounding the concept of human destiny abound in Christianity. Below, are some of these views such as: the millennium and, the eight eschatological positions. As will be seen, most of these views fuel the ideological crisis in modern Zambia

because; they are laden with conceptual confusion. By conceptual confusion, I mean that while these theological views have some shades of eternity or human ultimate issues, they all however cannot be true. Although these theological views are part of the Christian heritage, most of them cannot be relied upon, their existence notwithstanding.

In this section therefore, I offer the pros and cons of the Millennium and, the eight theological trends that do cause conceptual confusion. These eight such trends are: Protestant Liberalism; Demodernized eschatology; Realized eschatology; Existentialized eschatology; Politicized eschatology; Systematized eschatology; Eschatology in the theology of Reconstruction and; Eschatology in Prosperity theology.

4.3.1.3.2.1 In the three Millennial Views and the Parousia

I must reiterate the point that the idea of the 'millennium' is an aspect that falls under the genre of general eschatology and not necessarily individual eschatology. As noted earlier in this chapter, the 'millennium' is discussed here separately (away from the section on general eschatology) because it holds a significant place in Christendom yet, it is a subject diversely understood thereby causing conceptual confusion among individuals. It is my understanding that individual doctrinal confusion has individual eternal ramifications.

The discussion on millennial views is essentially a discussion of the judgement that comes with the Parousia. Essentially therefore, views on the millennium are views to do

with where we place the Parousia – either before, after, or neither. The technical terms for these periods (before, after or neither) are respectively known as: premillennialism, postmillennialism and, amillennialism. A more detailed discussion of each view is in order. We define each view and then do an analysis insofar as they are religious issues sustaining conceptual confusion on ideological choice for modern Zambians.

Definitions and brief historical overview of millennial positions

Premillennialism – (literally, before the 1000 years). According to Smith (1997) and Erickson (1998:1216), early Christians like Justin Martyr, Irenaeus, and others all espoused the doctrine of premillennialism because they all expected Christ to return during their lifetime. As such, the first three centuries of Christianity are seen as having been dominated with the premillennial understanding of the Bible. In explaining the extent of the influence of premillennialism, Thiessen's (1979:365-366) view is that it did not just go up to the third century but went on until the Reformation period. Lohse (1978) is in tandem with these views and points out that throughout this time span; the second coming of Christ was seen as being *before* the 1000 years of Revelation 20:1-15. Essentially therefore, premillennialism means that after Christ's second coming, he would thereafter have a literal 1000-year reign on earth before the final consummation of all things.

Today, Premillennialism could have various subcategories although only two general ones are discussed here: the Historical/ classical (post tribulational) premillennialism and

the Dispensational (pretribulational) premillennialism. A few words of each follow.

Historical premillennialists, according to Ladd (1977(a)) are the traditionalists (that is to say those that have held on to the original understanding of premillennialists viz., the literal reign of Christ of 1000 years to be here on earth). George Eldon Ladd (1911-1982), a key exponent of historical premillennialism, sees historical premillennialism as anchored on Revelation 20:1-6 and 1 Corinthians 15:23-26 (Ladd 1977(a):17ff).

Hoekema (1979:180-181) has noted some additional teachings that he considers as being part of Historical premillennialist and they include: “the evangelization of the nations, the great tribulation, the great apostasy or rebellion, and the appearance of a personal antichrist. The Church must go through this final phase [hence the name, post-tribulation]” before she can reign with Christ in the millennial kingdom here on earth.

Dispensational premillennialists are relatively a more recent group. Because they have been mutating over the years a single definition about them could easily be challenged as being unclear as a cursory reading of Ryrie’s (1995:Chap 1 and Chap 2) work, among others, has shown (some of the issues that Charles Ryrie’s work discuss as problems on definition are discussed later below). Therefore, in order to ameliorate this weakness, we have avoided direct definitions but have instead traversed the various transitional stages through which Dispensational Premillennialists have passed. This task is accomplished by examining various sources from Dispensationalist scholars themselves. The aim here is to indicate what was critical about them, at each stage.

Bateman VI (1999:23) lists three transitional stages of Dispensational premillennialism: Classical Dispensationalism (1878-1940s); Revised Dispensationalism (1950s-1970s) and; Progressive Dispensationalism (1980s- present). An elaboration of each follows.

Classical Dispensationalism: Under Classical Dispensationalism, we have the pretribulationists proper (who hold that all Christians that will be alive will be raptured secretly to heaven before the tribulation after which, Christ will come and reign for 1000 years on earth). In this category, we have the Dispensationalist founders: John Nelson Darby (1800-1882), Cyrus Ingerson Scofield (1841-1921) and, Lewis Perry Chafer (1843-1921) and plus all those that follow their writings and views. Darby founded the Plymouth Brethren movement in Britain – a reactionary group against the Church of England and postmillennial views. In his Scofield Reference Bible of 1909, Scofield came up with ‘Seven Dispensations’. According to the *Scofield Reference Bible* (1909:5), “a dispensation is a period of time during which man is tested in respect of obedience to some *specific* revelation of the will of God. Classical Dispensationalism distinguishes seven dispensations from are distinguished in Scripture.” These are (cf. Smith (1997:chap 59): (1) Innocence (Genesis 1:28-3:6); (2) Conscience or moral responsibility (Genesis 4:1-8:14); (3) Human government (Genesis 8:15-11:32); (4) Promise (Genesis 12:1- Exodus 18:27); (5) Law (Exodus 19:3-Acts 1:26); the Church (Acts 2:1-Revelation 19) and; (7) Millennial Kingdom (Revelation 20). Lewis Perry Chafer substantially contributed in formulating these points with his seven-volume *Systematic Theology*.

Although classical dispensationalism is generally known by the seven aforesaid dispensations, Ryrie's (1995:38-40) work boils it down to three dispensations and he calls these as the *sine qua non* of Dispensationalism: the distinction between Israel and the church; consistent literal hermeneutics and; a belief that God's dealings with mankind is solely to glorify Himself. For Charles Ryrie therefore, Dispensationalism cannot be based on merely the number of Dispensations. For example Scofield has seven Dispensations. Charles Hodge's (1797-1878) has four dispensations (see Hodge 1946:373-77). Louis Berkhof (1873 – 1957) has two (see Berkhof 1941:293-300). As such, Charles Ryrie's stance is that it is thus improper to base a definition of Dispensationalism purely on the number of dispensations in existence (see Ryrie 1995:38) but rather to be clear of the *sine qua non*. Of course others have dismissed the last two points on Ryrie's so-called *sine qua non* advancing various reasons including the fact that very few theologians can be consistently literal in hermeneutics and that there is nothing new in the third point. In other words, the uncontested *sine qua non*, if any, has been reduced to one characteristic, the distinction of Israel and the Church. To this Ryrie (1995:35) actually concedes: "this [the distinction] is probably the most basic theological test of whether or not a person is a dispensationalist, and it is undoubtedly the most practical and conclusive." It appears that this is the same view espoused even by most modern key Dispensationalists such as inter alia Craig A Blaising, Darrell L Bock and, Herbert W Bateman. In Blaising and Bock (1992:379 emphases supplied) for example, classical Dispensationalism is defined as a "futurist premillennialism that has strongly maintained the imminent return of Christ and a *national and political future for Israel*". And Bateman (1999:308) also asserts that: "the

basic unifying issue for all dispensationalists is that Israel is not the church” and its blessings must not be confused with those for the Christian Church because, they are held as distinct. Essentially therefore, the dualistic nature of promises and blessings for the Christian Church and for Israel is central in their outlook.

Revised Dispensationalism: Bateman (1999:27) further observes that ‘classical Dispensationalism’ became ‘Revised Dispensationalism’ primarily because in 1967, the ‘Scofield Reference Bible’ of 1909 (and later 1917) was substantially edited and revised. Thus Burns (1992:225) advances that Scofieldism and Chafer’s systematic theology were modified, by John F Walvoord (1910-2002). Key persons in the *Revised Dispensationalist* camp include Charles Ryrie, John Walvoord, Dwight Pentecost, Charles Feinberg and, Alva J. McClain.

Progressive Dispensationalism: Blaising and Bock (1993:49) defines Progressive Dispensationalism as that “progressive” relationship of dispensations, one after another (cf. Ryrie 1994:20). The duo further state that: “one of the striking differences between progressive and earlier dispensationalists is that progressives do not view the church as. . . . a separate race of humanity (in contrast to Jews and Gentiles)” (ibid.), but as one spiritual people of God (Let me be quick to say that for them, this is not the same as saying the distinctions have now been removed!). Progressive Dispensationalists have also been described as a generation that knew neither Scofield nor Chafer so as to even begin to modify them but as those who questioned Charles Ryrie and company particularly on, literal interpretation. Saucy (1993:9) observes that the literal

conceptualization on, for example, the rapture has been dismissed as being no longer “a determining touchstone of dispensationalism today”. Bateman IV (1999:37) states that progressive Dispensationalism perceived Ryrie’s ‘literalism’, as “inadequate to define the essence of dispensationalism in 1980s and 1990s”. Therefore, according Blaising (1992:15), Progressive Dispensationalism’s aim is to have “dispensational structures that are more accurate biblically” - essentially implying that other transitional stages of Premillennial Dispensationalism were unbiblical! As can be seen from the material in this paragraph, Craig A. Blaising, Darrell L. Bock, and Robert L. Saucy are among the key proponents of Progressive Dispensationalism.

Postmillennialism – (literally, after the 1000 years). Boettner (1984:10) asserts that Postmillennialism “has been held by men of unquestioned sincerity and ability”. On his list he has St. Augustine of Hippo (354-430). Others include a category of later theologians such as, inter alia: Charles Hodge (1797-1878), Robert Lewis Dabney (1820-1898), Augustus Hopkins Strong (1836-1921) and, Benjamin Breckinridge Warfield (1851-1921). For Postmillennial exponent Loraine Boettner (1901-1990) therefore, Postmillennialism is:

that view of the last things which hold that the kingdom of God is now being extended in the world through the preaching of the gospel and the saving work of the Holy Spirit in the hearts of individuals, that the world eventually is to be Christianized and that the return of Christ is to occur at the close of a long period of righteousness and peace commonly called the millennium (Boettner 1977:117).

Two key points to note here are: the present age will merge with the millennial age as mass conversions will occur due to the preaching of the word of God and, that Christ would come after the 1000 years or the millennium. Postmillennialism was popularized when the preaching of the gospel was at its highest, beginning with 19th century

missional efforts. From that time onwards, a Golden Age of Preaching of the gospel was expected to culminate into the 1000 years after which Christ would come. Essentially, Postmillennialists place the return of Christ after the 1000 years. For them (this is what separates them from premillennialists), the world is going to get better where, poverty, crime, disease and so forth will disappear.

Hasel (2000:846, 847) is of the view that the postmillennial judgement will be meted out on the wicked by the saints who will then assume the role of 'judges' (1 Corinthians 6:2; Revelation 20:4, 6).

Amillennialism – (literally, there is no 1000 years). According to Boettner (1984:12), significant figures here include among others: Abraham Kuyper (1837-1920); Louis Berkhof (1873-1957); Geerhardus Vos (1862-1949); Albertus Pieters (1869-1955); Floyd E. Hamilton (1923-2008) and; George L. Murray (1918-2007).

Basically, as a term, Amillennialism means that there is no 1000-year literal reign of Christ on earth following his second coming. In other words, this present age is the Millennium and that Christ is already ruling in the hearts of his people so that when he comes physically, he will simply usher in a new heaven and new earth (see Strimple 1999:82ff). The notion that 'Christ is already ruling' has given rise to what is now called "realized millennialism" (Adams 1970:7-11) largely because Revelation 20 is seen as discussing present and future issues. Although Anthony Hoekema (1913-1988), a key exponent of the Amillennial tradition, regards the new term (realized millennialism) as much more accurate in describing amillennialists than the earlier term (amillennialism),

he maintains that he will continue using the earlier term. The reason he advances is that the new term “is a rather clumsy one, replacing a simple prefix with a three-syllable word” (Hoekema 1979:174).

A brief analysis of millennial views insofar as they contribute to the conceptual confusion on ideological choice for modern Zambians.

From the onset, it is critical to state that the scriptures are the best interpreters of scripture (*sola scriptura*). What scriptural proof then does each view advance so as to hold it as a credible viewpoint that does not create conceptual confusion on the Biblical guide for supporting an ideology?

Historical Premillennialists: The position of Historical premillennialism is anchored on a literal interpretation of Revelation 20:1-6 of which (Ladd 1977:18) calls a “natural reading” of scripture. George Eldon Ladd (1911–1982), who can be regarded as a modern key exponent in this camp, correctly admits that Revelation 20 is the sole text upon which the 1000 years (or millennium idea) has been founded. Historical premillennialists, sometimes called ‘pretribs’ hold that the Church must go through great tribulation *before* Christ comes to set up a millennial kingdom, on earth. This millennial kingdom is not to be understood as final state given that evil still exists albeit in a restrained state – a status whereby Satan is not fully functioning give the presence of the kingdom and the King. The interpretation goes further that at the end of the 1000 years, Satan is loosed and eventually destroyed together with his angels and all human

beings whom he had deceived.

Critique: Hoekema's four arguments downplay the position of premillennialists. First, Hoekema (1979:183) denies that "Revelation 20 does not give indisputable proof for an earthly millennial reign which will follow the second coming . . . and this is not the only possible way to interpret [it]." At this point, it is pertinent to state another possible interpretation as shown below.

Revelation 20:4-6 discusses the 'first resurrection' (of the righteous), 'the judgement' (carried out by the righteous) and, where 'the judgement takes place'.

Those that participate in the first resurrection are blessed. Revelation 20:4 (NIV emphasis supplied):

I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

A few points can be distilled from this text. One, 'thrones', are in heaven. Two, those sitting on the thrones are those 'that came to life' first because they are righteous (notice 1 Thessalonians 4:16 that affirms "the dead in Christ will rise first"). Three, those sitting on the thrones (in heaven) have been given authority to judge. In other words, the Parousia is premillennial. In tandem with the parousia, the dead in Christ rise first and are caught up with the righteous living and, go to heaven (notice 1 Thessalonians 4:16, 17 that affirms "the dead in Christ shall rise first: Then we who are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air"). As can

be seen, there is no earthly millennial reign in Revelation 20:4 but, a heavenly one. The earthly reign (not millennial reign) happens after the Millennium (in heaven). After the millennium, that is when the unrighteous dead are resurrected (Revelation 20:5 NIV affirms: “the rest of the dead did not come to life until the thousand years were ended”). Those in this second resurrection are those who have done evil (John 5:29 NIV affirms: “and those who have done evil will rise to be condemned.”).

Second, Hoekema (1979:184) uses 1 Corinthians 15:23-24 as the text that shows that an earthly millennial reign is illusory.

Third, Hoekema (1979:184) states: “The return of a glorified Christ and of glorified believers to an earth where sin and death exist would violate the finality of their glorification.”

Fourth, Hoekema’s view (1979:185) is that an earthly millennial rule is not in keeping with the present and the future (or the ‘already’ and the ‘not yet’) NT teaching on eschatology.

Dispensational Premillennialists: Given that Dispensational premillennialism has mutated three times (see above), it must be admitted that no easy critique can thus be readily advanced as it would not be clear which one of the three could be the subject of critiquing.

Critique: For our purpose, we can simply comment on Dispensational

premillennialism's understanding of 'the distinction of Israel and the Church' as two people in God's schemata for ultimate blessings or fate. My choice is based on the understanding that both Christ and the Apostles seemed to have snubbed the Jews although Dispensational premillennialism still regards them as distinctively special. In John 1:11; 5:37-47; 6:64 it is shown how salvation has now been 'opened up', so to say, to everyone. Also, Acts 1:8 on the 'outreach mission' is clear that it was a mission that went beyond the Jews. Again in Acts 2:14, 3:9 and Acts 5:31, we see Peter bringing the gospel to non-Jews as well. Further, Paul in Acts 13:46; Acts 18:6 and; Acts 28:25-28 while beginning with the Jews in his work of preaching, he abandons them when they reject him and, turns instead to the receptive Gentiles. All these verses seem to confirm that 'real Jews' are those who believe in Christ. Thus, the idea of expecting separate blessings for literal Jews (as descendents of Abraham as promoted in Dispensationalism) on one hand and for the Christian Church on the other hand cannot hold. Bavinck (1996:100) is undeniably unequivocal thus: the NT establishes that "when the fullness of time had come [Galatians 4:4] the Jews, considered as a nation, were on the same level as the Gentiles". We are not oblivious to such passages as Mathew 23:37-39 (Luke 13:33-35) which seem to suggest a Jewish-Messiah connection in terms of relating 'well', in future. However, the weight of evidence (see the scriptures above within this paragraph) makes us dismiss such interpretations as misguided.

In a nutshell therefore, it can be observed that criticism of Dispensational Premillennialism, over the years, has ranged from mild to severe. For example, Allis (1945:262) states that it is a "danger" and is "unscriptural." Hoekema (1979:195, 217),

which is part of eight critiques by Hoekema (1979: chap 2), argues that Dispensational Premillennialists fail to deal with “the unity of Biblical revelation” and the fact that no opportunity for salvation shall be given, again, when Christ comes. Crenshaw and Gunn (1985:100) suggests that Dispensationalism puts the Christian (not God) as the “boss” in the sanctification process. Bahnsen and Gentry (1989: chap 9) regards it as a conflict of expectations. Gerstner (1991:168, 265) regards them as having a “dubious Christianity” for teaching “that there is more than one way of salvation” for the Church and for Israel and that on that score, their theology ought to be dismissed as a “horrible” theology.

Postmillennialists: Postmillennialists advance various texts although for our purposes here, we only refer to one (Matthew 28:18-20) which, Boettner (1977(a):118ff) has quoted. Using this text, it is argued that it is the basis for the so called world evangelization mandate and it is this text that assures a golden age of gospel preaching. For Loraine Boettner, a key proponent among Postmillennialists, “the Church during the past nineteen centuries has been extremely negligent in her duty and that the crying need of our time is for her to take seriously the task assigned to her” (op. cit 119).

Critique: By way of critique, we can say that the NT shows that evil and good will both coexist and will increase concurrently without evil abating as alleged by Postmillennialists (see Matthew 13:36-43, 24:1-13, 21; Luke 18:8; 1 Timothy 4:1 among others). In terms of relating the idea of ‘good’ society to modern Zambia, a Christian state, could it be that the making of Zambia as a Christian state in 1991 was prompted

on grounds that a 'golden age' of preaching the gospel (in a Christian Zambia) would usher in a 'good' society – a direct contradiction of the Bible?

Anthony Hoekema has specifically debunked Boettner's work (Boettner 1977) as failing to keep the Evangelical tradition of exegeting a text in order to determine its interpretation. As such, argues Hoekema (1977(b):150), "in the absence of this [exegetical study], all we can do is to assume that Boettner believes [*a priori*] that the golden age which he expects is taught in Revelation 20:1-6."

Ammillennialists: A key exponent that we will analyze is Anthony Hoekema. For Hoekema, Revelation 20:1ff is about the first coming of Christ at the beginning of the Christian era. He maintains that it is at that time when Satan was defeated and bound. Hoekema (1977(a):160) declares: "surely the defeat of Satan began with the first coming of Christ" and the millennium "occurs before the Second coming of Christ". Essentially, what Hoekema is saying is that there is no millennium at the second coming of Christ because it already took place at his first coming – Hoekema is refuting a literal interpretation of Revelation 20:1-6!

Critique: If what Hoekema is saying is true, one wonders how come the 'bound' Satan still continues to wreck so much havoc even up to today. To this, Hoekema (1977(a):162-164) responds that the extent of the power of Satan is minimal and that is why the gospel can be preached the way it is preached, 'in great measure'. Further, that Jesus said in Matthew 12:29 (NIV) "how can anyone enter a strong man's house and

carry off his possessions unless he first ties up the strong man? Then he can rob his house” so, the fact that Christ came on earth (Satan’s home?) and delivered people is enough to say he was bound in the sense of not hindering the preaching of the message of deliverance. Of course Hoekema’s exegesis has been dismissed as shaky by several scholars including, among others Ladd (1977(b):189) and Hyot (1977(b):193ff). I agree with these scholars because the type of binding of Satan as discussed in Revelation 20:3 which says “to keep him from deceiving the nations anymore until the thousand years were ended” suggests an ultimate type binding whose loosing comes only after a specified period, of a 1000 years.

Summary on the three millennial views:

My position on the data concerning the millennial positions insofar such data can or cannot guide ideological choice in Zambia is that, it is quite unhelpful. There is such diversity in Christianity such that one ends up with conceptual confusion as to which of these millennial viewpoints must inform ideology. Thus, scholars like Eric Webster and Hans Schwarz, among others, have alluded to this confusion. In Webster (2000:928), the door is left upon for conjecture by the view any of the millennial views can be ascribed to depending on one’s exegesis of Revelation 20:1-14. Schwarz (2000:337) observes that the different millennial views are just different ways of looking at the same thing.

The sum of the foregoing is that choosing, if ever, the ideology of Christianity and hope that it is good because it has a slant on eternal life (because the millennium topic is part of Christianity) can breed conceptual confusion to such a choice. I say so because the

millennial views are not clear hence their multiplicity!

4.3.1.3.2.2 In some modern trends in eschatology- The Enlightenment period to the present

This section on 'eight modern trends in eschatology' touches on how theologians have sought to satisfy their quest for understanding the issue of human ultimate destiny as explicated in studies in eschatology. My identification and analysis of these efforts is confined from the Enlightenment (from 18th century onwards) to the present period. Even in using the Age of Enlightenment (meaning a period of critical questioning traditions, morals and so forth) as a starting point, I cannot claim that I have covered the entire gamut of eschatological trends from that time to the present as such an attempt would be too broad and beyond the purpose of this research project. Moreover, the fact that some theologians that are at the centre of some of these trends are still alive means that they can still produce other works of even greater influence on similar topics. As such, it became pertinent to set some limits for this task. These limits include a brief historical survey and a sampling of how the distinctive theme of eschatology was championed by some selected key figures. As will be seen, I have not been comprehensive in treating historical developments of all theologians on that score but have limited myself to a survey of some of those that vie for an earthly utopia – which is essentially secularism. The pool from which I draw my sample for these key figures is largely from the work of both Hans Schwarz and Millard Erickson. Although Schwarz (2000:108-166) discusses most of these efforts, my study draws quite heavily from Erickson's (1998:1162-1170) work. As such, out of the eight trends dealt with here, six

of them come from Erickson and are: 'modernized eschatology'; 'demodernized eschatology'; 'realized eschatology'; 'existentialized eschatology'; 'politicized eschatology' and; 'systematized eschatology' (dispensational). To these six theological trends, I add the seventh and eighth trends - respectively as, 'eschatology in the theology of reconstruction' and, 'eschatology in Prosperity theology'. As will be seen, most of these trends have some inherent gaps in terms of conceptualizing the ultimate for human life and they cannot be solely the basis for choosing the ideology of Christianity for modern Zambians.

The study of each trend or movement follows essentially the same format: there is a definition of the trend; this is followed by a brief historical survey of the trend and; a key figure is identified together with the influence exerted on eschatology. Where the key figure's primary works are necessary, these have been quoted directly otherwise, secondary comments about these eschatological thinkers and movements have sufficed.

Modernized eschatology (Protestant Liberalism)

Modernized eschatology, was a position by liberal protestant theologians from Germany, such as Albrecht Ritschl (1822-1889) and his disciples like Adolf von Harnack (1851-1930). In this category, Walter Rauschenbusch (1861-1918) of the USA (though educated in Germany and the USA) will serve as representative of the liberal theologians on that continent. These denied the bodily return of Christ (saying that this was just a traditional eschatological husk). Modernized eschatology advanced the view (perceived as the 'kernel') that God already reigned in human hearts and thus there was

no need to wait for another bodily coming because the gospel only dealt with the father and not the son. According to Livingston (1971:261, 263) Protestant liberalism sees the son as coming into the gospel picture only because of the son's self-knowledge of the father.

Walter Rauschenbusch is undoubtedly the father of the 'social gospel' agenda.

Rauschenbusch (1907) articulated that in order to be relevant and not deny the Master, one's Christianity ought to address existing social concerns including income disparity, child labour, poverty, injustice and so forth. He argued that Christianity had a mission to transform society and that merely preaching morality and the coming kingdom (eschatology) was never going to create a good society. He actually adjusted several Christian teachings so that they could fit his postulations. For instance, Rauschenbusch (1917) saw baptism (John's) as a dedication or recruitment of a believer to a cause that would push for man's emancipation from life's harsh realities. Other Biblical themes that underwent his scissor included salvation, sin, and the Holy Spirit – all these were adjusted to suit what he called 'present tasks' of society. In Rauschenbusch (1912:67) he declares: "the purpose of all that Jesus said and did and hoped to do was always the social redemption of the entire life of the human race on earth." Thus, Rauschenbusch's eschatology, in terms of addressing issues of this earth, is not so different from the ideals of secularism because it is really, this worldly at its core.

A fundamental departure from this view was the *Demodernized* eschatology as

discussed below.

Demodernized eschatology

Demodernized eschatology (also called consistent eschatology) was advanced by Johannes Weiss (1863-1914) and Albert Schweitzer (1875-1965). In describing Schweitzer, Schwarz (2000:113) states that he (Schweitzer) perceived “Jesus as a religious fanatic who was deceived by his own ideas” about his eschatological mission. Jesus is seen as someone who failed to introduce the Kingdom to his contemporaries (and that he would never) and because of that, he had no option but to talk of a future fulfilment (something like an after-thought eschatology) of which we must all prepare for, through repentance. Two examples follow. In the first, Weiss (1971:132-133, 135) sees the eschatological idea of the Kingdom of God as an ‘outstanding’ phenomenon and as such, this world would never pass away. The second example, Schweitzer (1964:398) declares: “The whole history of Christianity down to the present day... is based on the delay of the Parousia, the non-occurrence of the Parousia, the abandonment of eschatology, the process and completion of the ‘de-eschatologizing’ of religion which has been connected therewith.” Schweitzer (*ibid*) appeals to people to continue (to be ‘consistent’ or ‘thorough-going’) with that understanding that Jesus “never had any existence”, as we have come to know it eschatologically, hence the eschatological failure.

Thus the scoffers come out--(2 Peter 3:3, 4; Jude 16-19)? But of course, we all know that Jesus did not set a date for his coming!

Realized eschatology

Realized eschatology advanced by Charles Harold Dodd (1884-1973), popularly known as CH Dodd, is a position that there is nothing about the future and that everything about the kingdom is already realized now (see Dodd 1961:159). This view dismisses end-time events and is thus similar to secularism in its emphasis on the present.

Existentialized eschatology

Rudolf Karl Bultmann (1884-1976), whose teachers (see Morgan 1997:68) included, inter alia, liberal theologians Adolf Harnack (history of doctrine) and Johannes Weiss (NT), championed *existential eschatology* which was a program of demythologizing some NT provisions that he perceived as ridiculous some of which include the teaching concerning the ascension of Christ. This view of course sets at naught the idea of Judgement and heaven – again coming hand-in-hand with secularism.

Bultmann is skeptical about the historicity of Jesus and about most of the things attributed to him or as having been spoken by him concerning his death, resurrection and so forth. For Bultmann (1951:30), such statements are “probably later products of the Hellenistic Church”.

Politicized eschatology

Politicized eschatology advanced by Jurgen Moltmann (b. 1926) was a call to Christians to assume and transform *present* problems in all spheres of life through action and not

mere theological talk. In other words, Moltmann advocated a theology of hope which was involved with the secular world on social justice, political issues, world peace and so forth (see Moltmann 1967:16, 329). Schwarz (2000:146) states that Moltmann “no longer wants to confine eschatology to discourse about the so-called last things which will happen in the end, but to consider the whole cause which drives toward this end.” Bauckham (1997:214) declares that Moltmann saw that “authentic Christian hope is not that purely other-worldly expectation which is resigned to the unalterability of affairs in this world”. As such, Moltmann’s theology has become benchmark literature for most liberation theologies of the Third World which are essentially, this worldly in emphasis.

Systematized eschatology (dispensational)

The other view is the dispensationalists’ (or periods) referred to as *systematized eschatology* (futuristic in scope) developed by John Nelson Darby. For a detailed discussed see above (section 4.3.1.3.2.1). At its core, this theological trend sees the eschatological event as culminating through secret rupture of the Church from this earth and the establishment of a literal Jewish Kingdom on earth.

Eschatology in the theology of reconstruction

Based on the Getui and Obeng’s (2003) anthology, theology of reconstruction is an aggregate theology of all those theologies seeking to create new social structures out of the *tangled social structure* of Africa. Included in the list is, environmental theology (reconstructing the environment), feminist theology (the liberation of women, especially the African woman), personal liberation theology (from clutches of poverty, disease and

other challenges) among others. Beginning in the 1990s, Theologians in Africa have sought to find new ways of interpreting the gospel for Africa, in its unique way, in order to remain relevant.

Jessy N.K. Mugambi (b. 1947), among others such as Charles Vella-vecencio (see Vella-vecencio (1992) and John De Gruchy (see De Gruchy 1995) -, is a household name in theology of reconstruction. Mugambi, whose works on the subject started as early as the early 1990s continues to discuss this theme (see Mugambi 1995; Mugambi 2003(a); Mugambi 2003(b); Mugambi 2004).

Getui and Obeng's (2003) anthology is a work that has gathered together reconstruction theologians to discuss, among other issues confronting Africa, the eight social challenges: extreme poverty; HIV-AIDS; Pollution; Corruption; Hunger; Ethnic factionalism and cleansing; International debt burden and; Urban drift. In Chapter two (section 2.2) we analyzed the material of these reconstruction theologians and our conclusion was that each of the eight social challenge has compromised theistic morality among Africans in general and modern Zambia in particular. My position was that such social challenges create a secular and worldly mindset and out of such an understanding that I regard the eschatology, if any, of these Reconstructionist theologians as leaning to a 'here and now' focus, akin to secularism.

Whereas it was established in chapter two that the harsh realities have the potential to jettison a grander hope for something better as provided by God, and whereas theology

of reconstruction is all about addressing those same harsh realities that impact humanity, it follows then that the eschatology of theology of reconstruction is emphatically 'this worldly'. Thus, reconstruction theology, though found within the domain of Christian theology fails to project Christianity in good light so as to warrant it (Christianity) to carry the day of what must constitute modern Zambia's national ideology. Perhaps what James Montgomery Boice (1938-2000) has observed could be a description of some of the views of reconstruction theologians. That, for instance: sin, now means ignorance; salvation is no longer from sin but, from oppression; Jesus is no longer the saviour but, an example; evangelism is no longer outreach with the message of Jesus Christ to a perishing world but, an activity to remove injustice. Boice (1986:674) concludes: "Thus, the theological terms that we have always used and which the church continues to use (because it is part of its heritage) are being redefined."

Eschatology in Prosperity theology

This is a view that works up people's psychic in thinking that God wants people to be, among other things, rich – in this present life. Its premise on wealth is that having "enough" faith and donating generously is the key to one's own financial prosperity – a bartering approach, to be sure.

According to Hanegraaff (1997:10ff), notable proponents of Prosperity theology include among a dozen or so the likes of Kenneth Copeland, Benny Hinn, Jerry Savelle, Paul Crouch, Allen and Oral Roberts, Essek W Kenyon, Kenneth E Hagen, Frederick KC

Price and, John Avanzini. All these folks advance the notion that righteousness entail prosperity and sin is what results into poverty and other human woes.

Prosperity Theology is arguably anchored on Matthew 19:29. In the NIV, it reads: “And everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life.” The text obviously demands a Biblical and exegetical meaning.

However, since in systematic theological research, as this thesis entails, it may not be necessary to document all the exegetical steps taken, I can only present here the fine details of the exegesis on the text. This approach is what Smith (2008:193) is talking about also: “unlike when doing an exegetical study [research], it is not necessary [in systematic theology] to document every stage of your exegesis. You may report only the results of your exegetical study.” It is also the most probable approach used by some systematic theologians such as Millard Erickson, Wayne Grudem and others.

Thus, the result of my exegesis follows below and some of the tools used in the process include Spouce and Exell (1950); Gundry (1982); Carson (1984); Bruner (1990) and; Baigent and Leigh (1997) among others.

To start with, it must be clear that Matthew 19:29 is a response to Peter’s question: “We have left everything to follow you! What then will there be for us?” (Matthew 19:27NIV). Also, Peter’s question is a result of Christ’s earlier response to the Rich Young Ruler –

who had been shown by Christ that motives matter, in final analysis of things. As can be seen therefore, Peter's question is no different from the young ruler's, at least in terms of exposing motives. In short, Peter is demonstrably exposed by his question that he is serving Christ for wrong reasons. Peter's question informs us that Peter's enlistment for service is driven by the expected rewards.

Given such a context therefore, a few observations are in order. For instance, inasmuch as Jesus can still be generous to those that "left everything to follow" Him, the text is not addressing generosity or blessing for this life per se. This can be seen from Mathew 19:28 (NIV emphasis supplied): "I tell you the truth, *at the renewal of all things, when the Son of Man sits on his glorious throne*, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel". If it were literal earthly rewards being talked about, why the "at the renewal of all things, when the Son of Man sits on his glorious throne"? Further, a literal meaning cannot even arise when Matthew 19:29's "will receive a hundred times as much" is considered. For if not so, how can one certainly have 100s of "houses or brothers or sisters or father or mother or children or fields"? Such a view that defeats simple logic must not be entertained. On the other hand, it must be stressed here that inasmuch as the foregoing stands, Jesus Christ must not be seen as denying people the "good things" (whatever they are!) of this life per se. Rather, the critical issue is that He is certainly advocating of allowing Him to rule our lives.

Therefore, to take Matthew 19:29 as teaching about rewards in this life, as is

championed in Prosperity theology, is to read something foreign into the text. The text has obviously nothing to do with this present life and must be understood eschatologically or in terms of the bigger ultimate picture.

Pertinent representative texts that militate against the Prosperity theology include Matthew 6:33 which talks about seeking first the Kingdom of God and His Righteousness. Others are Matthew 12:26 and Mark 8:36 that speak about the hollowness of gaining the whole world and losing one's soul at the end of all things. Also, Luke 14:33 points to leaving all to follow Christ while in Acts 9:16 the aspect of suffering, as a disciple of Jesus, is clear. Paul further militates against Prosperity theology thus: "I have known hunger and thirst and have often gone without food; I have been cold and naked" (2 Cor. 11:27NIV).

In most Third World countries, modern Zambia included, Christianity is growing at a very fast rate (see Appendix 4). The x-ray of this growth is that the majority are 'Word of Faith' ministries whose Prosperity Theological message sits well with the poor. Note that the 'Word of Faith' movement is more inclined to the charismatic version of Protestant Theology yet an aberration of it and is arguably the fastest growing since its founding in the late 20th century. One of its principle teachings is the insistence on faith - that if you have faith, you can literally achieve anything cash, health, wealth, and any other 'success' in this present life (see MacArthur 1993, Hanegraaff 1997, Gilley 1999, Alcorn 2003, Martin 2003).

Such a context (Third world, particularly – though exists much more in the Developed World) means that gullibility rules as the focus is on wealth, health and materialism, here on earth. Such a scenario where the number one motive is for obtaining things, on earth, has arguably even contributed to the conceptual confusion over what Christianity must contribute to society – in eternal terms. As such, even on to the debate about modern Zambia's national ideology, Prosperity theology cannot make the grade as something reliable in forging a Christian national ideology.

4.3.2 An assessment of some solutions to the ideological crisis

In this section, two solutions are presented to modern Zambia's ideological crisis: inaugurated eschatology and what I call the 'new perspective'.

4.3.2.1 Inaugurated eschatology

Inaugurated eschatology (also referred to as 'already and not yet') is a scheme of eschatology claiming that the end is already here (that is inaugurated or planted) through the life, death and, resurrection of Jesus but, is not yet consummated (future). In terms of the 'already', an example is Luke 17:21 (NIV) which states: "the kingdom of God is within you". The Kingdom is indeed present in that God, in the person of the Holy Spirit, resides in and with us (see esp. John 14:16-18). The aspect of the 'not yet' is clearly a future event as Matthew 6:10 (NIV) shows: "your kingdom come."

As can be seen, inaugurated eschatology creates what Ladd (1974:320) calls a "prophetic tension between history and eschatology" (cf. Kummel 1961). Probably

among all the eight trends in eschatology (see above), inaugurated eschatology is the most ideal. I hold this view because it is an eschatological trend where, the *duality* between what Christians must do in this world and in the world to come is clarified. Essentially therefore, Individual eschatology is that view that embraces all that *scripture* has said about being in Christ, now (and taking care of the present realities), while at the same time assuring of a future enjoyment with Him. Among the several of such *scripture* on this issue, the pertinent include: 1 Cor. 15:22, 2 Cor. 5:14 – that we all have already died in Adam and are alive in Christ; 2 Cor. 4:10, 11—that Christ’s life is revealed at the present, yet this same life is also hidden and; Rom. 8:19, Col. 3:3, Eph. 4:22-24, 1 Peter 1:3-4—being born now, in him, yet the inheritance is future. Others are: Phil 3:20, 2 Tim. 2:4, Heb. 11:8-10,13-16 - while being in this world, we are aliens to it and; 1 John 3:2—being God’s children now, yet to be like him, when he appears.

This view is in tandem with Hoekema (1979:68) in his words: “Jesus taught that the Kingdom of God is both present and future and that eternal life is both a present possession and a future hope”.

Consequently, inaugurated eschatology is demonstrably superior to Secularism and the other theological trends discussed above (see section 4.3.1) in that while it takes care of present realities, it does not stop there but, go beyond. Inaugurated eschatology emphasizes salvation, now, and demands daily sanctification (constantly growing in Christ by mortifying sin on a daily basis) as we wait for the future ultimate event, occurring at the Parousia. In other words, inaugurated eschatology is an impetus for

righteous living, now, while awaiting the consummate reward.

4.3.2.2 A New perspective to the ideological crisis

The present (that is 2010) state of affairs in modern Zambia is that, the National Constitutional Conference (NCC) has since presented its report to the Minister of Justice and has been dissolved. The NCC was basically instituted on August 31, 2007, by the then President (Levy Mwanawasa, who died August 19, 2008) under the National Constitutional Conference Act No. 19 of 2007 to be a: “forum for the examination, debate and adoption of proposals to alter the Constitution as contained in the Draft Constitution submitted by the Mungomba Constitution Review Commission”. The NCC report has since scrapped the recommendation of making Zambia a secular state but instead has upheld the status quo – Zambia a Christian nation. The NCC recommendation is clear: “retain the declaration of Zambia as a Christian nation” (National Constitutional Conference Initial Report 2010:77). My view is that this does not change anything in terms of satisfying the initial bid to craft a national ideology.

Having evaluated and analyzed the data above it gives warrant to state my perspective on whether or not to legislate Christianity or Secularism. My view is that: legislate neither. This means that in the constitution, there should be no mention of a specific religion such as Christianity, secularism or any other for that matter. What am suggesting is that while the national constitution can acknowledge the role of religion, in general, it should not go to the extent of specifying any particular religion. I hold this

view because, Africa, of which modern Zambia is part, is “notoriously religious” (Mbiti 1969:1) and religion cannot just be disengaged or annihilated, just like that.

4.4 Conceptual implications and contemporary significance in following individual eschatology

I have so far established that individual eschatology involves the last things to occur to a person in this order: death, judgement, heaven, or hell. I have also examined the ideological crisis in modern Zambia and have offered possible solutions. In what follows, I discuss the implications and contemporary significance of following first, the last things (death, judgement, heaven or hell) and, the suggested solutions. At the heart of this section therefore is the affirmation of what both Kevin Smith and Agbonkhianmeghe Orobatar have stressed. Smith (2008:194) states that “the task of [systematic] theology is not complete, in our opinion, until its significance for today’s church and its believers is considered.” Orobator (2008:138) notes: “the challenge facing [systematic] theology lies in the extent and manner in which it speaks authentically and credibly to our human experience today.”

Therefore, in my discussion of implications, I touch on the conceptual implications that bear on each modern Zambian Christian and the Zambian Church given that there is the inalterable fact of death, judgement, heaven or hell as spelt out in individual eschatology that must inform ideology. The discussion will thus be also testing my claim: “There is a relationship between the Dependent Variable ‘Clarity in Christian eschatology (specifically the doctrine of Individual Eschatology)’ and Independent

Variable ‘human ultimate question’”. This claim will be tested by the ‘correspondence theory of truth’ test – a test which verifies a claim’s acceptability by checking in the real world if what it claims exists.

Death, as a fact in a person’s individual eschatology

Brunt (2000: 364) alludes to the fact that it is only through the Bible that “an appropriate and realistic attitude toward death” can be appreciated. The implication of failing to understand ‘death’ as spelt out in individual eschatology opens the door for speculations about death such as, inter alia: worldliness, indulging in life-enhancing techniques, believing in the souls’ post-death existence and ancestor worship, necromancy, Satanism, and hopelessness or nihilism.

Given that individual eschatology attaches death to resurrection while a poor appreciation of death does not, individual eschatology (on resurrection) is thus a strong appeal to put a premium on the body, since it is to be raised, at some point. Brunt (ibid, 364) is on target when he writes: “if God values the body enough to restore it and raise it for eternity, Christians [individuals and the Church] ought to value it as well”. Denying the resurrection (as championed in secularism) can compromise value that must be placed on the body just as was the case in the Corinthian immorality perception [where, the body was deemed as worthless] - (see 1 Corinthians 6:16). Here in modern Zambia, as we saw in chapter two (for example on immorality-related HIV-AIDS statistics among other lifestyles), the body has been deemed as ‘cheap’ thereby repudiating the very idea of it having any worth beyond the present.

With regard to the claim above on the relationship between eschatology (specifically the doctrine of individual eschatology) and human ultimate, the reality of the existence of death in the world warrants its acceptability. This is because this fact alone, death, is verifiable in the real world.

Judgement, as a fact in a person's individual eschatology

Individual eschatology makes it clear that there will be a judgement. However, liberal theology discounts such a view as outdated on account of the argument about divine love (that a God of love cannot again destroy) and universal salvation as explicated in religious pluralism (see section 3.3.2.3). Hasel (2000:850-851) states: "in liberal theology, therefore, there is no substance to a future divine judgement. Judgement basically happens here and now as the product of humanity itself." What does this entail on modern Zambian Christians? Probably, anything goes including secular hopes! If there is no judgement then, people already in a challenging milieu, people that are barely maintaining their walk with God, would have nothing to look forward to namely divine judgement as a vindication and as a form of impetus for upright living. Our societies would exist on a secular mantra: 'survival of the fittest'. The foregoing is not the same as saying that secular societies have no 'judgement arrangement' – otherwise they would not even be earthly courts! What am essentially saying rather is that if there is no judgement, at the final of all things then, there is definitely no incentive for uprightness today!

With regard to the claim above on the relationship between eschatology (specifically the doctrine of Individual Eschatology)' and human ultimate, the reality of the judgement even among human beings (in every society) infers judgement is a fact of life. This view warrants the acceptability of my claim. This is because judgement has always been a part of society – so will be for God's established society.

Heaven or Hell, as a fact in a person's individual eschatology

Notice that we have already noted some key issues about the context of modern Zambia and it is our purpose here to show how these contextual issues can jettison aspirations for heaven. I will also show that 'hell' would be the ultimate destination for many in such a milieu. In order to understanding the conceptual implications borne by the fact of 'heaven' and 'hell' on individuals and the Church, we will look at the four areas of the context of Modern Zambia: Social, Political, Economical and, ideological.

With regard to the claim above on the relationship between eschatology (specifically the doctrine of Individual Eschatology)' and human ultimate, the reality rewards issued to the deserving few, as a fact of life, is essential to the claim's acceptability. If there are rewards on this side of eternity, there certainly will be rewards on the other side. As was shown earlier on the discussion of heaven or hell, these are eternal rewards.

Additional final remarks on implications

To the individual---In the light of the discussion on the three individual eschatological events covered in this chapter, the eschatology of an individual must be one of trust and

obedience. Such eschatology must be sustained by having confidence in God's ultimate redemption plan which runs from creation to consummation. As Komonchak, Collins, Lane (1987:341) provide: "What God has set in motion in creation, God brings to fulfilment in the eschaton." (2) *To the mission of the church*---Sensing that God is about to redeem this decaying world through the impending ultimate individual eschatological issues, the implication on the Church in modern Zambia is that she must not just concentrate on nurturing activities, as important as these may be, but must be seen to be seriously engaged with winning the world to Christ through sharing the good news of redemption.

4.5 Overview

The doctrine of Individual eschatology, modern Zambia's ideological crisis and, solutions to this crisis were issues that occupied the bulk of this chapter. On the doctrine of individual eschatology, death, judgement, heaven, or hell were examined. The study also touched on some possible specific causes and solutions to the ideological crisis in modern Zambia.

Regarding 'death' I endeavoured to clarify that death is a cessation of life and a punishment for sin. It was noted that no human being has immortality – although there is a 'conditional immortality' of which the faithful await.

Pertaining to the 'judgement' (or justice), I noted the 'fact' of the coming judgement where each one of us will have our actions examined and assessed. In my discussion, I

showed that judgement will be meted out at the Parousia. A significant point on the judgement is the issue of human destiny. Here, I discussed the fact that judgement will be according to works although the standard to be used is the law of God. Thus, the way our lives are lived here on earth is a critical determining factor in terms of where we ultimately end up. The knowledge of this fact alone must invoke a sense of seriousness and watchfulness in each person.

Heaven or hell was discussed as ultimate rewards for humanity. Heaven has a redemptive character while hell has a 'lostness' about it.

With regard to the causes of modern Zambia's ideological crisis, it was found that it arises out of the contextual setting as well as from the various Christian concepts and theological trends.

The sum of this entire chapter then is this: this world and its history as we know it will one day come to an end, with God establishing a cleansed earth as his kingdom. This is the eschatological hope for those that believe in his son, Jesus Christ. Those not in God may have secular eschatological hopes which, as we have seen, are inadequate in terms satisfying God's expectations – given that we all will have an eschatological consummation, whether we like it or not.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1. Introduction

A considerable number of items were raised in this study on how secularism bears on individual eschatology and the resultant conceptual implications for modern Zambian Christians in terms of their ultimate destiny. In this final chapter, a summary of the key points of the study will be presented first. This will be followed by some concluding statements. The final part of the chapter contains the recommendations: to the Zambian government in general and to its various stakeholders and; for further research.

5.2. Summary of the key points of the study

The following are the key points drawn from chapters two, three, and four.

Chapter two examined the internal and external environments of modern Zambian society from 1990 to 2010 insofar as they bear upon modern Zambian Christians' ultimate destiny as explicated in individual eschatology. The study on the internal dimension of the environment considered those factors and trends obtaining within modern Zambian society while the external dimension dealt with those factors within Africa in general and within some of the 21 secular states of Africa in particular.

Four broad manageable categories namely, social context, political context, economic

context and, national ideological context were the parameters for the study of the various dimensions of the environment. Each of these four categories composed the four sections of the chapter. In the study of the *social context*, eight demographical factors were examined. These are: (1) extreme poverty; (2) HIV-AIDS; (3) Pollution; (4) Corruption; (5) Hunger; (6) Ethnic factionalism and cleansing; (7) International debt burden and; (8) Urban drift. The key point raised by the study was that modern Zambian society is socially tangled such that the environment is socially harsh and thus a cause for an eschatological malaise.

The examination of the *political context* of modern Zambia showed that the governance system of individualism that is used to run the affairs of the country has a bearing on the levels of spirituality of nationals. In this approach, two types of 'politics' were seen as central in defining this context: secular politics and religious-laden politics. The former, which is essentially doing politics (or public discourse/ governance) without the influence of religious values, engenders secularism while the latter does not. Also, the religious laden politics are yet to be seen in modern Zambia because what obtains now is secular politics and its competitive nature – a feature that is common in most individualistic societies, of which modern Zambia is one.

The *economical context* of modern Zambia was found to be a mixed-economic type. Here, the study found that this context is quite competitive due to the free-market orientation resulting into a recipe for secularism as Christian methods of wealth accumulation, which must be the litmus test for Christian commitment, are generally

ignored.

The study of the *national ideological context*, found that there is an on-going debate as to what must constitute the national ideology to be enshrined into the national constitution. The nation is polarized between Christian state or secular state ideology. The recommendation so far, of secular state, has been upturned and, the status quo, 'Christian state' has carried the day. In the study, it was apparent that legislating an ideology (be it Christian or secular) has no bearing on people's spirituality at all as the state will never have the capacity to change the heart.

What this means is that although a national ideology, such as 'Zambia a *religious* nation' may be on statute books and may somehow influence a person's ultimate destiny, a specific national ideology, like 'Christian state' or 'secular state' does not necessarily have to be a constitutional matter. An ideology can be national in influence without necessarily being categorically stated on statute books.

Chapter three's main purpose was to examine various facets of secularism. Here, three broad aspects of secularism were studied, namely: its nature or meanings; its interaction with religion (in the religious diversity sense and how it can be measured) and; the implications arising from following 'secular eschatological visions'.

The key point thus in chapter three is that there is a semantic confusion of secularism which often masks its actual underlying intentions namely, to subvert faith in a life

beyond this life. It was well noted also that secularism is also a religion, albeit one with hostile undertones to Christianity.

The study ended with a survey of various models of religious diversity which also showed that the quest for a theology of religions, of which secularism is one, is somewhat inadequate when life beyond this life or ultimate issues are left out.

Chapter four underscored that there is going to be an eschatological consummation of this world and God will call the final shots and that all other hopes outside Yahweh will be seen for what they truly are, inadequate. Just as Alcorn (2003:62) admonishes that it is futile to rearrange the furniture on the Titanic, without a form of grounding on what the Bible says on death, judgement, heaven and hell by modern Zambian Christians is a serious lapse. Without such an understanding, all utopian hopes and efforts emerging from secularism and the conceptual confusion in Christendom will result in eternal loss of what God intends for human ultimate as shown in inaugurated eschatology.

The chapter concluded with a view that a correct understanding of individual eschatology can help resolve the ideological crisis in modern Zambia.

5.3. Concluding remarks

I end this thesis with the answer to the question: 'how meaningful and useful is this thesis to real life?' In answering this question I would like to re-echo my opening remarks in chapter one and thereby bring the whole thesis to full circle. I opened this

work with the statement that in every community people do have something to look up to – a hope or an expectation. This is what this thesis was all about – individual human hope that must guide decisions in the present life. The thesis was also about God's consummate hope for this entire world, modern Zambia included.

As was made apparent, my motivation for this thesis: to study the ideological crisis in modern Zambia in light of the human ultimate question as provided by the Bible, meant, among other things, that I also intellectually and tangibly contribute to the national public discourse. Through this effort, I stressed that Christianity or better, a biblical theology (particularly individual eschatology's inaugurated eschatology), encapsulates not only the daily needs of humanity ('Father give us our daily bread?' and so forth) but also, and even more importantly, the ultimate future. It is such knowledge of this ultimate future that is very significant in that it influences our daily lives to respond appropriately to competing views such as the secular-oriented views. Paul says that if our hope is only in this life, we are to be pitied the most (1 Cor. 15:19). Christian life is both a present and future phenomenon.

Finally, my appeal to all those that access this work is that since ultimate issues have been dealt with here based on, arguably, sound Biblical theologizing, this work should occupy a significant place in the life of modern Zambia Christians, who are in the majority. Ultimate issues such as death, for example, must motivate all of us to live lives worthy of our Christian calling. I say so because; death is an inevitable fact of life and no one is exempt from its long dark shadow. Thus, the knowledge about death and what

follows thereafter gives this paper its practical value, changed lives. May we all think through our actions in this transient life as they have a bearing on our ultimate hope that is greater than what secularism offers.

5.4. Recommendations

I therefore propose general recommendations that could be of interest to the Zambian government and its various stakeholders. I also offer recommendations for further research.

My recommendation to the Zambian government is that no one specific religion should be made as a constitutional matter. As the study did show (see chapters two and three), both secularism and Christianity, as religions, cannot be made a matter of the constitution if fairness to all citizens is to be attained. While it is true that other nations have done so; this study demonstrated that to legislate, for example secularism opens the door wide for citizens to be unbridled in the lifestyles apart from God. Our context is so socially harsh and economically challenging such that legislating secularity would be an impetus for 'self-destroying' behaviours. Besides, such legislating would be defining an earthly ultimate for a people. The study also showed that legislating Christianity, particularly, also has its problems as non-Christians (that is to say all other adherents to other religions other than Christianity) become essentially second class-citizens in praxis. Thus, my recommendation is that both secularism and Christianity should not be on the statute books. That people should be allowed to deal with these issues on their

own.

With regard to other stakeholders, particularly individuals, noteworthy is that to a large extent this study dealt with individual eschatology or indeed issues to do with an individual's ultimate question. In this study, it was apparent that a person's ultimate destiny more or less depends on how such an individual chooses to live in this present life. Yet, whatever lifestyle is adopted, there is need to be conscious of the finiteness of this present life itself and the reality of a future eternity as taught in individual eschatology. For instance patterning to death, the study demonstrated that no single human being has immortality. As Alcorn (2003:390) states: "mortality is a fact of life" and no one must pretend that the ultimate question of eternal life is of no consequence. Thus in the face of such transient a life, my recommendation is that each person should attempt to have a solid Biblical eschatological understanding of death, judgement, heaven or hell – the last ultimate things to occur to an individual. Such knowledge should enable each one to adjust his or her lifestyle and worldview accordingly when dealing with both contextual issues of modern Zambia and the human ultimate hope.

The majority of Modern Zambians prefer to be known as belonging to the Christian religion. The questions that beg are: how genuine is their practice? How grounded is this Christianity? What are its doctrinal moorings? The statement by George Lindbeck is fearful because some have religion only in name or a form yet, have no power (cf. 2 Tim 3:5). Lindbeck (1984:33) states that religion "may continue to exercise immense influence on the way people experience themselves and their world even when it is no

longer explicitly adhered to.” Given this state of affairs, a comprehensive study to examine the genuineness of the prevalent Christianity in modern Zambia remains to be carried out.

Consequently, the proposed study should: cover the specific denominations that have majority adherents; be expanded to ascertain levels of secularity in all spheres including Church attendance statistics, extent of religious discrimination and so forth.

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APPENDIX 1: LIST OF AFRICA'S SECULAR STATES

1. Angola
2. Benin
3. Botswana
4. Burkina Faso
5. Burundi
6. Cameroon
7. Cape Verde
8. Chad
9. Democratic Republic of the Congo
10. Republic of the Congo
11. Ethiopia
12. Gabon
13. The Gambia
14. Guinea
15. Guinea-Bissau
16. Liberia
17. Mali
18. Namibia
19. Senegal
20. South Africa
21. Somalia

Source: <http://www.state.gov/za>

APPENDIX 2: NINE POINTS FOR GAUGING ZAMBIA'S DEMOCRACY

<u>QUESTION</u>	<u>COMMENT</u>
1 Freedom of Expression, opinion, and organization?	Yes
2 Free media?	Yes
3 Regular elections?	Yes (1991, 1996, 2001, 2006, 2008)
4 Universal Adult Suffrage?	Yes
5 Limited term for elected representatives?	Yes
6 Independence of Judiciary from political powers?	Yes (Although Judges are appointed by Executive)
7 Non-political state bureaucracy?	Yes
8 Non-political police force and armed service?	Yes (Although opposition parties always complain)
9 Relatively free access to state information?	Yes (Most Government ministries are on-line)

APPENDIX 3: PRESS STATEMENT ‘DECLARATION OF ZAMBIA AS CHRISTIAN STATE’

Note—Although there are other Christian Churches or institutions in Zambia that are not part of this press statement, the statement is worth citing in its entirety here because it arguably stands at the heart of what has so far been documented, as a position of Christians within the country insofar as the ‘Christian nation’ declaration.

“PRESS STATEMENT ON THE DECLARATION OF ZAMBIA AS A CHRISTIAN NATION

16th January 1992

A ‘Nation is not Christian by declaration, but by deeds’, is the key message of the Christian Church leaders. This is the central message in this Statement. This was in response to President Chiluba’s unilateral declaration of Zambia as a Christian Nation.

The legitimacy of any public pronouncement and policy depends on the quality of consultations done prior to the announcement. It also requires a time of preparing the Nation so that citizens understand what they are getting into. In the declaration of Zambia as a Christian Nation, these elements were missing. This is why the Church leaders only welcomed the declaration cautiously. The leaders also voice concern that there should be adequate guarantees that the declaration would not compromise the freedom of conscience and the freedom of worship. The environment where minority groups felt secure and included was to be promoted within the reality of the declaration. The Church leaders hope that the separation of the Church and State, even in the context of the declaration, would remain intact.

1. We, the representatives of Christian Council of Zambia, The Evangelical Fellowship of Zambia and The Zambia Episcopal Conference in consultation have agreed upon the following Statement:-
2. We affirm our faith and love in God who sent his Son- Jesus Christ to give life, freedom and hope to all and we submit ourselves to His Lordship.
3. The Christian Church has been instrumental in forming the peaceful history of our Nation through the promotion of worship, education, health, and in times of disagreement - dialogue, all for the development of the whole person and which has given us the Christian values we now enjoy in our everyday life and which are enriched in the Country’s constitution.
4. We believe it is in this context that the President has declared Zambia a “Christian Nation” based on the righteous principles of the word of God.
5. While most Christians wholeheartedly welcome the declaration of President Chiluba others have expressed their reservations. Given the complexity of the matter and of its implications a diversity of opinions is legitimate. We take the declaration of Zambia as a Christian Nation as a serious challenge and we want to answer it. Our unity is greater than our diversity.
6. Although we regret the lack of consultation with the Churches and lack of preparation of the Nation. We however noted the very positive points in the declaration and subsequent television interview given by President Chiluba which affirmed freedom of conscience, and the freedom of worship and expression in an environment of Christian love which excludes the persecution of minority groups.
7. The provisions and guarantees of the Constitution of the Republic of Zambia should be adhered to at all times and the Church and State should continue to remain separate. The Christian Church in Zambia will continue to collaborate and offer constructive criticism to the State where necessary as it is felt that Christian principles have had and should continue to have a positive impact on the development of the Nation.
8. In view of the fact that Christianity is the main religion in Zambia, and of the assurance that the rights of those practising other religions will be respected, we endorse the President’s declaration of Zambia as a Christian Nation and we accept his challenge to rededicate ourselves to the Glory of Almighty God.
9. We appeal to all to take up the call to hard work and to fight corruption and other evils in our Country and to follow the Christian values of love, respect, justice and tolerance for all.

16th January 1992

Rev. V. Sampa-Bredt **General Secretary - CCZ**

Rev. J. Imakando **General Secretary - EFZ**

Fr. J-L Calmettes **Acting Secretary General – ZEC”**

SOURCE: Komakoma (2003:264-266).

APPENDIX 4: ESTIMATES OF NUMBER OF CHRISTIANS IN THE WORLD IN 2005 AND IN 2025

REGIONS	2005	2025
EUROPE	531 MILLION	513 MILLION
LATIN AMERICA	511 MILLION	623 MILLION
AFRICA	389 MILLION	595 MILLION
ASIA	344 MILLION	498 MILLION
NORTH AMERICA	226 MILLION	

SOURCE: Jenkins (2007:2-3)

APPENDIX 5: LIST OF THE 10 MOST POLLUTED PLACES ON EARTH

1. Linfen, China: with 3,000,000 potentially affected people.
2. Tianying, China: with 140,000 potentially affected people.
3. Sukinda, India: with 2,600,000 potentially affected people.
4. Vapi, India: with 71,000 potentially affected people.
5. La Oroya, Peru: with 35,000 potentially affected people.
6. Dzerzhinsk, Russia: with 300,000 potentially affected people.
7. Norilsk, Russia: with 134,000 potentially affected people.
8. Chernobyl, Ukraine: with 5,500,000 potentially affected people.
9. Sumgayit, Azerbaijan: with 275,000 potentially affected people.
10. Kabwe, Zambia: with 255,000 potentially affected people.

Source: Walsh (2007): <http://www.time.com/bestandworstlist/2007>