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ABSTRACT

REACHING THE INDIAN COMMUNITIES IN ZAMBIA:
A BIBLICAL MODEL OF EVANGELISM

by
John Shumba

Adviser: Rudi Maier

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: REACHING THE INDIAN COMMUNITIES IN ZAMBIA: A BIBLICAL
MODEL OF EVANGELISM

Name: John Shumba

Name and degree of faculty adviser: Rudi Maier, Ph.D.

Date completed: July 2008

Problem

Statistics show that there are a significant number of Asian-Indians who are
Zambian nationals. But the church in Zambia has not come up with a program to reach
them with the gospel. Therefore, it is important to develop a biblical model of evangelism
to reach the Indian communities.

Method

Studies were conducted using available data to obtain information on the social,
religious, cultural, and political milieu of the Indian communities in order to develop a

modality for cross-cultural mission based on missiological principles and social science disciplines.

Results

Results indicate that there is need for a training program to equip church members for cross-cultural mission. In order to help in the development of such a program, a biblical model for evangelism was developed. It shall be based on principles of contextualization to bridge the barriers existing between the church and the Indian communities. An intercultural communication tool needs to be developed to provide believers with communication competency and skills.

Conclusion

The biblically based model of evangelism developed in this dissertation will serve as a pilot project for developing future mission outreach to the Indian communities. The Southern Africa Indian Ocean Division of the Seventh-day Adventist Church shall also benefit from this dissertation, as it uses the principles developed to reach other Asian communities in Southern Africa.

Andrews University
Seventh-day Adventist Theological Seminary

REACHING THE INDIAN COMMUNITIES IN ZAMBIA:
A BIBLICAL MODEL OF EVANGELISM

A Dissertation
Presented in Partial Fulfillment
of the Requirements of the Degree
Doctor of Ministry

By
John Shumba

July 2008

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John Shumba

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Dedicated to my wife Dorothy Shumba,
and parents Alfred Zitoleka and Ednas Shumba

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CHAPTER I

INTRODUCTION

Statement of the Problem

Zambia has seen an explosion in church growth. Currently (2008), it enjoys a membership of more than 546,367 baptized believers out of a population of 14 Million. Zambia has the second highest membership level in the division. However, out of 500,000 Indians living in Zambia, none has joined the Seventh-Day Adventist Church, and no program has been put in place by the Union to reach the Indian community.

Statement of the Task

The task of this project is to understand the context of ministry among the Indian communities in Zambia and develop an appropriate biblical model of evangelism which will enable the church to reach them for Christ.

Justification of the Dissertation

Jesus has left a divine mandate to evangelize the world and make disciples for His kingdom. This gospel is to reach every kindred, tongue, and people. Thus, every person in the world must be reached with the gospel including the Indians living in Zambia.

Presently, there is no significant and culturally sensitive plan put in place by the Zambia Union Conference to reach every people group with the Advent message; therefore, there is a need to provide a program by which the church will train and equip the laity to effectively make the gospel relevant to the Indian communities in Zambia.

Most importantly, a tool for developing competence and skills in the cross-cultural communication of the gospel is desperately needed in Zambia.

Purpose of the Project

The purpose of this project is to develop a biblical model of evangelism for the Indian communities in Zambia that shall enable the Church to be sensitive to cross-cultural discipleship, and to foster a mission mindset that reflects Christ's mission for the fallen world.

The Significance of the Project

The significance of the project is that it shall bring to the Adventist Church a new understanding of mission that is relevant and appropriate for the times in which it exists. The church shall be able to evaluate whether it reflects the character of Christ and it is impacting the country to the glory of God.

Definition of the Terms

Contextualization: It is the blending of two worldviews, to create a unique context of ministry in an attempt to make the truth relevant to a recipient culture without undermining its authenticity and transforming power of God's glory.¹

Incarnation: It is a believer's attitude towards the world that reflects the mind of the incarnate Christ to enable the believer to live in the context of ministry for the purpose of communicating the truth effectively.²

People group thinking: This is an approach to ministry that takes into account the

¹For a broader understanding of Contextualization see Scott A. Moreau, ed., *Evangelical Dictionary of World Missions* (Grand Rapids, MI: Baker Books, 2000), 225-7.

²The understanding of Incarnation is derived from the gospel of John (1:1-3, 14), see also *ibid.*, 474, and Ellen G. White, *The Desire of Ages* (Boise, ID: Pacific Press, 1940), 23.

uniqueness of the context of ministry, a particular culture or people group, to arrive at the appropriate strategy for mission. It takes serious the mission notion of working from the inside out and appreciates the value of research before action.³

Reconciliation: This is the work that God is doing in Christ and His children to facilitate healing and restoration of humanity into fellowship with Himself (2 Cor 5:18).

Sanctification: It is the process by which God is transforming His children into the image of Christ, and consecrating them into His mission of saving the world (John 17:17-19).

Perception: This is the process by which people make sense of and respond to reality.⁴ It is based on five senses of seeing, hearing, smelling, feeling, and touching; it involves selection, organization, and interpretation of information.

Assumptions: That which underlie a people's view of reality and how to respond to it.⁵ Worldview assumptions provide the structuring of perceiving reality.

Culture: It is shared values and meaning by which people groups negotiate the world around them.⁶ It determines how people groups think, behave, act, speak, and see themselves and others.

Worldview: Those cultural assumptions, beliefs, traditions, norms, symbols, and values by which people structure and perceive reality, and make sense of God.⁷

³See John D. Robb, *Focus! The Power of People Group Thinking* (Monrovia, CA: MARC, 1989), 8.

⁴See Charles Kraft, *Christianity in Culture: A Study in Biblical Theologizing in Cross-cultural Perspective*, rev. 25th ed., foreword by Paul G. Hiebert (Maryknoll, NY: Orbis Books, 2005), 46.

⁵Ibid.

⁶See Moreau, 253.

⁷See *ibid.*, 1032; Kraft, 43.

Limitations of the Dissertation

The Indian context is not exhaustively analyzed as this research is based on available data. This study examines the practices of Indians found in Zambia by looking at how other Indians of the same origin practice their religion.

Methodology

The study looked at current and pertinent information from the library and the internet. Books, articles, journals, on-line data and newspapers were reviewed to underscore: (1) personal and spiritual basis for ministry, (2) the historical, political, social and religious context of the target people group, (3) a biblical model of evangelism was developed based on the life and ministry of Jesus and principles used by the apostles, specifically Paul's ministry, (4) a brief survey of the writings of Ellen White, materials on anthropology, and current evangelism models also provided principles for mission in cross-cultural evangelism, and (5) finally a study on intercultural communication was undertaken to develop an effective tool for training the believers in communication competency and skills ideal for interacting with the Indian communities.

Outline

Chapter 1 introduces the dissertation project: discusses the problem, purpose, justification, task of the project, and limitations of the dissertation; it also defines the terms, and methodology used.

Chapter 2 looks at the author's spiritual and theological framework which is the basis for building personal ministry competency. The chapter underscores the author's temperament, spiritual gifts, leadership interaction style, spirituality web, and task type preference; highlighting the strengths that must be appreciated and the weaknesses that must be enhanced for effectiveness in God's work. It postulates the author's theological

and ministerial understanding that is a catalyst for a successful implementation of the dissertation project.

Chapter 3 analyzes the political, cultural, and religious context of the Indian communities in Zambia. It is this analysis that informs the development of the dissertation project

Chapter 4 outlines the biblical model of evangelism that the church in Zambia can use to effectively evangelize the Indian communities. The model is comprised of four modules of sanctification, incarnation, contextualization, and reconciliation.

Chapter 5 provides the summary and recommendations.

CHAPTER II

PERSONAL, SPIRITUAL, AND THEOLOGICAL BASIS
OF MINISTRY

Introduction

This chapter underscores the basic assumptions that are critical for the successful implementation of the dissertation project. There are four parts to this chapter: (1) biographical background which deals with my personal profile and underscores how God implicitly and explicitly shaped my personality and empowered me with ministerial abilities, (2) personal and spiritual needs and goals underscores the aspects of my personality and expectations that need attention to successfully implement this project, (3) theological understanding of ministry fundamentally addresses my biblical rationale for undertaking this dissertation project and (4) church and ministry understanding necessitate the approach I will take to effectively contribute to the overall work of reaching the Indian Communities in Zambia by the church.

Biographical Background

Family and Environmental Influence

It is profoundly observed by Reggie McNeal that God uses the environmental

influence to prepare His servants for ministry.¹ Ellen White also indicates: "What parents are, that, to a great extent, the child will be" and the mother "by whose life blood the child is nourished and its physical frame built up, imparts to it also mental and spiritual influences that tend to the shaping of mind and character."² Therefore, it is from my parents and the environment in which I was raised that I owe my personality and abilities for ministry.

I was born on January 1, 1962 and I was immediately given the name John by the nursing aid, *Manzamini*, who attended my mother's delivery. By birth I was initiated into an Anglican family in which my father was brought up, while my mother who was raised in the Dutch Reformed Church joined him when they married. My Christian identity therefore has both Anglican and Dutch Reformed Church teaching and it was sealed by baby baptism when I was given another Christian name Hosea. Throughout my childhood, I loved going to church regularly with my mother.

Initially, we were eleven in our family and currently we are five. Nine of us were raised by my parents while our first born sister was raised by my grandmother, our second born sister Meffa was raised by our Auntie (my father's elder sister) and our fourth born was raised by my mother's elder sister. Due to illness, we lost four sisters and one brother: five of us, three brothers and two sisters are still alive. I am the youngest of the four siblings. From this social setting, I learned how to live in a communal setting and had some experience with both death and pain, and was exposed to the forces of evil.

¹Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco, CA: Jossey-Bass, 2000), xiv-xv.

My parents did not go far in education; however, my father had a long distance truck driving career which often kept him out of the country. This career enabled him to provide adequately for his family until he had a road accident tragedy. Consequently, his career was disabled plunging the family into financial difficulties (and poverty). After he lost his job, unfortunately he became alcoholic and this aggravated our family social welfare.

Owing to my father's absence from home most of the times, I became closer to my mother. She was the only spiritual model I looked to. The relationship I developed with her had a positive influence on my life. Despite her lack of adequate education, she was a gifted leader who was respected by her peers in the Anglican Church where she served as a chairperson for the Mother's Union for several years. Mother's Union was a responsible for taking care of women's spiritual, physical, and social needs both in the Anglican Church and the community. On several occasions she involved me as a song leader and entertainer whenever the mothers came to our house for their fellowship meetings. I can never forget how proud she was of my services and dancing skills that kept her peers entertained.

It is this involvement in religious-social activities, coupled with her love for me, which fostered a closer relationship with my mother and enabled me to accept God as my Savior later in life. The impact of my love for her helped me avoid engaging in activities like beer drinking. I did not want to dishonor her. On the other hand, my father's strong will to provide for his family had a positive influence on me. It is to him that I owe my

²Ellen G. White, *The Ministry of Healing* (Boise, ID: Pacific Press, 1940), 1.

hatred for smoking because he never smoked.

My parents, being Christians, did not introduce us to the typical traditional Ngoni culture. Besides, the majority of my siblings were born in the urban cities except for our two elder sisters who were born in my father's village in the 1940s. Being brought up in an urban area, and going to school in a British oriented educational system, I grew up appreciating the urban culture and lifestyle. Therefore, my siblings and I were oriented in an eclectic urban worldview characterized by multiple African and Western—popular cultures. Though I knew that God was the Creator of the world, yet I came to appreciate the existence of other evil spiritual beings that could destroy life and cause disease. This spiritual phenomenon pervaded the urban environment.

My family was not spared from the influence of the powers of darkness. Being unscientific, the issues of witchcraft and magic can not be elucidated and it is beyond this paper to show how our family was impacted by these evils; suffice it to say, we were not spared. We lost three members of our family, including my immediate young brother who was so dear to me through diseases that modern medical advances (by Zambian standards) could not explain, and my elder brother lost his job under mysterious circumstances and for more than thirty-two years he has not been able to secure a job in spite of the qualifications he holds.³ As such, I have witnessed a glimpse of the Great Controversy between good and evil.

Precursor to My Turning Point in Life

The major precursor to my turning point in life took place when I finished my

junior high school. After writing grade ten qualifying exams I was not selected for grade eleven (to go to senior high school) despite having obtained a school certificate. Too many students had qualified for grade ten that year, but unfortunately there were few high schools to accommodate them so the Ministry of Education introduced regional cutting points. Munali high school (which I attended) being in Central Province with a larger population of students, had a higher entrance requirement than other schools around the country, and I missed the cutting point by 21 points. It was a very devastating experience to me such that I did not want to go to school again. My elder sister, who was supporting the entire family, since my father was out of employment, gave me money to go to southern province to look for school, but to no avail. I created all sorts of excuses to make sure that I did not go back to school. I remember taking a train ride to southern province and coming back home without visiting any school. I then lied to my family that I found all vacancies filled.

The next two years of my life (1980 to early 1982) were spent playing soccer for Freedom Stars a football club owned by the then country's ruling party (United National Independence Party—UNIP). However, it was this two-year experience of hardship for lack of employment and not being in school that facilitated a paradigm shift in the way I valued education. This hardship also became the initial precursor to the turning point in my spiritual life.

My mother was bemoaning the fact that none of her children attended the university. Of all her adult children of university age, not one had completed high school.

³I thank God and praise His name for calling my brother into the Adventist Church in 2006.

My two elder brothers, very intelligent, managed to qualify for grade eleven, but for some reasons were not accepted by their respective school administrators. Both ended finishing school by correspondence. Patrick my eldest brother alluded to above had gotten a very good job but due to illness he was out of employment. Isaac my immediate elder brother finished an electrical technician course, but could not get a job so he went to join the army. My sisters also because of circumstances beyond their control could not finish high school. As for me, when I dropped out of school, I went to play soccer for UNIP hoping to be employed by the sponsors of the club or become a successful soccer player and one day join the country's national team. Actually, before the dawn of professional football in Zambia, playing for the country's national team was the highest achievement to establish one in the *Zambian Hall of Fame*. But for two years I waited in vain without securing employment or becoming a national soccer star.

It was this scenario: my father's lack of employment and drinking spree, the family's unsuccessful educational background coupled with poverty that impacted my mother so much. Her only hope for me was that I would some how get back to school or get a job, since I was still young. Her desperation was also impacting me because I could sympathize with her.

Initial Turning Point

Providential leading that facilitated giving my life to God and eventually gave birth to the call to ministry took several turns. In the first place, I had to find God as my personal Savior and then join the Adventist Church before becoming a minister. I am yet to hear God speak to me in an audible voice, because throughout my walk with Him, He has been communicating to me by impressing upon my heart with specific convictions

and/or by life experiences. It was thus that I came to recognize God's hand leading me into ministry.

It was in 1984 that I felt the Lord's leading in my life. What struck me most was the fact that I was favored by God to be in grade twelve, an achievement that made my family, particularly my mother, proud of me. I became the first in my family to complete high school and faced with the prospects of going to the university. I could envision myself eventually getting a lucrative job. As mentioned before, I had dropped out of school at Munali as a result I made up my mind never to step my foot in a classroom again. However, by God's providence I managed to go back to school.

The idea of going back to school came as a surprise to me. It was initiated by my friend Paul whom I played soccer with. When Paul visited me one day, he asked me: "John, do you want to go to school?" To my surprise, my heart leaped with great anticipation and I exclaimed: "Yes! Where can I go to school?" Incidentally, he told me that the principal of Kalomo secondary school in the southern province was looking for football players and he (Paul) was going to try his luck. The principle had sent a former graduate of Kalomo to allure footballers for the school. After deliberating on travel arrangements and what was needed to get to Kalomo, we agreed to meet with other would be recruits in two days time in readiness for the trip to Kalomo.

It was this encounter with Paul that unveiled the deep longing within my soul for a better education. Thinking of going back to school ignited in me a strong desire to rebuild my life and future. My heart longed more for school as I envisioned the possibility of building a strong career and also helping my family.

Though my friend Paul did not show on the day of departure to Kalomo, and I have not seen him since the last time we talked, I managed to go to Kalomo Secondary School (1982). When we got there I started classes in grade ten again. The principle wanted me to enroll in grade eleven, but I requested to go back to grade ten since I had been out of school for two years.

Had I gone to Kalomo in 1980 after dropping from school at Munali, I would have been offered a place because my grade point results were above the required points for southern province. In fact, I would not have wasted those two years without schooling. Nonetheless, it was probably my fault because I did not want school then. My sister had provided for me to go to southern province, the same area where Kalomo is situated, but I got back home from the south without setting my foot on any school ground.

In any case, had I not suffered as I did in those two years (1980-82), probably I would not have valued education as I did. Experiencing hardship helped me value the importance of education. I saw it as a necessity if I were to establish my future. When I enrolled at Kalomo secondary school, it was this elevated value of education that motivated my studies. Consequently, I did well in the year-end exams and I qualified for grade eleven. By the time I was in grade twelve, I was an exceptional student, occupying the office of assistant school head captain, and a formidable school soccer defender. This new experience injected some sense of pride and destiny in my soul. I could visualize myself as a university graduate, emerging as an engineer—my career dream. At last, the future looked bright and when I looked back, I could see the hand of God leading me.

Turning My Life to God

Seeing myself almost completing high school and reflecting on the hope of achieving something better in life, a note of awe struck me. It dawned upon my heart that God was leading me. As a matter of fact, Blackaby and King observe that God reveals Himself to us as we experience Him in our lives.⁴ I began to see how His hand had brought me thus far: doing well in school, academically blessed among my siblings, brighter prospects of going to the university, and envisioning a promising future. I could not help but attribute all the success to God's providence. Therefore, by the inspiration of the Spirit of God, radical behavioral changes took place in my life: immediately I stopped taking alcohol, committed my life to God, and started attending church regularly. This experience was transformational. Every Sunday, I found my feet taking me to church as my heart longed to meet with God there, a custom I had stopped practicing for many years. For some reasons, each time I went to church I would come back home feeling empty and craving for something spiritually profound. This experience led me to confront my mother during the school vacation and confess what my soul was yearning for. Not only was she elated, but also profoundly moved by the fact that at last one of her boys had come back home to God. For the emptiness I was experiencing, she suggested that I start returning offerings regularly, which I did without hesitation. Whenever I had some money, I spared some as offering. But alas! The more I went to church, and the more I gave offerings, the emptier I felt and the thirstier was I for a deeper experience with God.

⁴Henry Blackaby and Claude King, *Experiencing God* (Nashville, TN: Broadman and Holman, 1998), 9.

Precursor to the Ministerial Call

With my life surrendered to God, the final turning point that caused me to identify with a ministerial calling was not as direct as it was providential. Some events had to take place that finally placed me where God could reach me and call me into ministry. The initial step however was laid when I became an Adventist, and then followed by the employment at Yuka Adventist Mission hospital as an auto mechanic.

After completing high school in 1984, I was anxiously looking forward to go to university. Meanwhile I left my parent's home to live with my elder sister Meffa who had paid for my education both at Munali and Kalomo. My sister's invitation to live with her was not only a welcome emancipation from sibling rivalry, but later turned out to be part of the process through which God was shaping my calling.

Turning to Adventism

When I went to live with my sister, I was not attending church regularly because weekends were scheduled for the soccer league games. My sister was a devoted Adventist who went to church on Saturday, while I was an Anglican attending church on Sunday. One weekend, when we had no game scheduled, my sister invited me to the Adventist Church and I did not hesitate to go with her.

That church visit was the most significant turning point to Adventism. Since that day, I have not look back to the world again. I also packed my football boots and stopped playing soccer. My life took a drastic turn towards God. The visiting preacher's message, "The Broad and the Narrow Road" touched my heart in a manner I had never experienced before. The longing and emptiness I had each time I attended the Anglican Church was amazingly filled by the Spirit of God. I found myself joining three other people who gave

their lives to Jesus Christ in response to the alter call. I spent the following week contemplating my new found life and the joy of finding God at last. Since that Sabbath, I started attending the Seventh-day Adventist church. I joined the baptismal class and the Adventist youth movement.

I should acknowledge that my sister played a pivotal role in my shift to a new Adventist lifestyle. Through family devotions and Bible studies I was nurtured in the Adventist beliefs and practices. In December 1985, I was baptized, not without a battle from my mother. What troubled my mother most was seeing me baptized as an Adventist, this meant that I had betrayed my *family* religion—the Anglican faith. Moreover, she saw no need for me to be baptized again when I was already baptized as a child. On the contrary, my father was least troubled by my decision.

However, my new Christian lifestyle as an Adventist and later my calling to ministry made my mother proud of me. She saw my calling into ministry as truly from God and she praised Him for that. Her initial desire to have a child go to the university was fulfilled, and my becoming a minister was the most significant blessing not only to her, but also to the rest of the family. I have no doubt that my walk with God is an answer to my mother's prayers.

Call to Ministry

My call to ministry came as early as 1987 when I was at Northern Technical College (Nortech), in the city of Ndola, studying auto mechanics. I initially felt the calling when I attended a week of prayer at Ndola Central SDA Church, which was

conducted by pastor Pardon Mwansa.⁵ At that time I served as a youth leader in the church. Occasionally I taught a Sabbath school class and preached during the divine service. As pastor Mwansa was preaching, I felt impressed by God that I should become a pastor. I mentioned it to him and we prayed together about it. Since that time he started addressing me as *pastor*. I also mentioned this sense of calling to the church elders who were willing to help me go to Rusangu Ministerial School. However, I was disappointed when my application for sponsorship was not accepted by the North Zambia Field Conference leadership. After graduating from college I moved to Lusaka and still desperately longing to go for ministerial training or get a job. I also approached the Central Zambia Field Youth Director who was excited about it, but could not help me financially. I was frustrated. The good news however is that God had His own way.

Joining the Ministry

My call to ministry finally matured eleven years later when I joined the ministry in 1996 after graduating from Solusi College with a B.A. in Theology. It was while working at Yuka Hospital that the way was opened for me to secure sponsorship to go to Solusi.

After graduating from Nortech in 1988, the church could not sponsor me for ministerial training so I started looking for alternative employment. In 1989 God opened the way and I was offered a job as a mechanic at Yuka Mission Hospital. Later on, I was appointed acting hospital maintenance manager. Providentially, I went to Yuka at the same time with Dr. Charles Wical, newly appointed Hospital administrator. It was

⁵Currently serves as a Vice President of the General Conference of the Adventist Church.

Charles and his wife whom God used to facilitate my going to Solusi and eventually coming to Andrews to pursue postgraduate studies.⁶

One significant event that took place in my second year of ministerial studies at Solusi is that I met Dorothy Phiri who became my wife. During the summer holidays in 1994, I decided to go home and work to get some pastoral experience. I was assigned to serve with pastor Rogers Chansa in Lusaka South Mission District. It was then that God provided this lovely lady, and we got married on August 18, 1994. We spent the next two years together at Solusi. After graduating from Solusi in 1996, my wife and I were called to go and work in East Zambia Field. I served as a district pastor in three different districts for three years and as the field executive director for a year before coming to the United States for post graduate studies.

Through the aforementioned personal profile and life experiences, God has been preparing me for His work of ministry. Not only has He provided the means for my education, but He has also favored me with the temperament and spiritual gifts ideal for ministry that I will discuss below.

Temperament

Type Characteristics

After taking a *Talk Type* instrument test from Roy M. Oswald and Otto Kroeger's book, I discovered that my personality type is preference is toward *Introverted, Sensing*,

⁶Dr. Charles and Crystal Wical were also instrumental in securing the scholarship that facilitated my going to Solusi for my B.A. in Theology and also funded our coming to the U.S. and assisted with tuition for both the masters and doctoral programs: they have truly been God's hands to us.

Feeling and Judging (ISFJ).⁷

Introverted suggests a personality that is inward focused; that is, preferring to work “with the inner world of concepts and ideas.”⁸

Sensing deals with the process by which an individual make sense of reality. They “prefer to deal with facts and realities that can be observed through the five senses.”⁹

As *Sensing* type I am more of realist than idealist. I struggle with abstract ideas. I am visual and in a class situation I do well when I see concrete illustrations on videos and pictures. Power point presentations are good for me.

The *Feeling* aspect of the ISFJ has to do with how this personality type chooses to respond to external stimuli. In other words, how one feels about a situation will determine the kind of response to that situation. For example, if one feels that correcting a mistake someone has made will hurt that person, then correction will not be implemented.

When making decisions, I take people’s feeling into consideration. If what I want to do will hurt some, then I may not take any action for fear of hurting that person.

The *Judging aspect* of ISFJ has to do with perceiving one’s “outer world in a decisive, planned, [and] orderly way.”¹⁰ I like things planned. When I cannot plan for something, I get depressed easily.

Generally, as mentioned above, when it comes to perceiving the world, *Sensing*

⁷Roy M. Oswald and Otto Kroeger, *Personality Type and Religious Leadership* (Bethesda, MD: The Alban Institute, 1988), 10-16.

⁸Ibid., 29.

⁹Ibid., 34.

¹⁰Ibid., 39.

Feeling (SF) type prefers to perceive the concreteness or the realities of any given situation, while conclusions are inclined towards personal and subjective values as feelings weigh much on how things matter.

In dealing with people, SF types are more interested in facts about people than things; therefore, they exhibit "friendly and sociable" qualities and "can do well where the situation demands personal warmth."¹¹ When it comes to collecting data, SFs prefer a structured and ordered life where everything is planned, therefore they find comfort in dealing with the world in a decisive, planned, orderly way aiming to regulate and control events.¹²

Personally, as a typical SF, I prefer concreteness in my perception of reality. Situation or information must be sensible before I can accept it. I am also people centered and very comfortable spending time helping people meet their needs, though I am not comfortable in a large group of people..

Being an ISFJ type, therefore I will be a significant asset to ministry for I shall contribute commitment, good insight, concrete ideas, scrutiny, direction, and stability. I will help bring harmony and facilitate warmth among in group ministry situations. I will also facilitate a structured environment that will help create an organized way of running the project so as to realize its objectives and goals.

¹¹Isabel Briggs Myers and Peter B. Myers, *Gifts Differing: Understanding Personality Type* (Palo Alto, CA: Consulting Psychologists Press, 1980. Reprint, Mountain View, CA: Davies-Black Publishing, 1995), 5.

¹²See Oswald and Kroeger, 11.

ISFJ and Spirituality

On the other hand, when it comes to seeing the world, IJ types are inclined towards the "inner world of concepts and ideas."¹³ This inclination places value on one's own "inner principle and derives from it a secure and unshakable orientation to life;" and has the power of concentration.¹⁴ For this reason, IJs have a preference for quietude and gain energy in contemplating and reflecting on ideas.¹⁵ The preference for quietude is also ideal for reading, studying, meditation, and engaging the brain without speaking.¹⁶ The only challenge is that in a group setting, IJ types may not function with optimism as they get exhausted easily.

I have a strong preference for solitude and reflection. Taking prayers walks alone has been my practice for a long time now. I enjoy deep on concepts or issues. This has helped when I study God's word. My trait promotes devotion and Bible study characterized by deep searching for the truth and inspiration. It is ideal for spending time with the Lord in prayer and reflection enhancing a deep spirituality and establishing a strong and personal relationship with God.

Fundamentally, spirituality and a close walk with God are the key to the success of ministry, for it is not by human wisdom or might that God's work is accomplished, but

¹³Myers and Myers, 5.

¹⁴Ibid., 54.

¹⁵See *ibid.*, 7.

¹⁶Oswald and Kroeger, 19.

by the Spirit (Zech 4:6).¹⁷ My inclination to walk with God and spend time in deep study of His word, if taken advantage of, will help contribute wisdom and insight on how to implement and accomplish the project's objective and goals. This wisdom and insight will also serve as a spiritual resource for encouraging fellow believers.

ISFJ and Leadership

ISFJ type is noted for reliability, stability, dependability, and consistency in performance and prefers a working environment that is structured.¹⁸ Being a logistician,¹⁹ ISFJ type is inclined to details, and cooperative in implementing goals.

With these abilities, I shall therefore provide leadership that is structured and stable with the logistical needs put in place. My dependability and consistency in performance will also provide reliable leadership that should enhance the success of the project's objectives and goals.

In addition, a *Sensing Judging* (SJ) type is considered to have the attributes of guardianship, loyalty, and traditional.²⁰ SJ is "given an eye to plans and personnel every so often."²¹ This disposition will go a long way in preserving and inculcating in the minds

¹⁷When God called Joshua to lead Israel to concur Canaan, He told him that prosperity and success in His work was dependent on meditation and obedience to His word (Josh 1:8).

¹⁸See David Keirsey, "ISFJ Profile," Internet on-line, available from <http://www.eggheadcafe.com/articles/mb/ISTJtext.asp> (accessed March 7, 2007).

¹⁹Ibid., 306. See also David Keirsey, "Guardians SJs," 1989, internet on-line, available from Prometheus Nemesis Book Company, 2006-2007. <http://keirsey.com/personality/sj.html> (accessed March 8, 2007).

²⁰David Keirsey, *Please Understand Me II: Temperament, Character, and Intelligence* (Del Mar, CA: Prometheus Nemesis Book Co., 1998), 291.

²¹Ibid.

of the believers the biblical truths. It shall also help me identify the believers' giftedness, equip them, and place them where they would reach their God given potential.

It is also noted that SJs are not easily influenced by the external world in decision making²² and being traditional. My leadership shall therefore help in preserving the Adventist Church fundamental truths. If I will be faithful to my inner inclinations as indicated above and to God's will, this dissertation project will consequently be truly Adventist and biblical.

ISFJ and Ministry

ISFJs provide servant leadership as they selflessly prefer to serve others. They are devoted to service and are known for kindness and willingness to go a long way to help those in need. Keirsey commenting on ISFJs and ministry observes that "they take the practical needs of their people into account when they do their duty, and their strong follow-through skills allow them to carry out organizational goals."²³

In addition to order and structure, it is noted by Oswald and Kroeger, ISFJs have a keen eye for detail and scrutiny thus making their ministry also rich in content.²⁴ As SJs, they are "dutiful" and primarily "useful to the social units to which they belong."²⁵ They "feel best when bound and obligated," and "being the most responsible of the temperament," many times SJs have proved to be "the backbone of the" social entities

²²Ibid. See also Myers and Myers, 54.

²³Keirsey, "Guardians SJs."

²⁴Oswald and Kroeger, 57.

²⁵Ibid.

that they serve.²⁶ In fact, Keirsey identifies SJs as guardians who are quipped with logistical predisposition for administering and conserving.²⁷ Therefore in church ministry, they serve well as administrators.²⁸ As conserving SJs, their ministry is known for "carefully husbanding goods and services, meeting the needs of others and keeping them from want or harm."²⁹

One other significant contribution of SJs to ministry is their ability to facilitate change. It is noted that they are good change agents and if given the right information and once they have realized the need for change, "they will deliberately and methodically prepare the parish for change."³⁰

In fact, in my ministerial experience I observed most of the aforementioned attributes. As a pastor I tried to provide an environment where the believers could feel at home and enabled to actualize their God given talents for ministry. Through seminars, I facilitated community where the believers were nurtured. I provided training that helped the church elders acquire leadership skills and spiritual formation.

When I am given a task I am rarely motivated by appreciations from others though it does make me feel good when people take note of what I do; however, I have a natural drive to do a good job. Meeting other people's needs, on the other hand, is rewarding in itself as it makes me feel good about it. I have no doubt that this project

²⁶Ibid.

²⁷Keirsey, "Understand Me," 76.

²⁸Ibid.

²⁹Ibid.

³⁰Oswald and Kroeger, 77.

shall be carried out with determination, warmth, and good organization, because God has ordained me even with the appropriate temperament.

One significant attribute that will help me in the implementation of this dissertation project is that of self motivation. Without depending on external encouragement in order to be effective in ministry, I am able to “work happily for a long time.”³¹ In addition, the goals and objectives of this project, which I view as meeting the will of God to reach every individual with the gospel, will be the strongest motivation that will inspire me with determination to implement it successfully.

Spiritual Gifts

Spiritual gifts are “extraordinary” abilities bestowed upon believers by the Holy Spirit so that they may perform specific functions for the benefit of the entire church (1 Cor 12:4, 7-11, 28) and facilitate the accomplishment of the gospel commission (Acts 1:8; Matt 28:19-20). Thus, every believer is given specific abilities (graces of God) by the Holy Spirit that enables him/her to perform specific function(s) in the church that will facilitate fulfilling the gospel commission.

In discussing my spiritual gifts I will underscore the abilities that I am gifted by God’s grace, which determine my ministerial function. This functionality, deals with my leadership style, spiritual web and task type.

Spiritual Gifts Inventory

Dick and Barbra define The Spiritual Gift Inventory as “a tool for personal

³¹Myers and Myers, 55.

discovery within the context of community.”³² Notably there is no right or wrong response to this inventory as each participant responds “from a subjective context of experience, understanding, and personality.”³³

According to the gift inventory I took, my primary spiritual gift is teaching, while the secondary gifts are faith and wisdom.³⁴ The gift of teaching suggests the ability to make the word of God clear to believers; it is giving the word in ways that enables others to understand it. A teacher also reveals the light of truth to those in darkness and inspires people to cherish the future life (in Christ) more than the past.³⁵

My teaching gift was discovered immediately after I joined the Adventist church in 1985 when I was asked to teach the youth and the Sabbath school classes. I taught almost all the youth classes from Busy Bee to Master Guide without having attending any of these classes before. Being new in the Adventist church, it was this teaching gift that enhanced my contribution to the youth leadership. This gift predisposes me with the ability to communicate the divine truths with clarity.

My teaching gift will also determine the approach that my project will take; that is, a teaching approach. It is for this reason that I will develop a teaching program to equip the believers in Zambia with skills and modalities to effectively reach the Indian

³²Dan R. Dick and Barbara Miller, *Equipped for Every Good Work: Building a Gift-Based Church* (Nashville, TN: Discipleship Resources, 2001), 25.

³³Ibid.

³⁴This inventory was provided by Discipleship Resources, 2001. Internet on-line, available from <http://www.equippedforeverygoodwork.org>, downloaded from <http://www.gbod.org/equipped/downloads.asp> (accessed July 11, 2006).

³⁵Dick and Miller, 43.

communities and disciple them for Christ.

The gift of faith on the other hand is an “exceptional ability to hold to the truth” that empowers one to withstand the trials of life without being shaken from belief in God and His promises.³⁶ Whereas, the gift of wisdom entails having the ability to translate “life experiences into spiritual truth and . . . seeing the application of scriptural truth to daily living.”³⁷

These spiritual gifts will enable me to communicate the truth with clarity and efficacy. The training of believers to appreciate the truth shall also be enhanced by my gifts. With faith and wisdom, I shall also facilitate in bringing spiritual growth to the laity. I will be able to help those with challenging life experiences know how to develop stronger relationship with the Lord Jesus Christ.

Most importantly, communicating the truth to nonbelievers shall also be successful because of these gifts.

Leadership/Interaction Style

It is noted that there are four basic behavior patterns or Leadership/Interaction Styles (LIS) that characterize individuals when they lead others, namely: Director, Dreamer, Thinker, and Pleaser.³⁸ These behavior preferences have nothing to do with superiority or better leadership disposition, for none of these behaviors is better than the

³⁶Ibid.

³⁷Ibid.

³⁸Ibid., 57.

other.³⁹ In any case, for one to be an effective leader it is important to know his or her strength and weakness. This awareness allows a leader to maximizing the strengths and compensating for the weakness.⁴⁰

Apparently I prefer to involve people in doing work and helping them meet their desires and expectations. I am very accommodating when things are fine and shift gears as soon as things start heating up. As a Pleaser, I therefore will help in providing leadership characterized by warmth as I and work with others in the project. My teaching approach will see to it that the students are adequately equipped to meet the objectives of the project. I will also help then have their concerns attended to which is ideal in realizing a conducive learning atmosphere.

When the situation I find myself in becomes tense and things are not going well, I tend to change my leadership behavior: the stress path, the manner in which I perform my duty, moves from *pleaser* to *director* then *dreamer* and finally *thinker*.

Consequently, understanding my leadership style and the stress path will help me avoid unnecessary use of none effective behavior patterns. I will also be able to maintain the ideal leadership pattern and communicate in a way that the objectives of the project shall be realized. In addition, having a better appreciation of these four leadership styles shall enable me "to interact more effectively with" others.⁴¹

³⁹Ibid.

⁴⁰Ibid.

⁴¹Dick and Miller, 57

Spirituality Web

As an individual, I operate on Mystic Spirituality, while on a corporate level I am inclined to Head Spirituality.⁴² Mystic spirituality deals with focusing on the mystery of God. Prayer and meditation are central and retreat is important. God is listened for and personal spiritual development is the goal. Head spirituality on the other hand focuses on theology and liturgical worship. Education is emphasized, worship follows a set pattern, and preaching is important.

This trait will help me be in touch with God to keep my spiritual life strong, which is a key to success in ministry as I seek to know the will of God and receive wisdom in how to help the believers with their personal spiritually.

In my dissertation project the target group are Indians whose spiritual tradition is mystic and head spirituality, therefore my disposition will enable me find a common ground for spirituality. I will also be able to relate with Indian Moslems who are very traditional in worship style and spirituality; they love meditation and have regulated prayer times.

Therefore, I shall help the believers appreciate the way the Moslems worship and relate to God.

Task Type Preference

Task Type Preference underscores the group setting in which an individual finds it easy and joyous to perform specific tasks according to one's giftedness. Dick and

⁴²Ibid., 74.

Miller indicate that "the Task Type Preference Survey explores four ways to gather together to do the work for which we are equipped."⁴³ These are basically four categories or group settings in which people prefer to work namely *Fellowship*, *Process*, *Project* and *Work*.⁴⁴ As people work in groups they prefer, it is noted that they are more engaged effective, and efficient.

People who find it easy to work within a *Fellowship* group "desire to accomplish group goals and being with like minded people:" they are "frustrated by boards, councils, committees."⁴⁵ Those who join a *Project* group are people who operate where there is a group purpose that is well defined, and "participation starts from start to finish-planning, organizing, implementing, and evaluating."⁴⁶ They are not committee oriented and welcome short projects. A *Process* group comprises people who prefer well established programs which they will keep on maintaining, but they do not initiate new things. Their focus will rest on planning and making decisions on these old programs. Lastly, the *Work* group is appreciated by people who are focused "on the accomplishing of a specific task that requires a short time frame and specialized skill: they are also frustrated by boards, councils, committees."⁴⁷ This task type *Work* group happens to be the appropriate preferred group setting where I function more effectively without easily experiencing burnout.

⁴³Dick and Miller, 87.

⁴⁴*Ibid.*, 88.

⁴⁵*Ibid.*, 89.

⁴⁶*Ibid.*

⁴⁷*Ibid.*

This necessitates that I find myself in this category if I am to achieve my God-given potential. Placing me in any other group setting may not necessary mean that I may not function at all; however, it would jeopardize my abilities and render me not naturally competitive. I will therefore build a team to work in a way that subscribes to my preferred task type. I shall also apply these Task Type Preference principles in implementing the project when I get home by initiating the grouping of individuals according to their work groups preference to achieve specific tasks that the project shall necessitate. These individuals shall be helped to identify their task preferences.

Personal Spiritual Needs and Goals

Personal and Spiritual Needs

As I embark on this project to train a group to reach the Indians in Zambia, there are areas of concern that must be attended to so that I may realize the objectives of the project. My temperament and gifts outlined above highlight my strengths and functionality, and at the same time indicate my limitations that way hinder the accomplishment of this project dissertation. These limitations pose potential dangers to the success of the project. Firstly, my temperament is inclined towards judging. This “preference for ‘Judging’ implies less tolerance for the open ended, unstructured nature of ‘Perceiving’ things.”⁴⁸ Secondly, being a concrete person—a realist, I find it challenging to deal with abstract reality.

Therefore I need to work on my personality and also complement my

⁴⁸Oswald and Kroeger, 81.

temperament to alleviating these dangers. Personal needs to facilitate the successful execution of my ministry calling are tabulated as follows:

1. First and foremost, as a realist and logistician I need to have a broader perspective of reality, not limited by my personality or temperament. To achieve this broader perspective I therefore need to have in place a support group in ministry which is basic to human life and essential to my success in ministry.⁴⁹ This community shall comprise strategists, diplomats, and tacticians to facilitate teamwork for sharing ideas and help complement what I lack as a logistician.⁵⁰ This will aid in providing a broader understanding of the issues to be addressed by this project. This group will be a support system,

2. Another significant area I need to work on is people management skills. I must know how to handle people by building strong interpersonal skills, appreciating people's need for praise, and giving credit to others.⁵¹ I need to realize that some people may not function well and contribute to the success of the project if they are not motivated by giving them credit for what they do. I also need to appreciate people for who they are and not try to project my standards on them, and also learn to live with the imperfection in others by focusing on their good side. This will demand discipline on my part.

⁴⁹The need for support system is well articulated by M. Roy Oswald, *How to Build a Support System for Your Ministry* (Bethesda, MD: The Alban Institute, 1991), 22.

⁵⁰See Keirse, "Please Understand Me," 83.

⁵¹Susan Fritz et al, *Interpersonal Skills for Leadership* (Upper Saddle River, NJ: Prentice Hall, 1999), 78-9.

3. Since SJ types naturally resist change,⁵² thus I may be highly opinionated. I will therefore work on developing an attitude of openness to new ways of looking at situations. Things are changing, and I can not afford to remain in the box. Therefore, I need a broader perspective by getting more information about issues. I need to move away from my comfort zone, status quo, and develop an appetite for change and exploring new ways of doing ministry. Peter Swanson admonishes: "It is right for us to form opinion and make decisions, but that should not be the end of thinking. We should continue to receive input and be willing to rethink the decision if that is indicated."⁵³

4. I need also to develop vision casting skills because being a realist it is hard to have a broader understanding of issues or situations. These skills will allow the Holy Spirit to aid me in directing the future plans of this project that will be relevant to the times. Therefore I will engage in prayer, reflection, and securing more information on how to become an effective vision caster since this is not my natural preference and also work with those who have a visionary gift. I shall also need not only to take time to studying and researching in the area of vision casting, but also avail myself to those gifted with visionary skills and work with them.

5. My temperament is prone to burnout; therefore, I shall create balance in my life and ministry.⁵⁴ This will require prioritizing my work in order to have margin to meet

⁵²See Fred Lehr, *Clergy Burnout: Recovering from the 70-hour Week . . . and Other Self Defeating Practices* (Minneapolis, MN: Augsburg Fortress, 2006), 23; however, Oswald observes that SJs are good change agents for they are able to methodically implement it.

⁵³Richard A. Swenson, *The Overload Syndrome: Learning to Live Within Your Limits* (Colorado Springs, CO: NavPress Publishing Group, 1998), 143.

⁵⁴The need for balance in life and ministry is well articulated by Swenson, 125.

the unexpected and unplanned for events or situations. God must take His place in my life and set the agenda for my ministry. I will also learn to focus on managing myself more than managing others.

6. Last but not least, I will maintain a positive attitude in life to avoid weakening the will power to fight when things are hard and perplexing, because naturally I can not see possibilities when things are not working. This positive attitude will be achieved by building on faith so as to look at life from God's perspective (Isa 26:3; 42:5-8) as Jesus did (John 16:32). I must always believe that God the Father is always with me both in good times and bad times, therefore trusting more in Him than in self. Moreover, nothing is impossible with God, therefore through faith in Him I shall move mountains.

Personal and Spiritual Goals

On one hand, my personal goal is to be relevant and adequately qualified to embark on this project and prepare a group of believers to enlarge the kingdom of God by extending the everlasting gospel to the Indian community in Zambia. My goal therefore is to obtain optimum health by having a balanced life and leadership style that will preserve margin for the unexpected. I will develop a structured lifestyle where I have time for God and family and also by allowing God to set the agenda for ministry and not allowing ministry to dictate. I will also avail myself to new information and be keen to learn new ways of ministry through continued research and interaction with those more successful in their ministries so that this project will fulfill God's will. I will also "continue to read

and embrace the biblical text in ways that provide answers for”⁵⁵ myself, and the ministry context where I will serve. A positive attitude, determination, and zeal for the Lord’s work are my fundamental goals to be realized in order for me to serve better.

On the other hand, my spiritual goal is to have an intimate relationship with God and be anointed by the Holy Spirit for the task God has ordained me to carry out. I want to know God personally such that my whole life is surrendered to Him; I want to be able to discern His voice directing my steps towards fulfilling His will for me in life. To achieve this goal, I will increase my prayer walk with Him, study His word daily, focus on the life and ministry of Jesus as my example and take time to listen to God’s servants including Ellen G. White for spiritual formation and ministerial insights. I believe that God has prepared me for His ministry by the gifts he has given me, yet it is my responsibility to improve on them by practice in service; therefore I must be working where He is working.

Theological Understanding of Ministry

God and Ministry

The main objective of the dissertation is to reach the Indian community in Zambia with the gospel as Jesus commanded the church to do. In order to achieve this objective, this project is tailored to develop a training program that will equip the believers for this task. Below is a brief outline of the theological rationale for undertaking this ministerial dissertation project.

⁵⁵Gary D. Kinnaman and Alfred H. Ells, *Leaders That Last* (Grand Rapids, MI: Baker Book, 2003), 55.

Essentially, ministry is a process by which God through His grace is reconciling fallen humanity to Himself, and instrumental in this process is His Son and those whom He has called and have thus responded (Gen 3:15; 22:18; Gal 3:15-16; 2 Cor 5:19; Heb 11). It is noted in Scripture that God's desire is that no one should perish, but that all may repent and be saved (1 Pet 3:9) through the preaching and witnessing of the gospel by those who He has set apart from the world. Fundamental to this gospel proclamation is the training of the ministers. What is important to note in both the OT and NT is that those whom God called, He also adequately equipped for their respective ministries.

Equipping Ministry in the OT

Before the destruction of the world with the flood, God used Enoch and Noah as His faithful instruments to reach their people groups. To the antediluvians despite their sinfulness that had grieved Him, God was patient with them not willing that any should perish, therefore He reached out to save them through 120 years of ministry by Noah (Gen 6:3, 8-9), "a preacher of righteousness" (1 Pet 2:5). In fact, the apostle Peter clarifying on that ministry rendered to the antediluvians states that it was Jesus through God's Spirit, who was in Noah trying to reach the antediluvians (1 Pet 3:18-20).⁵⁶ Thus one may conclude that through the Holy Spirit and by walking with God, Noah was adequately prepared to reach the antediluvians.

After the destruction of the unrepentant antediluvians, Abraham stands out as God's initial instrumentality in reaching the new nations with His blessings. To Abraham

⁵⁶1 Pet 3:18-19 suggests that the Spirit who raised Jesus Christ from the dead is the same Spirit by whom Christ went to preach to the antediluvians through the preaching and righteousness of Noah. In fact, Gen 6 states that only Noah was a righteous man who walked with God (verses 8-9).

God said: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that *I will shew thee*: And *I will make of thee a great nation*, and *I will bless thee*, and *make thy name great*, and *thou shalt be a blessing*: And *I will bless them* that bless thee, and curse him that curseth thee: and in thee shall *all families* of the earth be *blessed* (Gen 12:1-3 NRV, emphasis mine).

It is important to note that the families of the earth, the ethnic people groups living in Abraham's time were God's object of salvation, and Abraham was separated from his people to be an instrument of blessing to these people groups. The highlighted phrases above (Hebrew verbs in the original text) give a very significant understanding of how God empowered or made Abraham adequate for the task before him: He made a great nation out of him, made him great and blessed him. By blessing and making Abraham great, God therefore qualified him for ministry to all the families of the earth.

Most significantly, to Abraham also was given the privilege to be the instrument of salvation to the whole world through his offspring (Gen 18:22). This offspring motif had a dual application: firstly to the people of Israel as servants of God (Isa 41:8; 43:10) and secondly to Jesus Christ the Servant of God (Isa 42:1; 49:3; Gal 3:15-16).⁵⁷ The significant function of a servant was to glorify God by being the light to the nations (ethnic groups) and God's instrument of salvation to the ends of the earth (Isa 49:3, 6). However, God had to prepare and equip the offspring of Abraham for the task appointed *them*. Through the ministry of Moses and the forty years wilderness experience, Israel

⁵⁷Israel as a nation was a type of Christ Jesus who became the new Israel while His followers became Abrahams' offsprings (Rom 3:16-17) and heirs to God's promise given not only to Abraham but also to all the children of God from Abel to those to be saved at the end of time (Heb 11:4, 5, 7, 9, 13-16, 39-40).

was prepared for the task to be a light to the Canaanites,⁵⁸ while Jesus was equipped for ministry by His parents (Luke 2:52), the anointing by the Holy Spirit (Luke 4:1, 18) and the forty days wilderness experience (Luke 4:1-2).

In Jesus Christ's life and ministry, we also see the bridge between the OT and the NT modality of equipping God's children for ministry. Through Jesus the ministry of reconciliation was extended to His followers who have become God's children and the true offspring of Abraham.⁵⁹ One of the critical ministries of Jesus upon which rested God's ministry to reach the entire world with the gospel was the training of those He called, and to them, as the church of God, was mandated to equip every believer for gospel ministry.

Equipping Ministry in the NT

The Scriptures clearly show that the world, those who have no intimate relationship with God, are the objects of God's love. Despite having fallen from the glory of God, the world has an infinite value in the heart of God and Jesus gives this testimony: "for God so loved the world that he gave His only begotten Son that whoever believes in Him should not perish but have eternal life, for God did not send his Son into the world to condemn the world, but to save the world through Him" (John 3:16-17). It is for this reason that Jesus gave His life and died on the cross so that those who believe in Him

⁵⁸Before God could bring Israel out of Egypt to be the light to the Canaanites (Gen 15:16-21), He called and equipped Moses through his family, Hebrew and Egyptian culture and education, and the wilderness experience to undertake the task. See McNeal, 5, 8.

⁵⁹Those who believe in the name of Jesus "he gave the right to become children of God," literally 'sons of God' (John 1:12 NIV; see also Gal 3:26) and they are the right heirs to the promise of Abraham (Rom 9:6-8).

may be saved. But before His death He established a church that would assume His ministry to disciples the whole world on His behalf.

Basically, before His vicarious death, Jesus called his followers (twelve apostles and many others) whom He incorporated to His earthly ministry and prepared to assume full responsibility of reaching the world on His behalf. For three years, by practical example and personal ministry, Jesus equipped His followers for discipleship. After Calvary, He commands them to proclaim to every individual on earth the good news of God's love starting with the Jews first and then the rest of the world (Matt 28:19-20; Acts 1:4, 8; 2:4).⁶⁰ When He ascended to heaven, He then gave them power and authority through the Holy Spirit to begin witnessing for Him (Acts 1:8; 2:4).

After the twelve apostles, Paul becomes an important example of how God prepares His instruments in reaching the world.⁶¹ In contrast to Peter's ministry of reaching the Jews, Paul was specifically called to minister to the gentiles, the people who did not know the true God. As a result of Paul's ministry (and other apostles), the kingdom of God was enlarged throughout the then gentile world as churches were established and incorporated into the commonwealth of God's family (the body of Christ). However, before he could assume his ministry, Paul also was adequately prepared for ministry by God.

It is important to note that the Gamaliel and Ananias were instrumental in preparing Paul for ministry. Gamaliel taught Paul the Hebrew traditions and scriptures

⁶⁰At the time of Pentecost the followers of Jesus were 120 including women, some had been walking with Him since the baptism of John to the time of His ascension (Acts 1:15, 21-23).

(Acts 22:3-5),⁶² while Ananias and ministry co-workers representing the apostolic church equipped him for ministry,⁶³ and he was eventually empowered by the Holy Spirit.

Besides, being born in Tarsus as a Roman citizen, Paul became familiar with the Hellenistic culture and religion, which was significant in his ministry to the gentiles.

One may therefore rightly conclude that equipping His servants for ministry is an important part of God's ministry for the salvation of the world and this is why before He sends His children, He equips them him appropriately. And it is from this equipping aspect of God's ministry as highlighted above that I derive the theology for this dissertation project.

In his epistles to the Ephesians and the Corinthians, Paul highlights the role of the church in God's ministry to the world. It is therefore the gospel commission and Paul's writings that provide my understanding of church and ministry as articulated below.

Church and Ministry Understanding

It is my understanding that church and ministry are synonymous; that is, without one there cannot be the other. As a matter of fact, the church was born out of ministry and was set aside for ministry so as to be *complete*. Jesus calling Peter, James, and John to ministry says: "Don't be afraid from now on you will catch men. . . . So they left everything and followed Him" (Luke 5:10 and 11). Paul observes that it is the *work of*

⁶¹Paul indicates that God set him apart and called him for ministry before he was born, yet God had to train him accordingly through other human instruments (Gal 1:15); see also McNeal, 74.

⁶²Aaron Milavec, *To Empower as Jesus Did: Acquiring Spiritual Power through Apprenticeship*, vol. 9, Toronto Studies in Theology (New York: The Edwin Mellen Press, 1982), 151-2.

⁶³See *ibid.*, 155; McNeal, 48; Ellen White, *Acts of the Apostles* (Boise, ID: Pacific Press, 1940), 122.

ministry that makes the church *complete*, that is spiritual and numerical growth (Eph 4:12, 13 and 16, see also Acts 9:36 where the church is both edified and multiplied).

That is, without ministry there is no church and without the church there is no ministry. Therefore, the focus of the church is ministry that involves establishing or enlarging the kingdom of God through the preaching of the gospel. Critical to this ministry is the equipping of the people of God to effectively communicate the gospel and disciple the world for Christ. Therefore, I will precisely attempt to underscore this understanding of church and ministry as it relates to my dissertation project.

My understanding of church and ministry derives from Christ's gospel commission and Paul's narration of church and ministry articulated in the epistles to the Ephesians and Corinthians respectively.

Equipment for Enlarging God's Kingdom

From the words of Jesus and the writings of Paul, a better understanding is gained of church and ministry. Both Jesus and Paul underscore that God has called the church to reach the entire world and enlarge His kingdom by equipping the believers for ministry.

Church as Ministerial Training School

The understanding of church as a training school for ministry is well articulated by both Jesus and Paul. In Jesus's case, the gospel commission summarizes very well the ultimate function of the church, which is to make disciples by teaching them all that He taught (Matt 28:19). As a matter of fact, Mathew's use of the verb 'matheteis' that is

translated: "to make disciples" or "to train in discipleship,"⁶⁴ indicates that all those who are discipled are also to make other disciples. The process by which the world is discipled according to the context of the gospel commission is teaching. Therefore, teaching disciples of Jesus how to make other disciples is a major component of the church's ministry today: it is the gospel commission.

Paul's letter to the Ephesians succinctly underscores 'adequate discipleship' as the significant function of the church in his time and much more today. Talking of the purpose of the gifts of grace given to the church, Paul says: "And (Jesus) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and *teachers*; for the *perfecting* of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph 4:11-12 ESV, emphasis supplied). The Greek term "katartismos" means "equipment," "equipping for something"⁶⁵ or "complete qualification,"⁶⁶ and the term and "diakonia," means service or ministry or an administrative function.⁶⁷ Therefore one may conclude that the gifts indicated in Eph 4 are given by the Holy Spirit for the church to adequately train (perfecting) the believers for works of service/ministry. In other words, the church serves as the training ground for ministry not only to edify herself, but also to reach the world for Christ. The main focus of the church therefore is making every

⁶⁴William D. Mounce, *The Analytical Lexicon to the Greek New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1993), s.v. "matheteis."

⁶⁵Walter Bauer, *A Greek English Lexicon of the New Testament and Other Early Christian Literature*, 3d ed. Edited by Frederick William Danker (Chicago, IL: University of Chicago Press, 2000), s.v. "katartismos."

⁶⁶See Mounce, 270.

⁶⁷Walter Bauer, s.v. "diakonia."

believer an adequate disciple of Jesus in order to disciple the world.⁶⁸ This is realized by the training ministry within every local church.

Thus, both Jesus and Paul point out the significance of the teaching ministry in the church in order for the world to be evangelized. What is important to know is that evangelizing the world to enlarge God's kingdom is not limited to a specific people group, but must be carried out in such a way that Christ is witnessed to every individual and every ethnic group living on this planet. Jesus alludes to this inclusive approach to salvation ministry in the context of the end of the world when He states: "This gospel of the kingdom shall be preached in all the world, for a witness unto all *nations*; and then shall the end come" (Matt 24:14 NIV). In addition, Jesus shows the apostle John "the everlasting gospel to be preached to them who dwell on earth, and to every *nation*, and kindred, and tongue and people" (Rev 14:6 NIV).

The use of the term *ethnei*, translated 'nation' in KJV, by both Mathew and John is from the Greek root word 'ethnos,' (transliterated 'ethnic') which means a race of people of the same nature or genus living together or a nation, suggest that *all people groups* must be reached with the gospel,⁶⁹ and John in Rev 14 seems to underscore the need for *every* individual living on the planet earth to hear the everlasting gospel.⁷⁰ Therefore, reaching all ethnic groups of the world with the good news of salvation, as

⁶⁸It is generally and profoundly observed that every ministry of the church is meant to reach the world for Christ. Ellen G. White, *The Adventist Home* (Nashville, TN: Southern Publishing, 1952), 484.

⁶⁹See Joseph H. Thayer, *Thayer's Greek-Lexicon of the New Testament*. 6th ed. (Peabody, MA: Hendrickson Publishers, 2003), s.v. "ethnei."

⁷⁰The gospel must go to every one living on the earth including the Indians in Zambia.

precisely observed from both the OT and NT, has been a fundamental focus of God's ministry. To facilitate this ministry, God by His grace empowers those who have been called out of the world, that is the church, with the gift of teaching to adequately qualifying the believers as ministers of the gospel (Eph 2:10; 4:12; Mat 28:19).

Therefore, training believers for ministry in order to reach every individual living on earth for Christ today is a fundamental ministry (function) of the church today and cannot be overlooked. Consequently, training believers to adequately minister the gospel to the Indian community is biblical and an essential ministry of the Zambian Church. Failure to do so is undermining the very essence of her existence and is tantamount to disobedience to Christ who paid so dearly for the salvation of every individual living today.

The Church in Zambia

With the above theological understanding of church and ministry, it is my conviction that the church in Zambia was established by God as a ministerial training school to equip the believers for the work of ministry. In which case, training the believers to reach every individual living in Zambia, including the Indian community, with the gospel is an imperative from Jesus Christ that must be obeyed.

Currently, the church in Zambia is reaching the indigenous Zambians for Christ, while no ministry has been put in place to reach the Indian community. My assumptions for this lack of people sensitive ministry is probably due to: 1) People Blindness, 2) The Indians are of a different culture and religion, 3) No intercultural sensitive ministry has been attempted, and 4) The church does not know how to carry out such a ministry

Consequently, it is the purpose of this dissertation project to develop a program

that will facilitate 'other people focused ministry' and train both the pastors and church members in relevant skills to reach the Indian community in Zambia.

God's love still calls for reapers to go into the Indian fields which are ready for harvest. He is patiently waiting for the Indian community to receive the gospel and be given the opportunity to know His love as revealed in the gift of His Son. I have no doubt that among the Indians in Zambia, God is working there and that His flock is waiting to hear His voice through the Church in Zambia.

Conclusion

Long before I was born, God ordained me and prepared the environment in which I would be born and shaped for ministry. Through life experiences gained in interaction with my family and urban cultural background, coupled with my temperament, spiritual gifts, and leadership interaction style God has prepared and equipped me with ministerial abilities necessary to know Him intimately and become His servant. Through the school of higher learning, He has also equipped me with skills to embark on this dissertation project to develop a training program to equip believers in Zambia to effectively reach the Indian community with the gospel.

The biblical rationale for undertaking this dissertation project is informed by the fact that God's ministry is reconciling the world to Himself. Instrumental in the process of reconciliation is His Son and those who have been separated from the world by the gospel; that is the church. And the most significant function that will enable the church to facilitate God's reconciliation ministry to every individual living on earth is adequate discipleship of every believer according to his or her ministerial giftedness.

Fundamental to the function of the church in Zambia, and since the ministerial

function necessitated by my temperament and spiritual gifts is teaching, is to develop a program that will train the believers with the skills to adequately reach all ethnic groups, with a particular attention given to the Indian communities. Therefore the approach that this dissertation project will take will focus on teaching.

In order to develop an appropriate approach to equip the church in Zambia to reach the Indian communities, I will therefore undertake a study of the context of ministry to uncover the historical, social, political, and religious-cultural context of the Indian communities in Zambia.

CHAPTER III

POLITICAL, CULTURAL, AND RELIGIOUS ANALYSIS OF INDIAN COMMUNITIES IN ZAMBIA

Introduction

Given the understanding that each culture has its own worldview or fundamental way of looking at things and that cross-cultural communication at the deepest level is possible only when the evangelizing entity understands the worldview underlying the recipient culture; it is therefore imperative that the social-cultural context of the Indian community in Zambia be analyzed.

The significance of this analysis is that it shall facilitate the discovery not only of the social and religious worldview of the Indian community in Zambia, but it also shall reveal the barriers to effective evangelization, and also the commonalities between the parties involved that will facilitate in bridging those barriers. The relevance of this data is that it shall facilitate the development of the project's strategy, which is the formulation of an appropriate training program and the modality to make a gospel relevant to the Indian community in Zambia.

Development of Indian Community

The Indians are not native to Zambia and before they came to Zambia, they had well established religious, cultural, and social customs, which they brought with them. On the other hand, the circumstances and the reasons for coming to Zambia coupled with

the social-political environment they found in Zambia affected their cultural and social set up. Colin Clarke, Ceri Peach, and Steve Vertovec observe that "a collective sense of ethnic identity has been cultivated by, and imposed on, communities of South Asians [Indians] in their various colonial and post-colonial contexts. Competition for control over resources, geographical segregation, political organization, and efforts to maintain cultural traditions in alien milieu are some of the important elements contributing to the migrant communities's development."¹

As such, I will discuss the contextual development of the Indian community under the following thematic stages:² (1) political context, which facilitated Indian immigration and settlement, (2) cultural context, which looks at the origins and the dynamics of Indian culture, (3) social context, which looks at the Indians and African relations, Indian education, and economic patterns, and (5) religious context, which outlines the diverse Indian religious orientations found in Zambia.

Political Context

Immigration and Settlement

The Indians who came to Zambia originated mostly from the Indian state of Gujarat, which was a South Asian British province; they were all Gujarati speaking Hindus, Muslims and Sikhs.³ They were part of the large-scale emigration of South Asians in the nineteenth and early twentieth centuries fostered by the British imperial

¹Colin Clarke, Ceri Peach, and Steven Vertovec, eds., *South Asians Overseas: Migration and Ethnicity* (New York: Cambridge University Press, 1990), 5.

²Thematic concept adopted from *ibid.*, 3, 5.

³Irving Kaplan, ed., *Zambia: A Country Study*, 3d ed. (Washington DC: American University, 1979), 94.

powers.⁴ Some initially came as indentured laborers, while others as passenger immigrants who played the role of middle level traders.⁵ Indentured immigrants were contracted workers who were free to go back to India at the end of their contracts, while passenger immigrants were self-supporting adventurous traders who paid their way into British colonies for business purposes.

The colonial governments used the indentured immigrants as manual laborers and soldiers. The Hindus and Sikhs indentured laborers were specifically used to build railway lines in East and Central Africa, and also as soldiers in the military to fight against dissidents and slave traders.⁶ Soon after the contracts were over, many indentured laborers went back to South Asia.⁷ A few of those who stayed behind joined their fellow Hindus and Sikhs as shop assistants within East and Central Africa.

However, as for the passenger immigrants who came freely to Central and East Africa they were mainly a business class who had "always been traders."⁸ Being British citizens, the British policy allowed its citizens the leeway to live in any British territory; therefore, these Indian traders initially migrated to British colonies in South, Central, and

⁴Clarke, Peach and Vertovec, 7. See also Floyd Dotson and Lillian O. Dotson, *The Indian Minority of Zambia, Rhodesia and Malawi* (New Haven, CT: Yale University Press, 1968), 3; Bizeck Jube Phiri, *A History of Indians in Eastern Province of Zambia* (Lusaka, Zambia: B. J. Phiri, 2000), 1.

⁵Dotson and Dotson, 3.

⁶Ibid. Johnson, the administrator in Nyasaland (Malawi), for example, used the Sikh soldiers to fight the Yao and the Arab slave traders.

⁷Yash Ghai and Dharam Ghai, *The Asian Minority of East Africa and Central Africa up to 1971* (London: Minority Groups, 1971), 6.

⁸Dotson and Dotson, 28.

East Africa before moving to Zambia.⁹ At first, the Indian traders served their fellow Indian communities and later on extended their services to Africans and the white settlers. Thus from the above-mentioned British colonies, the Indian traders and a few office workers migrated to Zambia.

Settlement Background

In the case of Zambia, however it is important to note that two different British colonial powers, the Northern Chartered Economic Company (NCEC) and the British South African Company (BSAC) ruled the territory. The NCEC controlled North Eastern Rhodesia where they had commercial farms, while BSAC ruled in South Western Rhodesia where they had opened mines. The two territories joined in 1911 to become Northern Rhodesia.¹⁰ The settlement of Indians in Zambia was due to the presence of these two colonial powers for both economic and political reasons.

Northern Eastern Rhodesia Settlement (NERS)

The initial Indian immigrants to enter the eastern territory of Zambia came from Malawi in 1904 and settled in Chipata.¹¹ These Indians were exclusively Muslims and established traders. Robert Codrington the governor of North Eastern Rhodesia invited them to serve as "intermediaries between Europeans trading firms and African

⁹Ibid., 29 and 3. Essentially, Zambia was the last territory established as a British protectorate after Malawi and Zimbabwe.

¹⁰See Phiri, 10; Dotson and Dotson, 52.

¹¹Chipata was Fort Jameson in the Northern Eastern Rhodesia, a district administered by the government in Nyasaland where the Indians were very successful traders by early 1900. Initially, Europeans traders had opposed the Indian migration into Fort Jameson due to their reputation in Malawi.

consumers.”¹² The Europeans could not effectively extend their trade to Africans, because they could not see “potential consumers” in them.¹³ Therefore, they neglected to address the African’s needs and instead provided only for the fellow European consumers. To inspire and attract the Africans into business, Codrington therefore called the Indians into the territory and they “catered almost exclusively for African trade and paid particular attention to the franchise and requirements of Africans,”¹⁴ while many Europeans went into the farming sector.¹⁵ With the passage of time, the Muslim community started mushrooming in NERS until the territory joined South Western Rhodesia. With the departure of the Europeans, today, the Muslim community is well established and the economy of the eastern province (formerly NERS) is mainly in their hands.

Northern Rhodesia Settlement (NRS)

The South Western Rhodesian territory of Zambia was ruled by BSAC. The Indian involvement there is discussed under Northern Rhodesian Settlement to which North Eastern Rhodesia was joined to become Northern Rhodesia (NR) under BSAC.

Immigration in NR started in the early 1900s. Unlike the immigration in the NER, the Indians came to NR on their own initiative. However, a few indentured Indians were

¹²Phiri, 12.

¹³Ibid., 13.

¹⁴Ibid., 14.

¹⁵Ibid., 12.

imported by the BSAC to work on the railroad and in the mines¹⁶ and most of them went back to India after their contracts expired. A few that remained, joined their fellow Indian traders who had established themselves as traders in commerce.

By 1912, a considerable number of Indians had settle in Northern Rhodesia's developing cities of Chipata, Kalomo, Kabwe, and Livingstone by putting up retail stores.¹⁷ For a while, there were some restrictions on Indian immigration in Zambia for political as well as social reasons.¹⁸ Most of these restrictions were caused by social and economic struggles between Indians, Jews, Europeans and natives.¹⁹ In 1913, a considerable number of Indian "hawkers and market gardeners" who patronized Livingstone, eventually were granted trading licenses for shops and were located "in what became the second-class trading area of Queensway."²⁰ Queensway therefore became a settlement exclusively for the Indian community to alleviate some of the social conflicts among the traders.

However, up to 1924 despite the restrictions, there was still a steady inflow of Indians into the country, mainly in Livingstone the administrative capital of Northern Rhodesia and in Chipata. By 1935 when Lusaka became the administrative center of Northern Rhodesia, and the copper industry on the Copperbelt started booming, sporadic

¹⁶Dotson and Dotson, 30. See also Lewis H. Gann, *Central Africa: The Former British States* (Englewood Cliffs, NJ: Prentice-Hall, 1971), 107.

¹⁷Ibid., 15.

¹⁸Some of the problems leading to these restrictions are discussed in the social context below.

¹⁹Hugh Macmillan and Frank Shapiro, *Zion in Africa: The Jews of Zambia* (New York: I. B. Tauris Publishers, 1999), 51.

²⁰Ibid. Throughout Central Africa Jews, Greeks and Indians served as itinerant hawkers who pioneered rural trade. See Gann, 111.

Indian shops were established in the small cities along the railway line from Livingstone to the Copperbelt. In Kalomo, which was the initial administrative center for BSAC before Livingstone, one very prominent businessperson was L. V. Nayee who came there as a shop assistant in 1938 and within two years had established his own business.²¹ This story suggests that by the late 1930s, a considerable number of Indians lived in Kalomo had established thriving.²² In fact, in 1964 there were forty Indian families with well-established businesses there.²³

By 1938, the Indian community in Fort Jameson (Chipata) had grown bigger than in other NR territories with a few Indians venturing into other trades.²⁴ At the same time, in Livingstone, competition in African retail trade between Indians and Jews became stiff; consequently, after the World War (1945) Jewish traders withdraw into wholesale trade.²⁵ Thus, the Jews went up-market into a more dynamic economic sector; this economic process where an ethnic group replaces the other in a specialized commercial activity is called "ethnic succession."²⁶

The major influx of Indians into Zambia came mainly after the two world wars though the climax took place in the 1950s. In the mid 1940s, the economy of the country

²¹"An Article about Kalomo," *Horizon Newspaper*, (November 1964), 1. In Northern Rhodesia and Zambia. Internet on-line. Available from <http://www.nrzam.org.uk/index.html#anchor161350> and <http://www.nrzam.org.uk/Kalomo/kalomo.html> (accessed 6/21/07).

²²*Ibid.*, 2.

²³*Ibid.* I also attended high school in Kalomo with one Indian classmate, Sanjay, whose parents had been in Kalomo for many years as traders.

²⁴Phiri, 19.

²⁵Macmillan and Shapiro, 51.

²⁶*Ibid.*

was doing so well that it “absorbed all the Indians that came.”²⁷ They engaged in trade with both whites and blacks. The “Europeans in NR had lost interest in the African trade,”²⁸ an area the Indians were operating in, because there was no competition for them in the country doing very well economically. The Indian community prospered greatly.

When Britain allowed the establishment of the Federation of Rhodesian and Nyasaland under a South African Boer dominated government, Indian immigration came under more restrictions countrywide. Thus, by 1954 owing to these restrictions, “the permanent resident [Indian] community then became . . . self-sustaining” and stable.²⁹ After Zambia became independent, some Indians and many of their white counterparts left the country, while many of the Indians who remained in the country “opted for Zambian citizenship and others sought for nationalization.”³⁰

Geographic Features of Settlement

When the Indians came to Zambia, they predominantly settled in restricted areas of the developing urban cities in separate locations from the Europeans and Africans. They established “themselves along the railways in the central part of the country from Livingstone to Lusaka,”³¹ from Lusaka to Chipata and in every major city of Zambia. The

²⁷Dotson and Dotson, 51.

²⁸Ibid.

²⁹Ibid., 30.

³⁰Ibid.

³¹“Islam in Zambia,” *Wikipedia Encyclopedia*, 2001-2007. Internet on-line, Available from http://en.wikipedia.org/wiki/Islam_in_Zambia (accessed June 12, 2007).

colonial government had a segregative settlement policy and each race had designated locations to live. The Europeans lived in high class suburbs with social amenities and services made available. Being exclusively merchants, Indians (mainly Hindus, Muslims, and Sikhs), were "restricted" to trading areas within the "cosmopolitan, urban setting."³² They lived in their shops and built houses behind the shops and later relocated to designated locations.³³

With the increase in urbanization, African settlements became bigger and slums were established near the cities and in close proximity to the work places of European as well as Indian settlements. The Indian settlements remained smaller owing to the migration restriction policies slapped on them.

In the process of settling Indians, the colonial government policies facilitated the segregation between the Indian community and the native Zambians that is still prevailing today. The government enforcements created the ethnic, political, social, and religious identities that are seen today.

Indian Ties with Southeast Asia

Being a very small group segregated by the colonial masters and separated from the Africans by both imperial policy and their own ethnic identity, the Indians in Zambia "remained well connected" to Indian Gujarati *families* through economic, social networks, and religious affiliations.³⁴ People movement from India continued for a long

³²Clarke, Peach, and Vertovec, 10.

³³Their locations are still in existence today: in Chipata the location is called Little Bombay; in Lusaka it is Madras and their shopping complex is named *Kamwala*.

³⁴Clarke, Peach and Vertovec, 10.

space of time. Those who established shops called in their family members or relatives to come and serve as shop assistants. The shop assistants in turn established their own businesses and also called relatives or friends to come and join them. Thus the community continued to grow significantly though socially and religiously it remained connected to families and religious institutions back home in Gujarat.³⁵ Because of these connections with the families and religious institutions back home, the Indians maintained their indigenous cultural, social, and religious systems without significant participation in the local political, cultural and social lifestyle.

Cultural Context

History Background

In order to understand the culture of the Indians living in Zambia, I will briefly discuss the historical, cultural, and social setting of their country of origin that shaped their worldview before they came to Zambia.

It is very important to know that India is a society that has a complex cultural and socio-religious stratification. Ideally there is no uniformity in their cultural and social systems such that "no generalization made about Indian society is valid for all the nation's multifarious groups."³⁶ Similarly, the cultural and social setup of the Indian community in Zambia is not uniform; therefore, it will be discussed in general terms.

³⁵Hilda Kuper, *Indian People in Natal* (Westport, CT: Greenwood Press, 1974), 8.

³⁶James Heitzman and Robert L. Worden, eds., *India: A Country Study*. 5th ed. (Washington DC: U.S. Government Printing Office, 1996), 233.

Origins of the Indian Culture

The Indians in Zambia originated from a society that has a diverse socio-cultural-religious orientation. Essentially, India is a land of ancient civilization,³⁷ which was impacted by Aryan and Dravidian (aborigines of India) cultures, dating from 2000 B.C. to 500 B.C.,³⁸ which gave birth to the traditional Hindu culture.³⁹ This Aryan Dravidian society was invaded by the Islamic Arabs who also contributed to the formation of the Sikh religion and culture before the Indian nation was subjected to Western civilization under the British Empire.

Aryan Traditions

The Aryans, a pantheistic people followed the Hindu concepts and culture tailored according to "their tribal chieftains or raja" coupled with "social customs and religious beliefs."⁴⁰ From their "religious and philosophical rationales of *varnashramadharma*" came the order of social society and also "a patrilineal and patriarchal family system."⁴¹

On one hand, the rationale of *varnashramadharma* forms the basis of "Indian traditional social organization," that is founded upon "three fundamental notions: *varna* (*jatis* four social class caste), *ashram* (stages of life such as youth, family life, detachment from the material word, and renunciation), and *dharma* (duty, righteousness,

³⁷For country profile, see *ibid.*, xxxv.

³⁸Mushirul Hasan, "Religion and Civilization – I," 2001, internet on-line, available from <http://www.hinduonnet.com/thehindu/2001/11/02/stories/05022524.htm> (accessed July 7, 2007).

³⁹See "Hinduism: Aryan or Dravidian?" An Abode for Hindu Shiva on the internet. Available from <http://www.shaivam.org/hip.htm> (accessed July 7, 2007).

⁴⁰Heitzman and Worden, 6.

⁴¹*Ibid.*, 7.

or sacred cosmic law).⁴² Paul Hiebert indicates that out of the *Varna* came "a religious schema placing all men within a fourfold hierarchy: *Brahmans* or priests, *Kshatriya* or warriors, *Vaishya* or merchants, and *Shudra* or workers."⁴³ "The underlying belief is that present happiness and future salvation are contingent upon one's ethical or moral conduct; therefore both society and individuals are expected to pursue a diverse but righteous path based on one's birth, age, and station in life."⁴⁴ It was this religious schema that gave rise to Indian political, cultural, and social stratification based on the caste system.

Islamic Conquest and Sikhism

It is important to note that due to the Islamic conquest of India and the development of Sikhism, a new Muslim social system based on the Quran and Islamic traditions emerged, while a Sikh socio-religious culture also emerged based on the convictions of the founding gurus. Muslim as well as Sikh converts adopted new social customs and religious practices that altered their original cultural and social systems.

As for the Muslim converts, many were compelled to join the Islamic religion by either the Islamic sects such as the Sufis or the powerful Islamic invaders and were forced to adopt some elements of the Islamic religious, cultural, and social systems.

The Sikh movement on the other hand, addressed the many social and religious issues that Islam and Hinduism could not provide for the masses of India, specifically in

⁴²Ibid. Nanak remodeled this *varna* belief in developing Sikhism and dismantled the caste system.

⁴³Paul G. Hiebert, *Konduru: Structure and Integration in a South Indian Village* (St. Paul, MN: North Central Publishing, 1971), 14.

⁴⁴Hietzman and Worden, 7 and 794.

the Punjab territory. Sikhism was a reaction against the social and religious milieu of the time when Nanak came up with a religion that was neither Hindu nor Muslim, yet it seems that followers were attracted from both these religious bodies.⁴⁵ It is noted with regard to Nanak's role in India's religious and social liberation that "heaven at last heard the cries of the oppressed and there appeared the Savior of Humanity, Prophet of Peace, Fountain of Heavenly Love and Ocean of Virtue in the name of **GURU NANAK, the founder of Sikh religion**"⁴⁶ who came to restore peace and justice and dissipate falsehood.⁴⁷

Most importantly, the "restoration of India" came in the form of a religious shift and the restructuring of the social system especially the caste system to suit the new light and to offset the social stigma that the Aryan system had imprinted on the Indian society.⁴⁸ Indians living in Zambia have generally retained their "caste consciousness" "though a system of caste based interaction and exchange ceased to function."⁴⁹

Social Organization

Other than the caste system, the family unit is a very significant social entity that

⁴⁵Sikh Missionary Center narrates the evils perpetuated by both Hindus and Muslims that impacted the Indian society before Nanak was supposedly called by God to alleviate the situation. Ibid., 10-13.

⁴⁶Quotation with emphasis from the authors. Ibid., 13.

⁴⁷Ibid., 12.

⁴⁸Sikhism did away with the caste altogether and developed a new religious culture centered on the oneness of humanity and community consciousness.

⁴⁹Clarke, Peach, and Vertovec, 13; Dotson and Dotson, 130.

the Aryans contributed to the Indian society. Patriarchal lineage together with kinship ties formed the basic unit of Indian society.⁵⁰

Kinship ties are fundamental social elements that are inclined towards patrilineal lineage, which are shared among all Zambian Indian families – Hindus, Muslims, and Sikhs alike.⁵¹ All of these people groups practice “fundamentally the principles of unilineal descent in the male line” “that prevent much contact with relatives in the female line.”⁵²

Extended Family

The Indian family in Zambia, a tightly knit cooperative social unit, forms the basic element in an Indian community.⁵³ The smallest social unit is a household, which may harbor an extended family or joint family or single/nuclear family.⁵⁴ To the Indian mind, the distinction of extended or single family does not apply because a single family away from native India is still part of the extended family in India. Distance does not nullify one's influence or status in the extended family unless one is disowned or dies.⁵⁵ It is for this reason that a nuclear family in Zambia is part of the extended family in India;

⁵⁰See Heitzman and Worden, 7.

⁵¹Dotson and Dotson, 155. See also Roger Ballard, “Migration and Kinship: the Different Effect if Marriage Rules on the Processes of Punjabi Migrations to Britain.” In *South Asians Overseas: Migration and Ethnicity*, eds. Colin Clarke, Ceri Peach, and Steven Vertovec (New York: Cambridge University Press, 1990), 230.

⁵²Dotson and Dotson, 155.

⁵³Ibid., 159.

⁵⁴See Vidya Sagar J. Dogar, *Rural Christian Community in North West India* (Delhi, India: ISPCK, 2001), 58.

⁵⁵Dotson and Dotson, 159.

and most significantly, will more likely adhere to the same religious affiliation and customs. However, those who have severed ties with their joint families in India have developed their own joint families within Zambia.⁵⁶

Family and Economy

It is important to know that family ties not only provide personal identity but also networks that facilitates social and economic mobility. "Economically, the joint family was in theory a cooperative and communal enterprise in which all adult male members had an equal share,"⁵⁷ responsibilities shared accordingly.

Family and Marriage

The family and kinship type of organization used by Hindus, Moslems, and Sikhs are virtually identical: where both Hindus and Sikhs expect marriage to be case-endogamous (i.e., one must marry into ones' own caste), they also follow strict rules of exogamy (i.e., marrying outside one's social group). With Islamic law, on the other hand, restrictions to "marriage is only by the incest taboo; this excludes immediate consanguine—parents, siblings, and parent's siblings—as potential spouse."⁵⁸

Generally and traditionally, marriage is contracted by the family based on kinship and caste rather than personal choice.⁵⁹ Hiebert indicates that choices in marriage and

⁵⁶Ibid., 161.

⁵⁷Ibid., 159.

⁵⁸Ballard, 231.

⁵⁹See Dotson and Dotson, 172; Ballard, 230. However, there are cases where individuals may chose a person to marry though marriage arrangements be done by the respective parents.

lifestyle are restricted as marriages are joint activities of the two kin groups.⁶⁰ Dowry a significant means of joining two people into marriage relationship is practiced by almost all Indian communities and it is offered by the bridegroom's parents.⁶¹

Other Significant Social Elements

Underlying almost all the cultural and social systems in Indian society are other fundamental elements that oil the entire social machinery. The significant social values that will be briefly discussed are hierarchy, authority, and social interdependence (collective).

Hierarchy

The concept of hierarchy on the basis of age or superiority is a very significant social element in the Hindu and Sikh cultures; the Muslims also have significant "caste like groups and clear concern with social hierarchy."⁶² As a hierarchical society, people are ranked according to various perceived essential qualities such as caste, wealth or power, family (headship) or kinship groups.⁶³ Basic to hierarchy is the sense of authority and respect that is invested in the most senior person(s) of a given social category; respect is also paramount even among siblings within a *family*.⁶⁴

⁶⁰Hiebert, "Konduru," 34.

⁶¹Dogar, 57.

⁶²Heitzman and Worden, 235.

⁶³Ibid., 234-5.

⁶⁴Ibid.

Authority

Authority is mainly exercised by the male members of the joint or single family, with an individual adult being more responsible for decision making. Authority consists of a pyramid of age and sex with ultimate power of decision-making being lodged in the oldest male: grandfather or great-grandfather or the eldest son.⁶⁵ Women, traditionally have no authority as they serve mainly as the care givers; they may have rights in their natal homes.⁶⁶ The first born son; however, is the heir to the father's (family) property,⁶⁷ therefore he is invested with some authority and respect over the siblings and other respective members of the larger family.

Interdependence

On social interdependence among the Indians, Heitzman and Worden observe that

One of the great themes pervading Indian life is social interdependence. People are born into groups—families, clans, subcastes, castes and religious communities. And live with a constant sense of being part of and inseparable from these groups. A corollary is the notion that everything a person does properly involves interaction with other people. A person's greatest dread perhaps is the possibility of being left alone, without social support, to face the necessary challenges of life. This sense of independence is extended into the theological realm: the very shape of a person's life is seen as being greatly influenced by divine beings with whom an ongoing relationship must be maintained.⁶⁸

The core values of the Indian traditional and socio-cultural dynamics have been retained by Zambian Indians. Because of the shared, strong, social, cultural, and family

⁶⁵Dotson and Dotson, 159.

⁶⁶Hiebert, "Konduru," 33.

⁶⁷Ibid.

⁶⁸Heitzman and Worden, 240.

affinities and loyalties to the “significant others,” it is very difficult for an Indian to make personal choices without considering the impact it will have on the family and the rest of one’s social system.⁶⁹ This is also true when it comes to making religious choices. Changing one’s religion can be a life threatening issue.

Cultural Homogeneity

Indians in Zambia are not a homogenous entity though almost all of them came from Gujarat province in India.⁷⁰ Their cultural composition is mainly defined by both traditional culture and religious affiliation to Hinduism, Islam, or Sikhism as practiced in their country of origin, alluded to above. All Indians, because of their religious and social history have maintained exclusive practices in the area of marriage, dress, cuisine, language, and lifestyle.⁷¹

Social Context

Indians and Education

The education system in Zambia was established by the missionaries and the imperial government. The missionaries mainly took care of the natives, while the government provided education to the Europeans; the Indians were not catered for initially. It is also important to know that only those who could read and write were allowed to migrate to Zambia; as such, the Indians who migrated to Zambia were

⁶⁹Charles H. Kraft, *Anthropology for Christian Witness* (Maryknoll, NY: Orbis Books, 2004), 163.

⁷⁰Clarke, Peach and Vertovec observe that wherever the Indians have settlement in diaspora; they have not developed into a homogenous unit, 15.

⁷¹Some Indians however speak local dialects fluently, which they adopted probably for business purposes. See Phiri, 81.

relatively educated. When schools were opened to all natives and foreigners, the government policy did not encourage racial co-operation, "members of the different races were forced to go to different schools."⁷²

Until 1959, there was no secondary school outside Southern Rhodesia where Indians would take their children to high school; however, primary schools were established later for the Indians.⁷³ Therefore, most of the Indian children went to Southern Rhodesia for high school, while those who could afford to took their children to India, Pakistan or Britain.

With time, because of their financial viability, Indians established their own credible and technically equipped educational facilities, and because they have material and financial resources, the dropout rate is almost none existent.⁷⁴

Indians and Economic-Social Status

Being highly competitive, Indians managed to take over the middleman trade from the Europeans and the Jews. Thus throughout the major cities of Zambia they are much better economically than the natives.⁷⁵ With the departure of many Europeans and Jews after Independence, Indians entered into other sectors of the country's economic development. Owing to their success in business, strong financial leverage, and access to credible universities abroad, most Indians have advanced their educational status and have climbed the social ladder into the middle class.

⁷²Ghai and Ghai, 8.

⁷³Ibid., 10.

⁷⁴See Phiri, 41.

⁷⁵See Clarke, Peach, and Vertovec, 16.

Indians and Community Development

Though Indians are exclusive in their social life, yet many help and assist the community. Their contribution to the community has been through sponsoring organizations like the Lions and Rotary Clubs, and various community projects such as orphanages. A few support sports like golf, tennis, soccer and participate in car racing.⁷⁶

Indians and African Relationships

Initially, both politics and ethnicity created a big barrier in the relationship between Indians and the natives during the colonial era. Generally, throughout East and Central Africa, Africans were treated unfairly by their Indian counterparts.⁷⁷ The colonial masters on the other hand left an unfriendly legacy that has characterized Indian and local relations in certain sectors of Zambian society. They stimulated "racial tensions and communal rivalries" between Indians and the natives.⁷⁸

However, in some cases there arose trade rivalries such that the government had to protect local people and also restrict Indian migration.⁷⁹ It is also noted that Indian treatment of Africans was "generally scandalous, with abuse and indignities often heaped on them and basic minimal rights denied."⁸⁰

Despite such a historical social rivalry, the relationship between Indians and indigenous Zambian today is good. Cases of racial conflicts between the two groups are

⁷⁶Cricket is now a national sport; there are national as well as school cricket leagues.

⁷⁷Ghai and Ghai, 8.

⁷⁸Ibid.

⁷⁹Phiri, 10.

⁸⁰Ghai and Ghai, 11.

not common anymore. Almost all Indian traders have indigenous Zambians as shop assistants and servants. Moreover, Zambians and their Indian counterparts go to school together, work together, and have a lot of social interaction especially in the area of sports.

Most significantly, the Zambian constitution does not segregate between Indians and indigenous Zambian nationals, for both are endorsed as Zambians either by nationalization or by birth. The endorsement of Zambia as a Christian nation on the other hand does not deny Indian religious groups the freedom to practice their beliefs. It is therefore appropriate to conclude that Zambians are generally at peace with each other despite their religious, sectarian, or ethnic differences.⁸¹

Indians and Politics

The main reason for Indians to migrate to Zambia was trade. Being British subjects unlike native Zambians who were Protected Persons, the Indians initially maintained a political status quo at the national level. "African nationalist [in the late 50s and late 60s] saw Indians as collaborators" and "accused them of siding and aiding the colonial government."⁸² Available data however indicates that in the 1940s in Chipata, "evidently" Indian politics "reflected their response to racial conflict between themselves and the Europeans. They organized themselves politically under the Muslim India Association that was later renamed Fort Jameson India Association. The Association

⁸¹See "2nd Term Inauguration Speech by President Mwanawasa," *The Republic of Zambia*. January 3, 2007, Internet on-line, available from http://www.statehouse.gov.zm/index.php?option=com_content&task=view&id=234&Itemid=45 (accessed June 22, 2008).

⁸²Phiri, 46.

served the economic, religious and political objectives of the Indians in the province. Up to 1963 Indian political activity in the province was aimed at attaining some measure of political equality with Europeans.”⁸³

After Zambia attained independence in 1964, Indians did not participated in national politics as a community, though access to representation through involvement in party politics was favorable in Zambia.⁸⁴ Their involvement in politics was basically private as “Indian owned business supported many party ventures during the Second Republic” under Kaunda’s presidency.⁸⁵ However, many Indian traders remained loyal to the government and extensively funded the United Independent Party as well as individual national politicians even before independence.⁸⁶

Currently, a few Indians have ventured out in public service since the multi-party system was reintroduced. Three Indians were election candidates in 1991. It was after the Movement for Multiparty Democracy (MMD) came to power in 1992 that a lot of Indians supported the movement financially and materially.⁸⁷ In the eastern province some Indians stood for parliamentary elections in 1996 and all of them lost to the Zambians. Nonetheless, President Chiluba appointed Mr. Suresh Desai Minister for Agriculture and Mr. Dipak Patel, Minister of Commerce and Industry.⁸⁸ When President Mwanawasa was

⁸³Ibid., 47-48.

⁸⁴See Clarke, Peach and Vertovec, 15.

⁸⁵Phiri, 51.

⁸⁶Ghai and Ghai, 6.

⁸⁷Phiri, 51.

⁸⁸Ibid., 51-2; “Hinduism in Zambia,” *Wikipedia Free Encyclopedia*. Internet online. Available from http://en.wikipedia.org/wiki/Hinduism_in_Zambia (accessed June 12, 2007).

elected president in 2002, Mr. Dipak Patel also was voted into parliament and returned as part of the cabinet.⁸⁹

Religious Context

Religion is the pervasive nerve center of Indian society as every aspect of life is governed by religious beliefs and undertones. It serves as "one of the most important facets of Indian history and contemporary life."⁹⁰

The major religious orientations of Zambian Indians are Hinduism, Sikhism, and Islam.⁹¹ A general description and distribution of each of these religions will be discussed and finally their major beliefs and practices will be mentioned. The results of this discussion will guide the development of basic theological strategies for reaching the Indian community.

Hinduism

There is a significant population of Hindus in Zambia though the actual figure is not easy to tabulate. These Hindus are Zambian nationals; however, they have their religious ties in India.⁹² Currently, Hinduism is the third largest religion after

⁸⁹"Hinduism in Zambia."

⁹⁰Heitzman and Worden, 119.

⁹¹The historical analysis of these religions will be based on the Indian native context.

⁹²See Clarke, Peach and Vertovec, 11; Ravi, 122. Currently there is a Hindu Movement initiated from India intending to unite all Hindus in Africa and eventually the rest of the world.

Christianity and Islam. It is reports that 25,000 Hindus living in Zambia today;⁹³ however, the 2001 census statistics recorded only 5,442 Hindus.⁹⁴

Institutional organizations

There is a nation-wide organization called the Hindu Association in Zambia that has branches throughout the country with three Brahma Kumaris, five Ramakrishna Vedanta Societies, and six organs of Sathya Sai Baba; four Temples located in Lusaka, Kafue, and Ndola.⁹⁵ The Sai organizations have established a secondary school and Sathya Sai College, which have successfully implemented Bhagavad educational values that promote sanitation, hygiene, and the ideal uses of water.⁹⁶

To appreciate the underlying religious beliefs that have fostered these institutions, I will therefore generally discuss the history and nature of the Hindu Religion below.

Hindu Religion

First and foremost, Hinduism is a multifaceted philosophical way of life that has evolved for centuries by incorporating other indigenous Indian cultural-social practices and religious beliefs rendering it difficult to define. David Rausch and Carle H. Voss succinctly state: "Hinduism defies the systemization that is often associated with the

⁹³"Zambia Reaches for India," *Himalayan Academy* October/November/December 2003. Available from http://www.hinduismtoday.com/archives/2003/10-12/06-08_diaspora.shtml (accessed October 11, 2007).

⁹⁴"Hinduism in Zambia."

⁹⁵See *ibid*.

⁹⁶*Ibid*.

living religions of the world.”⁹⁷ Observing its eclectic and complexity Josh McDowell and Don Stewart further reveals: “Hinduism is fluid and changing. . . . Hinduism is the whole complex of beliefs and institutions that have appeared from the time when their ancient (and most sacred) scriptures, the Vedas were composed until now. . . . Hindus have an extraordinary wide selection of beliefs and practices to choose from.”⁹⁸

The plurality of Hindu religion gave impetus to sub-sects having their own gods, temples, and modes of worship, which are precisely outlined by Joseph Gaer as follows: “There are sects who worship Vishnu as the god of space and time. There are sects who worship Shiva (or lord Siva) as a god of song and healing. There are sects who worship Durga, the Divine Maker (goddess of motherhood). And there are many others. But all the various sects”⁹⁹ have the same fundamental beliefs upon which the individual sect is developed.¹⁰⁰

There are sects that worship specific gurus as manifestations of gods. As a matter of fact, Sathya Sai Baba who has followers in Zambia is one such guru living today who is worshipped and viewed as god incarnate of Siva (he will be further discussed below).

All in all, Hinduism as a “name is an umbrella which does not demand a total homogeneity.”¹⁰¹ For this reason, the discussion done in this paper is general in nature

⁹⁷David A. Rausch and Carl Hermann Voss, *World: Our Quest for Meaning* (Minneapolis, MN: Fortress Press, 1989), 33.

⁹⁸Josh McDowell and Don Stewart, *Understanding Non-Christian Religions* (San Bernardino, CA: Here's Life Publishers, 1982), 17.

⁹⁹Ibid.

¹⁰⁰These beliefs that hold Hindus together will be discussed below.

¹⁰¹Raymond Hammer, “The Eternal Teaching: Hinduism.” in *Eerdmans Handbook of the World's Religions*, ed. Pat Alexander (Grand Rapids, MI: Wm B. Eerdmans Publishing, 1994), 172.

and mainly outlines the various aspects of Hindu systems and beliefs. To start with I will discuss the Hindu scriptures which form the foundation upon which all Hindu beliefs and practices have evolved; then, I will narrow the discussion to specifically focus on the Brahma Hindu institutions mentioned above.

Hindu scriptures

According to McDowell and Stewart, "Hindu Scriptures, written over a period of 2,000 years (1400 B.C –500 A.D.) are voluminous. They reflect the practice and beliefs which arose during the different long periods of Hindu History."¹⁰² In their formative period, the Hindu Scriptures began as oral traditions that were later compiled in a written text that exists today called Vedas. Veda means *knowledge*. They are considered as containing "inspired wisdom with deep inner experience," "invested with deep inner meaning and magical potency."¹⁰³

Vedas. The Vedic compositions are well summarized by Rausch and Hermann as follows: "The mixture of Aryan and Indic religion is known as Vedaism, because when the resultant oral traditions were finally written down, they were called the *Vedas* (Sanskrit for knowledge). Four compilations make up the *Vedas*: (1) the Rig-Veda (knowledge of praise), the largest compilation; (2) the Yajur-Veda (knowledge of rites), instructions for sacrifice to the gods; (3) the Sama-Veda (knowledge of the chants), basic verse recited by priests during sacrifices; and (4) Atharva-Veda (knowledge given by

¹⁰²McDowell and Stewart, 19.

¹⁰³Nila Pancholi, "Hinduism," in *Six World Faiths*, ed. Owen Cole (New York: Continuum, 2000), 37.

sage Atharva), popular prayers to and incantations to ward off evil.”¹⁰⁴

More critically, the Vedic period constitutes the four schools of Hindu religious thought and also saw the formation of the two most powerful classes of Hindu leadership structure: the “*brahmanas* (priests) and the *ksatriyas* (warriors).”¹⁰⁵

Upanishads. Another corpus of Hindu scripture which closes the Vedas is the *Upanishads*, which etymologically implies being at the feet of a teacher; that is, a disciple listening from the guru.¹⁰⁶ It was a semi-secret kind of teaching conferred directly to the disciple by the guru.¹⁰⁷ This genre was developed later and included as scripture though it unveils a “type of religion which is very different from the early Vedic ritualism.”¹⁰⁸ The *Upanishads* are characterized by philosophical and critical instructions on how to deal with practical issues of life.¹⁰⁹ Fundamentally, it is in the *Upanishads* that the concept of *karma* is initially articulated, though it is more developed in the *Bhagavad Gita* (discussed below). *Karma* is a fundamental belief that underscores the means by which Hinduism addresses the question of *salvation*. In the *Upanishads*, is “conceived the Hindu soteriological goal as liberation from the cycle of *samsara*: that is, *moksha* or *mukti*

¹⁰⁴Rausch and Voss, 35-36.

¹⁰⁵Alf Hiltebeitel, “Hinduism,” in *Encyclopedia of Religion*, 2d ed., ed. Lindsay Jones (Detroit, MI: Thomson Gale, 2005), 6:3990-1.

¹⁰⁶See Pancholi, 38; Hiltebeitel, 3993.

¹⁰⁷Ibid., see also Ray Hammer, “Roots: The Development of Hindu Religion,” in *Eerdmans Handbook of the World's Religions*, ed. Pat Alexander (Grand Rapids, MI: Wm B. Eerdmans Publishing, 1994), 179.

¹⁰⁸Friedhelm Hardy, ed., *The World's Religions: The Religions of Asia* (London: Routledge, 1990), 44.

¹⁰⁹Vasudha Narayanan, “The Hindu Tradition,” in *World Religions: Eastern Traditions*, ed. Willard Oxtoby (New York: Oxford University Press, 1996), 29.

(‘release’).¹¹⁰ It is also here where the “renunciation” taken by “the knowledge path of outlook of nondualistic (*advaita*) *Vedanta*”¹¹¹ begins which later contributed to contemporary yoga practices.

The *Vedas* and the *Upanishads* therefore form the primary scriptures for Hindus, which are called *shruti* meaning “that which is heard,” which is the “Hindu equivalent to scripture that is revealed.”¹¹²

Ramayana and Mahabharata. In addition to the *Vedas* and the *Upanishads*, the *Ramayana* and *Mahabharata* epics contain the more popular Hindu scriptures of the *Bhagavad Gita*. The *Ramayana* and *Mahabharata* are two fundamental Hindu poetic epics.¹¹³ *Ramayana* is a collection of materials dealing with the life of Rama and his wife Sitar, supposedly manifestations of the god Vishnu, which were initially written by the sage Valmiki. In essence, Rama and his wife are valued by Hindus as the “exemplars of all the mundane and spiritual qualities with which the cosmos is endowed.”¹¹⁴

Mahabharata on the other hand poetically allegorize the history of the Aryans and also contains the *Bhagavad Gita*, which is highly valued sacred literature and kept by many families. Pancholi calls the *Mahabharata* “the ocean of knowledge,” while the *Gita* he calls the “cream of Hindu philosophy.”¹¹⁵

¹¹⁰Hiltebeitel, 3993.

¹¹¹Ibid.

¹¹²Dean C. Halverson, ed., *The Compact Guide to World Religions* (Minneapolis, MN: Bethany House Publishers, 1996), 91.

¹¹³See Pancholi, 38.

¹¹⁴McDowell and Stewart, 21.

¹¹⁵Pancholi, 38, 39.

Bhagavad Gita. The *Gita* fundamentally embraces the major beliefs and practices that underlie the worldview of the majority of contemporary Hindus. As the main source of contemporary Hindu doctrine, the *Gita* highlight the process of salvation that is attained by means of a practical social life known as "the way of action," "the way of devotion,"¹¹⁶ and the way of knowledge. These ways as pointed out by Krishna form different paths to salvation.¹¹⁷ It is also in the *Gita* where it is stressed that "salvation is available to all: class distinctions are not a barrier but a way of securing [it]."¹¹⁸

And contrary to the *Upanishads*, it is in the *Gita* where Hindu theology takes a shift providing a description of God as Krishna (the *avatar* of Vishnu) who depicts himself as "the ultimate deity, a personal, caring one, filled with love for human beings, and one who incarnates periodically to protect them."¹¹⁹

Another significant doctrine found in the *Gita* is "the mystery and purpose of the incarnation [*avatar*]"¹²⁰ from which many Hindu sects have sprung, including the Sai Sathya Baba and Ramakrishna movements found in Zambia.

Puranas. The *Puranas* form another vital script in Hinduism. Pancholi observes that "there are 18 principal *puranas* and 18 less important ones. Each one is a mixture of mythology, history, philosophy and geographical knowledge. They also give an account

¹¹⁶Narayanan, 38-39.

¹¹⁷Raymond Hammer, "Roots," 182.

¹¹⁸Ibid.

¹¹⁹Narayana, 38.

¹²⁰Ibid., 39.

of creation.”¹²¹ Most fundamentally, it is noted that the *Puranas* make Hinduism comprehensible by underscoring “legends of gods, goddesses, demons and ancestors. They describe pilgrimages and rituals to demonstrate the importance of *bhakti*, caste and *dharma*.”¹²² In the *Puranas* one will also find the “collection of myths and legends, in which the heroes display all the desirable virtues, [which have] made a significant contribution to the formation of Hindu moral codes.”¹²³

Unlike the Christian Scriptures that are authoritative and a closed canon, the Hindu scriptures are open to development by the self-perpetuating leadership and subject to the interpretation of an individual guru’s ingenuity and mystical patented personalities. A good example of such personalities pertinent to contemporary Hindu theology are Shankara (788-820) who has impacted some aspects of Hinduism by his portraits of *Brahman* in the *Upanishads*, Sai Baba (died in 1918), and his predecessor Sathya Sai Baba¹²⁴ (still alive, 2007) self proclaimed incarnates of Siva whose teachings are also prevalent in the Zambian Hindu community; Sri Ramakrishna who saw God manifested in other forms including Jesus and Muhammad advocates “a universal truth presence in all religions,” and “approached salvation by combining the path of devotion and knowledge [enlightenment].”¹²⁵ It was Sri’s followers who established the Ramakrishna Vedanta society in Zambia.

¹²¹Pancholi, 39.

¹²²See McDowell and Stewart, 23.

¹²³Ibid.

¹²⁴Heitzman and Worden, 132-3 and Hildebeitel, 4004-5 elaborate more on these personalities.

¹²⁵Raymond Hammer, “Reformers and Leaders,” in *Eerdmans Handbook of the World’s Religions*, ed. Pat Alexander (Grand Rapids, MI: Wm B. Eerdmans Publishing, 1994), 177.

The openness of Hindu scriptures is further affirmed by this Vedic statement: "Let good things come from all the directions."¹²⁶ Venkatesh Seshamani notes: "[There is no] one distinct spiritual text in Hinduism that has the status of the Bible, the Koran, the *Zendavesta*, the *Granth Sahib* and the like. The *Bhagavad Gita* or simply the *Gita* is often cited as the Hindu Holy Book. In a sense it contains the Word of God, so to speak. But the *Gita* is only a part of a long epic called the *Mahabharata* which narrates the story of two rival families that stake their claim to the throne."¹²⁷

Hindu Beliefs

Fundamentally, Hinduism evolves around its deities. Heitzman and Worden write: "the vast majority of Vedic hymns are addressed to a pantheon of deities who are attracted, generated, and nourished by offerings . . . [and] chanted mantras (mystical formulas of invocation) based on the hymns. Each of these deities may appear to be the supreme god in his own hymns but some gods are stand out as the most significant."¹²⁸ On the other hand, "Hinduism does not exist as a single belief system with one textual explanation of . . . the nature of God."¹²⁹

Owing to the complexity of Hindu understanding of deism, I will therefore center

¹²⁶Unknown source.

¹²⁷See Venkateshi Seshamani. "A Hindu View of the Declaration of Zambia as a Christian Nation," in *Jesuit Centre for Theological Reflection (JCTR)*, n. 46 (Fourth Quarter 2000), Internet on-line. Available from <http://www.sedos.org/english/seshamani.htm> (accessed July 3, 2007).

¹²⁸Heitzman and Worden, 121.

¹²⁹*Ibid.*

the discussion on *Brahman* and his manifestations, which form the bedrock of Hindu salvific practices.

Deism and *Brahman/Atman*

Hinduism has various understandings of deity; however, *Brahman* is believed to be remote and unknowable and is "manifested in a multiplicity of forms" and names.¹³⁰ Raymond argues that "the multiplicity is not seen as polytheism since *Brahman* is One,"¹³¹ It is this view of the oneness of *Brahman* who has taken various forms and from whom humanity/*atman* originates that is central to Hindu deism.

Fundamentally, one of the primary beliefs in Hinduism is the *Brahman/atman* concept where *Brahman* is viewed as the ultimate reality known as "world soul,"¹³² while *atman* is the "individual soul."¹³³ In essence, *Brahman* and *atman* are one and the same *soul* just like the air inside a container is the same as the air outside.¹³⁴ The difference between *Brahman* and *atman* however is that *atman*, due to the *law of karma*, became detached from *Brahman*. Despite having been detached from *Brahman*, *atman* still remains deity,¹³⁵ except that it is enshrouded in ignorance of the true self.

¹³⁰Raymond Hammer, "Concepts of Hinduism," in *Eerdman's Handbook to the World's Religions*, ed. Pat Alexander (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1994), 185.

¹³¹Ibid. See also Seshamani.

¹³²According to Heitzman and Worden, *Brahman* is "the Absolute Reality, the eternal, supreme, or ultimate principle. A state of pure transcendence. In some Vedantic schools of Hindu thought, a Supreme Being who is the cause of the Universe with theistic attributes," 787.

¹³³See Halverson, 89. *Atman* is the Hindu designation of humanity or a human soul.

¹³⁴See *ibid.*, and Hammer, "concepts of Hinduism," 180.

¹³⁵See Halverson, 89.

What is important to note is that *Brahman* is viewed differently by different sects of Hinduism; however, suffice it to say that *Brahman* is unreachable, formless, and undescribable; he is not worshipped directly because he is remote. Being impersonal and unknowable, the only way *Brahman* can be reached is through "personal deities"¹³⁶ which may be gods, *avatars*, or symbolisms by which he has made himself accessible to humans.

Essentially, the fundamental objective of Hinduism is establishing the way by which *Brahman* and *atman* may reunite; that is, every individual soul ought to reunite with *Brahman* the ultimate reality. It is this concept of reunion with *Brahman* that is significant to the understanding of Hindu paths to salvation articulated below and the role of *avatars* in that process.

Deism and *Avatar*

Critical to understanding the process by which *Brahman* took lower forms and made himself accessible to humanity is the belief called *Avatar*. *Avatar*, a fundamental concept in all Hindu teaching and beliefs, is defined as follows:

In Hindu philosophy, an **avatar** (also spelt as **avatara**) (Sanskrit, *avatāra*), most commonly refers to the incarnation (bodily manifestation) of a higher being (*deva*), or the Supreme Being (God) onto planet Earth. The Sanskrit word *avatāra*- literally means "descent" (*avatarati*) and usually implies a deliberate descent into lower realms of existence for special purposes. The term is used primarily in Hinduism, for incarnations of Vishnu whom many Hindus worship as God. Shiva and Ganesha are also described as descending in the form of avatars, with the Ganesha Purana and the Mudgala Purana detailing Ganesha's avatars specifically. The word has also been used by extension to refer to the incarnations of God or highly influential teachers in other religions, especially by adherents to *dharmic* traditions when explaining figures such as Jesus or Mohammed.¹³⁷

¹³⁶Hammer, "Concepts of Hinduism," 185.

¹³⁷"Hinduism."

It is for the purpose of being accessible to humans that *Brahman* has incarnated (*avatarati*) in lower forms or manifestations (*avatars*) the principle of which are the *trimutri*; that means, 'three manifestations.'¹³⁸ *Trimutri* is a fundamental Hindu deism that relates to the Christian Trinity where it is believed by many Hindus that *Brahman* took the human form.¹³⁹ The significance of *trimutri* to Hinduism is thus observed by Heitzman: "the concept of trinity (*trimutri*), expressed in beautiful art work or invoked even by believers is in practice a philosophical construct that unites all deistic traditions within Hinduism into one overarching symbol."¹⁴⁰

In essence *trimutri* is the equivalent of the Christian Trinity. It is the belief in a "Three-in-One God: *Brahma*, the creator, *Vishnu*, the Preserver; *Shiva*, the Destroyer."¹⁴¹ It is *Brahma* who is believed to have manifested himself in human form also known as *avator*.¹⁴² It is therefore through these manifestations such as *avator* that *Brahman* is accessible to humanity. As such, worshipping these *avatars* and their subsequent *avatars* is as good as worshipping *Brahman*.¹⁴³

Deism and Worship

Worship in Hinduism is directed to a particular deity or deities and an individual may worship one or several *avatars*. Seshamani observes that "a fundamental

¹³⁸Halverson, 88.

¹³⁹See Heitzman and Worden, 140.

¹⁴⁰Ibid.

¹⁴¹McDowell and Stewart, 18; Hammer, "Concepts of Hinduism," 186.

¹⁴²Ibid.

¹⁴³Ibid.

differentiating characteristic of Hinduism is a sort of pantheistic liberalism: the freedom to worship the one God in any form that a person wishes to. Krishna, the divine preceptor of the *Gita*, says: 'In whatever form a devotee wishes to worship me, I shall render steadfast his devotion to me in that very form.' A Hindu can [therefore] worship God as Rama, Krishna, Shiva, or in any of the countless forms that exist in the pantheon of gods."¹⁴⁴

And the significance of worship has more to do with reaching the ultimate reality; in other words, worship facilitates god-realization. To this effect, besides *Brahman* and the *Trimutri* deities, it is documented that Hindus have about 330 million images or symbols of God which they worship, not taking into account the many religious leaders or gurus who have also claimed to be human deities.¹⁴⁵ Consequentially, worshipping the *avatar* or any other manifestations of *Brahman* is one of the many ways by which an individual will eventually be united with *Brahman* the absolute reality.

Salvation in Hinduism

The process of salvation in Hinduism involves multiple factors or paths that are exercised differently by individual religious communities or sects to facilitate God-realization. To elucidate on these paths or the process of salvation I will briefly discuss the following essential belief elements: the law of *karma*, *maya* (illusory), *yoga*, *samsara* (reincarnation), *karma* (action), and *moksha* (release or liberation), *nirvana*, and *dharma*

¹⁴⁴Seshamani.

¹⁴⁵See Halverson, 88.

(duty). However, it is also important to know that these belief practices are not shared uniformly by all Hindus as some sects may emphasize one belief more than others.

The Law of *Karma*

Essentially, the law of *karma* is the law of cause and effect and its proposition therefore is that "from good must come good and from evil must come evil."¹⁴⁶ It is therefore strongly believed that by following egocentric desires (fleshly lusts) *atman* became detached from *Brahman*. Consequently, the *atman* (soul) became bound by ignorance such that it is not aware of its origins and essence.¹⁴⁷ On the other hand, the law of *karma* necessitates good works for *atman* to eventually reunite with *Brahman*. For this reason good works are a very critical means by which *Brahman* and *atman* reunite. These works have to do with the way of knowledge, the way of devotion and the way of duty discussed below.

Maya

The belief in *maya* attempts to explain the prevailing human state of affairs; that is, the presence of evil and suffering. *Maya* presupposes that the current life experience or existence is not *real*, but merely an illusion: the only reality is *Brahman*.¹⁴⁸ As such, everything else does not exist as it is merely a reflection (*maya*) of *Brahman*. This illusory (*maya*) state is equated to the soul's ignorance of its real origins and essence owing to the detachment from *Brahman*. It is for this reason that seeking *knowledge*

¹⁴⁶McDowell and Stewart, 18.

¹⁴⁷Halverson, 90.

¹⁴⁸*Ibid.*,

(enlightenment) is paramount for one to come out of this ignorance and find union with the true reality which is *Brahman*.

Fundamentally, this notion of *Maya* negates the existence of sin as it attributes the condition of humanity to ignorance; therefore there is no need for a savior since nothing really exists.¹⁴⁹ As such, good works according to the *law of karma* merit salvation, therefore everyone must work hard to escape this life and seek the ultimate reality.

Yoga

Yoga practices of meditation form what is known as the way of knowledge. This is the process by which ignorance is removed, thus the “transient or illusory rejected.”¹⁵⁰ Hammer observes that “the way of knowledge (*jnana-marga*)” brings enlightenment and leads to *moksha* (liberation) through “yoga and ascetic practices associated with it.”¹⁵¹ The practice of yogic meditation accompanied with the “repetition of the mysterious mantra ‘Om’ which represents the ultimate in its fullness” facilitates special knowledge by which “self would escape from the body by the control of breath.”¹⁵²

Samsara

Samsara is the wheel of birth, deaths and rebirths in which the soul transmigrates from one form of existence to another.¹⁵³ It is mainly attributed as the state of ignorance

¹⁴⁹ Adopted from Dr. Melkaizedeck Ponniah, Class lecture Intercultural Communication, Andrews University, 2007. See also Rausch and Voss, 40,

¹⁵⁰ Hammer, “Concept of Hinduism,” 190-1.

¹⁵¹ Ibid.

¹⁵² Hammer, “Concepts of Hinduism,” 191.

¹⁵³ Ibid, 189.

that ties one to the wheel of rebirth and death resulting from the law of *karma* in the previous existence. Therefore, through virtuous living with respect to the law of *karma*, the soul can rise to a higher state of existence¹⁵⁴ or be demoted to a lower state owing to unrighteous living. It is thus believed that the prevailing state in which one is born whether upper caste or lower was determined by the status of *karma*.

Karma

Karma signify either actions themselves or a state of being that is determined by the accumulation of an individual's merits or demerits. These merits consequently determine the next state of existence one will *achieve* after *dying*.¹⁵⁵ In Hinduism, good actions or works are essential for one to be liberated from the cycle of birth and rebirth; bad works on the other hand, lead to an accumulation of bad *karma* that will cause one to stay longer in the cycle of birth and rebirth,¹⁵⁶ or to be born into a lower level of existence, which may be a lower caste or an animal or an insect. Good *karma* is achieved through faithfulness in one or several *ways* like devotion, knowledge, duty, and virtuous living, which should facilitate release (*moksha*) from soul transmigration (*samsara*).

Moksha

Moksha may suggest the ultimate liberation or release from the bondage of *samsara*. Those who have eventually worked hard through several or one specific discipline (such as a particular *dharma* or *bhakti*) and achieved good *karma* are thus

¹⁵⁴McDowell and Stewart, 18.

¹⁵⁵Ibid., 32. Each Hindus must work hard to attain a better status in the next life.

¹⁵⁶Hammer, "Concepts of Hinduism," 189; Halverson, 90.

released (*moksha*) from the wheel of births and rebirths. This state may also be called the state of enlightenment, where the illusory has become reality.¹⁵⁷ On one hand, *moksha* may signify "an expanded outlook, a sense of calm and security, and the notion of attainment or the power to be and to do;"¹⁵⁸ on the other hand, the negative aspect of *moksha* describes the "negation of evil, grief and decay."¹⁵⁹ Most importantly, it is those who have achieved *moksha* who will eventually attain *nirvana*.

Nirvana

Nirvana is a state where an individual has actualized into absolute reality and the soul has achieved complete *knowledge* of reality (ignorance is gone and *maya* has become reality) and one is released from *samsara*. It is the final stage reached upon the emancipation of the soul from the chain of rebirths.¹⁶⁰ Halverson compares *nirvana* "to the individual self (*atman*) merging into the impersonal and undifferentiated oneness of the Ultimate Reality:" "the goal of enlightenment."¹⁶¹

Dharma

Dharma is "the Law of moral Order, which each individual must find and follow to reach nirvana."¹⁶² Essentially, duty is the epitome of *dharma*; duty towards family, profession, and caste status which when done faithfully adds merits to *karma* and also

¹⁵⁷Hammer, "Concepts of Hinduism," 189.

¹⁵⁸Ibid.

¹⁵⁹Ibid.

¹⁶⁰McDowell and Stewart, 18.

¹⁶¹Halverson, 101.

¹⁶²McDowell and Stewart, 18.

leads to *moksha*. To Hindus, devotion to duty in all its forms is critical for one to reach *moksha* and realize *nirvana*; however, it is not necessary for one to desire another person's *dharma*,¹⁶³ for example, desiring an upper caste or someone's profession. It is thus considered wrong in *Bhagavad Gita* for one to aspire for another person's profession or to move to another caste. Hammer observes that doing one's *dharma* badly is more appropriate than attempting to do another person's *dharma* perfectly and merits to one's *dharma* is achieved by "the action appropriate to the person and to the time of life."¹⁶⁴

Duty therefore is one of the critical faith practices (just like the way of knowledge, and the way of action) by which Hindu salvation is eventually consummated and the union with the absolute reality actualized.

Hindu Practices

There are other Hindu practices which will be discussed here worship of personal gods, *puja*, duty to family, birth and child naming, child hair cutting, and daily rituals. These practices, common to almost all Hindus, add another dimension illustrating how Hindu beliefs are lived.

Devotion to Personal Gods

Devotion to a particular god is called *Bhakti*. Every Hindu is therefore expected to be dedicated to a particular god or gods for worship. Heitzman and Worden make this vital observation:

¹⁶³Raymond Hammer, "Karma and Dharma: Hindu Ethics," in *Eerdmans Hand book of the World's Religions*, ed. Pat Alexander (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1994), 190.

¹⁶⁴*Ibid.* Traditionally the Indian culture had fixed professions based on the *varna*-caste system, a *Shudra* cannot become a Brahmin.

For the vast majority of Hindus, the most important religious path is *bhakti* (devotion) to personal gods. There are a wide variety of gods to choose from and although sectarian adherence to particular deities is often strong, there is a widespread acceptance of choice in the desired god (*ishta devata*) as the most appropriate focus for any particular person. Most devotees are therefore polytheists, worshipping all or part of the vast pantheon of deities, some of whom have come down from the Vedic times. In practice, a worshiper tends to concentrate prayers on one deity or on a small group of deities with whom there is a close personal relationship.¹⁶⁵

Puja

Worshipping of gods is called *puja*. It “consists of a range of ritual offerings and prayers typically performed either daily or on special days before an image of the deity, which may be in the form of a person or a symbol of the sacred presence.”¹⁶⁶ Being centered on personal deities, *puja* mainly takes place in homes where there is a replica or symbolism of the god being worshipped, for temple worship is not very popular among Hindus.¹⁶⁷

According to Rausch and Voss, there is little congregation worship among Hindus, with worship in the home more widely practiced than worship in temples.¹⁶⁸

Duty to Family

Most Hindu practices relate to duty. Performance of duty towards one's family is very significance to all devout Hindus, not as a virtue but because such practice is viewed as being ministered to God. Pancholi personally testifies: “the important precepts of

¹⁶⁵Heitzman and Worden, 134. *Bhakti* may also signify worshipping an individual *avatar* or a way of worship adopted by a sect.

¹⁶⁶Ibid.

¹⁶⁷Ibid.

¹⁶⁸Rauch and Voss, 47.

Hinduism are that 'you must respect your mother as God, your father as God, your teacher as God and your guest as God. This gives us [i.e., Hindus] the idea that family life is of paramount importance in Hinduism and awareness of God can be attained by performing one's duty towards the family first."¹⁶⁹ Duty towards one's family therefore is equally salvific as it adds merit towards achieving *moksha* and *nirvana*.

Birth and Naming Ritual

After a child is born the priest (Brahman) must be notified of the exact day and time when the child was born because the information gathered "is useful in preparing the child's horoscope. Hindus accord significance to astrology at the important stages of their lives. The priest will then suggest suitable syllables from which the parents select a name for the baby."¹⁷⁰

Child Hair Cutting Ritual

One significant practice relating to the removal of *karma* is the cutting of the hair of a child for the first time after birth. "Many boys go through a ceremony when they have their hair cut. The symbolic meaning of this ceremony is that bad *karma* (actions) from the previous life is to be removed in the present one."¹⁷¹ A boy thus initiated in this world will start life with his own *karma* to accumulate.

¹⁶⁹Pancholi, 32. The caps on God are part of the text.

¹⁷⁰Ibid., 33.

¹⁷¹Ibid.

Daily Rituals

To signify the fact that Hinduism is a way of life, each day is thus designated to a specific ritual or practice. Pancholi says, "Hindus consider all days as holy days and they have no day of rest in the week. Astrology plays a large part in observing these holy days. Certain observances are carried out on one chosen day during the week; [for example], Monday is dedicated to the worship of Lord Shiva, getting a good husband, wealth and knowledge. Tuesday is for worshipping Goddess Durga, for progeny, health and wealth. Thursday is dedicated to Guru or spiritual teacher. Saturday is dedicated to Hanumanji."¹⁷²

In sum, the life of a committed Hindu therefore is pervasively religious as it is governed by daily rituals, guided by spiritual phenomenon and mystical powers, overwhelmed by a pantheon of gods from which to establish a personal devotional path; it has many *ways* to choose from by which an individual may optimize the accumulation of good *karma*, thereby facilitate *moksha*, which is the release from *samsara* to achieve *nirvana*, and ultimately realize reunion with Brahman.¹⁷³

Therefore, the Western concept that distinguishes the secular from the spiritual is foreign in the Hindu worldview, for every action, good or bad, is either salvific or retrogressive in the individual's path towards union with ultimate reality.

Consequently, the major draw back that almost every individual Hindu faces may be viewed in terms of the *karmic* disposition: the need to be enlightened from *maya* and

¹⁷²Ibid., 36.

¹⁷³See Halverson, 88.

be set free from the wheel of *samsara*. The cry of every Hindu therefore is: *we* are paying the price of our own sowing; *we* are not good enough because we are not working hard enough. What we are going through in *life* is the opposite of *reality*. Trapped by ignorance, we do not know who we are; only the enlightened masters do and they are our saviors. They are our guides, leaders in the right paths to reality. Therefore, let us find our saviors and also work hard to achieve more merit.

Hindu Institutions in Zambia

Sathya Sai Baba

A significant figure in the context of Hinduism in Zambia, who claims to have incarnated from divinity into humanity based on the *Siva* principle of *avatar* is Sathya Sai Baba. Sathya Sai Baba is a philosophical religious guru who identifies himself as divine.¹⁷⁴ He was born on November 23, 1926 in India. His philosophy and teachings were developed based on the traditions of *Advaita Vedanta*¹⁷⁵ and they are *bhakti* [devotional] in nature.¹⁷⁶ His movement “emphasizes the individual’s personal commitment to Sai Baba himself as personification of divinity”¹⁷⁷ and worship follows

¹⁷⁴Baba’s claims and beliefs are found on his web page, Sri Sathya Sai Baba, “Introduction,” *Sri Sathya Sai Central Trust*. Site last updated 05/29/2007. Internet on-line. Available from <http://www.srisathyasai.org.in/Pages/SriSathyaSaiBaba/Introduction.htm> (accessed July 22, 2007).

¹⁷⁵Ibid. Advaita Vedanta espouses a non-dualist tradition where Brahman and the cosmos are essentially one developed by Shankara (C.E. 788-820?). See James F. Lewis and William Travis, *Religious Traditions of the World* (Grand Rapids, MI: Zondervan Publishing House, 1991), 274-5.

¹⁷⁶See Alexandra Kent, “Sathya Sai Baba Movement,” in *Religions of the World*, ed. Gordon Melton and Martin Baumann (Denver, CO: ABC-Clío, 2002), 4:1137; Hammer, “Reformers and Leaders,” 178.

¹⁷⁷Kent, 1137.

the *puja* pattern with the image or the feet of Sai in the center. Essentially, it is the Sai's "paranormal powers that is a hallmark of a devotee."¹⁷⁸

Other than his oratory and philosophical teachings, miracles are some of the prominent practices that have won him a lot of followers. Like his predecessor Sai Baba, Sathya Sri Baba also claims to be the *avatar* of Shiva and *Shakti*. His followers have established Sai Baba—*dharma* movements around the world and have also opened schools that espouse his ideologies and religious practices.

Articulating the basic claim of his incarnation and beliefs, Sai Baba states: "This Sai has come in order to achieve the supreme task of uniting the entire mankind as one family through the bond of brotherhood, of affirming and illuminating the *Atmic* Reality (*Atma*—The Self) of each being, to reveal the Divine which is the basis on which the entire cosmos rests, and of instructing all to [recognize] the common Divine Heritage that binds man to man, so that man can rid himself of the animal and rise up to the Divine, which is the goal."¹⁷⁹

Sathya Sai Baba's teachings have found fertile soil in Zambia. Using the need based approach to ministry, his followers have opened schools where Sai teachings are propagated and humanitarian works advanced. Sai schools promote a set of "universal human values" based on *prema*-love, *shant*-peace, *ahimsa*-nonviolence, *sathya*-truth, and *dharma*-duty."¹⁸⁰ The poor are clothed, fed and sheltered.

¹⁷⁸Ibid.

¹⁷⁹Ibid. see also "Baba." *Wikipedia*.

¹⁸⁰Quotation from Kent, 1136.

Other Hindu religious movements in Zambia apart from Sari's organizations are the Ramakrishna Vedanta Society and Brahma Kumaris.

Ramakrishna Vedanta Societies

This society was originally founded by Gadadhar Chatterjee who "was raised in the *vaisnava* tradition. He cultivated ecstatic trance experiences and took the name Ramakrishna."¹⁸¹ He belonged to the *Kali* cult and later developed his philosophy based on the *Vedas* and adopted the path of devotion—*dharma* and knowledge as the means of salvation.¹⁸² He is said to have had experienced a wide range of Hindu practices and also "Muslim and Christian Spirituality."¹⁸³ Most importantly, he is said to have also acknowledged Jesus Christ as one of the *avatars* of absolute reality. His followers stress the universal character of Hinduism and operate charitable organizations throughout the world including in Zambia.¹⁸⁴

Brahma Kumaris

The Brahma Kumari organization is founded by a Hindu sect that focuses on *the way of knowledge* as the means for attaining the union with the absolute reality.¹⁸⁵ It is mainly yogic in nature and promotes this approach to Hinduism throughout the world.

¹⁸¹Narayana, 77.

¹⁸²Hammer, "Reformers and Leaders," 177.

¹⁸³Lewis and Travis, 290.

¹⁸⁴"Hinduism in Zambia," *Wikipedia*.

¹⁸⁵The concept of Knowledge in the "Upanishad is a direct perception of the true nature of things. It is the knowledge of the nondual nature of reality," discerning that Brahman and *atman* are essentially one, which leads to liberation. See Lewis and Travis, 235.

In Zambia, the Brahma Kumari organization have centers open to the public and offer free courses in *yoga* and meditation. *Yoga* is a fundamental Hindu discipline that enables the individual to control the body and emotions through transcendental meditation to secure release from *maya* and *samsara* and to actualize into the eternal reality.¹⁸⁶

Sikh Religion

There is a considerable number of Sikhs in Zambia. The majority are centered in Lusaka and the Copperbelt. Sikhs form the third growing religion in Zambia after Hinduism and Islam. And as noted by Heitzman, the Sikh "diaspora, driven by ambition and economic success has made Sikhism a world religion."¹⁸⁷ Thus Zambia is impacted by their presence.

Below I will discuss the origins of Sikhism, the development of Sikh guru, scriptures, and beliefs, the process of salvation in Sikhism, and Sikh practices that underscore the Sikh worldview.

Sikh Origins

Sikhism was established by Nanak (1469-1539 A.D.) in the state of Punjab in India. The community in which Sikhism started was predominantly Hindu but was also impacted by Islamic religion and politics. Douglas Davies states that "the Sikh religion originated . . . at the end of the fifteenth century. At this time both Hinduism and Islam were present in the area, and a number of people were asking themselves whether a

¹⁸⁶Ibid.

¹⁸⁷Heitzman and Robert, 162.

formal and ritual way of life would bring them near to God. The Sikh religion offered an alternative way of life.”¹⁸⁸

It is very important to know that Nanak, “was born of Hindu parents near Lahore, where a Muslim nobleman governed the province. Nanak became a disciple of Kabir, a Muslim follower of Ramananda.”¹⁸⁹ He travelled extensively throughout the Middle East before settling in his home state Punjab to establish his religious movement. Out of his travels and personal spiritual experience, he had the conviction to come up with a religion different from both Hinduism and Islam. Braswell further observes that Nanak “had had a spiritual experience where the True Name [God] had been revealed to him. God to him was in the world and in his heart. His experience told him to become neither a Hindu nor Muslim, but only a disciple of the True Name. Sikh means disciple.”¹⁹⁰ As “a poet, musician, and an enlightened master” Nanak “founded a new religion of disciples’ (*shiksha* or *sikh*) that followed his example.”¹⁹¹

In developing the Sikh religion, Nanak adopted philosophical as well as theological thoughts from both Hindu and Islam to offer the people a different way of religious practice. “At the heart of his message is a philosophy of universal love, devotion to God, and the equality of all men and women before God. He therefore set up a

¹⁸⁸Douglas Davies, “Religion of the Gurus: The Sikh Faith,” in *Eerdmans Handbook of the World's Religions*, ed. Pat Alexander (Grand Rapids, MI: Wm B. Eerdmans Publishing, 1994), 197.

¹⁸⁹George W. Braswell, *Understanding World Religions*, rev. ed. (Nashville, TN: Broadman and Holman, 1994), 139.

¹⁹⁰*Ibid.*

¹⁹¹Heitzman and Worden, 162.

congregation of believers who ate together in free communal kitchens in an overt attempt to break down caste boundaries based on food prohibitions.”¹⁹²

Noting the nature of this new religious movement, Davies argues that “strong mystical and devotional” hymnal singing characterized Sikhism as Nanak inspired his followers to devotedly seek to access the true Guru (God).¹⁹³ Essentially, hymn singing served as “the means by which their hearts could reach out towards God, and also by which God could move within their hearts.”¹⁹⁴

Nanak’s stance of seeking union with God through devotional hymns was a radical departure from the ritualism and the worship of *avatars* that characterized Hinduism, yet he maintained the format of Hindu *bhakti* (the way of devotion). Thus the basic worldview of its founder was fundamentally Punjab Hinduism coupled with some elements borrowed from the Middle Eastern religions. Just before his death, Nanak appointed his dependable disciple Lahina as the next guru. It was Lahina who taught that Nanak was equality with God.¹⁹⁵

Sikh Guruship

Fundamentally, Sikhism is the religion of the gurus, and reverence for the guru forms a very critical core value to Sikh adherents. It is the guru who facilitates *knowledge* and guidance by which the believers are made capable of securing union with the divine.

¹⁹²Ibid.

¹⁹³Davies, 198. Heitzman and Worden, 164, observe that all the Sikh founders were “excellent musicians” and composers.

¹⁹⁴Ibid.

¹⁹⁵McDowell and Stewart, 182-3.

The guru alone is capable of opening the believers's eyes enabling them to know the truth of which God is the embodiment.¹⁹⁶ Without the guru the believer cannot arrive at the truth or be united with God.

Gurus are "holy individuals who are guides to those who seek the truth, whose very presence seems to instruct the beginner, and whose direction is necessary for spiritual progress."¹⁹⁷ Unlike the Hindu gurus, Sikh gurus do not claim personal divinity; only God is considered divine as the true Guru and the ultimate reality. However, the line dividing God and the guru is a thin one.¹⁹⁸ The "basic fundamental fact about the divinity of the Guru Nanak," is that, "he was born with divine status thus his teachings are heavenly."¹⁹⁹ In addition: "instead of imparting knowledge of God to the people on the basis of the existing scriptures available to them, they acted as revealers of truth; that is knowledge of God."²⁰⁰

Despite not believing in priestly functions or intercession, Sikhs believe that the guru, by virtue of his moral purity and wisdom, is able to instruct the followers for he is the link between man and God. In fact, Sambhi writes: "The guru is the ladder, the boat, the raft, by means of which one attains to God."²⁰¹ The disciple's responsibility therefore,

¹⁹⁶Nanak indicates that God is truth without defining what truth is.

¹⁹⁷Davies, 198.

¹⁹⁸Ibid.

¹⁹⁹Sikh Missionary Center, *Sikh Religion* (Detroit, MI: Published by Sikh Missionary Center, 1990), 15. It may not be all Sikhs who argue boldly of Nanak's divine attributes.

²⁰⁰The ten founding gurus are said to be the "perfect example of saintliness," probably after having achieved God-realization in themselves. See Sambhi, 295. In theory God and man are one.

²⁰¹Ibid., 296.

is to follow instructions provided by the guru to find release. For without the Guru, Nanak states, no one can attain *moksha* and see the truth which is God.²⁰²

Historically, "one distinctive feature of Sikhism as a guru religion is that Nanak and his nine successors are seen as making up a definite historical phase of individual or living gurus. They are said to share the same truth, to have possessed the same distinctive insights into God, and even to have held a basic common identity. The Sikhs say that the ten gurus are like candles which have been lit from each other."²⁰³

Sikh Scriptures

Most importantly, the Sikh scriptures were personal inspirational compositions of worship hymns formulated by the founding gurus. They were written in six languages and seven dialects; some of the hymns and writings were adopted from non-Hindu authors.²⁰⁴

Adi Granth

The initial Sikh compilation of poetic inspirational articles written by the first four founding Gurus was done by the fourth guru Arjan in 1604²⁰⁵ and was called *Adi Granth*. Prominent non-Sikh authors of medieval India who were included in the *Adi Granth* were Hindus like Namdev and Ravidas, and Muslims like Kabir, Sheikh Farid, and Bhikhan.²⁰⁶

²⁰²Mimaki Kastumi, 317.

²⁰³Davies, 198.

²⁰⁴McDowell and Stewart, 183. Written in six languages and several dialects.

²⁰⁵See Piara Singh Sambhi, "Sikhism," in *Six World Faiths*, ed. Owen W. Cole (New York: 2000), 305.

²⁰⁶*Ibid.*

Later additions were edited by Bhai Mani Singh during the reign of the tenth and last guru, Guru Gobind Singh, who bestowed the status of Guru on the *Adi Granth* in 1708. From this time on, the Sikh sacred scriptures have "been called the *Guru Granth Sahib*."²⁰⁷

Guru Granth Sahib

When Sikhism endorsed the scriptures as a Guru it brought an end to Guruship and shifted the focus from humans to the *Guru Granth Sahib* as authoritative in the Sikh religion. The significance of Guru Gobind's endorsement is well tabulated by Davies:

When Guru Gobind Singh invested the book with his own authority in 1708, he changed the whole structure of the Sikh religion providing a solid, permanent focus of attention for Sikh Congregationalists. Indian religion has always emphasized in practical ways the human need for a spiritual focus and a visible basis for worship. Temples, centers of pilgrimage, holy rivers and holy people had long been the foundation of Indians spirituality.

Although Guru Nanak himself argued that all such outward forms of religion were useless unless the heart was right with God through loving meditation, the vast majority of later Sikhs needed outward objects as a stimulus to devotion. So when the Guru Gobind Singh established the book as a source of divine truth and as a vehicle of spirituality insight, it soon acquired great status.²⁰⁸

Sambhi suggests that: "The *Guru Granth Sahib* is of central and paramount importance in the life of a Sikh. No ceremony, religious or secular, is complete without it. It is the focal point of worship in the *gurdwara* or elsewhere. Its complete reading is undertaken on the eve of the Sikh festivals, before the marriage and after the death of a Sikh. In its presence they are named, initiated and married."²⁰⁹ It is also interesting to

²⁰⁷Ibid.

²⁰⁸Davies, 201-2.

²⁰⁹Sambhi, 306.

note that a Sikh cannot relocate to a new home or business without evoking the blessings of God by reading from the greatly revered *Guru Granth Sahib*.²¹⁰

Dasam Granth and Other Writings

Other Sikh scriptures equally sacred are *Dasam Granth* written by *Guru Gobind Singh* and the writings of Bhai Gurdas and Bhai Nand Lal. The *Dasam Granth* was compiled after *Guru Gobind Singh*'s death by his disciple,²¹¹ today, they are mainly used "as a store house of Indian mythology and folklore of great literary and poetic merit."²¹² The writings of Bhai Gurdas and Lal on the other hand expose the Sikh descriptive teachings; that is, the love of God and the devotion to the gurus, which are mainly used for recitation in the *gurdwaras*.²¹³

Essentially, the Sikh religion is a religion of the scriptures, which are central in the lives of its adherents despite the fact that "it is nearly impossible for even the learned Sikh to study these scriptures in their entirety, much less so for the unlearned."²¹⁴ Therefore, Sikh adherents depend more on their religious leaders to expound on their scriptures than on individual understanding of the text.

²¹⁰C. Shackle, "Sikhism," in *The World's Religions: The Religions of Asia*, ed. Friedhelm Hardy (London: Routledge, 1990), 191.

²¹¹See Davies, 201.

²¹²Sambhi, 307.

²¹³*Ibid.*, 308.

²¹⁴McDowell and Stewart, 183.

Sikh Beliefs

Fundamentally, Sikh beliefs are conceptually Hindu and Islamic which were developed to form a unique understanding of reality.²¹⁵ Most of their teachings were developed from the gurus' understanding of the True One and the need for humans to be united with Him. Next, I will discuss the Sikh deity and the process of salvation, which are fundamental to Sikhism.

Sikh Deism

The Sikh concept of deity formulated by the gurus emanates from the Islamic tradition but also takes significant departure from Hindu pantheism, while still adopting many Hindu names for their gods. According to Willard Oxtoby, "as in the Sant tradition, God is formless and invisible. Philosophically speaking, the indescribable reality is beyond and unqualified by attributes or characteristics, but its transcendence does not stop Sikhs from being guided by a meditative or mystical sense of its personal presence, and a variety of names and attributes can be found in Sikh literature and devotion. We can best depict the Sikh concept of the Supreme Being on the basis of these names."²¹⁶ Thus in Sikhism, God has no qualities or personality.

God and Transcendence. Essentially, Sikhs believe in one absolute God who is sovereign and above everything else. It is thus observed by Nanak in what is called the Sikh creed: "There is but one God whose name is true, creator, devoid of fear and enmity,

²¹⁵See Cole W. Owen and Piara Singh Sambhi *The Sikhs: Their Religious Beliefs and Practices* (Boston, MA: Routledge and Kegan Paul Ltd, 1978), 4.

²¹⁶Willard Oxtoby, ed., "The Sikh Tradition." *The World's Religions* (New York: Oxford University Press, 1996), 191.

immortal, unborn, self-existent, great and bountiful. The True One was in the beginning.”²¹⁷ Doesn’t this sound like the Hebrew concept of God? Though this may seem to be the case, yet the Sikh deity does not have some important qualities: God is not personal as much as he is very remote.

Most importantly, to a Sikh God is remote while still manifesting himself in certain forms and phenomena, thereby becoming available to humanity. Davies makes this statement with regards to the divine presence: “When Sikhs say that God, as experienced by them, possesses these characteristics [phenomena known to man], they do not mean to say that God has appeared or been born on earth like the *avatars* or divine manifestations of the Hindu tradition. Rather, God has created the world, enabling mankind to understand something of divine power and will. More than this, God’s grace enables sincere devotees to experience the divine through worship and meditation.”²¹⁸

God and Creation. In as much as they relate to God as the creator, the Sikh scriptures also endorse a pantheistic view of God.²¹⁹ It is noted by Sambhi that “God is the creator. ‘God is invisible, but he is ever visible through his nature’ (AG 1042); ‘God is behind creation and does not sit apart from it and is immanent in every form of life. God is hidden in every heart and every heart is illuminated by the Divine Being’ (AG 597).”²²⁰ Since God is immanent in all forms of life, therefore “it is the function of the

²¹⁷McDowell and Stewart, 184; see also Sambhi, 305-6; Davies, 201

²¹⁸Davies, 197.

²¹⁹Sambhi, 287.

²²⁰Ibid.

godly, the saints and seers, to make people aware of this latent presence of God in everything and lead them to God-consciousness."²²¹

In Sikhism therefore, God is one with his creation, except that humans are said to be not aware of this *truth*. This Pantheistic understanding of God is farther reflected in this statement: "God is present everywhere in the worm as well as in the elephant."²²²

God and Idols. It is important to note that Sikh theology equates God with His creation, but it does not condone the worship of humans or objects as God. In fact, Sikhism negates the worship of idols in all forms and rejects the incarnation of God. This negation probably has to do with the Hindu worship of *avatars* as the manifestations of the *Absolute Reality*. However, the negation of incarnation is apparent in Sikh Scriptures the *Ati Granth* (AG 1136 and AG 1160 respectively).²²³

God's Names. With regards to the names of God, the Sikh religion adopted all the Hindu names of God and also included Allah,²²⁴ but the names most common among them are *Sat Nam* (The Eternal Reality) and *Waheguru* (the Wonderful Lord).²²⁵ *Waheguru* is commonly used by Sikhs when greeting each other. *Nam* on the other hand is the name of God that is used in meditation and worship. It is the repetition of *nam* that is critical in God-realization in one's heart.

²²¹Ibid.

²²²Davies, 204.

²²³Sambhi, 288.

²²⁴Heitzman and Worden, 164.

²²⁵Sambhi, 289.

Sikhism also calls "attention to the one God, known as the True One. The True One was in the beginning, the distant past, in the present and will be in the future."²²⁶ Most importantly to a Sikh believer, the True One must be experienced in the individual heart, especially during meditation and worship as one repeats God's name *nam*. In addition, reading or hearing from the *Guru Granth Sahib* is hearing from the Guru himself: God.

Salvation in Sikhism

The fundamental goal of Sikhism is God-realization. As such, salvation "lies in the blending of [human] light with the Light eternal."²²⁷ James Lewis notes that "the ultimate purpose of religion is union with God through his indwelling presence in the human soul. Receiving divine grace in this way, human beings are freed from the cycle of birth and rebirth, and then pass on beyond death into a realm of infinite and eternal bliss."²²⁸ Lewis further observes: "Nanak's teaching offered a clear and simple path to this goal. By meditating on the divine name, human beings are cleansed of their impurities and enabled to ascend higher and higher until they achieve union with the eternal one. Sikhs hold that suffering in the world arises as a result of humanity's separation from God."²²⁹

²²⁶Braswell, 140.

²²⁷Khushwant Singh, "Sikhism," in *Encyclopedia of Religion*, ed. Mircea Eliade (New York: Macmillan Publishing Co., 1987), 13: 18.

²²⁸James R. Lewis, "Sikhism," in *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, eds. Gordon J. Melton and Martin Baumann (Santa Barbara, CA: ABC Clio, 2002), 4: 1176.

²²⁹*Ibid.*

Other than the way of devotion as the means of uniting with God, there are other faith elements or practices equally significant for one to appreciate the process of salvation in Sikhism. Therefore, I will discuss the following belief elements related to the concept and process of salvation: *maya*, *yoga*, *samsara*, and *karma*.

Maya and Haumai. Though the concept of *maya*²³⁰ is accepted by Sikhs, yet it is not *maya* alone that has created problems for humanity. Underlying the human predicament that separates humanity from God is "the greatest of all evil: the ego, or *haumai* ('I am')." ²³¹ *Haumai* has more to do with "self seeking pride and selfishness with a consuming passion for the world and its pleasure."²³² Sikhs believe that "God is everywhere in us, but a veil of ego separates us from Him, it hides the Truth from us."²³³

It is also noted by Nanak that *haumai* carries within itself the seed of salvation so powerful that "those who conquer it attain salvation while alive; they become *jivanmuktas*."²³⁴ Therefore *haumain* must be nurtured by the repetition of the *nam*; when *haumain* is rightly directed, "the conquest of the other five sins—lust, anger, greed, attachment, and pride—follows as a matter of course."²³⁵ He "who conquers these desires [by meditation] ends the cycle of birth and death, and rebirth and attains

²³⁰Owen and Sambhi, xxiii. They state that *maya* signifies the "natural world, created by God and therefore real but capable of distracting man from God-centeredness." It includes the five vices.

²³¹Singh, 318.

²³²Davies, 204.

²³³Sikh Missionary Center, 265.

²³⁴Singh, 318. *Jivanmukti* means "liberation whilst in the flesh."

²³⁵Ibid.

salvation.”²³⁶ According to Davis, it is noted that “without the help of the true Guru egotism is not destroyed, nor its disease removed.”²³⁷ Therefore, the Guru is a critical fact in God-realization: salvation.

Yoga Meditation. Sikhism considers *yoga* meditation as the main purpose of life, as it is vital for union with God. Through meditation and uttering the name of God—*nam*²³⁸ one may attain *vismad*, a divine blissful state, which will eventually lead one to receive “a vision of God and merges one’s light with the eternal Light.”²³⁹

Karma. The law of *karma* is strongly adhered to by Sikhs as causality is critical in determining one’s fate and happiness in this life.²⁴⁰ However, Nanak argued that accumulated *karma* or *karam* could be offset by meditation and devotion.²⁴¹ For one to unite with God, one must therefore perform duty well through devotion of worship at the *gurdwara* and involvement in community work.

Samsara. *Samsara*, the soul transmigration in Sikhism takes place on the human plane as one moves from one level of perfection to another until the soul is released and eventually unites with God. Therefore, a Sikh is admonished to enter into a loving relationship with God through devotional worship “until that union (*sahaj*) takes place

²³⁶Ibid.

²³⁷Davies, 204.

²³⁸For the name of God *nam*, see Sikh Missionary Center, 21.

²³⁹Singh, 318.

²⁴⁰See W. H. McLeod, *Historical Dictionary of Sikhism* (Lanham, MD: Scarecrow Press, 1995), 118.

²⁴¹Ibid.

when the worshiper finds the true Guru."²⁴² As mentioned before, meditation is also critical for release from *samsara* on the path to God-realization.

In Sikhism birth is essentially celebrated for it is the means by which an individual comes to the end of *samsara*. It is believed that birth is the door to attain God-realization. In *samsara* one may have existed as an animal or a creature, now that one is born in human form, he or she has the opportunity to merger with the True One.

Salvation in Sikhism therefore focuses on the blending of the divine with the human in this life: God-realization. Critical to facilitate this God-realization are works of devotion and meditating upon the name of God—*nam*. The underlying core Sikh belief is that humanity is kept from union with the divine by the pervasive power of *haumai*—ego (I am). It is for this reason that every Sikh is expected to conquer and channel the power of *haumai* (fleshly desires) through devotional worship, meditation, and virtuous living.

Equally fundamental to Sikhism is the understanding that humans are potentially capable of God-realization. This realization may be achieved *only* through the help of the guru who is invested with the knowledge of God and the ability by which humans can see the truth and blend with the True One.

Sikh Practices

Sikh practices are too numerous to discuss exhaustively. Therefore I will discuss the following elements that characterize the Sikh lifestyle: *Gurdwara* worship, rites of passage, *kalsa*, and Sikh ethics.

²⁴²Davies, 204.

Gurdwara Worship. In practice, Sikhism is primarily devoted to worship as the fundamental means of blending with the divine. Worship takes place in a *gurdwara*, which “literary means the door way (*dwara*) to the guru,” which also serves as a place for sharing communal necessities and fellowship.²⁴³ Heitzman and Worden suggest that “these public *gurdwaras* are the centers of Sikh community life and the scene of periodic assemblies for worship. Men and women worship together though they sit separately with crossed legs to avoid pointing them at the holy Guru Granth Sahib.”²⁴⁴

The typical assembly involves group singing from the *Guru Granth Sahib*, led by distinguished believers or professional singers attached to the shrine, distribution of holy food, and perhaps a sermon delivered by the custodian of the shrine.”²⁴⁵

Hymns of exaltation of the divine One and Sikh teachings form a significant part of Sikh worship and are vital in facilitating union with God.²⁴⁶ Sambhi observes that “most of the hymns of the Granth are concerned with the recitation and the enlargement of the divine attributes. These hymns of devotion are arranged according to the Indian musical patterns and as such it is not possible to pinpoint the doctrinal statements in logical sequence. Certain ideas emerge as dominant by virtue of repetition and can be under various heading to form the principles to the Sikh faith.”²⁴⁷

²⁴³Nikky-Guninder Kaur Singh, “Sikhism,” in *Encyclopedia of Religion*, 2d ed., ed Lindsay Jones (Detroit: McMillan Publishers, 2005), 12:8397.

²⁴⁴Pancholi, 300.

²⁴⁵Heitzman and Worden, 165.

²⁴⁶Ibid.

²⁴⁷Sambhi, 306.

Most importantly, "Sikhism is not only a faith; it is also a community of followers, a brotherhood."²⁴⁸ The "congregation worship is therefore, an obligation for a Sikh and a *gurdwara* is a symbol of collective unity."²⁴⁹ This collective unit is exemplified in the sharing of *kara prashad* at the end of every Sunday service that symbolizes the fact that "no one must leave the Guru's presence hungry, and by eating together the worshippers show that they are one united family of equals."²⁵⁰

Essentially, Sikh worship places have no alters or images. The most respected official is the "trained reader called *granthi* who sits behind the *Guru Granth Sahib* with a *chauri* in his hand,"²⁵¹ which he occasionally waves over the scriptures as he reads them.

Rites of passage in Sikhism include child naming rituals, *amrit* initiation, marriage, and death.²⁵² However I will only and briefly discuss naming rituals and *amrit* initiation.

Naming Ritual. Name giving is another important social practice for the Sikh community. It is done just like any other Sikh right of passage where a child will receive "his or her first *kara* or steel bracelet, the recitation of *kirtan* (hymns of praise) reading from the *Guru Granth*, the recitation of the *ardas* (daily prayer) and the partaking of

²⁴⁸Pancholi, 303.

²⁴⁹Ibid.

²⁵⁰Ibid., 304.

²⁵¹Ibid., 301. A home with the *Guru Granth* will accord it its own room to prevent desecrating it.

²⁵²See Kaur Singh, 8397

langar are central activities.”²⁵³ Naming, like baptism in Christianity, serves as a means of initiating a child into the Sikh religion. Thus from childhood, a Sikh identifies with his or her religion that shall characterize his or her life.

Amrit. *Amrit* is an initiation administered to any child who is capable of reading and appreciating the Sikh articles of faith. This initiation is open to new converts with no age or race limitation. Following a tradition established by Guru Gobind Singh, it involves partaking of the *amrit* concoction, which will purify one “of all mental constraints, ending centuries of hereditary oppressions of caste, class, and profession.”²⁵⁴

Khalsa. As observed by several authors of Sikhism, *Khalsa* facilitates the decentralization of authority into the hands of the community; it is a communal Sikh fellowship called “the brotherhood of the Pure One” Sikhs traditionally practice the “five Ks: *Kesh* long hair, a sign of saintliness; *kangh*, a comb for keeping the hair neat; *kach*, short pants; *kara*, bracelet signifying restraint; and *kirpan*, a sword of defense.”²⁵⁵ Though initially developed with a military and political agenda in mind, *Kalsa* now serves as the vital element in uniting Sikh communities worldwide.

Sikh Ethics

There are three fundamental concepts of Sikh ethics that should dominate one’s life: first, each individual’s life is to be dominated by work—*kirt karo*, worship—*nam*

²⁵³Heitzman and Worden, 165.

²⁵⁴Kaur Singh, 8397.

²⁵⁵Lewis, 1174.

japo, charity—*vand cako*; second, in order to arrest the allurements of materialism (*maya*) and self-dependence (*haumai*), Sikhs are admonished to practice “the virtues of contentment, patience, service to others and humility;”²⁵⁶ third, the concept of a householder, where every individual Sikh is viewed as a member of a family, who “explores the meaning of God-realization” “not by withdrawing from the world either to become a student or a hermit.”²⁵⁷

In sum, Sikhism in Zambia “advocates the worship of one God, family life, and equality of human beings. Rejects worship of images, physical renunciation of the soul world, and beliefs in omens and miracles. Discourages formalism, bigotry and monasticism in religion, and condemns the use of beer, spirits, wine and drugs.”²⁵⁸

Since humanity originates from God the creator, therefore oneness of society is cherished in Sikhism. There is therefore no need for social stratification based on *caste* but rather emphasis is given to building and living in community (*sangat*). In line with this understanding, Sikhism has “no official priesthood or any widely accepted institutional mechanism for policy making for the entire faith, instead, decisions are made by communities of believers (*sangat*) based on the *Guru Granth Sahib*—a tradition dating back to the eighteenth century.”²⁵⁹

What keeps Sikh together therefore is the *gurdwara* that serve as “a social-political institution as well as a place of worship. Managing these respective *gurdwaras*

²⁵⁶Owen and Sambhi, 136.

²⁵⁷Ibid. In fact, Nanak taught the concept of ‘living in the world but not of the world,’ rejecting monasticism and asceticism.

²⁵⁸Sambhi, 306.

²⁵⁹Heitzman and Worden, 167.

together with shrines and Sikh communities at large, are respective Central Gurdwara Management Committee, which in fact are appointed by the community. Arrangements for the solemnization of social ceremonies such as birth, death and marriage are made by the managing committee for the benefit of the community.”²⁶⁰

It is at the *gurdwara* where Sikhs are linked with the community around them, organize participation in national issues, and allow for the visitation by the public to know about their religion.²⁶¹

Islamic Religion

Not only is Islam a fast growing religion in the entire world, but also in Zambia. It is farther noted by McDowell and Stewart that “Islam is an aggressive and impressive world religion. It appeals to those who welcome a religious worldview which permeates every facet of life.”²⁶²

Since the colonial era, when “Muslim merchants extended their business to the interior regions reaching Zambia, they built mosques on the roads from the coast to the interior regions. Islam entered Zambia from Tanzania, Malawi and Mozambique. Beside that thousands of Muslims from Somalia and Kenya settled in Zambia.”²⁶³ A good number of Moslems have continued to come to Zambia from West Africa and Malawi.²⁶⁴

²⁶⁰Pancholi, 302.

²⁶¹Ibid.

²⁶²McDowell and Stewart, 178.

²⁶³“Islam in Zambia.” *Wikipedia*.

²⁶⁴Many Yao natives of Malawi have settled in Chipata.

There are a lot of Senegalese precious stone traders who have settled in Zambia as business men and have married Zambians.

“Muslims generally are accepted in the society;” “today, there is a growing trend of conversion to Islam by indigenous Zambians. Muslims account for about 5% of the total population of 11.26 million.”²⁶⁵ An independent Islamic organization estimates the population of Moslems to be at 15 percent.²⁶⁶

Islamic Beliefs

Islam is a strong monotheistic religion that sees Allah as the only true God and reverences Muhammad his last and main prophet. To the Muslim mind, there is only one true God Allah and Muhammad happens to be His most essential prophet. “Muslims view themselves as followers of the same traditions as preserved in the Judaic and Christian scriptures, accept the prophetic roles of Ibrahim (Abraham), Musa (Moses), and Isa (Jesus), and view Islam as the final statement of revealed truth for the entire world.”²⁶⁷ However the Islamic beliefs, also called *iman*²⁶⁸ that will be discussed below center on submission, scriptures, and angels after which I will discuss Islamic fundamental practices.

²⁶⁵Ibid.

²⁶⁶“Islamic Population in Zambia,” 2001-2007. Internet on-line. Available from http://www.islamicpopulation.com/africa_general.html (accessed June 6, 2007).

²⁶⁷Heitzman and Worden, 156.

²⁶⁸See Halverson, 105.

Submission

Submission and commitment is a significant core value to every Muslim and pervades his or her religious actions. The centrality of submission to Islam is succinctly articulated by McDowell and Stewart when they state: "the very act of submissive commitment is at the heart of Islam, not simply a passive acceptance and surrender to doctrine."²⁶⁹ David Kerr further elucidated the driving force behind this submissive commitment in this manner: "Islam understands itself fundamentally as being 'natural religion,' in that every created being exists in dependence upon God, in obedience to his creative and sustaining power and with the purpose of expressing adoration to God. For the human, this should lead to a conscious commitment to a life of thankful and praise-giving obedience to God."²⁷⁰

Fundamental to submission in Islamic faith is the appropriation of peace from God. It is thus believed that one will find peace with God by keeping His commandments as manifested in the writings of Muhammad His prophet. Commenting on this pursuit for peace Riadh El-Droubie has this to say: "If a person does enter into peace with God by following His commandments, he will be at peace with the whole world and will find peace within himself. That is why the religion of Islam is so called because it requires from every believer peace and submission to the message of God, as given to Prophet Muhammad by the angel Gabriel. The Believer in the message is called a Muslim."²⁷¹

²⁶⁹McDowell and Stewart, 150.

²⁷⁰David Kerr, "The Worship of Islam," in *Eerdmans Handbook to the World's Religions*, ed. Pat Alexander (Grand Rapids, MI: Wm B. Eerdmans Publishing, 1994), 321.

²⁷¹Riadh El-Droubie, "Islam." In *Six World Faiths*, ed. Cole W. Owen (New York: Continuum, 2000), 238.

A Muslim is therefore driven to follow every word or doctrine purported to come from Allah and His prophets not only as the expression of praise-giving obedience to God, but, also as the means to realize peace within oneself and with God, and also with the understanding that humans are dependent on God for their existence. It is for this reason that a Muslim has high regard for the sacred and will submit to God and follow the instructions from His messengers.

Sacred Scriptures

Muslims are people of scripture. The Islamic scripture is called the Qur'an, which is revered as the sacred word of God directly given to Muhammad his prophet. The Qur'an is fundamental to every devoted Muslim and its centrality in the beliefs and Muslim practice is highlighted by El-Droubie:

The Quran is the focal point of Islam and its main source for the behavior of the individual and society. In it, Muslims find solutions for their daily life. The beauty of the Quran lies in its language and its unique code of law; it is also a book of historical facts about the past. Its basic objective is to awaken the soul to the sovereignty of God. It outlines the principles covering the entire life of men, not only personal matters, but the relations between man and his inner self, between man and man, and between man and God. From the time of early Islam, Muslims, from their childhood, learn the Quran by heart and at the mosque. They read from it at least five times a day at their prayers.²⁷²

Most significantly, according to Kerr's observation, the Muslim mindset in: "the Qur'an sees men and women as religious beings. 'I created humankind only that they may worship me,' the Muslims hears God say in the Qur'an."²⁷³ Muslims will therefore do anything to obey Allah's word as articulated from the Qur'an as a way of rendering

²⁷²El-Droubie, 247.

²⁷³Kerr, "The Worship of Islam," 321.

worship to Him. Even as they hear from the *Hafiz* who is believed to have a better understanding of God's word, it is Allah's message they hear.

The respect a Muslim gives to the Qur'an is further articulated by El-Droubie: "this respect is illustrated in the manner in which the Quran is written and beautifully decorated. They hold it with respect and it takes a special place in the home, nothing is placed over it. Muslims believe that a home without a copy of the Quran is not a blessed house. A Muslim must be clean to hold it or read the Quran and, if the book is too old to handle, it must be burned."²⁷⁴

Belief in Angels

The belief in angels is fundamental in Islam and each angel has a specific function to perform.²⁷⁵ It is believed that Gabriel the archangel is the one who delivered the revelations of God to Muhammad that are recorded in the Qur'an, and he is viewed as "the messenger of inspiration."²⁷⁶ Besides Gabriel, there is another angel Al Shaytan the devil; and there are also other created beings, either good or bad, that are considered to be above men and below the angels called *jinn*.²⁷⁷ *Jinn* are presumed believed to have been created from fire and are considered to be bad and able to possess humans.²⁷⁸ It is also believed that every individual has two angels: one recording good things, while the other

²⁷⁴El-Droubie, 247.

²⁷⁵For more details on this belief see Braswell, 119.

²⁷⁶McDowell and Stewart, 167.

²⁷⁷Ibid.

²⁷⁸Halverson, 106.

one records bad things.²⁷⁹ As such, Muslims are constantly aware of the presence of spiritual beings and angels.

Below I will briefly discuss the fundamental practices that form the pillars of Islam: prayer, confession, fasting, pilgrimage to Mecca, and alms giving

Islamic Fundamental Practices

Muslims strictly adhere to five religious practices that govern their daily life. These practices are fundamental and every believer is expected to observe them seriously. Braswell observes: "Just as Muslims state a clear and concise set of beliefs, they also practice a highly stylized and visible religious life."²⁸⁰ In addition, El-Droubie says that "Islam requires action and submission as much as belief, for belief alone is unacceptable."²⁸¹

These practices I will discuss are prayer or *salat*, confession or *ash-Shahadah*, fasting or *sawm*, pilgrimage or *hajj*, and alms giving or *zakat*.

Prayer

To a devout Muslim, prayer is basically a life line of obedience to Allah.²⁸² The *Du'a* is a prayer of supplication offered to God facing any direction and at any time to ask for assistance to get out of difficulties and a compulsory prayer.²⁸³ *Salat* is practiced

²⁷⁹McDowell and Stewart, 167.

²⁸⁰Braswell, 120.

²⁸¹El-Droubie, 251.

²⁸²McDowell and Stewart, 168; Braswell, 121.

²⁸³El-Droubie, 251.

five times a day facing Mecca; it can be taken at the Mosque, in the house or anywhere a person finds himself or herself. Four times, an individual affirms that Allah is God and twice repeats the confession or *shahada*.²⁸⁴ There are three conditions: (1) "to have a clear conscious in the presence of God," (2) "to be clean bodily," and (3) to have "a clean place for prayer."²⁸⁵ A Muslim will therefore make sure before seeking God that the mind and the soul are empty of anything that defiles; with a prayer of supplication the body will be cleansed by washing the hands, rinsing the mouth, the nostrils and other parts of the body three times; and a clean place has to be secured for the actual prayers.²⁸⁶

Confession

The creedal statement for Islam is the confession of faith called the *shahadah*, which affirms the existence of One God Allah and Muhammad as His unique prophet. The Arabic confessional phrase: '*la ilaha il Allah, Muhammad rasul Allah*' is therefore translated: "there is no deity save Allah; Muhammad is the apostle of Allah."²⁸⁷

Fasting

Fasting is a critical communal duty of Islamic worship that "involves a total abstinence from food and drink through the daylight hours of the entire month" of Ramadan. During Ramadan, "social relations are affirmed, reconciliations encouraged,

²⁸⁴Braswell, 121.

²⁸⁵Adopted from El-Droubie, 251-2.

²⁸⁶Ibid.

²⁸⁷Braswell, 121.

and the solidarity of the community expressed.”²⁸⁸ The main objective of fasting is thanksgiving. Fasting is inwardly “thought of as a discipline of the soul to wait patiently upon God who guides and provides.”²⁸⁹ Essentially, it is also during Ramadan that alms giving is perpetuated.

Pilgrimage

Every Muslim is expected to make a pilgrimage to Mecca at least once in a life time. Essentially, taking a trip to Mecca facilitates salvation and solidifies the believer’s faith in the Islamic religion.²⁹⁰ The center of worship rituals and ceremonies during this trip is the *ka’aba*, a sacred shrine.²⁹¹ The pilgrim will participate in visiting the sacred mosque (*al-Masjid al-Haram*) and the stone (*Maqam Ibrahim*); kiss the Black Stone (*al-Hajar al-Aswad*); and lastly offer sacrifice on the last day of *Ihram*.²⁹²

The old who cannot manage to go on pilgrimage, they may ask someone to go on their behalf.

Alms Giving

Giving alms is a critical pillar of social duty to every Muslim worshipper. It involves the sharing of one’s wealth with the poor, the needy, the debtor, the prisoner, and the wayfarer—all who are less fortunate than oneself but equally part of the

²⁸⁸Kerr, “The Worship of Islam,” 322.

²⁸⁹*Ibid.*, 323.

²⁹⁰McDowell and Stewart, 169-170.

²⁹¹*Ibid.*, 169.

²⁹²*Ibid.*, 170.

worshipping community and equally precious to God.”²⁹³ It is commanded that Muslims give as much as one-fortieth of their income to the needy and poor.²⁹⁴ This alms giving is also attributed to the cleansing of the soul and facilitates atonement of “sins which are motivated by human selfishness, or by irresponsible stewardship of possessions.”²⁹⁵

Other Islamic Practices

Sunni Practices

There are basically two groups in the Islamic movement. These are Sunnis and Shi‘as. However, Sunnis form the majority of Moslems in Zambia. Unlike their counterparts the Shi‘a Muslims, Sunnis adhere to a community based leadership and believe that Muhammad was the sealed prophet of God as such that no one could succeed him as a “guardian of the prophetic legacy.”²⁹⁶ Sunnis are orthodoxy in theology and Hanif in ritual practices, and holding a strong belief that the Qur’an alone is the source of authority.²⁹⁷

Family

Family plays a vital role in the Islamic economy; however marriage sanctity is not highly valued such that one may have many wives and divorce for any reason.²⁹⁸ Veiling

²⁹³Kerr, “The Worship of Islam,” 322.

²⁹⁴Halverson, 107.

²⁹⁵Kerr, “The Worship of Islam,” 322.

²⁹⁶David, Kerr, “The Unity and Variety in Islam,” in *Eerdmans Handbook to the World’s Religions*, ed. Pat Alexander (Grand Rapid, MI: Eerdmans Publishing, 1994), 332.

²⁹⁷Dotson and Dotson, 119; Braswell, 123.

²⁹⁸Halverson, 170.

of women is not as common as it is in other Muslim countries, circumcision is highly regarded, and the vices of Western culture like alcohol and gambling are forbidden.²⁹⁹

In sum, "Islam projects a total way of life for its followers. Allah is the ruler, guide and judge. The Quran contains all the essentials for a religious, social, economic, and political life for the individual and the community. Leaders of Muslim societies are to govern in the name of Allah according to the principles of the Quran. The Muslim family is to be educated in the home and mosque concerning the beliefs and practices."³⁰⁰

Most importantly, every devout Muslim is expected to testify to others about "the greatness and compassion of Allah."³⁰¹

Conclusion

Today, Zambians of Indian descent have maintained their collective sense of ethnic, social, and religious identity, which they have had since colonial times. They have established themselves economically in their settlements along the rail line which have been transformed into developed cities; hence almost all of them are urban dwellers, while a few have settled in the rural towns where they have put up lucrative businesses.

Culturally they have maintained their Indian culture and customs. They have not blended into one homogenous Indian community, but have rather retained their different cultural practices and social systems with the modification of caste, except in the area of marriage. Family ties are still strongly inclined towards kinship and patriarchal hierarchy

²⁹⁹Ibid.

³⁰⁰Braswell, 124.

³⁰¹Ibid.

and communalism. The trend however is leaning towards individualistic families, setting up nuclear households rather than living jointly with their extended families. Many are intermarrying within Zambia. However, joint traditional family core values are still highly regarded.

Socially and economically, they have moved towards a common Anglo-phone Zambian elite culture. Most of them occupy middle class social status, their children are educated, and they have an almost zero drop out rate in school. Economically they are highly competitive and aggressive in business such that they have diversified. Some of them have moved from trade and commerce into industry, commercial farming, and the manufacturing sector. Most significantly, as middle level traders the Indians control retail business and are vital to Zambia's trade and economy.

On a political note, so far the Zambian cabinet has had two cabinet ministers of Indian descent. And there is a call for them to enter into politics and serve the masses and espouse Zambia as their own country.

With regards to religion, Zambians Indians have not departed from their indigenous Gujaratic Hinduism, Sikhism, and Quranic religious identity in which they have socialized their children; they have respectively built more places of worship and schools such that their children do not have to go abroad to India or Pakistan for university as before.

Of the three religions, it is important to note that Islam is growing much faster and winning more adherents from the indigenous Zambians. Muslims have for centuries maintained formidable institutions to convert the entire world to Islam. On the other hand, some Hindu sects and the Sikh community have established community schools

and run centers for yoga and community projects. These projects appeal to many needy Zambians thus encouraging them to join Hinduism and Sikhism.

The church in Zambia will face stiff theological, social, and economic challenges not only to reach the wealthy and well established Zambian Indians, but also to maintain its membership among the poor and keep them from crossing over to these Indian religions.

The Implications of Evangelizing the Indian Community

Barriers to evangelize the Indian community are multiple as they are created by religious, cultural, and social differences. The issues of ethnocentrism and being exclusive ethnic communities will make it difficult to socialize Indians on religious grounds. Strong family affinities and communalism will make it hard to break thorough and reach individual Indians. Leaving one's ethnic religion is similar to leaving one's family and it also has economical as well as social implications.

On a social level, most Indians are highly educated, belong to the middle class, and are very materialistic. The families have invested in their adult children's education and material acquisition. Therefore, the simple gospel of Jesus Christ may not appeal to their social taste and family ideals.

Bringing the Indian community into the Adventist Church will not be an easy undertaking. Since these Indian movements have the financial muscle and resources to facilitate their goal to win the world to their respective religions they will also compete to meet the basic social needs of the masses in Zambia.

Below are outlined specific barriers to evangelize each of the Indian religious groups.

Hinduism

Reaching Hindus with the gospel is a big challenge because of the worldview that is antagonistic to the biblical worldview. It is highly philosophical and stresses mysticism, magic, and spiritualism. Below I have highlighted the Hindu beliefs that must be contrasted with the biblical truth when the believers attempt to lead them to God and Christ.

1. Pantheism: belief in many gods and the concept of *avatars* are counter to the biblical worldview of monotheism and Christology.
2. The negation of the existence of sin as everything in the world is *maya* undermines the fundamental biblical truth as to the condition of the human heart that is in rebellion to God and also negates humanity's need for help outside of self.
3. The complex belief in the impersonal and incomprehensible God-Brahman who can not be reached by humans is contrary to the personal loving God and creator who has made Himself known to humanity through His Son Jesus Christ who seeks to reconcile the world to Himself.
4. The Brahman/*Atman* concept of oneness between the *world soul* and the *individual soul* negates the biblical understanding of the transcendence of God over His creation and equates humanity with divinity.
5. Inclusivism that purports that all religious faiths are merely different paths leading to the same God negates the fundamental biblical truth that Christ alone is the way to God, (and may prevent total proselyzation).
6. Reincarnation (*samsara*) of the soul that does not die but changes from one form to another in the cycle of births and rebirths negates the reality of death and the

power of the resurrection of Jesus Christ. The belief in *samsara* perpetuates the erroneous doctrine of the immortality of the soul.

7. The advocacy of works and duty (*dharma*) in achieving salvation is counter productive to the gospel and undermines the significance of faith in Jesus Christ who alone can save and transform humanity.

Sikhism

Though the Sikh religion has both Hindu and Islamic religious elements, yet reaching them with the gospels creates the following challenges:

1. Sikhism emphasizes experiencing an impersonal God in the heart without a personal relationship h Him that may lead to a subjective reality that characterizes spiritualism. There is no *reasoning* with God.

2. The mystical worship phenomenon that emphasizes experiencing God in the heart is closer to spiritualism than spirituality. Devotion as the means for the soul to unite with God is actually an emphasis on works as the means to reach God. Even worse, this phenomenon of experiencing God equates God with merely feelings, not reality. Not only are we to experience God individually, but we can also hear Him speak to us.

3. The supposed union of the impersonal God with humans based on devotion and works also undermines the role of faith in Christ and His mediatory role as the means for humanity to be reconciled to God.

4. The rejection of the divine incarnation undermines the divinity and humanity of Christ the Son of God who is also fully human. It makes the gospel unpalatable to Sikhs and difficult to lead them to Christ our mediator.

5. The doctrine of the immortality of the soul is not biblical.

6. The belief in their scriptures as the Guru equated with God makes the words of the gurus infallible.

Islam

Reaching the Muslims has also the following challenges:

1. Islam rejects the concept of the Trinity, for it believes that there is only One God; that is, Allah. Kate Zebiri observes that the doctrines of "Incarnation, the Trinity" and "redemption are the most problematic for Muslims."³⁰² As such Islamic beliefs negate the different roles of the Godhead in the entire plan of salvation. In fact, biblical Christology is undermined and Christ is not accepted as both divine (and human) and the Savior of the world.

2. Humanity is believed to be good by nature having the ability to do right with right guidance by which sin can be rejected. This negation undermines a fundamental biblical belief affirming that all have sinned and fallen short of God's glory and apart from Christ no one can make amends with God (Rom 3:10-12, 22-26; John 15: 7).

3. The centrality of Muhammad, "the seal of prophets,"³⁰³ to the life of Muslims is a barrier to the understanding of Jesus as the ultimate prophet of God.

4. Worship and reverence for Allah are highly regarded by Muslims. How then shall the diverse Adventists worship and reverence traditions accommodate Islamic religiosity? Muslim Men and Women do not worship together either.

³⁰²Kate Zebiri, *Muslim and Christians Face to Face* (Boston, MA: Oneworld Publications, 1997), 149.

³⁰³Halverson, 106.

5. The Qur'an is held as sacred, and therefore treated with extra reverence. Bruce McDowell and Anees Zaka state that "great reverence and awe of a somewhat mystical quality is given to Quran by Muslims."³⁰⁴ Without appreciate the sacredness of the Quran to the Muslims, Christians may treat it carelessly thus offending the Muslims and impact communication between them.³⁰⁵ Christians Scriptures are generally treated without much respect, and this can also send a wrong message to the Muslim's view of the Bible as possessing the Truth from God.

6. The issue of salvation and sin will be another challenge in trying to bring Muslims to the Savior. Islam teaches that "man is sinful by acts only and not by nature,"³⁰⁶ and therefore it negates the biblical teaching of salvation through Christ and by grace alone.

The most fundamental obstacle to reaching the Muslims generally emanates from the attitudes both Islam and Christian communities have towards each other. Since the history of the crusades, there has been a communication gap between Christians and Muslims as both sides have developed negative attitudes towards each other. Zebiri provides an extensive historical background of challenges that have existed between Christians and Muslims due to the legacy of the crusades.³⁰⁷ Because of this negative history coupled with Islamic fundamentalist's haterage for the West, many Christians

³⁰⁴Bruce MacDowell and Anees Zaka, *Muslims and Christians at the Table: Promoting Biblical Understanding Among North American Muslims* (Philipsburg, NJ: P&R Publishing, 1999), 72.

³⁰⁵*Ibid.*, 87.

³⁰⁶McDowell and Stewart, 177.

³⁰⁷Zebiri, 17-38.

have negative attitudes towards Islam. These attitudes have thus created barriers of stereotypes and prejudice.

With this socio-cultural background, the development of a biblical model of evangelism (discipleship) will be culturally sensitive and contextually relevant. The model will form the basis of an intercultural communication tool which shall address the issues of communication across cultures.

CHAPTER IV

REACHING THE INDIAN COMMUNITIES IN ZAMBIA:

A BIBLICAL MODEL OF EVANGELISM

Introduction

Reaching the Indian communities in Zambia with the gospel faces a lot of challenges. First, Indian communities are not indigenous to Zambia. Their socio-culture and religion are different as well. Thus their assumptions of reality—worldview—are different from that of native Zambians. Second, the imperial colonial powers that fostered their coming to Zambia also left a legacy of social and economic segregation that cultivated attitudinal barriers of prejudice and stereotypes between them and the local people.

On the other hand, not only do the native Zambians have a different worldview than that of the Indian communities, but that worldview also is shaped by their national history and culture that has endowed the native Zambians, include the church, with a unique socio-cultural identity.

Therefore, these two differing identities, Indian and Native Zambians, live in separation that is not favorable for religious interaction: the evangelization of the Indian communities. As result the church has not been successful in establishing mission among the Indian communities.

This aforementioned scenario begs to ask: How can the church in Zambia adequately reach the Indian communities with the gospel that is unadulterated by her own national identity? How can the church establish a common ground on which to foster a healthy interaction with the Indians? How can the church communicate effectively in spite of different socio-religious cultures? How can the church bring the Indian communities to Christ to facilitate reconciliation with God?

It is the purpose of this dissertation project therefore to address these fundamental questions. To facilitate a holistic approach to take the gospel to the Indian communities, this dissertation project has developed a biblical model of mission called the Four Step Mission Model. This model informs the formulation of a competence based curriculum training for Adventist believers in Zambia. Its formulation is patterned after Christ the Word of God who was set apart by God to facilitate reconciliation between Himself and humanity.

To start with I will discuss the overview of the model and give its biblical background. Then I will discuss a suggested biblical model of evangelism. The model has four steps or modules. The sanctification module looks at the believer's election and qualification for mission. The incarnation module discusses the formation of the believer's mission mindset. The contextualization and reconciliation modules suggest ways to make the gospel understandable by the Indian communities.

Overview of Model

In considering the manner in which the Father sent Jesus to reconcile the world

(John 1:1-3, 14; Phil 2:5-6; 2 Cor 5:18-20) and Jesus in turn sends His followers into the world for the same purpose (John 17:17-19), there are four significant components that inform this dissertation model of mission (see figure 1).

Figure 1. Conceptual model of Christ's mission.

From the Gospel of John one can see the Word of God who was in the beginning God, who became human and dwelt among humankind (John 1:1-3, 14). Speaking of Christ's condescension, Paul states: "[Jesus], being in very nature God, did not consider equality with God something to be grasped, *but made himself nothing*, taking the *very nature* of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!" (Phil 2:6-8 NIV, emphasis mine).

Christ, praying to His Father over the mission He extends to His followers had this to say: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone,

but for them also which shall believe on me through their word; For them I sanctify myself, that they too may be truly sanctified” (John 17:17-20). This prayer was not limited to the apostle but also extends to our time. Thus, every believer today is included in this prayer of sanctification and sending.

Fundamentally, Paul also further underscores the fact that both the mission of Christ and that of His followers had one specific objective; that is, to reconcile the world to God. He succinctly points out that “all this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation” (2 Cor 5:18-19).

From the texts cited above emerges a conceptual model of Christ's mission illustrated in figure 1. In this model there are four components that are central. The first component deals with *sanctification* as the Word was set apart by the Father for mission. The second deals with *incarnation* as Jesus the Word became human. The third addresses the area of *contextualization* as Jesus proclaimed the Word within the context of human nature and culture (worldview).¹ Finally, the fourth component deals with *reconciliation*, as Jesus's atonement for humanity was the main objective of His mission.

It is from these four conceptual components of Christ's mission model—sanctification, incarnation, contextualization, and reconciliation—that the believer's Four Step Mission Model is developed as shown in figure 2.

¹Ellen G. White speaking of Jesus's coming to dwell among us states that “He was the Word of God,—God's thoughts made audible.” Ellen G. White, *Desire of Ages* (Boise, ID: Pacific Press, 1940), 19.

Suggested Biblical Model of Evangelism

Four Step Mission Model

This model forms the structure of this dissertation. It emphasizes the areas that shall be discussed to provide the background for training the believers how to enter the Indian communities in Zambia. As a matter of fact, Jesus endorses himself as the only authentic pattern for mission when He says: as my father sent me so send I you (John 17:18, paraphrased).

Figure 2. The believer's four step mission model.

According to this model, figure 2, following in the footsteps of Jesus therefore requires every believer, first of all, to be sanctified by God (and His Word) for mission; second, to incarnate in the mission field; third, to communicate the truth in the context of the recipient culture or worldview, and fourth, to understand that the main objective of mission is to facilitate reconciliation between God and the world.

It is also important to note that while the context of ministry may change, the Truth remains constant. The Truth, which is the Word of God, is the means by which the

believer is sanctification as much as it is the means by which the recipient culture comes to know God. God and Christ are the source of the 'truth-word' as it flows towards the world to draw the world back to God. The believer therefore is an instrument but also a partaker in God's mission to reach the world.

In developing the principles that each module addresses, it is important to know that the many issues raised by each module cannot be adequately covered in this paper. Nonetheless, through each module I will try to show areas of ministry that the church in Zambia shall need to address in order to effectively reach the Indian communities.

Each module will be defined, its aim and objectives highlighted, and the appropriate lesson titles and their main points suggested. Appendix I provides the curriculum outline.

To begin with, I will state the assumptions this model is based on in the process of mission to the Indian communities in Zambia.

Assumptions

The model has the following assumptions:

1. The fundamental objective of mission is the reflection of God's character in the life of the believer. Critically speaking, the main reason for Christ's mission was to reveal the character of God. In Christ's life and ministry, the Father's self sacrificing love can be seen reaching out to reconcile the world to Himself. In the Gospel of John, Jesus testifies to the fact that He had revealed the *name* of God to those who believed in Him (John 17:6). By revealing God's name, Jesus actually revealed the Father's character which is self sacrificing love (John 3:16; 1 John 4:9-10). Ellen G. White speaking about the revelation of God's character by Christ has this to say: "This work only one Being in

all the universe could do. Only He who knew the height and depth of the love of God could make it known.”² White further points out: “None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest.”³

Thus, Jesus’s objective of coming in the world was to reveal God’s redeeming love: the self-sacrificing love. For this reason, the believer’s objective of mission is none other than to reveal the character of God as seen in Jesus.⁴

2. Mission is God’s work. It is important to note that mission is not a denominational or institutional mandate. Our loyalty is not to a denomination in as much as all denominational loyalties come from God. Stuart Murray reveals that “mission is not the invention, responsibility, or program of human beings, but flows from the character of God . . . mission is defined, directed, energized, and accompanied by God.”⁵ Jesus says, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matt 28:19-20 NIV).

This helps to understand that mission is a privilege and not employment. It requires obedience and faithfulness to God’s commandments.

²White, *Desire of Ages*, 22.

³Ellen G. White, *Steps to Christ* (Boise, ID: Pacific Press, 1940), 14.

⁴See T. H. Hunt, *The Mind of Christ: The Transforming Power of Thinking His Thoughts* (Nashville, TN: Broadman and Holman Publishers, 1995), 7.

⁵Stuart Murray, *Church Planting and Lay Foundations* (Scottsdale, PA: Herald Press, 2001), 39.

3. The baptism of the Holy Spirit is the believer's only fundamental hope for successful mission. With regards to the necessity of the Holy Spirit when it comes to effective missions, Ellen White has this to say:

The Savior knew that no argument, however logical, would melt hard hearts or break through the crust of worldliness and selfishness. He knew that His disciples must receive the heavenly endowment; that the gospel would be effective only as it was proclaimed by hearts made warm and lips made eloquent by a living knowledge of Him who is the way, the truth, and the life. The work committed to the disciples would require great efficiency; for the tide of evil ran deep and strong against them. A vigilant, determined leader was in command of the forces of darkness, and the followers of Christ could battle for the right only through the help that God, by His Spirit, would give them.⁶

Therefore seeking the Holy Spirit is the starting point before initiating, planning, and executing God's work.

4. Ministry is the outflow of an intimate relationship with God. As mentioned above, Christ was able to reveal the Father to the world because He was from the bosom of God. Not until the believers imitate that same close relationship do they have anything salvific to offer to the world. Henry T. Blackaby and Claude V. King also have this to say:

Knowing God comes through a relationship with a Person. This is an intimate relationship with God. Through this relationship God reveals Himself, His purpose and His ways; and He invites you to join Him where He is already at work. When you obey, God accomplishes through you something that only He can do. Then you come to *know God* in a more intimate way by *experiencing* God at work in you.⁷

Experiencing God personally is the believer's key to successful mission and the primary need the believer must seek before thinking of going out in the world to speak for God.

⁶White, *Acts of the Apostles*, 31.

⁷Blackaby and King, 2.

5. Humility must also be on the agenda for cross-cultural mission. Self-denial is the starting point toward total commitment to God's mission. Jesus exemplifies humility by virtue of stepping down from His throne to be born in a manger and die on the shameful and degrading cross (Phil 2:5-9).

To His followers Jesus says: "As You sent me in the world so I have sent them" (John 17:18).

Sanctification Module

This module forms the basis for effective cross-cultural mission and highlights the issues that God is dealing with in order to save both His children and the world. It is these very issues that impact the believer's contribution to the overall work of salvation. These issues are sin and culture. Therefore, before defining sanctification I will discuss how sin and culture serve as obstacles to mission and the prevalence of this obstacle in the Adventist Church that illustrates the need for holistic sanctification for mission purposes.

Issues in Sanctification

There are three aspects of reality that tremendously impact sanctification and mission, first, the human tendency towards sin; second, culture; and third, identity. These can be likened to spiritual blind spots that need serious attention to facilitate holistic sanctification.

I will therefore discuss the impact of sin by virtue of the fall of Adam, the role of culture in shaping worldview, and identity which is the product of sin and culture.

The Sin Issue

After God had finished creating Adam and Eve, the Bible states that they were “very good” (Gen 1:31). This implies that they had a perfect resemblance of God’s image (Gen 1:26-27). Ellen G. White states that “God made man perfectly holy and happy; and the fair earth, as it came from the Creator’s hand, bore no blight of decay or shadow of the curse.”⁸ Unfortunately, Adam and Eve fell for the devil’s temptation and sinned against God. Consequently, all humanity became sinners and slaves to sin. The apostle Paul observes: “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned” (Rom 5:12).

This sin, a universal problem, is a matter of the human heart. John C. Ryle argues that “the sinfulness of man does not begin from without, but from within. It is not the result of bad training in early years. It is not picked up from bad companions and bad examples, as some weak Christians are too fond of saying. No! It is a family disease, which we all inherit from our first parents, Adam and Eve, and with which we are born.”⁹

Most importantly, the sin issue corrupts human nature and this corruption does not go away when someone becomes a Christian. Ryle has this testimony: “So deeply planted are the roots of human corruption, that even after we are born again, renewed, ‘washed, sanctified, justified,’ and made living members of Christ, these roots remain alive in the bottom of our hearts, and, like the leprosy in the walls of the house, we never get rid of them until the earthly house of this tabernacle is dissolved.”¹⁰ Though a

⁸White, *Steps to Christ*, 9.

⁹John Charles Ryle, *Holiness: Its Nature, Hindrances, Difficulties, and Roots* (Moscow, ID: Charles Nolan Publishers, 2001), 3.

¹⁰*Ibid.*, 6.

believer is no longer under the control of sin, yet his or her fallen nature remains a big issue to deal with for the rest of his or her life (Rom 7:25-8:1).¹¹

This sin issue therefore necessitates a better understanding of sanctification in the process of personal spirituality and mission mindedness. The implication is that sin blinds and creates an identity, and if not understood becomes the biggest obstacle to effective sanctification for mission purpose. For example, labels like 'Phariseeism' or 'legalists' illustrate how Christians may perceive themselves as righteous or perfect by virtue of keeping the Law of God. In fact, the spirit of Phariseeism was the greatest challenge that Jesus faced in His entire ministry and finally led to His death (Matt 12:2, 14; 26:2-3). Paul, before his conversion and until he came to meet Jesus face to face, also persecuted the church of God. It is not strange to come across those who perceive themselves 'holier than others' because they are able to *keep* the law of God.

Therefore, a better understanding of the impact of sin on the process of sanctification will help the believer see others, through personal fallenness, as deserving to be saved, and will foster attitudes that will promote personal growth as well as sound mission attitudes for the world to be transformed into the image of God.

The Cultural Issue

The cultural issue, significant for understanding the objective of sanctification, involves the fact that culture shapes our identity of who we are. Our identities in turn impact how we view others not of our culture. Understanding culture is also important in the process of communication across cultures. However, issues in communication shall

¹¹See also Ryle, 4.

be dealt with in the development of intercultural communication tools. According to Hofstede, "culture could be defined as the interactive aggregate of common characteristics that influence a human group's response to its environment."¹² It is also noted that culture is "one's identification with and acceptance into a group that shares symbols, meanings, experiences and behaviors."¹³ Judith Martin and Thomas Nakayama also note that other than viewing culture as "a shared and a learned pattern of beliefs and perceptions that are mutually intelligible and widely accessible," it is also important to view it as a "contested site or zone," that is, "a site of struggle for contested meanings."¹⁴ Essentially, the significance of viewing culture as a venue for contested meaning helps one to "understand the struggles of various groups; [e.g.] Native Americans, Asian Americans, Pacific Islanders, African Americans, Latinos/as, women, . . . working-class people."¹⁵ Most important, it also helps understand the identity issues between Asian/Indian Zambians and Native Zambians.

What is important to note however is that from culture people derive assumptions or perceptions by which they identify with or against other people groups. Essentially, cultural perceptions or assumptions, for the purpose of our discussion, deal with the way a people group categorizes their social identities. These identities emanate from religious,

¹²Geert Hofstede, *Cultures Consequences: Comparing Values, Behavior, Institution, and Organization across Nations*, 2d ed. (Thousand Oaks, CA: Sage Publishers, 2001), 10.

¹³Tami K. Martinez, class notes for Intercultural Communication, Andrews University, Berrien Springs, MI, 2006.

¹⁴Judith N. Martin and Thomas K. Nakayama, *Intercultural Communication in Context*, 3d ed. (New York: McGraw-Hill Companies, 2004), 81.

¹⁵*Ibid.*, 81-2.

national, spiritual, or ethnic groups to which one belongs.¹⁶ Marriane and Zelley, assume that "these groups shape each person's collective identity."¹⁷

The complexity of this identity necessitates narrowing the subject to what is fundamental for this paper. Martin and Nakayam point out several categories of identity;¹⁸ however, the presence of three significant identities will be noted: "spiritual identity, ethnic identity and religious identity."¹⁹

The underlying identities and their accompanying issues that are developed from spiritual, ethnic, and religious social groupings and that call for attention are the in-groups or 'we' and the out-groups or 'they.' The in-groups are those groups to which an individual feels he or she belongs, while the out-groups are those affiliations to which someone feels strange or uncomfortable.²⁰ In collective cultures, which all Zambians share, "in-groups (relatives, clans, organizations) are the central way of understanding relations between people; [and] identity is understood solely through group membership."²¹

The identity problems emanating from these group orientations, according to Gudykunst, are that "collectivists tend to apply different value standards to members of

¹⁶Marshall H. Segall, et al., eds., *Human Behavior in Global Perspective: An Introduction to Cross-cultural Psychology*, 2d ed. (Boston, MA: Allyn and Bacon, 1999), 274.

¹⁷Marianne Dainton and Elaine D. Zelley. *Applying Communication Theory for Professional Life: A Practical Introduction*. Thousand Oaks, CA: Sage Publications, 2005), 83.

¹⁸Martin and Nakayama, 149.

¹⁹Ibid., 158, 162.

²⁰Ibid.

²¹Dainton and Zelley, 77.

their in-groups and out-groups."²² Therefore, in the in-group, 'we,' identity is stronger than the out-group 'they.' Loyalties towards the in-group are stronger than those with the 'out-group,' who are considered as outsiders.

The overriding identity issue is the 'we' and 'other' aspect of categorizing people. Those labeled as the 'others' are viewed as not belonging to us, therefore we cannot relate to them meaningfully or we are not comfortable among them. Those we do not identify with on the *spiritual* level we will consider as the 'other.' Similarly those we do not share the same ethnic identity or religious identity with will be perceived as the 'out-group' and will be treated from that perspective. "People everywhere hold their own group in highest regard, and social distance increases as perceived similarity diminishes. Likeability of other groups is correlated with cultural similarity, proximity, and opportunity for contact."²³

The identities noted above, observes Martin and Nakayama, "sometimes form the basis for stereotypes, and prejudice."²⁴ Stella Ting-Toomey, define stereotype as "over generalization about an identity group without any attempt to perceive individual variations within the identity category."²⁵ Stereotypes are also noted as "packages of beliefs about typical members of groups"²⁶ or, as Ting-Toomey further points out,

²²William B. Gudykunst, *Bridging Differences: Effective Intergroup Communication*, 2d ed. (Thousand Oaks, CA: Sage Publications, 1994), 41.

²³Segall et al., 296.

²⁴Martin and Nakayama, 167.

²⁵Stella Ting-Toomey, *Communicating Across Cultures* (New York: The Guilford Press, 1999), 161.

²⁶Segall et al., 285.

"exaggerated pictures in our head about a class or group of individuals based on the principle of group homogeneity."²⁷

Prejudice, on the other hand, "means 'prejudging' something or someone based on biased cognitive and affective preconceptions."²⁸ An extreme prejudicial attitude²⁹ views the "in-group as virtuous and superior, and . . . in-group's values as universal (i.e., applying to everyone),"³⁰ while the orientation towards other out-group's values are perceived as "contemptible and inferior."³¹

"The behaviors that result from stereotypes or prejudice—overt actions to exclude, avoid, or distance—are called discrimination."³² "Discrimination may be based on" any of the identities discussed above, and "they may be interpersonal, collective or institutional."³³ It is therefore appropriate to conclude that the underlying cause of these discriminations is misdirected identity. Consequently, when this tendency is perpetuated by a negative spiritual identity (spiritual identity crisis), it becomes the greatest obstacle to both personal sanctification and mission.

²⁷Ting-Toomey, 161.

²⁸Ibid., 164.

²⁹An attitude is understood as "a learned predisposition to respond in an evaluative (from extremely favorable to extremely unfavorable) manner toward some attitude object," Gudykunst, 77.

³⁰Ibid.

³¹Ibid.

³²Martin and Nakayama, 171.

³³Ibid.

The Identity Issue

It is the assumption of this author that the identity issue (spiritual identity crisis) is one of the major causes of religious intolerance and an obstacle to mission. In the name of God a lot of atrocities have been perpetuated in the history of Christianity by those who identified or perceived themselves as holier than others. And that trend seems to continue.

Starting with Jesus' experience, it was in the *name* of God that the Jewish leadership condemned Him to death (Matt 27:63, 65). The history of the Waldenses is painted with the bloody picture of God's martyrs who were labeled as heretics by the church.³⁴ In fact, Jackson Spielvodel postulates that "the development of new religious sensibilities in the High Middle Ages also had a negative side, the turning of Christians against their *supposed* enemies."³⁵ The tendency to label others according to perceived spiritual-religious-cultural frames of reference has created fierce divisions among God's children.³⁶

Even within the Adventist Church, there are theological differences that have set some believers up to perceive themselves to be more *perfect* than others. The result is that the church is divided. Martin Weber addresses some of the heated issues in the church.³⁷ Ellen White's counsels on the racial challenges in North America have not yet yielded

³⁴Jackson J. Spielvodel, *Western Civilization Volume 1: To 1715*, 2d ed. (New York: West Publishing, 1994), 294.

³⁵*Ibid.*, emphasis mine.

³⁶For a bloody history of conflict between Jews, Muslims, and Christians see Philip Samaan, *Blood Brothers* (Boise, ID: Pacific Press, 1991), 5-8.

³⁷See Martin Weber, *More Adventist Hot Potatoes* (Boise, ID: Pacific Press, 1992), 7-10.

any fruitful unity.³⁸ In Africa, the Rwanda genocide and the more recent Kenyan saga (2008) are reminiscent of that 'identity crisis.'

Who knows what religious, spiritual, or cultural identity the church in Zambia has? For sure the absence of a cultural sensitive approach to mission is symptomatic and illustrative of the need for a mission worldview that transcends culture and untransformed religious identity.

Generally speaking, where do Adventists place their loyalty and with whom do they identify with in times of ethnic, racial, and tribal crisis? What about their mission identity, how do they identify with people of other religious faiths?

It must also be remembered that Christ suffered from the hands of those who identified themselves as God's children. Therefore, it is important to know who or what motivates Adventist loyalties. Believers need to know how to develop spiritual and religious identities that foster a mission attitude, an attitude that embraces all humans as God's children needing salvation. Adventist identity must void negative spiritual as well as religious prejudices and stereotypes.

It is for this reason that the understanding of sanctification and how it impacts identity for mission is the first step in this evangelism model. As people witness for Christ and interact with other ethnic, spiritual, and religious groups, it is each Christian's identity that others see. Failure to represent God because of unsanctified identities may have eternal consequences. The apostle Paul says: 'You are letters of Christ written by the Holy Spirit for all to see' (2 Cor 2:2-3, my paraphrase).

³⁸On a sad note, the legacy of racial challenges in the Adventist Church has perpetuated the prevalence of *White* and *Black* conferences in North America. For more data on this challenge see Ellen G. White, *Testimonies to the Church* (Boise, ID: Pacific Press, 1940), 9:224-6.

The significance of highlighting the presence of these sin, culture, and identity issues, however, help the believer see the blind spots in the spiritual journey that impact sanctification and affect the witnessing of the gospel across cultural and religious boundaries. It is these blind spots that must be dealt with in spiritual formation and in trying to be faithful to God's work.³⁹ The encouraging truth is that these ethnic, spiritual, and religious perceptions are not permanent, but can be changed by using principles to encourage a paradigm shift under the power of the Holy Spirit.

Definition of Sanctification

A better understandings of sanctification as it relates to personal spirituality and God's purpose for every believer is critical for effective mission in Zambia. For this reason a definition of sanctification is necessary.

In the prayer highlighted above (John 17:17-19), Jesus emphasized the importance of sanctification for His followers just as He was sanctified. According to John's text, the Greek word translated sanctification is *ἁγίασθαι* [hag-ee-ad'-zo]. It comes from a verb which has several meanings. This term may mean: "(1) to render or acknowledge, or to be venerable or hallow, (2) to separate from profane things and dedicate to God, (2a) consecrate things to God, (2b) dedicate people to God, (3) to purify, (3a) to cleanse externally, (3b) to purify by expiation: free from the guilt of sin, and (3c) to purify internally by renewing of the soul."⁴⁰

³⁹It calls for a paradigm shift, empowered by the Holy Spirit, for the believers to develop mission identities.

⁴⁰BibleWorks⁷, s.v. "sanctification," CD-Rom (Norfolk, VA: Bible Works, 2006).

In the context of Christ's prayer sanctification suggest two things: (1) the process by which His followers are made holy in the inward person: that is, the renewing of the soul, and (2) consecrating or setting apart to be dedicated to God.

The objective of this sanctification just as Christ's objective has to do with God's mission for the fallen world. As Christ was sanctified to reveal the love of God, so are His followers sanctified.

Aim of Sanctification

The epitome of sanctification, in the context of mission, is the reflection of the self-sacrificing love of God in every believer's life with the goal being the restoration of God's image in all of His created beings. The self-sacrificing love of God, when established in His children, is expected to be the motivation for mission and the means by which the world shall be drawn to Christ.

Therefore, the aim of the sanctification module is to secure tools necessary to facilitate holistic formation in every believer: (1) to address the critical avenues by which God is restoring His image in the believers so that they may become the instruments of reconciliation, and (2) to address the sin problem and cultural issues that continue to work in the life of the believers that serve as obstacles to complete surrender and the emulation of Christ's life and ministry.

Objectives of Sanctification

The objectives of sanctification are multiple: (1) to facilitate the development of a biblical worldview that transcends denominational and cultural barriers, (2) to embrace the world as God's object of love and view every individual as purchased by the precious blood of the Son of God (John 3:15, 16, Isa 53), (3) to encourage the believers to master

the spiritual disciplines for Christ formation, and (5) to assume an identity that is representative of God's character and to competently reach other people groups with the gospel, to the glory of God (Isa 60:1-3).

Key Points of Sanctification

1. Christ is the pattern of sanctification. He is the central focus of sanctification and the ideal example of all godliness. Paul provides this truth: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb 2:9-10; 5:9).

2. Sanctification is a life-long process that requires total submission and continued obedience to God as exemplified by Christ (Heb 2:9-10).

3. Trials are part of the sanctification process (James 1:2-4; 1 Pet 4:12, 13). Jesus also had to be made perfect through trials and obedience to God (Heb 2:10).

4. Sanctification has to do with the inward transformation of the *believer* so that God's character may be fully formed. It deals with crushing cultural idiosyncracies and baggage. As God's character is formed, the believer therefore assumes a new identity as God's child (1 John 3:1).

5. Sanctification means to be born from above. These are they whom Jesus would consider as born from above (born again). In the context of John's text, those whom Jesus prayed for are His disciples and "those who will believe in [Him] through their message" (John 17:20). These are "all who did receive Him," "those who believed in His name"

and "He gave them the right to become the children of God—children born not of natural descent, nor of human decision or a husband's will, but born of God" (John 1:12-13).

6. Most important, sanctification suggests a new identity for the followers of Jesus. Essentially, sanctification deals with the believers assuming a new identity: a heavenly identity combined with their earthly identity. In no way does this suggest a dichotomy, for an African can become an American citizen in totality.

7. Jesus was both divine and human and this identity was uniquely one. An individual can assume several identities yet remain one individual. Biologically a white and black spouse will have a child who shares the genetic makeup of both parents yet is a unique individual. Socially, one can be African-American or German-American.

8. The starting point for mission is the setting apart of the messenger by God. With all due respect, it is therefore appropriate to state that mission is born out of a relationship with God; it is not based on institutional employment.

9. Sanctification is the incarnation of Christ in the believer's life. Christ, as a pattern of mission, was incarnational and contextual in His approach.

10. All believers are set apart by God to be incarnational and to contextualize their gospel proclamation in order to enlarge the family of God.

Suggested Lessons

Sanctification and the Holy Spirit

Ellen White makes this observation: "So mightily can God work when men give themselves up to the control of His Spirit. The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the

Comforter has been sent to all who have yielded themselves fully to the Lord and to His service.”⁴¹

“Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude.”⁴²

First and foremost, it is important to know that it is the responsibility of the Godhead to see to it that the believers are sanctified. The main facilitator in the process of sanctification is the Holy Spirit. He is responsible for the entire work of God (Acts 1:4-8).

Aim of the lesson

The aim of the lesson is to bring together biblical data and inspired writing to help the believers understand the role of the Holy Spirit in the sanctification process. The lesson will explore the significance of the Holy Spirit in empowering the believers for personal spirituality and mission.

Objectives of the lesson

The believers will also learn the personal responsibility that will enhance spiritual formation and empowerment for mission. They will also have a better understanding of the born again experience and what it means to walk in the spirit.

⁴¹White, *Acts of Apostles*, 49.

⁴²Ibid., 50.

Key points

1. God is more than willing to give the Holy Spirit to those who ask, seek, and knock. It is also the Holy Spirit who guides in all truth and convicts people of sin and righteousness.
2. It is the Holy Spirit who gives gifts for ministry and empowers the believers for witnessing.
3. However, the Holy Spirit does not work independent of the believer's consent. Each believer has a significant part to play in the process of sanctification.
4. There is *need* for continued asking for the Holy Spirit

Sanctification and Spiritual Disciplines

Aim of the lesson

The aim of the lesson is to take advantage of biblical resources that would enhance the development of a holistic approach to spiritual formation in which Christ's character is formed in the believer. Spiritual disciplines are the hallmark of sanctification. They are the avenue for Christ formation and the source for knowing the Word of God and receiving power for ministry.

Objectives of lesson

The objectives of the lesson are to enable the believer to know how to study the word of God, how to establish a personal walk with God through prayer, and how to master the spiritual disciplines.

Sanctification and Culture

Aim of the lesson

The development of a biblical worldview is critical for cross-cultural mission. Therefore, this lesson will look at culture to derive principles for identity formation that must be *contextualized* in the spiritual formation to build a biblical worldview.

Objectives of the lesson

The objectives of the lesson are for every believer to identify totally with the world for mission purposes in the manner that Jesus did, to enable the believers to see in every human being a child of God whom Jesus died for irrespective of cultural or religious orientation, and to know the difference between being in the world and not of the world.

Suggested Lessons and Practices

In order to develop spiritual disciplines believers must schedule times for prayers, Bible study, days of fasting, retreats, and meditation.

Sanctification and Health

Aim of the lesson

The aim of the lesson is to put together materials for developing lectures on the impact of health on the sanctification process.

Objectives of the lesson

The believers will appreciate how good health promotes spiritual formation and enhances good meditation and Bible study; they will learn to appreciate cleanliness, order, and organization as part of a good health life-style; they will see the relationship

between maintaining a good attitude in life and good health; they will learn that maintaining good relationships with others is also important for good health; and they will see that clean neighborhoods also contribute to good health.

Suggested practices

Believers will be taught and encouraged to eat balanced meals, to exercise regularly, drink enough water, have appropriate exposure to sunlight, be temperate even in good things, have exposure to clean air, have enough time to rest, trust in God, and maintain a happy spirit. Believers will be encouraged to learn balance for all areas of life.

Sanctification Module Summary Points

1. By beholding we are changed. As we perceive we become and as we perceive we act. The role of perception in the formation of cultural identities and sanctification suggests being set apart for God's mission. Such an identity can engender a mission mindset whose pattern is characterized by Christ's incarnation with sinful, fallen humanity. True sanctification is the prerequisite of an incarnational ministry.

2. The second assumption is that not until the believers identify totally with the people in our world as God's object of Love, will they passionately and compassionately give their lives for their salvation. Neither will they use all the resources God has given them to adequately disciple the world.

3. True sanctification leads to the understanding that God is a "friend of sinners."⁴³ "For God so love the world that He gave His one and only Son, that whoever believes in Him should not perish but have everlasting life" (John 3:16). That is why "He

⁴³White, *Desire of Ages*, 24.

was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa 53:5).

4. It is said of Christ that He identified with fallen humanity to the extent that He was willing to incarnate and become one with humanity and die for humanity. Therefore, sanctified children of God value the cost that He paid to redeem the whole world so much so that they are willing to deny self, take up their crosses and follow Jesus.

5. True sanctification fosters a belief that all humanity is made in the image of God (Gen 1:26-27). Belonging to God's family does not negate our earthly identities but does work to restore God's image in humanity.

6. Sanctification is not becoming God or Christ, but like God and Christ.

7. True sanctification is particular about one's health and balance in life.

8. Holistic spirituality necessitates a paradigm shift in the contemporary material culture as well. In the contemporary cultural, overall well-being is associated with material and cognitive status. People feel better of when they have reached the apex of the academic ladder while neglecting the social, emotional and spiritual contributions to man's well-being. This is the greatest deception of all time. Life must be viewed holistically in terms of the social, spiritual, physical, and emotional well-being.

With such an understanding of a sanctified life, the believers can transition into the incarnational mode of ministry.

Incarnation Module

This module attempts to draw on principles for entering foreign territories with the gospel. The module is built on the principles of Christ's incarnation model for effective cross-cultural ministry. The module is biblical, yet it draws on the resources

from missiology and is informed by the disciplines of communication, sociology, and anthropology. The focus of the module is Christ, the believer, and the context of mission.

Definition of Incarnation

In this module, incarnation involves a believer's attitude towards the world that reflects the mind of Christ. Paul admonishes the believers to have the *mind* of Jesus, which means to be incarnational as was Christ, "who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross"(Phil 2:5-8).

The incarnation of Jesus exemplifies His humility, bonded servant-hood, and death on the sinners' behalf. In fact, Jesus commands His followers by saying: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34).

Aim of Incarnation

The incarnation module attempts to draw from the example of Christ's life and ministry to develop a believer's holistic view of mission. This view is ideal for entering *foreign* territories as Christ's representatives. This module "explores the contours of an adequate incarnational approach"⁴⁴ relevant to the Zambian context of ministry.

⁴⁴The words of Ross Langmead, *The Word Made Flesh: Towards an Incarnational Missiology* (New York: University Press of America, 2004), 3.

The incarnation module fosters a paradigm shift in worldview that will enable a believer to perceive all humankind as worthy of the grace of God. It looks at various avenues for facilitating the believer's total identification with the people of the world as the God's object of love, thus developing the believer's mission mindset. The epitome of incarnation is the believers' total embracing of all humankind as subjects of the kingdom of God, realizing that God loves *all* sinners and Jesus values *all* humankind.⁴⁵

Objectives of Incarnation

The objectives of incarnation are to establish Christ's presence. The believer will develop an attitude of humility and self-sacrificing love and servanthood as reflected in Christ Jesus. These fundamental ingredients for accessibility to people of other cultures will enable the believers to identify with the mission field as Jesus did, will enable the believers to have new frames of reference that embraces other cultures and facilitates enculturation, will allow the believers to be accepted by the recipient culture or mission field by engendering credibility and trust, and will prepare the believers for doing contextualized ministry.

Approaches to Incarnational

It is important to note that there is a thin line between incarnation and contextualization. The differences articulated in this module are that incarnation is viewed as the believer's mindset towards facilitating contextualization of the truth, while contextualization is intentionally limited to making the truth relevant to a foreign culture. Incarnation therefore is the first step of contextualization. The believer must first of all

⁴⁵Ellen White observes that in the incarnation of Jesus, God is a friend of sinners.

become one with the culture to be entered so that he or she can be accepted by the people of that culture.

Inculturation Ministry Mindset

An inculturation ministry mindset fosters the believers' development of inculturation skills to identify with the recipients of the gospel. The initial step is the development of an appropriate identity for incarnational ministry. This identity will involve relating with the people in both formal and informal ways. Paul Hiebert notes: "The real test of identification is not what we do in formal, structured situations. It is how we handle our informal time, and our most precious belongings."⁴⁶

Once this identity is formed, it shall impact the believer's life both outwardly and inwardly in order to portray a genuine relationship with the people in the recipient culture. It is noted that "if we feel that somehow we are a different kind of people from those with whom we work, this will be communicated to them in a number of subtle ways."⁴⁷ Consequently, they shall treat us and the truth we have as foreign. Therefore, "when we identify with the people, we will do so in formal ways," as well as informal.⁴⁸ We shall live as they live in their social settings. In certain situations, wearing their attire, eating their food, and participating in their cultural festivals may also be appropriate.⁴⁹

⁴⁶Paul Hiebert, "Social Structures and Church Growth," in *Perspectives on the World Christian Movement: A Reader*, rev ed., eds. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 1992), C-28.

⁴⁷Ibid.

⁴⁸Ibid.

⁴⁹See Swami Dayanand Bharati, *Living Water and Indian Bowl: An Analysis of Christian Failings in Communicating Christ to Hindus with Suggestions Toward Improvement* (Pasadena, CA: William Carey Library, 2004), 19.

As matter of fact, Jesus patterns such an incarnational attitude. He came to this foreign territory from heaven, became one with the people on the earth, lived among them, spoke the local language, ate their local food, and was totally identified as a Jew.⁵⁰

“But is it possible for a missionary ever to ‘go native?’ Obviously not.”⁵¹

Illustratively, “it takes immigrants from Northern Europe three or four generations to assimilate into American culture, and where the cultural differences are greater, it takes even longer.”⁵²

The significance of identifying with people, of having an inculturation ministry mindset is that it inspires humility⁵³ and gives “a sense of oneness” that “creates in us interest in learning more about them and in sharing in their culture. And our example is Christ who, because of His love, became incarnate among us in order to bring God’s good news.”⁵⁴ As the believer shares in their culture he or she begins to identify the people’s felt needs, fears and challenges.

Most importantly, as Robb rightly observes about believers who came to a culture as learners: “They start with people to be ministered to rather than programs to be administered [and they] enter into the people’s experience and see life through *their*

⁵⁰See John D. Robb, *Focus! The Power of People Group Thinking* (Monrovia, CA: MARC, 1989), 15.

⁵¹Hiebert, C-28.

⁵²Ibid.

⁵³See Robb, 16, 17.

⁵⁴Paul G. Hiebert and Eloise Hiebert Meneses, *Incarnational Ministry* (Grand Rapids, MI: Baker Books, 1995), 147.

eyes.”⁵⁵ Therefore, “they are able to design programs from within the context rather than bringing their set solutions to it.”⁵⁶

Holistic Ministry Mindset

This incarnation approach does not have a dualistic worldview. It is needs based and being non-dualistic suggests that it does not separate religion from the daily mundane of life or the supernatural from the natural realities of life. This approach embraces a holistic view of culture. Paul Hiebert describes the underlying nature of holistic cultures: “They do not separate religion from the economic, social and political dimensions of life. Nor do they distinguish natural and supernatural realities, or this-worldly and other-worldly concerns.”⁵⁷ To reach such people groups, therefore, calls for a holistic ministry mindset that attempts to answer their needs of life. The Indian communities in Zambia have such a holistic culture and worldview, so a holistic ministry mindset is a prerequisite for ministry.

On the other hand, being needs based, the entry points for an incarnational ministry looks for the social and religious needs in the recipient culture. In Zambia, this approach calls for looking at the social and religious needs of the Indian communities and has to do with “sin and salvation, and with other individual and corporate needs such as food, shelter, health, education, community building, justice, and reconciliation between peoples.”⁵⁸

⁵⁵Robb, 15.

⁵⁶Ibid.

⁵⁷Hiebert and Meneses, 149-50.

⁵⁸Ibid., 150.

The principles articulated in this approach are in line with Ellen White's counsel on how to emulate Jesus Christ's approach to mission. She says: "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"⁵⁹

Most important, Christ did not invite people to follow Him before meeting their needs. And He did not meet their needs before making friends with them. It was after mingling with them that He was able to identify their interests and needs. After He met their needs He invited them to follow Him.

Therefore, it is important to note that the initial reason for incarnation is not establishing religious dialogue, but to establish the presence of Jesus. As the believers incarnate into the Indian communities, reflecting Christ, making friends, identifying and meeting people's interests and needs, then they will be able to establish a common ground on which to have meaningful dialogue.

Philip Samaan makes this fundamental observation: "The greatest possible qualification we can ever have for witnessing is to have Christ live out His life in and through ours. The world longs for those who will reveal His love, power, and compassion."⁶⁰

Therefore, Christ's presence in the believer's life will be revealed in providing bread and shelter to the hungry and homeless, healing the sick, and dressing the naked. In

⁵⁹Ellen G. White, *The Ministry of Healing* (Boise, ID: Pacific Press, 1940), 143.

⁶⁰Philip G. Samaan, *Christ's Way of Reaching People* (Hagerstown, MD: Review and Herald Publishing Association, 1990), 18.

fact, attending to such social needs is what James calls “living faith that is manifested in good works” (James 2:14-20).

Suggested Lessons

Incarnation

Aim of the lesson

The aim of the lesson is to put together resources for developing a biblical worldview that reflects the mind of Christ, and emulate His humility and servanthood in order to serve in foreign culture.

Objectives of the lesson

This lesson seeks to enable the believers’ transition into a new paradigm to acquire new frames of reference for viewing the world as God does (John 3:15-17), and to help the believers develop a ‘biblical identity,’ a new perception that values all humanity. This identity shall foster appropriating ideal labels and categories for defining people, seeing all humanity as an ‘in-group’ by creation and redemption, and attributing the concept of the ‘other’ to the devil and his angels who comprise the camp of the enemies of God.

Identity and Culture

Aim of the lesson

The aim of the lesson is to show the significance of culture and how it shapes national as well as individual identities.

Objectives of the lesson

The believers will learn to appreciate their own cultures and how to deal with prejudices and stereotypes, will also appreciate other cultures by having a holistic view of others, and will become one with the people of the world as Jesus did. The believers will also learn how cultures contribute to conflicts, but how identity in God's family fosters the development of unity in diversity.

Key points

1. Most significantly, incarnation does not necessitate literally transforming oneself into the image of another person or another culture. Rather, it is a mission mindset that provides a unique identity to the believer to effectively follow in the footsteps of Jesus in reaching the world with the gospel.

2. An incarnational mindset involves reflecting Christ's character by being accessible to the recipients of the gospel. It is the believer's "willingness to divest themselves of their preconceptions and the baggage of their own cultural background in order to identify themselves humbly with the culture of the target group."⁶¹

3. Who one is impacts how that person behaves in any given situation, therefore the starting point for shaping identity includes dealing with personal sin and cultural issues.

Suggested practices

1. Learning about Indian customs and manners
2. Visiting Indian communities

⁶¹Robb, 15.

3. Establishing meaningful relationships with Indian

Counsel on visiting Hindus

When visiting Hindus for incarnational purposes it is important to have the mind of Jesus. Jesus's mind is characterized by humility (Phil 2). This virtue of humility is ideal for the first encounter with Hindus; for you are a stranger as far as they are concerned.

Y. H. L. Richards, stating the need for humility, admonishes: "Don't approach a Hindu with a spirit of superiority. With respect to our eating of meat and our attachment to materialism, Hindus see Christians as spiritually inferior. Live your life as an open book. Let them see the peace of mind you have because you are assured of forgiveness in Jesus Christ and of your destiny after death."⁶²

Another counsel that Richard gives is for the believers to "work into [their lives] the traditional Hindu (and biblical!) values of simplicity, renunciation, spirituality, and humility, against which there is no law. A life of reflecting the reality of 'a still and quiet soul' (Ps 131) will never be despised by a Hindu."⁶³

Contextualization Module

As discussed above, the Indian communalities have ethnic, social, and spiritual identities (worldview) that are different from that of Zambian natives. This difference has separated the two groups such that they are strangers to each other, having different assumptions about reality. How then can the church in Zambia blend these two differing

⁶²Y. H. L. Richard, *Hinduism: A Brief Look at the Theology, Scriptures, and Social System, with Comments on the Gospel in India* (Pasadena, CA: William Carey Library, 2007), 46.

⁶³Ibid.

contexts to create an environment for meaningful exchange of the truth? And how can the church take the gospel to the Indian communities and faithfully disciple them for Christ? What approach would exemplify the life and ministry of Jesus who came and established the kingdom of God and revealed His Father's glory (John 17:4, 6) and gave the church the mandate to do likewise (John 17:17-19)?

It is therefore the purpose of this module to come up with a biblical modality for taking the gospel to the Indian communities. This module conceptually parallels the mission of Jesus and the apostle Paul in reaching people living in different contexts and is called contextualization.

Contextualization comes in all shades and color and it is a broad subject. Though this conceptual model for mission discussed in this dissertation attempts to be patterned after Christ, yet contextualization is not a biblical term. However the principles underlying the development of this term are biblical and socially practical.⁶⁴

Definition of Contextualization

Contextualization is defined as "the capacity to respond meaningfully to the Gospel within the framework of one's own situation."⁶⁵ Bruce Bradshaw states, "Contextualization is an effort to understand the frames of reference and worldviews that people have developed to make sense out of their environment."⁶⁶

⁶⁴For more information on the development and diverse use of this term see Haleblaian Kirikor, "Contextualization in French Structuralism: A Method to Delineate the Deep Structures of the Gospel" (Ph.D. diss., Fuller Theological Seminary, 1982), 12-17.

⁶⁵Lundell, 21.

⁶⁶Bruce Bradshaw, *Bridging the Gap: Evangelism, Development and Shalom* (Monrovia, CA: MARC, 1993), 49.

Contextualization in this paper is defined as the process by which the gospel is made accessible in another cultural context. It involves appropriating the indigenous culture's understanding of reality as the modality for communicating the truth. A well illustrated use of contextualization is seen in Christ's ministry that was carried out in the context of humanity. Capturing Christ's contextual teaching, Bharati reveals that "Jesus was completely oriental in His method of teaching. He followed the Oriental's method of oral tradition by using poetical devices which would help His disciples to remember His words, verbatim (e.g. Mark. 8:35; Luke 6:43)."⁶⁷ Luke in the book of Acts implicitly reveals that Paul also contextualized his message when preaching in Lystra (Acts 14:8-20) and Athens (Acts 17: 16-34).⁶⁸ An explosive account of Pauline use of principles of contextualization at Lystra and Athens is given by Dan Fleming. He points out that "Luke is unequivocal that the Christian message is not captive to the original language and culture of Judaism. It addresses people at the point of their understanding and life circumstances."⁶⁹

Therefore contextualization takes into account the recipient culture's worldview in proclaiming the truth.

Challenges in Contextualization

There is a danger that contextualization could result in a watering down of the truth. In an effort to make the gospel relevant in a new culture, it is also possible to dilute

⁶⁷Bharati, 89.

⁶⁸See Bradshaw, 49; Dean Fleming, *Contextualization in the New Testament: Patterns for Theology and Mission* (Downers Grove, IL: InterVarsity Press, 2005), 66, 72.

⁶⁹Fleming, 72.

the truth rendering it powerless and promoting syncretism.

Contextualization therefore is “not the translation or adaptation of an existing theology into different periods or geographic regions. It is not transplanting Western theology for [Indian communities]. It is doing theology in the context without diluting or syncretizing the Gospel.”⁷⁰

To alleviate such a challenge that contextualization brings, it is therefore recommended to apply the following principles of critical contextualization developed by Paul Hiebert: (1) “exegesis of culture:” analyze the people’s beliefs, customs and traditions in line with a particular issue (Hindu, Islam, Sikh in this case), (2) create a “hermeneutical bridge” between Scripture and the Indian beliefs; (3) allow the Indian people to critic their belief in light of Scripture,⁷¹ and (4) “practice the contextualized ethic.”⁷²

Aim of Contextualization

The aim of contextualization is to develop a biblical approach for helping the church in Zambia reach out to the Indian communities with the gospel. This approach shall exemplify the life and ministry of Jesus Christ the incarnate Word of God.

Objectives of Contextualization

1. Contextualization will help the believer undress the gospel of its cultural

⁷⁰Lundell, 21.

⁷¹Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids, MI: Baker Books, 1994), 88-91.

⁷²Bradshaw, 59.

packaging. A believer understands the gospel within his or her cultural context.⁷³ As such, that gospel is couched in the language and symbols of the believer's culture. Therefore, contextualization enables a believer, before entering another culture, to undress the gospel of its foreignness. "To this end," observes Bradshaw, "contextualization attempts to tell the truth of the gospel by making it culturally relevant without having it become culturally relative."⁷⁴

2. Contextualization seeks to blend different contexts of reality and worldviews, and to develop a unique context of ministry for effective communication of the truth. It is this unique context of ministry that leads to indigenization of the gospel and facilitates a favorable growth towards God by a new culture.

3. Contextualization should help the believer package the gospel within the framework of the recipient culture in a way that will make the gospel understandable.

To achieve the aforementioned objectives the believer must know the context of ministry well, and also the personal deep worldview assumptions he or she brings to the context.⁷⁵

Key Points of Contextualization

1. The gospel must go to every culture; God meets people where they are. It is noted that "God's word reaches [humans] in terms of [their] culture, or it does not reach

⁷³Missionary is a term identifying anyone reaching other cultures with the gospel.

⁷⁴Bradshaw, 50.

⁷⁵See Hiebert, *Anthropological Reflections*, 145.

[them] at all.”⁷⁶ If people are to be God’s messengers, they need to develop a biblical worldview so that they can see people from God’s point of view.

2. Contextualization provides bridges for understanding between people of differing cultures. Bradshaw observes that “people who live in different cultures have different ways of organizing their perceptions of the world.”⁷⁷ It is these differing ways that create barriers to interaction between cultures. Failure to recognize this fact is one of the causes of conflict in the proclamation of the truth across cultures. Contextualization therefore alleviates the conflicts that arise when people of differing worldviews interact by providing appropriate bridges.

3. Contextualization makes the gospel authentic to the recipient culture. As the gospel is couched in the language and symbols of the recipient’s culture, undressed of its *foreign* packaging, it becomes understandable and the recipients can give it their own dressing. Thus, the gospel becomes rooted in the new culture and God is glorified.

4. Fundamentally, mission fields are holy grounds. The underlying assumption of this proposition is the understanding that each worldview is shaped by its unique understanding of God. God is present in every culture, as a believer enters a new culture, he or she must know that God has been there already. Therefore, a believer ought to have a biblical worldview in place in order to perceive the footprints of God in that culture.

5. Contextualization calls for authenticity and faithfulness in delivering the gospel. It must be critical, following sound biblical exegesis to prevent making the gospel

⁷⁶Melchizedek M. Ponniah, “The Concept of Contextualization and Its Implications for the Seventh-day Adventist Theological Education in India” (Ph.D. dissertation, Andrews University, 1986), 69.

⁷⁷Bradshaw, 21.

too cheap and equating God to the religious idols of the recipient cultures (prevent syncretism).

Approaches to Contextualization

There are several approaches to contextualization. Lundell identifies several models of contextualization being used to facilitate the fulfillment of the gospel commission.⁷⁸ Within the Adventist Church, though there is no official approach to contextualized ministry, one approach that is being used is Faith Development in Context (FDIC).⁷⁹ Generally, the church in Zambia uses open air evangelistic campaigns and door to door witnessing which does not reach the Indian communities for social reasons. These approaches lack intentionality and sensitivity to other religious cultures, and are not contextualized.

However, the approach advocated in this dissertation is “people group thinking”⁸⁰ because of the nature of the context of ministry in Zambia.

People Group Approach

The people group thinking approach proposes categorizing people into definite social settings for reaching them as a group. John D. Robb identifies a people grouping as a “significantly large grouping of individuals who perceive themselves to have a common affinity for one another, because of their shared language, religion, ethnicity, residence,

⁷⁸Lundell, 25-29.

⁷⁹See Bruce Bauer, ed. *Faith Development in Context: Symposium Papers* (Berrien Springs, MI: Department of World Mission, 2005), vii.

⁸⁰Robb, 13.

occupation, class or caste, situation. Or combinations of these.”⁸¹ The significance of this categorization is that these people have something in common which holds them together so that the gospel can naturally flow within such a group⁸² when it is accepted.

The Indian communities are comprised of diverse people groups and each group shall need its own approach tailored accordingly. The Hindu groups have subgroups that cannot be reached by one specific approach.⁸³

The Indians and native Zambians live within the proximity of each other and both groups are Zambian nationals. They use the same social facilities like hospitals and work places. Some Adventists work for Indians while many Indians visit Adventist hospitals and clinics.

Therefore, contextualization in this dissertation will be discussed in four ways: (1) contextualization and friendship building, (2) contextualization and social issues, (3) contextualization and theological issues, and (4) contextualization and cultural issues.

Contextualization and Friendship

First, friendship building is incarnational in nature and involves training the believers in friendship evangelism. The need for friendship building is stressed by Bharati. He warns that “our haste to evangelize can offend and reinforce the idea that Christians are only proselytizers who do not truly care for people. It is wrong to approach a neighbor with the hidden motive of converting him. Even a fool will soon realize the

⁸¹Ibid., 8.

⁸²Ibid.

⁸³Each Hindu group may rightly be viewed as a religious community on its own.

true motive. Rather, prepare yourself to be spent in the task of friendship and love.”⁸⁴

Making friends is more important than entering the Indian community with the motive to win them to Christ.

Second, the objective of friendship building is to establish the common ground for meaningful dialogue between people of differing worldviews. To foster understanding and community building, friendship is indispensable. Reaching the Indian communities is about enlarging the earthly family of God, so friendship is a prerequisite for family building. Jesus called His disciples friends (John 15:15).

Contextualization and Social Issues

One significant challenge the church in Zambia faces in order to reach the Indian communities has to do with social-economic barriers. Indian communities are made up of highly competitive business entrepreneurs.⁸⁵ Thus, throughout the major cities of Zambia Indians are doing much better economically than most native Zambians.⁸⁶ They occupy a high social-class status such that they may not be reached by ordinary church members.

Therefore there is the need to formulate an approach for bridging the aforementioned social barriers. There are identifiable believers within the Adventist Church and medical institutions that can serve as avenues for social bridge formation. These believers are businessmen and women, families with Indian friends, and church

⁸⁴Bharati, 73.

⁸⁵See “Indians and Social-Economic status,” in chapter 3 for more details.

⁸⁶See Clarke, Peach, and Vertovec, 16.

members working for the Indians, while Church institutions are Mwami and Lusaka Eye hospitals, and the Lusaka Adventist clinic.

In fact, Mwami hospital (in Chipata city) has a wing that is sponsored by the Indian Islamic community where their sick family members stay when they are admitted. So there is already some form of relationship between Indians and the Adventist Church in Chipata.

What the church needs to do to break down the social barriers is to identify its members who are in the aforementioned social groups and institutions and organize them into evangelism teams. For example, Adventist business entrepreneurs who can interact well with their fellow Indian business counterparts can form an evangelism team.

Similarly other evangelism teams can be formed from Adventist families with Indian friends, church members working for Indians, and medical institution workers.

Once established, these evangelism teams can be encouraged to come up with contextual ministries to create intentional friendships with their respective Indian counterparts. These friendships can serve as bridges to overcome the social-economic barriers with the Indian communities.

Contextualization and Cultural Issues

There are several cultural issues that shall require contextualization due to significant cultural differences between native Zambians and the Indian communities. The starting point for contextualization in cultural issues is the development of profiles for each Indian community. These profiles will also serve as a resource for contextualization and theological issues (discussed below).

It is important to know that both native Zambians and Indian communities are collective cultures.⁸⁷ Collectivism is a social system where people distinguish between in-groups and out-groups. Loyalty to in-group identity is so strong that 'others' may be viewed with an attitude characterized by ethnocentrism, prejudice, and stereotyping. These in-group attitudes are equated to what Charles Kraft labels "*group solidarity*."⁸⁸ This group identity fosters the labeling of the out-groups. A specific label for an Indian is *Mwenye*, contrasted with *muntu* for a native African.⁸⁹

It is these strong ethnic, religious identities that separate groups in Zambia, which necessitates cultural contextualization. The in-group tendencies and the history between these two cultures is what needs to be addressed. The native Zambians treat themselves as in-groups, while perceiving the Indian communities as the out-groups and vice-versa.⁹⁰ As such, they treat each other as strangers. These attitudes, especially from the believer's point of view, must be dealt with first before they can expect to be perceived well by the Indian communities.

Establishing friendships would be a step in the right direction to bridge the gulf between the two groups before any meaningful interaction can take place. Intercultural communication skills will be needed for friendship building and establishing dialogue.

⁸⁷Collective cultural characteristics are discussed under "cultural issues" in Sanctification Module.

⁸⁸Charles H. Kraft, *Anthropology for Christian Witness* (Maryknoll, NY: Orbis Books, 1998), 385.

⁸⁹*Mwene* is a Swahili term meaning lord, it is used in Eastern Africa and Zambia. See "Mwenye," Behindthename.com, 2008, internet on-line, available from <http://www.behindthename.com> (accessed May 21, 2008).

⁹⁰For existing racial remarks towards Indians see appendix 2.

It is important to note that before theological issues can be discussed, there must be friendship. Dialogue can test the waters before the two groups begin to establish common ground conducive for authentic theological discourse.

Contextualization and Theological Issues

Contextualizing theological issues deal with looking at the worldview of the Indian communities to establish their beliefs and understanding of God. As mentioned above, God meets people where they are. A very good example is found in the book of Daniel. To Nebuchadnezzar, God spoke about the historical events using an image and the beasts that were familiar to him and his culture. To Daniel, on the other hand, God used the imagery of a ram and goat which were sanctuary images and familiar to the Hebrews.

Therefore, contextualization and theological issues attempts to see the footsteps of God in the Indian communities, and then to use those cultural symbols and forms to communicate the transcendent God who is above their gods.

Suggested principles of contextualization

In addressing contextualization and theological issues, the following principles can apply:

Principle 1. The believer's own theology in the context of Indian *theology* must be exegetically established.

Having a personal theology in place is very important for dealing with Indian *theologies*. However, this theology can only be practical if developed in context as one

sees the beliefs and ways of the recipient culture.⁹¹ Therefore, the believer's personal theology must come from Spirit-lead biblical exegesis.⁹² The truth must be presented from the heart and not merely from the lips, in order to be meaningful to the hearers. This calls for studying the gospels and practicing what the Word of God says, within the context of familiarity with the recipient cultural beliefs.

The Gospels provide adequate information to reach the Indian mind. Ponniah suggested that studying the life and teachings of Jesus can provide a relevant model for reaching "the Indian mind."⁹³ Therefore, the gospels, most especially the Beatitudes, must be studied and the truths therein practiced by the believer before communicating that truth to the Indian communities.

Principle 2. The context must be considered when using Indian terms:

As one venture into developing an understanding of the context for interpreting Indian terms, it is important to know the difficulties that such an exercise faces. Swami Dayanand Bharati offers some fundamental counsel on contextualizing Indian Hindu terms. He states:

A complicating factor in the development of Indian theology is the fact that within Hindu philosophical traditions a single term can have vastly varying meanings in the various Hindu systems of thought. While borrowing Indian terms, we cannot ignore either the particular (scriptural and philosophical) or popular (as understood and lived in daily reality) contexts of those terms. It is indeed commendable that in Christian understanding of the Scriptures, the context is recognized to be of central importance.⁹⁴

⁹¹Jon Dybdahl, "Doing Theology in Mission," in *Faith Development in Context*, ed. Bruce Bauer (Berrien Springs, MI: Department of World Mission, 2005), 1.

⁹²See Hiebert, *Anthropological Reflections*, 91.

⁹³Ponniah, 152.

⁹⁴Bharati, 100-1.

Principle 3. Separate the Sovereign God from the Indian gods.

Contextualization is not an attempt to establish equality between the Sovereign God and the gods of the Indian communities. No matter how powerful Hindu gods may be perceived by their adherents, God the Creator must be exalted above their gods (Isa 40:18-28), and this exalted nature of the Creator God must be made clear in the minds of believers as well (Isa 43:6-13). It is the purpose of contextualization to make the difference clear to those enslaved by the powers of darkness and to those practicing animistic beliefs. Therefore, God must be contrasted with the Indian gods by showing His superior power and exalted divine attributes, and His loving grace as well (Isa 40:18-31; 44:9; 45:5-7, 12; Ps 96: Eph 4:8).⁹⁵

Principle 4. The recipient culture's worldview must be used to build bridges for change and not for promoting or justifying their beliefs.

The purpose of contextualization is not syncretism, to combine the native religious beliefs with Christianity, but rather to facilitate change in the culture's view of God.⁹⁶ Kraft observes that "Christian cross-cultural witnesses are agents of cultural as well as spiritual change."⁹⁷ This change will come about by leading the unbeliever from the known to the unknown. This approach of leading people from the known to the unknown involves transforming the deeper levels of one's worldview to bring about a shift in paradigm—way of thinking.

⁹⁵The books of Isaiah and Psalms are rich of God's attributes that are ideal for communicating His exalted nature to Hindus and Muslims.

⁹⁶It is important to note that changing worldviews is different from destroying cultural structures which are ideal for human existence. Every culture has good and bad elements in it and it is the bad that must be dealt with accordingly.

⁹⁷Kraft, 374.

Principle 5. Cross cultural workers must be familiar with the Indian religion to know its possible sub-groupings and beliefs.

When dealing with Hindus, it is important to understand that Hinduism is not distinctly one religion. As noted in chapter 3 of this dissertation, Hinduism does not exist as a single belief system with one textual explanation of the nature of God. Richard notes that "within the diversity of Hinduism, however, there are strong disagreements even about what salvation itself means."⁹⁸ Therefore, each subgroup must be analyzed to know their particular understanding of deity and salvation. The presence of different Hindu institutions in Zambia such as Sathya Sri Baba and Brahma Kumaris illustrates the need for knowing the sub-groupings of every religion.

Islam also is divided into several groupings. There are Sufis, Shi'as, and Sunnis. Therefore it is important to know the differences between these groupings. This knowledge helps in knowing what questions to entertain when interacting with Indians for religious purposes, as each group has its own needs.⁹⁹

Principle 6. Avoid developing one way for communicating the truth.

Generally, the approach used for communicating the gospel by Adventists does not involve the hearers. It is mainly a one-way communication process. However, there must be dialogue for common understanding. Bharati mourns that the Christian approach is not considerate: "Christians always seem to have a formula for 'winning' (a militant and imperialistic term) Hindus for Christ, as if the Hindus have to blindly obey rather than to respond with a proper understanding of the gospel . . . The basic reason for such a

⁹⁸Richard, 9.

⁹⁹Understanding people for the sake of knowing their needs is stressed by Bharati, 14.

wrong approach . . . is that a uniform formula is imposed in the approach to any and every people group.”¹⁰⁰

Suggested areas of contextualization

Contextualization in this section will be limited to Hinduism. This is an attempt to apply the principles of contextualization discussed above in a particular context. What will be discussed therefore are theological issues in Hinduism.

Two Hindu theological issues are the *concepts*¹⁰¹ of the *way* in Hindu enlightenment (*salvation*) and belief in *avatars*. From the Hindu belief of enlightenment one can establish a common understanding for the purpose of drawing a Hindu to the higher understanding of biblical salvation. On the other hand, from the Hindu belief in *avatars* one can contrast that belief with the incarnation of Jesus as the Son of God (for details on the incarnation contrast see table 1).

Generally, the Hindu religion focus is on establishing the *way* by which *Brahman* and *atman* may reunite. Hindus believe in the reunion of the ultimate Soul and the human soul. To facilitate this reunification, Hinduism stresses either the way of devotion (*bhakti marga*), or the way of works (*karma marga*), or the way of knowledge (*jnana marga*).¹⁰² This conceptual understanding of the *way* or *path* to reunification may therefore bridge with the biblical understanding of Christ as the *way* to God (principle 4 above).

¹⁰⁰Ibid., 1.

¹⁰¹Hindu religion is more practical than conceptual; as such, their beliefs are not conceptualized as much as they practiced.

¹⁰²See Richard, 10.

In India there is Christ *bhakti* established among the dalits.¹⁰³ However the Christ *bhakti* approach cannot be adequately dealt with in this dissertation.

Principally, the Hindu belief in reunification can be contrasted by Jesus Christ the way to God, and the means for reconciling humanity to God. Whereas the Hindu way of salvation is directed from an individual to *Brahman*, through human effort, the biblical way of salvation is from God to humanity based on His gracious acts and is not achieved by human effort (Eph 2:8-9; 1 John 4:10).¹⁰⁴ While Hinduism stresses *bhakti*, *karma*, and *Yoga* as the ways, Christianity point to Jesus as the only way and the only means by which humanity can be reconciled to God (Acts 4:12).

Therefore, pursuing the subject of Hindu belief of the reunion of human and *Brahman* may lead to the development of a contextual theology that would help Hindus appreciate the personal attributes of God the Creator who is seeking reconciliation with humanity through Christ.

Another Hindu belief that would be ideal for bridge formation is the belief in *avatars*. The belief in *avatars* can be a bridge to introduce Christ the Son of God.

The personification of the ultimate reality in *Brahman* also known as *Ishvara*, "personified further to ten mystical incarnations of *Vishnu*,"¹⁰⁵ can be utilized for establishing the personification of God in Christ (for contrasts between Vishnu and Christ, see table 1).

¹⁰³See Bharati, 3.

¹⁰⁴Halverson, 91.

¹⁰⁵*Ibid.*, 88.

Utilizing this belief in the personification of a Hindu deity, the believer can lead the Hindus from the known to the unknown (principle 4), from what they know on the earthly plane to what they do not know on the ultimate plane. A very good biblical example of using this approach is Paul when Paul met the Athenians and addressed the Athenian unknown God as God the Creator. The principle approach that Paul utilizes is “first establishing rapport and building a foundation for understanding.”¹⁰⁶ Paul also “uses the language and ideas of Greek contemporaries, particularly the Stoic philosophers, in order to establish points of contact with his hearers.”¹⁰⁷ . . . quotes pagan poets—authorities recognized by his audience—in support of his argument about the relationship of humanity to the living God (Acts 17:28).¹⁰⁸ Consequently, some of them were to accept Paul’s teaching and become followers of Christ.

From what the Hindus know in terms of the personification of their deity, they may be lead to understand the personification of God in Christ. The Hindu concept of an *avatar* is one that could be contextualized to provide the understanding of the incarnation of Christ. “An **avatar** (also **avatara**) (Sanskrit, *avatāra*), most commonly refers to the incarnation (bodily manifestation) of a higher being (*deva*), or the Supreme Being (God) onto planet Earth.”¹⁰⁹ It is from this belief in *avatar* that some *dharmic* traditions view Jesus as a condensation of God.¹¹⁰ Specifically, Sri Ramakrishna’s attributed Christ to

¹⁰⁶Fleming, 75.

¹⁰⁷Ibid.

¹⁰⁸Ibid.

¹⁰⁹“Hinduism,” *Wikipedia*.

¹¹⁰Ibid.

avatar.¹¹¹ Ghandi, on the other hand, though it is noted that he did not accept the divinity of Christ, yet he admonished fellow Hindus to read about Christ. He said: "I shall say to the Hindus that your lives will be incomplete unless you reverently study the teachings of Jesus."¹¹²

It is also important to know that Hindus are more than willing to add another god to their millions of gods. Therefore, the believers must tread softly when talking about the condensation of Jesus to the Hindus.

From the belief in *avatar* a contextual theological understanding of Christ and God can be developed. This understanding will exalt the benevolent sovereignty of God and the exalted attributes of Christ (John 1:1-3, 14; Col 1:16-20; Heb 1-2). Halverson also suggests that God's personhood be kept in mind when discussing with Hindu friends. The reason he gives is that it will help in establishing ways to illustrate Christian beliefs.¹¹³

Suggested Lessons for Contextualization

1. Sikhism, Islam, and Hinduism: language, manners, and customs
2. Contextualization
3. Familiarization with Indian foods, sports, worship, and lifestyles
4. Field trips to Indian communities and festivals
5. Religious Profile Formulations

¹¹¹See Heitzman and Worden, 133.

¹¹²Quoted in Halverson, 94.

¹¹³*Ibid.*, 93.

Key Points of Contextualization

1) Enter the Indian communities as a learner, 2) have well developed intercultural communication competency and skills, 3) know the Scriptures very well, 5) know appropriately the people group's culture, language and scriptures, 6) the objective of contextualization is to make God known in His exalted sovereignty, 7) contextualization is not the forum for destroying cultures, 8) relating to Hindus:

Don't assume you know what your Hindu friends believe. Ask questions about his or her beliefs concerning God, man, sin, and salvation, and listen carefully to his or her answers. Listen closely, for example, to the words that your Hindu friend uses to describe the way to enlightenment. He or she might very well use words such as 'achieve,' 'attain,' 'overcome,' and 'strive.' Such words are significant because they reveal how enlightenment—the Hindu equivalent of salvation—is based on human effort rather than on God's grace.¹¹⁴

¹¹⁴Halverson, 94.

Table 1. Vishnu (*avatar*) and Jesus: The Differences Between Their Incarnations

VISHNU	JESUS
At least ten incarnations (some claim more) in both animal and human form	One incarnation in human form
While the stories of the avatars, or incarnations, of Vishnu might have a core of truth, their historicity is not essential, for they are primarily mythical in nature. If it were shown that there were no historical [bases] to the stories, it would have no effect on their meaning and influence. One Hindu tradition even asserts that when the avatars walked, they left no footprints.	The historicity of Jesus' life is very important to the veracity of Jesus' claims and to the salvation that He accomplished on our behalf (1 Corinthians 15:14, 17; 1 John 1:1-3). If Christ did not actually live, die, and rise from the dead in history, then Christianity is built on a lie and the Gospel is without foundation.
The purpose of Vishnu's incarnation was "for destruction of evil-doers" (Bhagavad-Gita 4:8; Edgerton, 23).	The purpose of Jesus' incarnation was to "seek and to save what was lost" (Luke 19:10). "For God did not send his Son into the world to condemn the world, but to save the world through him" (John 3:17; see also John 10:10).
The <i>avatars</i> pointed to a way by which we can attain enlightenment over a period of many lifetimes: "But striving zealously, with sins cleansed, the disciplined man, <i>perfected through many rebirths</i> , then (finally) goes to the highest goal" (Bhagavad-Gita 6:45; Edgerton, 37, emphasis added).	Jesus points to himself as the way by which to receive eternal life immediately (John 6:29, 40; 10:9-10; 11:25-26; 14:6).
Vishnu incarnates periodically as an avatar when the need arises, and then the avatar dies and is reabsorbed into Brahman. Hinduism makes no claims concerning the bodily resurrection of the avatars.	Jesus' incarnation was a unique event. His sacrifice was "once for all" (Hebrews 9:26-28); He died and rose from the dead; and His individual identity is maintained before, as well as after, the incarnation.

Source: Dean C. Halverson, ed., *The Compact Guide to World Religions* (Bloomington, MN: Bethany House, 1996), 98.

Table 2. Contrasting Hinduism and Christianity

Hinduism	Christianity
On the subject of God, Hinduism's supreme being is the undefinable, impersonal Brahman, a philosophical absolute.	Christianity, on the other hand, teaches that there is a Supreme Being Who is the infinite-personal Creator. The God of Christianity, moreover, is loving and keenly interested in the affairs of mankind, quite in contrast to the aloof deity of Hinduism.
The Hindu views man as a manifestation of the impersonal Brahman, without individual self or self-worth.	Christianity teaches that man was made in the image of God with a personality and the ability to receive and give love. Although the image of God in man has been tarnished by the fall, man is still of infinite value to God. This was demonstrated by the fact that God sent His only begotten Son, Jesus Christ, to die to redeem sinful man, even while man was still in rebellion against God. The Bible says, "For while we were still helpless, at the right time Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:6-8 NASB).
In Hinduism there is no sin against a Holy God. Acts of wrongdoing are not done against any God but are mainly a result of ignorance. These evils can be overcome by following the guidelines of one's caste and way of salvation.	To the contrary, Christianity sees sin as a real act of rebellion against a perfect and Holy God. All acts of transgression are ultimately acts of rebellion against the laws of God. The Scripture states, "Against Thee, Thee only, I have sinned, and done what is evil in Thy sight, so that Thou art justified when Thou dost speak, and blameless when Thou dost judge" (Psalm 51:4 NASB). "For all have sinned and fall short of the glory of God" (Romans 3:23 NASB).
Hinduism views the material world as transitory and of secondary importance to the realization of Brahman.	Christianity sees the world as having objective reality and its source in the creative will of God.

Source: Josh McDowell and Don Stewart, *Understanding Non-Christian Religions* (San Bernardino, CA: Here's Life Publishers, 1982), 30, 31.

Reconciliation Module

Reconciliation is the last module in the training process and involves presenting Christ to the Indian communities. It is suggested, at this stage, that the previous three modules have been conceptually and practically accomplished by the believers, who are sent as evangelists.

Aim of the Reconciliation Module

The aim of the reconciliation module is to see to it that all the necessary steps for presenting the gospel to the Indian communities have been put in place and are functional. Jesus took time to train His disciples by example and practice before sending them out. He specifically commanded them not to start witnessing until they had received power from God (Acts 1:8). He was purposeful and counted the cost of discipleship (Mark 8:34), so must His followers be.

Objective of the Reconciliation Module

The focus of the reconciliation module is on presenting Christ to the Indian Community. Most importantly the gospel should not be presented before relationships are established and the recipients show interest in knowing more about Christ. In order to avoid that this module has several monitoring tools to make sure important steps are not neglected.

Approach

The actual approach for presenting the gospel will be determined by the appropriate contextual needs—fertility of the soil. The example of Christ is illustrative. His approach of witnessing to the Samaritan woman (John 4), for example, was different from the way He witnessed to Nicodemus (John 3). By means of a vision, Peter was lead to Cornelius (Acts 10). Paul and Silas preached to the jailor in prison and lead his family to Christ (Acts 16:16-34).

Through the guidance of the Holy Spirit and proper planning, Christ can be communicated to the Indian families as well as individuals. However, starting with house churches would seem to be ideal for the context of ministry in Zambia.

Suggested Measurable Indicators

The measurable indicators to monitor the fertility of the soil for seed planting are:

1. Have the believers attained the objectives of the sanctification module? Have they developed a biblical worldview that reflects the mind of Jesus? Are the virtues of Christ's life and character bearing fruit? Are spiritual disciplines inculcated in their daily routine of life? Do they know the Word and do they have a strong relationship with God? Are they enjoying good health and possessing a strong reflective and alert mind?

2. Have the believers attained to the objectives in the incarnational module? Have they developed an incarnational mindset? Have they identified with the recipient people groups? Are they incarnating into the cultural lifestyle and manners of the people group? Do they know the scriptures and major doctrines of the target people group? Have they developed intercultural communication competency and skills? Have they established friendships and appropriate processes of dialogue?

3. With the contextualization module accomplished, have the believers practiced the principles of contextualization, avoiding syncretism?

4. Most importantly, have the believers developed the abilities to represent Christ in His fullness: reflecting His self-sacrificing love and compassionately reaching out to the Indians?

Once these four step modules have been put in place, it is time to begin communicating the gospel among friends and not enemies. As Jesus' representatives, the believers have dwelt among the Indians, they have satisfied their needs and interests; therefore, they can now invite them to Jesus Christ.

CHAPTER V

SUMMARY AND RECOMMENDATIONS

This dissertation project addressed the fact that the Indian communities in Zambia have not been disciplined for Christ. The Church does not have in place a biblical approach for evangelizing these communities. Therefore, the Indian communities (context of ministry) were studied to understand their political, social, cultural and religious orientations. Below is summary of the findings of this research and proposed recommendations.

Summary

Chapter 3 dealt with the context of ministry—the Indian communities. After analyzing the social, religious, cultural and political context of Indian communities became clear that the Indian communities and Adventist believers differ at the worldview level. They have differing assumptions of reality due to their ethnic, cultural, social and religious backgrounds. Their frames of reference are motivated by differing values, beliefs, traditions, customs, and norms. On top of that the imperial powers that colonized Zambia, by whose initiative the Indians came to Zambia, left a legacy of exclusivism and segregation between the two groups.

There is therefore a need for bridging the barriers created by the conflicting historical, social, religious, and cultural orientations of Africans and Indian Zambians. In

order to alleviate the aforementioned barriers, I proposed a model of evangelism that is biblically sound, socially appropriate, and missiologically tenable.

Recommendations

A most appropriate first step to start work among the Indian communities is to establish dialogue with them and create friendship. The following personal recommendations as well as recommendations to the Zambia Union Conference, Conferences and Fields, and Zambia Adventist University are merely suggestive. A detailed strategy with work plans are not part of this dissertation.

Personally, I need to work on my own people skills and become more outgoing. As an introvert, I am not outgoing most of the time and tire easily when among others. Therefore, taking time to mingle with Indians will be a priority towards building friendships and meaningful dialogue with them. As I mingle with Indians, I need to establish relationships with key leaders and informants; that is, to learn to understand them and also to win their confidence.

Similarly, the church at large must take advantage of its own human resources and establish avenues for dialogue and develop structures for friendship building.

For the **Zambia Union Conference**, I recommend the following:

1. Set aside a budget exclusively for the mission of reaching the Indian communities. The Indian communities are economically well off, so to bring them into the church will add to the churches human as well as financial resources.

2. Appoint someone to specifically focus on this mission and develop a comprehensive approach for reaching the Indian communities. This person must oversee the work throughout the country.

3. Conduct ethnographic studies to uncover the deeper levels of the Indian communities' worldviews so as to develop appropriate strategies to evangelize them.

For the **Conferences and Fields**, I recommend the establishment of the following structures:

1. Pastoral Ethnic Evangelism Awareness

Pastors need to be sensitive to cross-cultural ministry for they have a critical role in aiding the advancement of the work among the Indian communities. They are the custodians of the church and provide immediate leadership at the ground level where mission takes place. Without their understanding of the significance of reaching the Indian community the work of God might be hindered. Therefore the pastors must first be sensitized and trained for involvement.

2. Intercultural Evangelistic Teams

There are believers with specific gifts of apostleship or evangelism from the churches in the respective territory where ministry to Indian communities is needed. Through the use of gift inventory tests, these members can be identified and placed on evangelistic teams of evangelism and trained for intercultural gospel proclamation. Members who are gifted for this type of ministry may be hand picked from the business and healthcare communities.

3. Evangelistic Social Networks

These are Adventist church members who have friends among the Indians and some members even work for Indians. The evangelistic social networks will be comprised of those who already have such contacts with Indians. They will be trained in specific areas of ministry according to their gifts.

4. Literature Evangelists Networks

Adventist literature evangelists have sold a lot of health books to the Indian communities, so have already established business relationship with many Indians. Therefore, literature evangelists are another instrument to reach the Indians and establish intentional evangelistic friendships with them. Those with gifts of evangelism and apostleship should be organized into a team of workers to enter the Indian community. Others, depending on their gifts, will be used as bridges for reaching their business counterparts.

5. Health Institution Networks

Indian communities patronize our hospital and clinics; therefore each health institution in Zambia is another viable avenue for reaching this neglected group. In order for the Adventist health care institutions to effectively impact the Indians for Christ, the workers must be equipped for mission to the Indian clients.

For the **Zambia Adventist University**, I recommend the following:

First, to develop an education curriculum that is sensitive to cultural issues. This curriculum must enable the students to appreciate their own cultures and also learn about the dangers of ethnocentrism and prejudice. It must also facilitate in establishing harmony among the diverse ethnic groups in the nation.

Second, to establish a culture center for studying Zambian cultures in view of developing strong cross-cultural evangelism strategies.

APPENDIX 1

A Biblical Model of Evangelism: Curriculum Outline

I. Sanctification Module

Objective

Personal Identity with God [Christ formation]

Suggested Subjects

Sanctification and the Holy Spirit

Sanctification and the Word of God

Sanctification and Health

Sanctification and Culture (Spiritual and cultural identity)

Sanctification and Sin (the Great Controversy)

Revival and Reformation

Justification, Sanctification, Glorification

Suggest Tools

DVDs, Videos

Personality Test Materials

Suggested Books

Steps to Christ

Desire of Ages

Sanctified Life

Missiology Books

The Kingdom of God Motif

The Remnant Church

Suggested Practices

Spiritual Disciplines

II. Incarnation Module

Objective

Personal Identity with a People Group

Suggested Subjects

Incarnation Mindset

The Mind of Christ

Biblical Worldview [Paradigm Shift]

Profile of Hinduism, Muslim, Sikhism

Intercultural Communication

Ethnography

Developing Mission Strategy

Suggest Tools

William Carey DVD/Videos

Suggested Practices

Visitations [Incarnational]

Community/Social Work

Indian customs and manners

III. Contextualization Module

Objective

Making the Gospel Relevant [New Dress Motif]

Suggested Subjects

Contextualization

Ethnography

Social, Cultural and Theological Issues in Hinduism

Social, Cultural Theological Issues in Islam

Social, Cultural Theological Issues in Sikhism

Social-Economic Issues

Needs Assessment Tools

Suggest Tools

Suggested Practices

Visitation [Contextual]

Indian Manners

Dressing and Eating

IV. Reconciliation Module

Objective

The objective of the reconciliation module is to facilitate the effective implementation of the entire biblical module of evangelism

Delivering the Gospel Appropriately [Proclaiming]

Commissioning the believers

Suggested Subjects

Dialogue Approach

Friendship Building Approach

Communication Skills

Prayer and Healing Strategies

APPENDIX 2

Article on Indian Zambian Stereotypes

Lusaka Times.com "Adams won't be Deterred by Racial remarks against him."

Posted on March 20th, 2008

Football Association of Zambia (FAZ)'s Presidential aspiring candidate, Hanif Adams says he is not bothered by racial remarks being done against him by his opponents.

ZANIS Sports reports Adams, who is also Lusaka Dynamos proprietor, saying that no amount of racism shall derail him from achieving his goal of leading the next FAZ Executive committee.

Adams said the racist remarks don't bother him or affect his campaign in any way because he knows who he is as he was born and bred in Zambia.

Adams said an interview, Thursday, that for this reason he has advanced his campaign trials with the latest being one in Mazabuka, today.

He said that he has so far received positive response from the various affiliate clubs in the provinces he has visited in his campaigns.

He said sympathizers have given him encouragement and assurance that he was the right man for the FAZ top seat.

The Lusaka Dynamos proprietor said he is so far keeping a positive attitude towards the election adding that he was hoping for the best results in the elections he said would be tough.

To round off his campaigns, he will tour Kabwe and Chipata districts on Monday and Tuesday, respectively.

Adams said that he will, on Friday which is the day before the election, hold a press conference in Lusaka at Club Infinity to present his manifesto.

<http://www.lusakatimes.com/?p=2386> (accessed May 20, 2008).

<http://www.lusakatimes.com/?p=2386> (accessed May 20, 2008).

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