

An Assessment of the Contribution of Faith-Based Organisations in Eradication of Poverty in Zambia: A Case Study of World Relief Zambia in Chongwe District

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Abstract— This study assessed the contribution of faith-based organisations (FBOs) in eradication of poverty in Zambia and case studied World Relief Zambia in Chongwe District where the total population is 182,172 as at 2018. The study objectives were to: (i) assess World Relief Zambia's poverty eradication programs in creating social capital for the poor, (ii) determine whether the social capital produced by the World Relief Zambia has positive or negative consequences on the poor people in Chongwe District, (iii) establish the various levels of participation and input of World Relief Zambia in eradication of poverty, and (iv) describe the strategies, benchmarks and targets used by World Relief Zambia in eradication of poverty. The study used a mixed methodological approach which incorporated the collection of both qualitative and quantitative data in a survey which covered five villages (Kakuku, Ngobola, Molando, Lumuna and Nkaba) with 1,600 households and 9600 residents in Chongwe District. Forty-two key informants were purposively selected while systematic random sampling was used to select 100 households from the villages' registers as sampling frame. One Hundred and forty-two (142) questionnaires were distributed and an equal number of interview guides to collect data and the return rate was 100%. Descriptive statistics was analysed using the Statistical Package for Social Sciences (SPSS). Results from the study established that; 51% of the respondents indicated that the major poverty eradication programs were food aid and agricultural support. Majority of respondents attributed the type of social capital being bridging represented by 59% which they indicated had positive impact on their lives. Further, the majority of respondents indicated food aid, crops and livestock provision accounting for 44% and 25% respectively to be the levels of participation and input by World Relief Zambia in poverty eradication in Chongwe district. On the strategies, benchmarks and targets to eradicate poverty, majority of respondents represented by 63% indicated that programs are directed to the poor for self-reliance practices while 24% of the respondents indicated that the programs by World Relief Zambia target various aspects of poverty such as education, hunger, and lack of freedom. Against this background, it was recommended that the government through the Ministry of Community Development and various relevant stakeholders should identify viable and committed FBOs such as World Relief Zambia and support them financially so that they can have a wider coverage, sustainable and impactful poverty intervention programmes / projects in terms of helping the poor break free from the shackles of poverty.

Keywords— Assessment, Contribution, Faith – Based-Organisation, Poverty, Eradication.

I. INTRODUCTION

Faith-based organizations (FBOs) are “organizations that derive inspiration and guidance for their activities from the teachings and principles of the faith or from a particular interpretation or school of thought within that faith” (Lipsky, 2011: 8). They comprise a range of religious charitable organizations affiliated with one or more faith and spiritual traditions, which may include:

- i. Religious congregations (such as churches, mosques, synagogues or temples);
- ii. Charities sponsored or hosted by one or more religious congregations;
- iii. Non-profit organizations founded by a religious congregation or based upon faith and spiritual traditions; and
- iv. Coalitions that include organizations described above.

According to Kearney (2008:7), Faith Based Organizations are “organizations which start from the base of faith in the way they relate to the world”. In this regard, he maintains that FBOs “see their faith as integrally involved in social issues and issues of justice and think that their kind of reason for enlisting is very much influenced by their faith” and they feel “that their faith has an important contribution to make to society”. An increasing number of FBOs are regarding the poverty situation in Zambia as a social issue which they feel they should address due to the government's failure to do so. Moreover, churches and other FBOs are increasingly being expected to adopt a welfare-type role. In many areas, local government has demonstrated that it is unable to satisfy basic social and infrastructure needs, resulting in widespread frustration as well as a decline in confidence levels where the government's ability to deliver is concerned. Swart explains that the present governance crisis and poor service delivery, particularly at a local level, have been cited as reasons for the rising expectations being placed on faith-based structures to provide assistance (Swart, 2009: 75). It has however been argued by some scholars that this should not be surprising because, regardless of the state's actions, the faith component is indispensable to development (Van der Linde, 2008:38). As

such, FBOs particularly churches, tend to be well positioned in communities. According to Fokas (2009), religious communities in Zambia for example, are said to have the “largest developed networks” and are “trusted by 80% of the population.”

As in many countries throughout Sub-Saharan Africa and around the developing world, poverty in Zambia is overwhelmingly a rural phenomenon. In 2010 the moderate poverty rate in rural areas was 74 percent, more than double the urban poverty rate of 35 percent. Because roughly two-thirds of the population lives in rural areas, the countryside is home to 80 percent of poor Zambians. Rural poverty such as in Chongwe District is also far more severe: almost 90 percent of Zambians living below the extreme poverty line are concentrated in rural areas, and the poverty gap index (a measure of how far average incomes fall below the poverty line) is far higher for the rural population than for their urban counterparts (20 percent and 3.7 percent, respectively) (CSO, 2018). Zambia is a predominantly Christian country and Faith based organizations (FBOs) have historically played an instrumental role in advancing development in Zambia, reaching places that are challenging for the government to effectively reach. Being well connected to communities on the ground and playing a key role in service delivery in hard to reach areas, World Relief Zambia is complimenting the government’s efforts in delivering inclusive development and ensuring that no one is left behind, in line with the SDGs in general and poverty reduction in Particular (Smidt, 2003).

Faith-based organizations and communities are doing development work (especially poverty reduction, health and education) all over Zambia, in every village, in every city in every district across the country. According to a 2007 World Health Organization study, almost a third of HIV/AIDS treatment facilities in Zambia are run by FBOs. Further, because most Zambians identify themselves as religious (the Central Statistics Office of Zambia indicates that approximately 85% of the population is Christian; 5% are Muslim; 5% adhere to other faiths, including Hinduism and the Baha’i Faith; and 5% are atheist.), they tend to respond well to and appreciate the approach and values of faith organizations (CSO, 2017).

Chongwe district is located east of Lusaka town about 45 kilometres. The larger proportion of the district is rural and has a population total of 182,174 as at 2018 (CSO, 2018). A number of Civil Society Organizations run development oriented activities in the area. World Relief Zambia, as Faith-Based-Organization equally operative some poverty alleviation activities in the district.

A. Problem Statement

Much of the literature has been reviewed on the role and importance of FBOs in achieving sustainable development goals in general and poverty alleviation in particular in Zambia. However, no focused and objective study has been conducted on how Faith-Based Organizations’ poverty eradication programs can contribute to creating social capital, and ascertaining if the social capital produced by these FBOs have positive or negative consequences on the poor people. As

such this study dwelt on two strands. Firstly, it investigated if and how World Relief Zambia’s poverty alleviation programme create social capital, and secondly, whether the social capital produced by World Relief Zambia has positive or negative consequences on the poor people in Chongwe District. According to Putnam (2006), social capital is described as “features of social organisation such as networks, norms, and trust, that facilitate coordination and cooperation for mutual benefit”. In addition, it ascertained the type of social capital produced. This is because different forms of social capital may have different consequences. For instance, bonding social capital may precipitate “strong out-group” antagonism (ibid). This study explored the bridging /bonding dynamics within the FBO in question too. The study envisaged to draw connections between the potential role that FBOs might play in terms of social capital formation and the types of social capital produced by FBOs. For example, Putnam (2000) observes that “growing churches and synagogues” are generally by nature or character exclusive, thus they are able to create social and religious barriers and boundaries. Putnam implies that FBOs are inclined to produce exclusive bonding forms of social capital. The researcher will as well seek answers to questions such as; does the FBO bond bind the poor? Does it serve to exclude the marginalized, the people who fall through the gaps, by promoting faith, or does it serve to include the marginalized and the masses?

B. Objectives

- To assess World Relief Zambia’s poverty eradication programs in creating social capital for the poor people in Chongwe District.
- To determine whether the social capital produced by the World Relief Zambia has positive or negative consequences on the poor people in Chongwe District.
- To establish the various levels of participation and input of World Relief Zambia in eradication of poverty in Chongwe district.
- To describe the strategies, benchmarks and targets used by World Relief Zambia in eradication of poverty in Chongwe district of Zambia.

II. THEORETICAL REVIEW OF LITERATURE

A. Poverty eradication programs in creating social capital for the poor

Social capital has emerged as a new “buzzword” within the development arena and has attracted a lot of attention from different sectors of society. It is because of this that serious debates have emerged surrounding the definition, measurement, forms and effects of social capital. Putnam (2000:4-6) maintains that social capital, notably the “features of social organization, such as networks, norms, and trust, that facilitate coordination and cooperation for mutual benefit”, fosters good governance and economic growth in the community. This argument has been largely responsible for popularizing the concept of social capital within the development realm. Loury (2000), Bourdieu (2004) & Coleman (2009) all argued that social capital is not embodied in any particular person, but rather is embedded in people’s

social relationships. At the same time, however, they also stated that social capital was realized by individuals. Putnam, conversely, has argued that social capital is a resource that individuals or groups of people possess or fail to possess (Portes 2005; Portes & Landolt 2008). At the outset of his first article on the issue, he states, "Working together is easier in a community blessed with a substantial stock of social capital" (Putnam 2001b, 36). Communities, not people, possess "stocks" of social capital. He has since made this transition from the individual to the larger group more explicit and states, "Social capital can thus be simultaneously a 'private good' and a 'public good'" (Putnam 2000: 20). What is important to note is that despite his emphasis on social networks and his moving social capital from the scale of the individual to the scale of the group, Putnam measures social capital with a form of methodological individualism (Skocpol, 2006).

It is recognized that understanding the concept of social capital helps to reveal the main reasons of poverty and the way to combat it (Robinson et al., 2002). It was also pointed out that poor people in society cannot sieve the chances and facilities when there is shortage of social capital agreements among the societies and even societies perpetually avoid doing business in public which has impact inconsistent result on the poor. By doing some observation and research in Tanzania, it was found that social capital prevails and increases the income of households and has a positive impact and role in poverty reduction (Narayan & Pritchett, 1999). Meanwhile, Portes (1998) described and emphasized "economic capital is in people's bank account, and human capital is inside their heads; social capital inheres in the structure of their relationships" (Portes, 1998: 7). Narayan and Pritchett added up that social capital created through a relationship with others, not only with oneself who is the real person of his/her benefits. A survey by Krishna and Uphoff (2002) was conducted on 2,400 households in rural India, in which they wanted to realize how cognitive social relation changed the social life of rural people and created collective action among the people; and they found the optimistic and a great relationship between social capital and the level of villages' development.

On the other hand, in analysing the types of social capital, Putnam (2000) argues that bonding social capital is observed as inward, which "reinforces exclusive identities and homogeneous groups" and at the same time he describes bridging as "more outward looking and encompass people across different social divides" (Putnam, 2000: 22). Most of the researchers observe network social capital from both bonding and bridging forms (Putnam, 2000; Woolcock & Narayan, 2000). However, bonding social capital arises among individuals and neighbors in a community through relationship and trust, but it cannot precipitate action to solve the problems among the neighbors. Robinson described bonding as 'glue', which consolidates and creates solidarity among bonds in order to have close relationships such as family and friends in a community (Robinson, 2002).

Bridging social capital is defined as "connections to people who are not like you in some demographic sense" (Woolcock

& Sweetser, 2002). Bridging social capital happens when members of two groups connect for the knowledge and information exchange to support each other. For example, groups are getting together to raise complaints about their public and social problem. Based on empirical works of some scholars, bridging social capital increases economic development, governance performance, and democratic participation in a society; it reaches different communities and groups, which positively affects the whole community (Knack, S. 2002). The people tie connections with other networks or groups through both shapes (i.e., horizontal & vertical) of network that increases to linking social capital (Woolcock, 2001). Linking social capital depends on having a link with someone whom has political and financial powers in the community (Woolcock & Sweetser, 2002).

B. The "Down-Side" of Social Capital

It is considered that social capital impacts positively on a society; however, it also has some negative outcomes to be considered as well. The powerful network ties that create better relationships but can deprive people of participation and opportunities (Narayan, 1999). Social capital can restrict individual freedom, but it can lead to rich groups or networks as a whole. Portes (1998) argued that solidarity networks could be one of the causes of a downside mechanism. Moreover, Portes added that social capital deprives the people who are not the real member of the group; instead it makes strong the relationship, trust, and communication among the members. Social capital also has a negative impact, which appears in powerful and strong social groups, where the groups are not respondent to all citizens at once, instead they create corruption (Evans, 1989; Mauro, 1995; World Bank, 1997). Societies become strong by having social groups which impact to increase social capital, weakening and reduce poverty, corruption, and social conflicts. These can happen through "three phenomena; crosscutting ties among the groups; the nature of the state and the state interacts with distribution of social capital" (Narayan, 1999).

Therefore, social capital is a factor in determining the poverty, vulnerability, and socioeconomic advancement in a society. Woolcock and Narayan (2000, p. 225) believed "it's not what you know, it's who you know" which is a normal advice that adds up its intellects and importance. Also quoted in their source that "communities endowed with a diverse stock of social networks and civic associations are in a stronger position to confront poverty and vulnerability (Moser 1996, Narayan 1995). Moreover, they argued that the absence of social network ties and non-membership in groups can have the same equal impact on poor people, and also social exclusion from such ties can be characteristic of being poor.

C. Levels of Participation and Input of Faith-Based Organizations (FBOs) and Poverty Reduction.

Ulleberg (2009) argues that as actors in the development discourse, FBOs have stepped up as the main service providers in countries where the government has failed to perform its duties to the citizens. She argues that in the education sector for example, FBOs and other religious groups

have transcended the “gap-filling” role and moved into capacity building activities – a fundamental component in the mandates of many international organizations - which basically aims at strengthening national capacities through training programmes, imparting technical advice and expertise, and exchanging experiences through knowledge sharing, research and policy advice. As development discourse starts to focus more on ‘developing skills and tools for strengthening society’ Ullberg (2009:7). Faith-Based Organizations have also been quick to react accordingly. It is argued that though FBOs are influenced by the ideological aspect of capacity development as established by the hegemony of development discourse, they are also able to influence the meaning and interpretation of capacity development from the outside.

According to United Nations (UN) estimates, there are roughly 35,000 established FBOs in Africa (Lewis & Kanji, 2009). They have been recognized for their decentralized role and grassroots engagement with the world’s poorest and marginalized, representing their voice and empowering them to break free from the shackles of poverty and alleviating social ills such as illiteracy and poor health (Desai, 2002). FBOs were lauded for their participatory approach to development and enhancement of the livelihoods, rights, and democratization process of the poorest segments of society through various social development projects and programmes (Craig & Porter, 2006 cited in Bebbington et al., 2008:15). They were hence seen as the champions of the poor, marginalized and socially excluded, stepping in to make a difference when the state and other so called development institutions like the World Bank and IMF have failed (Lewis, 2005).

In west African countries such as Ghana, churches not only perceived as welfare agents but also as welfare providers (Erasmus, 2009:41; Swart, 2009: 74). At a national level, influential role players within the Ghanaian religious sector, as well as the National Religious Association for Social Development (NRASD) and the National Religious Leader’s Forum (NRLF), have promoted a rationale for a religion-state partnership with regard to the area of social welfare. This has led to an increased interest on the part of government in the potential role that churches and the religious sector could adopt in terms of service delivery and poverty reduction in communities (Swart, 2009:76). Proponents of this new partnership argue that a public-private partnership is the answer to “effective social service delivery and the combating of poverty in South Africa” (Swart, 2009:76) thus implying that local churches as well as other FBOs in effect should be regarded as the government’s most important partners due to their position in relation to those in need and their existing networks, infrastructure and services. Further, characteristics of faith-based organisations contribute to the creation of social capital which is deemed to be crucial for the establishment of communities that are caring and supportive of one another. This is a feature which stems from the numerous support groups found within local communities where congregations and other FBOs attempt to help those in need and rally their

members to provide services that will benefit the community at large (Swart, 2009:76).

The Faith-Based Organizations particularly in Tanzania, have played a big role in health and education since the pre-Independence era. They are now very active in these service sectors as well. Lange et al (2000) for example, note that in 1986, the state called on churches and other NGOs to play a greater role in the provision of health and education services. He notes, for example that, in the education sector, NGOs and FBOs were running 61 per cent of secondary schools, 87 per cent of nursery schools and 43 per cent of hospitals in nine districts in Tanzania in 1993. Similar percentages would be true to many more districts. Today it is the schools owned by the religious organizations that perform best in examination. It has now become common to hear that the best ten or so schools are seminaries and schools run by FBOs. This has an implication even for the future in that these graduands will make the pool from which future leaders will be drawn from as they are likely to excel to the top level. This is no small contribution to a country like Tanzania. When it comes to University education, four of the twelve universities in Tanzania are owned by religious organizations (Clarke, 2016). These organizations have other tertiary institutions as well like teacher’s colleges and similar education facilities.

D. Strategies, Benchmarks and Targets used by FBOs in Eradication of Poverty

The poverty alleviation interventions of the selected FBOs were undertaking economic programs (craft activity) to provide employment, micro-finance to enable the poor to access credit for income generation and use the strength of the organisation (namely SHGs) to obtain political and social empowerment (Narayan, 1999). According to Heyer (2009) the micro-finance and income generation programs have made a difference to the poor covered by the FBOs in terms of income, occupational diversification, acquisition of skills and confidence in Kenya. A significant proportion of women members obtained loans to expand their existing livelihood activities (agriculture, business establishments) and were found to have higher income and employment than non-members. However, this was not widespread as societal constraints and lack of infrastructure prevented women from borrowing for income generation. Years of membership in the FBOs programs however, did not enable the poor to acquire knowledge of new and expanding livelihoods, functioning of line departments and PRIs, awareness of government programs and assert their rights.

Apart from emergency relief operations, there are several approaches to poverty alleviation used by FBOs which include, helping those that cannot help themselves, distribution of alms, food, clothing, shelter, dowry, healthcare, which is the traditional welfare approach, for example, Edhi Welfare Trust, Fatimid Foundation and thousands of smaller welfare organisations, support for self-help mobilization through government policies of providing productive assets (agricultural land, livestock etc., tools and implements), employment through large public works, through development support organisations, e.g. micro-credit (Grameen, OPP,

Network Leasing, AKRSP), housing, drinking water and sanitation (OPP), micro and cooperative enterprise development (OPP, ECDI), healthcare & nutrition, education & vocational training, advocacy, legal aid and unionism (PILER, BLLF), and the organisation of solidarity networks or risk insurance to guarantee a minimum standard or cover against decline into destitution, with individual or group contribution according to wealth and income, for example, committee system, neighbourly help, community funds and service institutions, private, company and public insurance systems (Dixon & Chris, 2003).

Faith-Based Organisations (FBOs) have emerged as an important avenue in poverty alleviation efforts. Of particular significance are women and youth groups, church credit schemes, and informal Rotating Saving and Credit (ROSCAs) schemes (also called “merry go-round”). In a number of cases, FBOs have ActionAid – Kenya as channels through which poverty alleviation programmes could be implemented. As such, a number of FBOs are funded directly by international donors and religious organizations. This could be due to their proximity to the people and being owned by the people they serve (Berg, 2008).

E. Theoretical Framework

Poverty in the recent past has emerged on the global scene as a natural disaster that can be used to explain a lot of social ills including child mortality rates, spread of HIV/AIDS, increase in crime rates and historical injustices. As such, a comprehensive study of poverty reduction by organizations especially the Faith-Based Organizations (FBOs) require an effective theoretical understanding of the causes, the spread and effective methods of reducing poverty. This study, therefore, is anchored on the *Marxian Theory of Poverty*.

This theory is based on the fact that poverty comes about as a result of the situation a poor person finds himself or herself in. The poor person is therefore a victim of circumstances resulting from a number of factors, critical of which is the production system. Karl Marx points out that the entrepreneurial practices of the owners of means of production (capitalists) to move away from labour to capital intensive means of production in order to boost production and increase profits lead to massive unemployment. Capital intensive production forces the capitalist to retrench workers in order to increase profitability. Retrenchments lead to massive unemployment. The retrenched persons can either migrate to reengineer themselves in urban areas or change professions. Those who fail to reengineer end up at home as paupers and form what Karl Marx calls a reserve army of labourers (Harvey & Reed, 2011:277). These paupers finally end up poor. Continued retrenchments lead to increased number of paupers in the economy and in the long run increases poverty levels. A series of structural failures give rise to an increase in the number of the poor. Gordon et al. (2009:1) identify these structural failures as racial and gender discrimination and nepotism resulting in deprivation of certain groups of peoples' opportunities for jobs, education and social assistance. Albrecht & Milford (2001:67) contributed to this theory by pointing out that massive restructuring of economic systems

leads to increased economic and social marginalization of an entire group of people. Such groups end up poorer due to the lack of access to opportunities. The Marxist theory recommends poverty alleviation through improved structures of production and increased education and training to those rendered irrelevant by technological improvement to adapt through change of environment to change of profession. Education also ensures that the retrenched persons embrace change and adapt (Winch, 2000:32-35). The theory also advocates for a kind of government welfare programme to aid those who are unable to reengineer themselves through education so that they can access basic requirements for upkeep such as food rations, health programmes and subsidies (Cosser, 2006; Harvey & Reed, 2007:280).

F. Research Gaps

There is a lot of literature on the contribution of faith-based organizations (FBOs) in achieving sustainable development goals; ranging from education, health, poverty reduction, gender equality to clean water and sanitation and many more. Much of the literature on the role of FBOs in poverty reduction, however, is skewed towards examining the role of FBOs on poverty reduction strategies such as the provision of food aid, infrastructure and education that could help reduce the poverty levels. For example, Adjei et al. (2009) conducted a study to evaluate the role of FBOs on poverty reduction strategies in Mozambique. The main focus was to examine issues of poverty in Mozambique attributing it to lack of basic components of life such as income, employment, high rate of illiteracy, poor infrastructure, mismanagement of public funds, bad governance, political instability, instability of the governments and its programs. Another study conducted by Ulleberg (2009:7) revealed that FBOs contribute to the reduction of poverty through their relief aid, provision of craft skills and education empowerment schemes to the poor in the communities. As such, there is inadequate literature on the role of FBOs with regard to determining whether FBOs in their quest to contribute towards poverty reduction produce social capital and if they do, what type of social capital do they produce? Does it have a positive or negative consequences on the poor? It is for the reasons above that the researcher sought to examine the contribution of FBOs in poverty reduction with an extension of examining the type and effects of social capital that is, bridging, linking or bonding produced by these FBOs particularly by World Relief Zambia in Chongwe District.

III. METHODOLOGY

The study was conducted in Chongwe district located in Lusaka Province of Zambia. Chongwe district covers an area of approximately 8,669 square kilometres with about 200,000 people. The District administration is made up of the council, office of the District commissioner (DC) and the traditional administration. Traditionally, Chongwe district is administered by one chiefdom. The study used a mixed methodological approach which incorporated the collection of both qualitative and quantitative data in a survey which covered five villages (Kakuku, Ngobola, Molando, Lumuna and Nkaba) with 1,600

households and 9600 residents in Chongwe District. Forty-two key informants were purposively selected while systematic random sampling was used to select 100 households from the villages' registers as sampling frame. One Hundred and forty-two (142) questionnaires were distributed and an equal number of interview guides to collect data and the return rate was 100%. Random sampling was used for respondents per households. Descriptive statistics was analysed using the Statistical Package for Social Sciences (SPSS) while content analysis was used for qualitative data.

For content validity on the questionnaire, the researcher ensured that research questions are in conformity with the study objectives. The researcher evaluated the relevance, wording and clarity of questions in the instrument as recommended by Gay (1996). The interview guides were used to bring the researcher and respondents face to face. This enabled the researcher to collect firsthand primary information from the key informants over what they think, know or feel about the contribution of World Relief Zambia in Poverty reduction in Chongwe district. The researcher used these instruments because they permitted flexibility in data collection and were best suited for the study.

IV. FINDINGS

A. *World Relief Zambia's Poverty Eradication Programs in Chongwe District*

Statistical field data indicate that the majority of respondents (51%) stated that food while 23% indicated cooperatives and 16% indicated education with 10% indicating basic life skills to be the programs that World Relief Zambia has in eradicating poverty and create social capital in Chongwe District.

These results imply that World Relief Zambia is contributing and supplementing government efforts in reducing poverty levels in Chongwe District. When people have increased access to food, education and basic life skills, poverty reduces because that will improve their living standards (Lipsky, 2011). This is also consistent with the findings of Robinson et al. (2013) who indicated that FBOs participation in poverty reduction can yield positive results if they do not only focus on spirituality but also on meeting the physical need of the poor such as providing food aid, education and some survival skill empowerment (Tomalin, 2012). This is important as it will help in creating social capital for the poor communities such as those in Chongwe District.

B. *Social Capital Produced by World Relief Zambia for the Poor*

Statistical field data show that the social capital produced by World Relief Zambia associated with positive consequences on the poor people of Chongwe District was bridging social capital and bonding social capital represented by 59% and 11% respectively. The linking social capital represented by 24% was reported to have negative consequences on the poor people of Chongwe District while 6.5% of the respondents did not know what type of the social

capital produced by World Relief Zambia has positive or negative consequences.

In line with the foregoing findings, Woolcock and Sweetser (2002) describe Bridging social capital as connections to people who are not like you in some demographic sense (Woolcock & Sweetser, 2002). This is consistent with Knack (2002) who stated that bridging social capital happens when members of two groups connect for the knowledge and information exchange to support each other. For example, groups are getting together to raise complaints about their public and social problem. Based on empirical works of some scholars, bridging social capital increases economic development, governance performance, and democratic participation in a society; it reaches different communities and groups, which positively affects the whole community. As such World Relief Zambia is doing a commendable role in reducing poverty in Chongwe district as it produces bridging social capital represented by (58.9%) that increases economic development, governance performance as well as democratic participation of people in the community

C. *Levels of Participation and Input of World Relief Zambia in Eradication of Poverty in Chongwe District*

Field data show that the majority of respondents (44.3%) indicated food aid as an input by World Relief Zambia in eradicating poverty in Chongwe District. Other prevalent levels of participation and input by World Relief Zambia in eradicating poverty in Chongwe District included crops and livestock provision accounting for (25%), facilitating a process to make people provide their own initiatives to reduce poverty levels accounting for (21%), enhancing community participation and capability in poverty reduction accounting for (7%), decision making towards community development (3%) and other factors (1%).

The implication of the findings herein is that World Relief Zambia has been vibrant in helping reduce poverty levels in Chongwe District through its participation and input such as providing food aid in meeting the basic needs of the people in Chongwe, facilitating a process by which the Chongwe people make their own initiative about poverty reduction and formulating and implementing programs aimed at enhancing people's capabilities. This is consistent with the findings of Craig & Porter (2006) who indicated that FBOs were lauded for their participatory approach to development and enhancement of the livelihoods, rights, and democratization process of the poorest segments of society through various social development projects and programs aimed at enhancing poor people's capabilities.

D. *Strategies, Benchmarks and Targets used by World Relief Zambia in Eradication of Poverty in Chongwe District*

Respondents indicated the various strategies, benchmarks and targets used by World Relief Zambia in eradication of poverty in Chongwe Districts. 63.3% of the respondents indicated that programs are directed to the poor for self-reliance practices, 24.1% of the respondents indicated that the programs by World Relief Zambia target different aspects of poverty including education, hunger, and lack of freedom.

Community member participation in agricultural, entrepreneurship and skill development projects represented by 3% of the respondents is used as a strategy by World Relief Zambia in reducing poverty in Chongwe District, community member involvement in achieving long-term goals accounting for 3.6% while 6% have been skilled by World Relief Zambia’s programs for self- reliance.

Poverty reduction requires that programs and strategies should be targeted at making the poor have access to food, basic needs of life as this will give the poor freedom and reduce hunger (Young, 2001). This was confirmed by Clarke (2006) who concluded that the anti-poverty programs are well designed by both NGOs and FBOs but do not reach their target groups for various reasons of which they highlighted; corruption, poor governance and the inability of local authorities to implement the programs.

Qualitative responses from the both key informants and households on the strategies, benchmarks and targets used by World Relief Zambia to reduce poverty in Chongwe District include; programs directed to the poor people for self-reliance and practices; poverty reduction strategies are directed to addressing the various aspects of poverty such as lack of education, hunger and lack of freedom and Community members active participate in the World Relief Zambia’s agricultural, entrepreneurship and skill development projects.

E. Qualitative Responses from Key Informants – World Relief Zambia

Category	Response
World Relief Zambia’s poverty eradication programs in creating social capital for the poor in Chongwe District.	As a Faith-Based Organisation, we have put up programs such as food aid, cooperative schemes aimed as supporting the vulnerable but viable households, education and basic life skills to help fight the poverty situation in the area
Type of social capital produced by World Relief Zambia to the poor in Chongwe District	The type of social capital we have and continue to produce is Bridging and Bonding social capital. This is because these types of social capital will help in in connecting the poor with the non- poor in the community and this will have positive consequences in reducing poverty.
Levels of participation and input of World Relief Zambia in eradication of poverty in Chongwe district.	Our levels of participation and input towards poverty eradication in Chongwe District has been that of food aid, crops and livestock provision as well as facilitating a process to make people provide their own initiatives to reduce poverty levels, enhancing community participation and capability in poverty reduction
Strategies, benchmarks and targets used by World Relief Zambia in eradication of poverty in Chongwe district	To fight poverty, our strategies have been formulating and implementing programs directed to the poor in society for self-reliance practices, targeting various aspects of poverty such as hunger, education on sustainable agricultural practices and entrepreneurial skills for the poor.

Source: Field Data (2021)

V. CONCLUSION AND RECOMMENDATIONS

A. Conclusion

Faith-Based Organizations (FBOs) have been recognized for their decentralized role and grassroots engagement with the world’s poorest and marginalized, representing their voice and empowering them to break free from the shackles of poverty and alleviating social ills such as illiteracy and poor

health. They are hence seen as the champions of the poor, marginalized and socially excluded, stepping in to make a difference when the state and other so called development institutions like the World Bank and IMF have failed. Poverty eradication efforts especially among the poor in rural communities are of paramount importance. The study established that the roles of World Relief Zambia in reducing poverty in Chongwe District include food aid to the poor in the community, cooperatives scheme to support agricultural activities, education and basic life skills. The social capital produced by World Relief Zambia was bridging social capital which enables the community to collectively raise complaints about their public and social problems. Based on empirical works of some scholars, bridging social capital increases economic development, governance performance, and democratic participation in a society; it reaches different communities and groups, which positively affects the whole community. The level of participation and input of World Relief Zambia in reducing poverty levels in Chongwe District ranged from food aid, Crops and livestock provision, facilitating a process to make people provide their own initiatives to reduce poverty, enhancing community participation and capability in poverty reduction, to decision making towards community development.

Regarding the strategies, benchmarks and targets used by World Relief Zambia in the eradication of poverty, it was established that WRZ has programs that are directed to the poor for self-reliance practices, programs target various aspects of poverty such as education, hunger, and lack of freedom. Community member participation in agricultural, community member involvement in achieving long-term goals, entrepreneurship and skill development projects are other strategies used by WRZ to help reduce poverty levels in Chongwe District.

B. Recommendation

Arising from its fundamental findings, the study recommends that the government through the Ministry of Community Development and various relevant stakeholders should identify viable and committed FBOs such as World Relief Zambia and support them financially so that they can have a wider coverage, scalable, sustainable and impactful poverty intervention programmes / projects in terms of helping the poor break free from the shackles of poverty.

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