CHAPTER 6: SUMMARY AND RECOMMENDATIONS

6.1 Summary

Historically, it is recognized that colonialism was the cause of poverty in Mozambique. This argument is contrasted by the fact that since “1975, after 10 years of wars, Mozambique gained its independence from Portugal” (Hendriks, 2004:130). These wars occurred during the mentioned time and in the time of the Mozambican international policy after independence.

The contribution of the wars is beyond doubt one of the true causes of poverty because of their destructive character and the use of brute force and violence without taking account its aim (Mensah, 2006:967). Currently, there are many contributors towards poverty in this country and the main causes are corruption, followed by tribalism, bad management, incompetent leadership and lack of appropriate education and technology, among others. These aspects are responsible for the erroneous definition of the poor that is based on the material perspective alone, neglecting the spiritual side that drive human behaviour.

The state also has a very important task in planning and organizing citizens to act against poverty. In this regard, the State is challenged to join all efforts to struggle against a common enemy, poverty. Non-governmental organizations, churches and political parties should work together in order to defeat poverty. For that, ethical standards for the political and spiritual leaders are needed to not cause confusion.

The church, as people of God, must enforce the teaching of Christian ethics by word and deed in the community. Charity can be helpful in alleviating the situation for the poorest people, but the preaching of the word must be accompanied by examples of practice in the church and in the believer’s families. In order to make changes in the Mozambican hearts, the church is challenged to serve as salt and light of the world (Mt 5:13; Luke 14:34). For that, the church should make its influence known in the society in order to serve as example in public services to overcome corruption and
other causes of poverty in Mozambique. The Christians that work as governmental officers must testify their Christianity without confusing it with seeking power. This will be done in order to protect and preserve the church unity, doctrinal integrity, purity and reputation (Elliff & Wingerd, 2006:11).

6.2 Recommendations

The historical information on poverty in Mozambique can serve as lessons to improve the understanding of the present situation (Lane, 2003:5). Colonialism could be seen as a background to the current situation, including the accumulation of riches, poverty, morality and corruption. From this perspective the history can be helpful in designing new strategies for combating poverty in Mozambique.

The prevalence of poverty is based on the state of affairs in Mozambique that are characterized by immorality and low ethical standards. The main causes of poverty in Mozambique are strictly linked to the absence of ethical standards. The government could work with churches in order to introduce morality amongst the public officers. This can contribute towards reducing corruption in Mozambique, to improve leadership competence and resource management.

The State must be sensitive to all the issues of civil society, including in oppositional parties and churches, when it introduces its development program. It is also necessary that there is improvement of the interaction between parties, NGOs' and churches on poverty alleviation projects. The oppositional parties must be more involved in the poverty alleviation programs and not only leave it for government and then criticize the government when it commits a fissure. All Mozambicans should see poverty as a common enemy.

The church has a special spiritual calling and mission in Mozambique. The church needs to influence the society to improve ethical standards. This could be possible if it is not confused with seeking power and influence. The church must deal with poverty following the biblical directives on this issue. Compassion for the poor is very important to alleviate the suffering of this group as it was taught by Jesus. Finally, the church has to alter its inner needs in order to fulfil God's calling. Spiritual leadership
needs to reflect on this to overcome corruption in the church and in the country, in general.