



PARTICIPANT MANUAL

HELPING WITHOUT HURTING IN AFRICA

JONNY KABISWA KYAZZE AND ANTHONY SYTSMA

WITH BRIAN FIKKERT

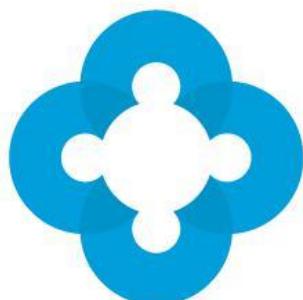
GUFASHA

KUTANGIZA

Igitabo

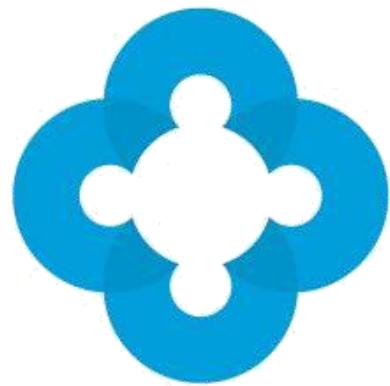
cy'Umwigishwa

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**The
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Urutonde rw'amasomo



Gufasha utangiza-Afurika

Igitabo cy'umwigishwa



Isomo 1: Iriburiro

Iriburiro

Aya ni amagambo yavuzwe n'imprimbanyi mu kurengera ibidukikije Wangari Maathai:

'Afurika yakomeje gukandamizwa igihe kirenze igihagije, byaba ari mu gihe cy'akarengane gakabije cy'ubucakara, no mu gahato k'ubukoloni, dusabiriza inkunga y'ibihugu bikize, twishyura imyenda y'umurengera idafite ishingiro, cyangwa dusenga by'amaburakindi ngo Imana idukorere ibitangaza. Kuva ku bakomeye kugeza ku bohoruheje, imyumvire y'Abanyafurika bakandamijwe n'ubukoloni igomba guhinduka. Bagomba kwigirira icyizere bushyashya, bumve ko bashobora kwishakira ibisubizo cyangwa bakisubiza ikibaranga cyabo (identity), biyumvemo ko bagomba kugira ubuyobozi burangwa n'ubutabera, imicungire myiza n'umucyo mu byo bakorerwa, bakagombye guterwa ishema n'imico yabo gakondo bakayihuza n'imibereho y'iki gihe. Ntibagombye guheranywa no kwiyumvamo umwenda udashira w'amafranga, ibyo ubwenge n'ubuhanga, n'iby'Umwuka batewe n'ababakandamije. Iki ni igihe cyo guhaguruka bemye no kwibohora.

Reka tubivuge cyane: Abanyafurika bagombye gucunga neza umutungo kamere wabo, bakawusaranganya neza mu gihugu barimo, bakawusaranganya n'ibindibihugu by' Afurika. Naho ubundi, ibihugu bikize bizakomeza gukoresha urugomo cyangwa ubucakura, mu gusahura byose bajyana iwabo. Abanyafurika bagomba kwiyemeza niba bagomba kwishakamo imbaraga no gukoresha ingabire n'ubushobozi byabo mu kubaka inzego zitajegajega z'imiyoberere myiza, bityo bakazamura ubushobozi bwo kuvumbura/guhanga (creativity) no gukora (industry). Bitaba ibyo, bazagumya guhembera umwuka wa 'nyagufashwa'(dependency).

Twemeza ko ibyo Maathai yadukangurira (kubohoka), aribyo byatumye Umwami Yesu aza mw'isi aribyo kudukiza ibyaha ndetse no kuzana ubwami bw'Imana muri twe. Twizera ko ari muri Yesu wenyine Abanyafurika bahabwa kumenya Imana by'ukuri no kwakira urukundo rwayo kandi bagahabwa ibyiringiro by'ubugingo buhoraho. Ni muri Kristo wenyine Abanyafurika bazagera ku kwizera ko baremwe mw'ishusho y'Imana kandi ko nabo bahawe ibikenewe byose, ubuhanga, n'ubushobozi bwo kuvumbura no guhang (creativity) byatuma bashobora kwigeza kw'iterambere, ko batari insina ngufi na ba Nyagufashwa. Binyuze mu gikorwa Umwami Yesu yakoze, Abanyafurika bazanesha ibihanda bibugarije aribyo ubushyamirane n'intambara, ubukene n'inzara, ruswa, kwangirika kw' ibidukikije n'ibindi.

Aya mahugurwa azafasha amatotorero n'imiryango ya Gikrisito kongera imbaraga mu muhamagarwo kuvuga ubutumwa bwiza no kugira ubuzima, imibereho yerekana koko ko turi ibisonga by'Umwami bwa Krisito Yesu muri iyi isi yangiritse.



Gutangiza amahugurwa

Gusenga no kwibwirana

Imigendekere y'amahugurwa:

Gusenga no kwibwirana.

Kuvugana ku migendekere y'amahugurwa

Iki gitabo cy'umwigishwa gisemuwe mu kinyarwanda kiboneka muri Rabagirana Ministries muri soft. ni ubuntu. Ushatse kucyicapira yabyemererwa. Ugikeneye ahamagara tel cyangwa akandikira email.....

Igitabo **cy'umwigishwa** mu cyongereza kiri kuri website ya 'Helping Without Hurting in Africa'. Umuntu yemerewe kukibona nta kiguzi mu buryo bwa 'soft. Igitabo cy'umwigisha mu kinyarwanda ntikirasemurwa.

Igitabo gikuru cy'Umwigisha mu cyongereza kigurwa 'soft' kuri amazon.com. Ushaka kugura mu mpapuro yatuma i Nairobi/Kenya.

Amasomo yose agamije gufasha kurwanya ubukene no kuzana iterambere aho dukorera. Uwiga asabwa kuzana Bibiliya, impapuro n'ikaramu nubwo byinshi ashobora kubyandika muri iki gitabo mu mwanya wagenwe.

Abiga basabwa kuhagera ku gihe, biteguye gutanga ibikekerezo, gusangira inararibonye no kwigira ku bandi.

Aya mahugurwa ashobora gukorwa rimwe cyangwa mu byiciro byinshi, buri cyiciro kigasaba ko ushyira mu bikorwa ibyo wize.

Intego y'amahugurwa

Intego nyamukuru ni uguhindura imyumvire no kubaka ubushobozi bw'abo Imana yahamagariye kurwanya ubukene no kuzamura imibereho y'abantu mu matorero n'aho batuye (community). Ntituvuga ko byoroshye. Nelson Mandela, wahoze ari umukuru w'igihugu cy'Afurika y'Epfo yagize ati: 'Kimwe mu bintu bigoye cyane si uguhindura sosiyete, ahubwo ni uguhindura wowe ubwawe.'

Umusaruro witezwe

- Gukura mu mibanire y'umuntu n'Imana, nawe ubwawe, n'abandi, n'ibidukikije.
- Gusobanukirwa mu buryo bwagutse icyo Ubwami bw'Imana ari cyo mu murimo ukora.
- Kuvugurura urukundo n'impuhwe umuntu afitiye abakene.
- Kongerera ubumenyi mu buryo wafasha abakene muri 'community' ikenye wirinda kubangiza.
- Kubaka ubushobozi ku buryo uwigigishijwe ahabwa ubushobozi bwo kwigisha abandi mu matorero n'ahandi.
- Gukoresha mu muryango n'ahandi bimwe mu bitekerezo biri mu duce 'umukoro wo mu rugo.'
- Kwiteza imbere no guteza imbere itorero, umuryango n'aho utuye mukoreshje ibyo mufite, utarindiriye ak'i muhana, abazungu n'imiryango nterankunga (NGO).

Twizera ko bamwe muri mwe nyuma yo guhugurwa, muzatanga izi nyigisho z' Iterambere ritangiza' mu bandi bantu musangiye umutwaro wo gufasha abatishoboye. Nubwo abigishwa bose batahinduka abigisha, umuntu wese asabwa gusangiza abandi aya mahame, abo mu muryango, itorero, itsinda ubarwamo nubwo wakoresha uduce 'umukoro wo mu rugo' twonyine.' (Take home).

Urutonde rw'amasomo

Umuntu uzakurikirana aya masomo yose akarangiza niwe uzahabwa ‘certificate.’ Uwo ni we wemererwa guhugura abandi. Ntibibujije ko n’abandi basangiza abantu ibyo bize no kubishyira mu bikorwa.

Amasomo (tuziga 1-8)

Isomo 1: Iriburiro 1.75 hours

Isomo 2: Kuki Yesu yaje mu Isi? 2 hours

Iri somo rigamije kuduha urufatiro (ishingiro) rwa Bibiliya ku ruhare rw’itorero mw’iterambere no kurwanya ubukene.

Isomo 3: Ubukene ni iki? 3 hours

Iri somo ridufasha gusesengura byimbitse icyo ubukene aricyo, tuzanarebera uburyo (amoko) 4 bw’ubukene.

Isomo 4: Imibanire yasenyutse muri Afurika 2 hours

Iri somo rizadufasha kureba uko ayo moko y’ubukene ateye muri Afurika n’uburyo yugarije aho dutuye uyu munsi.

Isomo 5: Kurwanya ubukene binyuze mu bwiyunge 1.75 hours

Iri somo rigamije kumva icyo twita ‘intsinzi’ (success) mu kurwanya ubukene, n’ibyagombye kuba intego zacu. Bizadufasha gutahura ibyo twakora mu kurwanya ubukene.

Isomo 6: Ubutabazi, Kuzahura, Iterambere 2.5 hours

Iri somo risesengura ibyo twakora mu kurwanya ubukene mu bihe bitandukanye. Tuziga igihe cyo gutanga amafaranga cyangwa kutayatanga.

Isomo 7: Ufite iki? ABCD 1.75 hours

Muri iri somo tuziga uko wakangurira abantu gutahura impano n’ubushobozzi Imana yabahaye.

Isomo 8: Isuzuma 1 hour

Iri somo rizadufasha gusuzuma iby twize, ridutegura kwinjira mu gika gikurikira.

Ibibazo n’ibisubizo, Ubuhamya, Isuzuma no Gusenga 30 minutes



Imabare yerekana uko ikibazo cy’ubukene cyifashe muri Afurika.

Imana yagiye ikoresha abantu bayo mu guhindura imibereho y’abantu kandi hamwe impinduka nziza zagiye zigaragara. Ukurikije banki y’isi muri raporo yo muw’2016, ubukene bukabije mu bihugu by’Afurika bwagabanutse kuva kuri 57% muri 1990 kugeza kuri 43% muw’2012. Ibi nibyo kwishimira cyane.

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GDP in Africa is increasing at nearly 4% a year, higher than the world average of about 3% per year.⁴

Life expectancy has increased in Africa. In 2013 compared to 2000, life expectancy increased by 6.2 years per person on average.⁵

Between 1995 and 2012, adult literacy rates in Africa increased by 4 percent.⁶

We can all see the ways Africans are utilising the new technologies of the Internet and cell phones for education, communication, and development.

Despite all of these good changes, however, poverty in Africa persists. Sub-Saharan Africa remains the poorest region in the world.⁷ It is unacceptable that 43% of the entire population lives in extreme poverty, which is measured as living on less than \$1.90 USD per person per day.⁸

It is also discouraging that this poverty remains despite over \$1 trillion USD in development aid having been transferred to the African continent from rich countries in the last fifty years.⁹ While this aid has helped a lot in certain cases, it has not always been given wisely nor used wisely.

Only 25% of Africans have access to an improved water source.¹⁰

There is great inequality in Africa. The 10 richest individuals in Africa possess wealth equivalent to the wealth of the poorest half of the population.¹¹

HIV remains a serious problem in Africa. In 2012, 1.1 million people in the region died of AIDS—almost four times as many as in the rest of world combined (about 300,000).¹²

Malaria is another serious problem. The U.N. Millennium Project has calculated that a child in Africa dies from malaria every 30 seconds, or about 3,000 each day.¹³

Since 2010, violence has been on the rise in Africa, due to civil war, terrorism, and political unrest. There are four times more violent events currently than in the 1990s.¹⁴

Unfortunately, all this violence and war has not been helped much by aid from other countries. About 40 percent of Africa's military spending is financed by misused aid.¹⁵

Many African nations are also suffering because of huge debt burdens that they owe to rich nations. Because of debt interest, and in some cases because of corrupt rulers, many African nations find it impossible to pay off these loans.

In the last 50 years, there has been real change in Africa. By certain measures, there has been a decrease in poverty. But many challenges still remain. There is still a lot more work to do, and we need to do the work in better and more effective ways than we have done in the past.

Kuganira mw'itsinda rito

Ni irihe terambere ubona aho utuye? Ni ibiki abantu bakora mu kurwanya ubukene? Ni ibiki byerekana ko abantu barimo gutera imbere, bakivana mu bukene?

—Ni ibiki ubona bigaragaza ko ubukene bugihari? Ni izihe nzitizi zigihari mu kurwanya ubukene aho utuye?

Uretse ibyo wowe n'itsinda ryawe mukora, ubona hari ibindi byakorwa mu kuzamura imibereho y'abatishoboye mw'itorero n'aho mutuye? Ni ibiki?

Umwitozo mw'itsinda rito (iminota 30-45)

Amabwiriza: Mw'itsinda rito mutoranye kimwe mu bibazo bikurikira. Mwandike ku rupapuro runini iteganyabikorwa (plan). Mwandike amazina yanyu. Urwo rupapuro murusubize umwigisha. Mwemerewe no kwandika ibisubizo byanyu mu gitabo.

Ibibazo mugiye gukemura:

Ikibazo cya 1—Hari umukene usabiriza ku muhanda. Umupasitori uheruka kubwiriza ku gufasha abakene, abenshi mu rusengero baza gutsindwa biyemeza gufasha abakene kurushaho. Bamwe biyemeza gufasha abakene basabiriza ku muhanda. Bensi bakaba barabirengagizaga, bacye bakajya babajugunyira igiceri nabwo rimwe na rimwe. Abasabiriza bamwe bafite ubumuga, abandi ubona bafite amagara mazima. Bamwe ni abasaza n'abakecuru. None abanyetorero biyemeje gufasha abo batishoboye. Mutegure mu ncamake iteganyabikorwa ry'uburyo mugiye gufasha.

Ikibazo cya 2—Murifusa gufasha abapfakazi aho mutuye (community). Hari umunyetorero wagaragaje ko itorero ryagombye gufasha abapfakazi bari mu itorero. Abanyetorero basanze aribyo, bongeraho ko igikorwa cyo gufasha kigomba kugera no ku bapfakazi batari abanyetorero. Abapfakazi bensi aho mutuye bafite ibibazo by'ubukene bukabije, nubwo umuco mwiza usaba ko imiryango yabo ariyo igomba kubitaho. Bensi muri bo barakuze n'aho abapfakaye bakiri bato babuze uko bafasha abana babo. Mukore iteganyabikorwa.

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Ikibazo cya 3—Murateganya gufasha abana b'inzererezi aho mutuye. Abo bana bagiye bakinira hafi y'urusengero bakajya basaba amafaranga abaje gusenga. Iyo myitwarire yagiye ibangamira abanyetorero. Rimwe bagiye bandika ku nkuta z'urusengero. Bose bemeranije ko abo bana babaye ikibazo gikomeye ko hakwiye kugira igkorwa. Abayobozi bemeje ko abo bana bakeneye urukundo no kwitabwaho aho guhuruza abashinzwe umutekano. Abanyetorero bemeye ko bagiye kugerageza kugira icyo bakora.

Mukore iteganyabikorwa mbere yo gufata icyemezo cy'ikigomba gukorwa.

Muzakura he amafaranga n'ibindi bikenewe ?

Hari ibindi muzakora birenze gutanga amafaranga n'ibikoresho?

Ni bande bo mw'itorero no hanze yaryo muzafatanya iki gikorwa?

Ni izihe ntambwe muzatera mukora iki gikorwa?

Title—Helping Without Hurting in Africa

Ubuhamya bwa Jonny

Kuganira mw'itsinda rito—Ufite ubuhamya bw'uburyo wowe cyangwa umuryango/itorero mwashatse gufasha umuntu wari ufite ikibazo cy'ubukene muzi ko murikumugirira neza nyuma mukaza gusanga ahubwo mwamwangije (byabyaye izindi ngaruka mbi) kurushaho.

*Icyitonderwa: Kuba ibintu byagenda nabi mu gikorwa cyo gufasha, ntibibace intge ngo mureke gufasha abatishoboye. Tugomba kurushaho gutanga dufasha abakene ariko bikoranywe ubushishozi (wisdom).

Line drawing by Lisa Brown based on a photograph taken by Tabitha Kapic.

Wangari Maathai, *The Challenge for Africa* (New York: Pantheon Books, 2009). Kindle, ed., Loc. 248-53.

John Battersby, “Mandela”, *Christian Science Monitor*, (10 February, 2000), 92, access online: <http://www.csmonitor.com/2000/0210/p15s1.html>.

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“Recent Economic and Social Developments in Africa”, *Economic Report on Africa 2016* (New York, United Nations, 2016), 3, accessed online: http://www.uneca.org/sites/default/files/PublicationFiles/era2016_chap1_en-rev6may.pdf.

Beegle, et al, *Poverty in a Rising Africa*, 88.

Ibid., 11.

⁷Dambisa Moyo, *Dead Aid: Why Aid is Not Working and How There Is a Better Way for Africa* (New York, Farrar, Straus, and Giroux, 2009), Kindle ed., Loc. 240-241.

Amy Frykholm, “Ending Extreme Poverty”, Christian Century (8 June, 2016), 133, accessed online: https://www.christiancentury.org/article/2016-05/ending-extremepoverty?CID=POV_TT_worldbank_EN_EXT.

Moyo, *Dead Aid*, Kindle ed., Loc. 248-50.

Economic Report on Africa 2016, 26.

Beegle, et al., *Poverty in a Rising Africa*, 136.

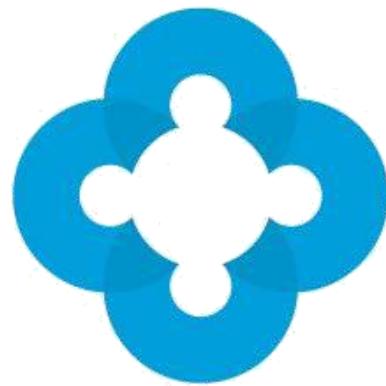
Ibid., 92.

<https://borgenproject.org/10-quick-facts-about-poverty-in-africa/>.

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Beegle, et al, *Poverty in a Rising Africa*, 12.

¹⁵Paul Collier, *The Bottom Billion: Why the Poorest Countries Are Failing and What Can Be Done about It* (Oxford University Press, 2007), Kindle ed., Loc. 1700-1701.



Helping Without Hurting in Africa

Igitabo cy'umwigishwa



**Isomo 2: Kuki Yesu yaje
mw'isi?**

Ikibazo kuri bose

Ni gute abo mw'itorero/itsinda ryawe basubiza iki kibazo, 'Kuki Yesu yaje mw'isi?'

Umurimo wazanye Yesu

Uko dusubiza iki kibazo, bizagena uko tuzafata umukene n'ibyo tuzamukorera.

Luka 4:16-21; Luka 7:18-23; Luka 4:43

Yesu yaje mw'isi kubwiriza abakene ubutumwa bwiza bw'ubwami bw'lmana, yakoze ibikorwa byiza bihamya (demonstrate) ubutumwa bwiza.

Yesu, Umwami w'abami yakoreshheje ububasha bwe gusana (gutunganya, kongera kurema bushya, restoration) ibintu byose byahindanijwe n'icyaha. Ntiyaje gukiza ubugingo bwacu gusa, ahubwo yaje no kudukiza indwara, kuduha amahoro, gushyiraho ubwami bw'lmana, no guhindura byose kuba bishya (re-creation).

Nidutekereza ko icyazanye Yesu ari ukujyana abantu mw'ijuru, bizatuma tuvuga ubutumwa bugamije gukiza ubugingo gusa (umuntu w'imbere). Ariko nidusobanukirwa ko Yesu yazanye ubwami bushya, tuzagira imyumvire y'ubwo bwami, ubuzima bwacu buzagaragaza ko turi abaturage (abanyagihugu, citizens) bw'ubwo bwami.

Nibyo koko, tuzavuga ubutumwa bukiza imitima, ariko tuzagira n'imibereho yerekana urukundo no kwita ku bababaye. Tuzuzuza inshingano y'itorero yo kubwiriza abakene ubutumwa bwiza, ibyo tukabijyanisha no gukiza abarwayi, kwita ku bakene, komora abafite ibikomere ku mitima, kurenganura abarengana, no guha ibyiringiro abatabifite.

**Gukizwa ndetse no gutsindishirizwa bizanwa
no kwizera gusa**



Dukeneye kumenya inzira itwinjiza mu bwami bw'Imana. Tumaze kwakira agakiza (kwakira Yesu), duhinduka abenegihugu (citizens) b'ubwami bw'Imana, twakira imigisha yose y'ubwo bwami kandi tukagira ibikorwa by'urukundo biranga abo muri ubwo bwami.

None se, ni gute ubuzima n'urupfu rwa Yesu bituzanira agakiza?

Ikibazo kuri bose:

Yesu adukiza gute (agakiza? Ni gute twinjira mu bwami bwe?

Abaroma 3:10-12, 23

Abefeso 2:8-9; Abaroma 3:21-24

Iyo twunzwe na Kristo, dutsindishirizwa imbere y'Imana. Iyo iturebye, itubona nk'abakiranutsi kuko duhabwa gukiranuka kwa Kristo.

Abaroma 5:17-19

Ntidushobora kwikiza ubwacu kubw'imrimo yacu myiza. Dukizwa kubwo gukiranuka kwa Yesu n'iirimo ye myiza. Imana ibona ugukiranuka kwa Kristo muri twe. Nta bwoba bwo gucirwaho iteka ku munsi w'urubanza. Dukizwa kubwo kwizera Kristo. Iri hame niryo twita 'gutsindishirizwa no kwizera.'

Icyitonderwa: dusabwa gukora imrimo myiza. Ntidukizwa n'imrimo ariko abizera Kristo by'ukuri bagira ubuzima bunezeza Imana, burangwa no kwhiana, kwatura ibyaha no kwera imbuto nziza.

Abaroma 6:1-2, 15; Abefeso 2:10; Matayo 7:17; Yakobo 2:17-18; 1 Yohana 1:8-10

Ikibazo kuri bose:

Ese abantu bensi bemera ko umuntu akizwa no kwizera Kristo bityo akabarwa nk'umwe (citizen) mu bwami bw'Imana, cyangwa bakizwa kuko bakeneye ko Imana ibakorera igitangaza (kubaha ibyo kurya, imyambaro, viza, cyangwa ugukira indwara)?

Sobanura impamvu y'igisubizo cyawe.

Dutsindishirizwa no kwizera Kristo, tugahinduka abana b'Imana, bityo tugahabwa imigisha yo mu bwami bw'Imana. Ku batizera Kristo ahubwo bishakira ko Imana ibaha ibyo bakeneye, ubwami bw'Imana kuribo ntacyo bivuze. Nibatihana, bazacirwaho iteka.

Nitwifuza ko Imana iduha ibyo dukeneye byiza, twagombye kwiyunga nayo, tukababarirwa ibyaha, bityo tugatsindishirizwa no kwizera Kristo. (**Uretse ko Imana igirira neza bose**).



Ubwami bw Imana n'uruhare rw'itorero

Ikibazo kuri bose:

Twakomeje kuvuga 'ubwami bw'Imana.' Ese ubwami bw'Imana ni iki? Buri he? Ese buriho uyu munsi cyangwa turabutegereje buzaza?

Abakolosai 1:15-20. Twiga muri iki gice ko Yesu ari we waremye byose akaba ariwe ubishyigikira (sustainer), muri we Imana yiyunze n'ibyaremwe byose. Yesu yapfuye kugira ngo adukize, bityo yunge Imana n'ibyo yaremye byose. Bivuga ko Imana ishaka ko, binyuze muri Yesu, igarura imibanire yacu nayo, n' imibanire yacu n'abandi ndetse n'ibyaremwe.

Dukeneye kumenya ko ubwami bw'Imana bwaje ariko nanone ko buzaza mu bwuzure bwabwo. Ubwami bw'Imana Yesu yigishije yemeza ko bwaje, bwatangiye igehe Yesu yazaga mw'isi agapfa akazuka. Bivuga ko n'ubu twakiriye umugisha w'ubwami bwa Kristo. Ibyahishuwe 21:1-4.

Kuko ubwami bw'Imana buhari, Umwuka Wera akaba akora, twakwemeza ko Imana ishobora kudukoresha guhindura ibintu, tukarwanya ubukene, tukazana iterambere aho dutuye. Yesu yabwirije abakene ubutumwa bwiza, akemura ibibazo byinshi. Ariko, kuko ubwami bw'Imana butari bwuzura (fullness), ntitwakwihandagaza ngo tuzamaraho ubukene bwose n'ibindi bibazo byose. Twagabanya. Naho ubundi abakene bazaba bagihari kugeza igehe Yesu azazira.

Matayo 6:9-10.

Ibyavuzwe na Desmond Tutu, wahoze ari Arkiyeskopi muri Afurika y'Epfo:

Mwana w'Imana, nkwandikiye aya magambo, twese tujya tubabara, hari igehe twiheba. Isi izarinda irangira tugihura n'ibitubabaza. Ukwizera kwanje, ni uko imibabaro yacu ishobora guhindurwa no gungurwa. Nta kintu kibi kiriho kitahindurwamo icyiza. Imana yacu ni umuhanga mu gungurwa (guhindura ikibi icyiza) na cya kibi gikabije, ibyabaye nk'ibishingwe na rwaserera, Imana ibiha umurongo bikagira ishusho. Niko yakora n'ubu-mu buzima bwacu no mu buzima bw'ibihugu byacu, no kw'isi yose.... N'uyu mwanya, Imana irimo guhindura ibintu kw'isi..... idukoresheje, kuko Imana idukunda (1).

Umwami Yesu ari ku ngoma, byose biri munsi ye, abantu, ibyaremwe, imico, imyuka yose.

Tugomba kubwiriza ubutumwa bwiza, tukuzuza inshingano yacu, tukita ku miryangi yacu, dukora byose nk'aburage (citizens) b'ubwami bw'Imana, tugakora byose duhesha Imana icyubahiro.

Ikibazo kuri bose (cyangwa abicaranye):

Ese mubona Abanyafurika barigishijwe neza iby'ubwami bw'Imana n'uruhare rw'itorero mu bwami bwa Yesu Kristo? Sobanura.

Helping Without Hurting in Africa—Participant Manual

Yesu yabwirije ubutumwa bwiza bw'ubwami, yerekana ibikorwa byiza by'ubwo bwami. Itorero rikeneye kumwigana. Itorero muri Afurika rikeneye kwibaza: ‘Ni iki twakora kugira ngo dufashe abababaye kuva mu ngorane barimo uyu munsi?

Amakosa 2 tugomba kwirinda:

Tursabwa kumera nk'abo mw'itorero rya mbere. **Ibyakozwe n'Intumwa 4:32-35**

Kuganira mu matsinda mato:

Ese, uyu munsi abanyetorero baba basengera hamwe bagafatanya umurimo w'Imana, bakaba banafashanya mu bibazo by'ubuzima nk'abo mw'itorero bya mbere (ryo mu Byakozwe n'Intumwa)?



Take-Home Activities

The take-home activities will include assignments or activities to be carried out in your community, church or place of work, applying the lessons you have learned. Depending on what fits your situation and position, choose one of these two activities to do in response to what you have learned in this lesson.

1. Preach a sermon to your church on one of the Bible passages from this lesson about justification by faith or the kingdom of God. Alternatively, preach on one of the Bible passages in the small group discussion questions.
2. Have a conversation with your family, work colleagues, or community group about what you learned in this lesson concerning the kingdom of God. If they are interested and willing, try to organise a Bible study with them so that you can look at some of the key Bible passages mentioned in this lesson and discuss them together.



Lesson 2: Why Did Jesus Come to Earth?

Read the following Scripture passages (continued on the next page). Discuss together what God teaches us in these passages about how to love and care for poor people. If you run out of time to discuss all the passages, study the remaining passages at home on your own.

What general principles do these passages teach? What would it look like to try to apply these principles today in our time and culture?

Amos 2:6-7 and Amos 5:21-24

Leviticus 19:9-10

Deuteronomy 14:28-29

Proverbs 19:17

Proverbs 21:13

Isaiah 58:1-10

Luke 12:32-34

James 1:27

1 John 3:16-18

What can you and your church change to become more focused on Jesus and His kingdom? After discussing with each other how you will change, pray together as a group asking God to help you change.



Further Reflection

(Read this section at home for further learning)

Justification by Faith

African theologian Matthew Michael claims that the doctrine, justification by faith alone, is the least preached doctrine in African churches.² **Why do you think some African pastors don't preach about this doctrine?** Discuss this with a friend.

Sometimes pastors are afraid that if Christians believe in justification by faith, they will make excuses for their sins. But if people truly understand justification by faith, they will not be able to make this kind of excuse for sin. A person who is truly born again has a desire to please God and obey him. A good tree bears good fruit. Good works are evidence of true faith. Someone who has real faith in Christ will not use justification by faith as an excuse to sin. A true Christian will not be perfect, but he or she will not walk in sin. They will keep repenting, confessing, and trying to live for Christ.

Think about these questions and discuss them with others if you are able:

What could you or your pastor say during a sermon to make sure that people do not misunderstand justification by faith?

How would you counsel someone in your church who has been using justification by faith and God's forgiveness of sin as an excuse for disobeying God? What Scripture passages would you share with this person?

The Kingdom of God

Here are some more examples that illustrate how we already experience being in the kingdom of God now, but we are not yet experiencing the fullness of the kingdom of God until Jesus returns. Reflect on these examples.

Before Jesus came, people suffered from many sicknesses. After Jesus came with the kingdom, many people were healed of sicknesses and He even heals us today. Because the kingdom is not yet fully here, though, we are not always miraculously healed every time we get sick. In fact, we all die eventually. But when Jesus returns the second time, and the kingdom is complete, there will be no more sickness at all. And there will be no more death. We will live forever with Him.

When Jesus came, He set us free from slavery to sin. So now we have the power to say "no" to sin in our lives, but we still struggle with sin each day. We often do what we do not want to do. When Jesus comes again, He will completely take away our desire and ability to sin.

Before Jesus came, people did not experience the intimacy of God's presence as fully as we do now. After Jesus came, He sent us the Holy Spirit to be God's presence with us, but we still do not see Jesus face to face, which we will be able to do when He comes again.

Can you think of other examples that illustrate this feature of the kingdom of God?

Inspirational Stories

Read and reflect on these stories of churches that were taught about the kingdom of God. With a new mind-set focused on the kingdom of God, these churches greatly changed the way that they did ministry in their communities. Let us learn from their examples.

In 2005, in Rev. Emmanuel's church in central Burundi, the church members began literacy classes. After learning how to read, church members began reading the Bible and applying it to their lives. After learning about the kingdom of God, and that faith without works is dead, they began to get more involved in ministry and reaching out to the community. The church was able to teach people not only literacy, but also business skills and how to form community savings groups. Through these outreaches, the church has grown, regularly taking in new members. Their Sunday School program has grown from a few children to over 200 participants every week. The community was surprised when the church started to educate women and train them in financial management, but now their husbands are very grateful because they have seen the benefits of these trainings.

Families from their church have new hope and new unity.³

Nigerian Anglican pastor, Canon Isaac, mobilised his church members as well as community members to undergo a program called Church and Community Transformation (CCT). It transformed the mind-sets of the people, giving them a more holistic view of the church's ministry. They were able to work together to build a simple health centre. Previously, they had to walk 1 hour to access the nearest health centre. They built the new health centre completely with their own resources. The health centre has blessed so many people, especially the 134 pregnant mothers who were able to safely give birth there so far! The church and community were also able to build a school. Because of this wonderful kingdom work, Isaac's church has grown from a few members to 170 members!⁴

In the year 2000, the leaders of Kampala Pentecostal Church in Uganda went to a conference and were taught a biblical worldview about Jesus' ministry and the kingdom of God. At the conference, God planted a desire in the leaders to reach out to their community with the love of Christ. The head pastor challenged the church members to identify the needs in their communities and take ownership of their problems. Church members went out and did very loving deeds in the community such as fixing wells, replacing roofs for homes of needy families, and providing food for orphans. At one time the church was looking after 1,200 orphans and built homes for about half of them! In addition, every cell group of the church was asked to look after a family with at least one person in the family having AIDS. The church members regularly go to these families, talk to them, hug them, and pray for them. If the person with AIDS in the family died, the

Helping Without Hurting in Africa—Participant Manual

group of church members would hold a worship service with the family. Even the Ugandan government noticed the church and named it one of the country's ten most influential organizations in combating AIDS. Through these ministries the church has grown to nearly 12,000 members.⁵

Line drawing by Justin Lonas.

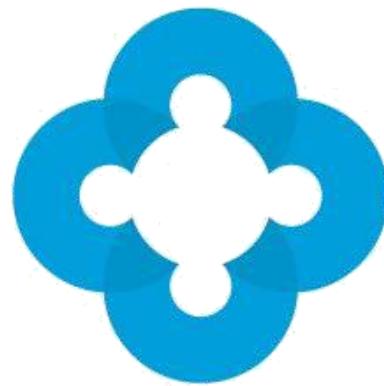
Desmond Tutu, *God Has a Dream: A Vision of Hope for Our Time* (New York, Doubleday, 2004), vii-viii.

Matthew Michael, *Christian Theology and African Traditions* (Eugene, Ore., Resource Publications, 2013), Kindle ed., Loc. 5809-10.

From "The Kingdom in Action: A Case Study on Financial Education and Community Savings from Central Burundi", Cuba Parish, Gitega Diocese, Bugenyezi Commune, Five Talents. Used by permission.

Shared with the Chalmers Center by Richard Lister. A story from Nigeria of Tearfund's Church and Community Transformation program.

Scott Allen, Darrow L. Miller, and the African working group of Samaritan Strategy Africa, *Against All Hope: Hope for Africa* (Phoenix, Ariz., Disciple Nations Alliance, 2005), 49, accessed online: http://www.disciplenations.org/media/Against-All-Hope-Hope-for-Africa_ENGLISH.pdf.



Helping Without Hurting in Africa

Igitabo cy'umugishwa



Isomo 3: Ubukene ni iki?

Ikibazo kuri bose

Ese uri umukene?

Hari abakene mufite mw'itorero/itsinda?

Muvuga ko kanaka ari umukene mw'itorero/itsinda muhereye kuki?

Kuva mu mwaka wa 1990, banki y'isi yabajije abantu benshi mu bihugu bitandukanye icyo ubukene aricyo cyangwa umukene ni nde. Ibi ni ibisubizo batanze: (reba igitabo cy'umwigisha)

Kuganira mu mastinda manini:

Mu busobanuro batanze, ni iki wumvise kidasanzwe?

Ni irihe tandukaniro riri hagati y'uburyo twasobanuye ubukene dutangira, n'uburyo abakene ubwabo basobanura ubukene?

Umwigisha: Ubusobanuro bw' ubukene

Uko dushaka gufasha abakene, ingorane ikomeye ni ukugira uko dusobanura ubukene bitandukanye n'uko abakene babyumva. Ubusabanuro (imyumvire) duha ubukene, bugena uko dufasha abakene.

Mu gihe dukorana n'abakene, ni ngombwa ko dusesengura (diagnosis) neza ibitera ubukene, mbere yo kwihutira gutanga umuti (igisubizo).

Ibyo dutekereza (twemera) ko ari yo mpamvu y'ubukene bizatuma dutanga umuti ujyanye nabyo:

- Nitwumva ko ubukene ari ukubura ibantu by'ibanze, nibyo tuzatanga.
- Nitwumva ko ubukene buterwa n'ubujiji tuzafasha abantu kujijuka.
- Nitwumva ko ubukene buterwa n'akarengane na ruswa nibyo tuzarwanya.
- Nitwumva ko ubukene buterwa n'ibyaha tuzabwiriza ubutumwa, twigishe abantu kumenya no kubaha Imana.

Ibitera ubukene

Nkuko twabivuze mu kurwanya ubukene, dukeneye gusuzuma neza ikibitera bityo tugatanga umuti nyawo. Niyo mpamvu dufata umwanya munini turebera hamwe impamvu nyakuri y'ubukene.

Ikibazo mu matsinda manini:

Ni ibiki bitera ubukene mu gihugu cyawe?

Ni ibiki bitera ubukene mw'itorero/itsinda ryawe, n'aho utuye?

Tekereza ibi bibaye:

Umuntu aramutse yinjiye mu rusengerero rwanyu (itsinda), akavuga ko yabuze amafranga yishuri ngo yishyurire abana. Mwamufasha mukamuha amafranga?

Iyo turebye abakene ku lsi, ibimenyetso byinshi barabisangije. Abenshi ntibafite iby'ibanze. Ariko igituma batabigira bishobora kuba bitandukanye.

Yesaya 58:10—Imana iha umugisha uwitangira umushonji.

Hari ubwo ibyaha (si ibya nyirabyo gusa) n'ingaruka zimwe bitera ubukene:ubunebwe, ubusambanyi, kwiyandarika, gukorana n'imyuka mibi (abapfumu), akarengane na ruswa (kudakorerwa ibyo wagombye gukorerwa), kudakora neza kw'inzego, indwara, ubumuga, indwara zo mu mutwe, gutotezwa no guhezwa, ibiza

Agakino (igitabo cy'umwigisha)

Andika ibyo wize muri aka gakino.

Ibibazo:

Ni iki gituma bigoye kumenya impamvu z'ubukene bw'umuntu?

Ni iki ba se wabo (uncle) na ba nyinawabo (aunt) bakora kugira ngo bafashe uyu muryango mu buryo bwiza?

*Ese bagombye guha amafaranga cyangwa ibindi bintu uyu muryango?
Kubera iki?*

Ni iki Bibiliya ivuga ivuga k'ubukene?

Inkomoko y'ubukene bwose mw'isi ni icyaha, byose byareye kuri Adamu na Eva.

Bibiliya ivuga ku Mana no ku mibanire yayo n'abo yaremye, n'ibyo yaremye. Uko byakurikiranye: Iremwa, icyaha (kugwa), gucungurwa, guhabwa ubwiza. Mwavuga muri make uko byagenze (bizagenda) muri buri gice cyavuzwe.

Iremwa

Icyaha (kugwa)

Gucungurwa

Guhabwa ubwiza

Uyu munsi turi mu kihe gice cy'aya mateka?



Iremwa—Ibice bine by'imibanire

Itangiriro 1-2

Bibiliya itwigisha Imana imwe mu butatu--abo batatu basangiye kamere y'Imana. Ibi byerekana ko Imana ari imibanire (relation). Kubera ko umuntu yaremwe mw'ishusho y'Imana, twaremewe kubana n'abandi. Muri iyi nkuru y'iremwa, hari imibanire y'uburyo 4 Imana yashakaga ko tugira.

CREATION

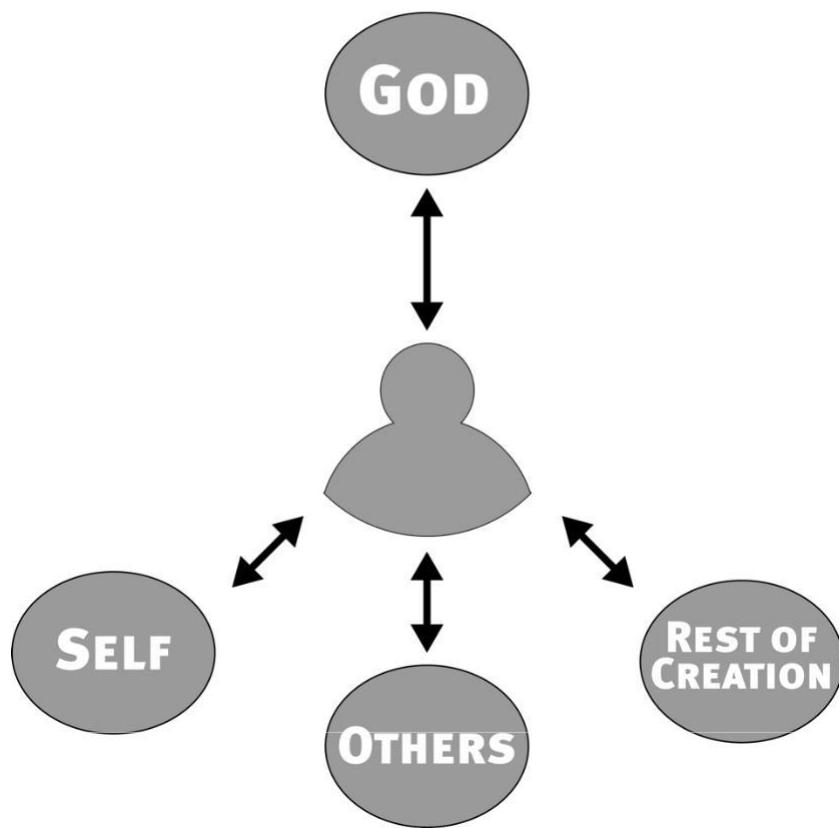


Fig. 2.1

Biri mu gitabo cya Bryant L. Myers, *Walking with the Poor (Kugendana n'umukene): Principles and Practices of Transformational Development (Amahame n'ibyakorwa mu kuzana impinduka)*
(Maryknoll, N.Y.: Orbis Books, 1999), 27.

Imibanire n'Imana

Imibanire n'abandi

Imibanire n'ibyaremwe (ibidukikije)—Soma **Itangiriro 1:28-30.** Dusabwa kuba ibisonga bicunga neza ibyaremwe bindi. Iyi si ni iy'limana. Imana yaduhaye iyi si kugira ngo tuyimenyereze, tuyikorere neza tuyirinde.

Imibanire nawe ubwawe (being)—Ni gute wiyumva ubwawe, witekerezaho iki? Imana yaturemeye kubana amahoro natwe ubwacu, twiyitaho mu buggingo no ku mubiri. Abantu bose baremwe mw'ishusho y'Imana. Umuntu wese akwiriye guhabwa agaciro kandi akubahwa.

Igihe iyi mibanire imeze neza, bituma abantu bashobora gukora ibyo Imana yabaremeye gukora. Bashobora kubaha Imana no gukora neza. Igihe iyi mibanire yose imeze neza, tuvuga ko habaye 'shalom.' Iri jambo mu ruheburayo risobanura amahoro aganje mu bice byose by'ubuzima. Mbere yuko Adamu na Eva bakora icyaha, ibintu byose byari byiza (shalom), nta mibabaro, nta nzara, nta ngorane, nta ndwara, nta bukene.

Icyaha (kugwa)—Imibanire y'uburyo 4

Itangiriro 3

Imibanire ya Adamu na Eva yari imeze ite batarakora icyaha?

Iyo mibanire yaje guhinduka gute nyuma yo kugwa mu cyaha?

Imibanire yabo n'ibindi byaremwe yaje kumera gute nyuma yo kugwa mu cyaha?

Bo ubwabo bibonaga bameze gute nyuma yo kugwa mu cyaha?

Helping Without Hurting in Africa—Participant Manual

Ubukene ni ingaruka z'icyaha mw'isi (kugwa), umuntu yigometse ku Mana. Ubukene ni ingaruka zo gusenyuka kw'imibanire yo mu buryo bune. Kuko twese twagizweho ingaruka no gusenyuka kw'imibanire, nta kabuza ko twese tuzagerwaho n'ubukene bumwe cyangwa ubundi mu buzima bwacu.

THE FALL



Fig. 2.2

Byavuye mu gitabo cya L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, N.Y.: Orbis Books, 1999), 27.

Uburyo (amoko/types) bune bw'ubukene

Kubera ko ubukene buterwa no gusenyuka kw'imibanire, hari uburyo (amako) bune bw'ubukene bushingiye kuri ya mibanire, ukongera ubwa gatanu (5) buva mu ngaruka y'ubu bwoko bune bwavuzwe.

Ubukene bwo mu mwuka (Poverty of Spiritual Intimacy)

Ubukene mu mibanire n'abandi (Poverty of Community)

Ubukene mu micungire/ubusonga (Poverty of Stewardship)

(a. Kutarinda neza ibyaremwe/ibidukikije, b. Kudakorera neza ibyo ibyaremwe)

Ubukene mu mibanire na njye (poverty of Being)

Ubukene bw'ibifatika (Material Poverty)

None se, umukene ni nde? Twese turi abakene. Abantu bose bagira ubukene bumwe barwana nabwo kubera ugusenyuka kw'imibanire.

Igihe twakiriye Yesu, tubabarirwa ibyaha, tukagirana amahoro n'lmana, bityo tugatangira gukira bwa bukene bwo mu mwuka. Yesu atangira guhindura imitima yacu, bikadufasha guhangana na bwa bukene bundi busigaye.

Ugusenyuka kw'imwe mu mibanire gutera ubukene bw'ibifatika. Ubwo bukene nibwo kenshi abantu bakunze kubona no kuvuga. Buvugwa ku muntu udafite amafaranga cyangwa ibyo umuntu akenera by'ibanze nk'ibyo kurya, aho kuba, uko yakwivuza indwara.

Urugero: Ibyabaye kuri Mariya

Mariya atuye mu gace gakenye cyane mu gihugu cya Kenya. Yakuriye aho bavuga ko kuba umugore 'nta kigenda.' Ababyeyi be ntibamuhaye agaciro nk'abasaza be, bamukuye mu ishuri atarangije n'abanza. Yaje gushaka imburagihe asanga umugabo ufite abandi bagore benshi. Uwo mugabo yaramukubitaga buri gihe kugeza ubwo yaje gutoroka ajya kwibana. Yaje gukena aratindahara. Kubera ipfunwe no kwibura ntiyasohokaga ngo asabe akazi cyangwa ibiraka. Abuze byose, yiyemeza gutangira ubucuruzi buto. Yari akeneye uwo yaguza ay'igishoro.

Helping Without Hurting in Africa—Participant Manual

Yahawe umwenda n'abantu basaba inyungu z'ikirenga (300%) (Lamberi). Niko gutangira guceruza amakara mu gasoko aho ibiciro byari hasi. Nubwo yahombaga, ntiyatekereje guhindura ngo ashake ibindi byamuhesha inyungu abone uko yishyura umwenda.

Amaze kuburanirwa, yashatse umpfumu ngo amukorere umuti. Umupfumu aza kumwemeza ko guhomba yabitewe n'uburakari bw'abakurambere kuko yariye arabima. Amusaba kugura ikimasa ngo agitangeho igitambo. Utwo yari asigaranye yahise atugura icyo kimasa ngo ahoshe uburakari bw'abazimu. Ibyo ntacyo byatanze uretse kumwongererera ubukene, bimutera ukwivumbura no kwiheba. (1)

Ibibazo mu matsinda mato:

1) Ni ubuhe bukene Mariya yari afite uretse ubw'ibantu bifatika?

2) Ni gute ubwo bukene bundi bwatumye Mariya arushaho gukena mu bifatika?

3) Iyo uza guha Mariya amafaranga, ubona byari gukemura ikibazo yari afite?



Take-Home Activities

- The take-home activities include assignments or activities to be carried out in your community, church, or place of work, applying the lessons you have learned.
- Think of at least one person you know in your church or community in need of help. Try to help this person holistically, in all four of their key relationships. Commit to helping this person over a long period of time. Tell your family about what you plan to do and see if they will commit to helping this person along with you. You might consider beginning by inviting the person to your home for a meal, so that you can build the relationship and get to know one another. Pray for this person every day. Once a month, take time to think about this person and their four key relationships, and review how you've been helping, and what more you could be doing. These are questions you can ask yourself regularly:
- How have I been helping this person grow in their relationship with God?
 - How have I been helping this person to have hope, and not feel inferior or worthless?
 - How have I been helping this person to have a better relationship with his or her family, friends, and neighbours?
 - How have I been helping this person to get meaningful work to do to support him or herself?

Small Group Discussion Questions

Think about your own life. What are some ways in which your relationships with God, self, others, and the rest of creation need healing? What are some specific things you can do to seek God's healing in these relationships in the next two weeks?

Have any of the four broken relationships contributed to material poverty in your life or in the life of one of your family members? Which ones? If you feel comfortable doing so, share your answer with your group members. If the problem is ongoing, discuss together how the broken relationship could be addressed.

(Questions continued on page 34)

Helping Without Hurting in Africa—Participant Manual

3a) Briefly, tell your group members a personal story about a time that you helped a poor person. (Example: I could say, “Last week, I met a beggar in the market and I gave him some groundnuts.”) Complete parts a. and b. completely for one story, before the next person shares a story. There will not be time for every person in the group to share a story.

3b) Analyse each story that is shared in your group. Critique other people’s stories with love and gentleness.

Did the group member help the poor person to have less material poverty?

Explain. (Example: “Yes—I gave the beggar food to provide for his need.”)

Did they help the poor person to have less poverty of spiritual intimacy? Explain.

(Example: “No—I did not help the beggar to grow in his relationship with God.”)

Did they help the poor person to have less poverty of being? Explain.

(Example: “Yes—I shook his hand and talked to him, trying to show him he has dignity and value.”)

Did they help the poor person to have less poverty of community? Explain.

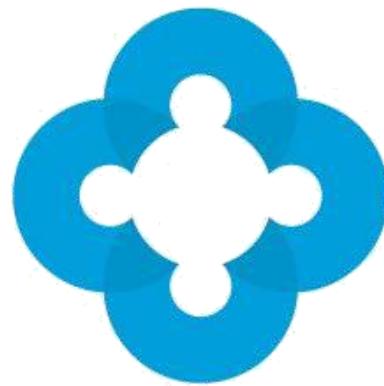
(Example: “No—I did not help him meet new people or get involved at a church.”)

Did they help the poor person to have less poverty of stewardship? Explain.

(Example: “No—I did not help him to find meaningful work in God’s world.”)

Line drawing by Lisa Brown based on an Adobe Stock Photo.

¹ Steve Corbett and Brian Fikkert, *When Helping Hurts*, 2e (Chicago: Moody Publishers, 2012), 60.



Helping Without Hurting in Africa

Igitabo cy'umwigishwa



**Isomo 4: Gusenyuka
kw'imibanire muri Afurika**

Ibibazo mu matsinda

1) *Tanga ingero zerekana ko ubukene bwo mu mwuka (mu by'umwuka) buri mu itorero/itsinda n'aho utuye.*

2) *Tanga ingero zerekana ubukene mu mibanire mu itorero/itsinda, n'aho utuye.*

3) *Tanga ingera zerekana ubukene mu micungire/ubusonga (stewardship) mu itorero/itsinda n'aho utuye.*

4) *Tanga ingero zerakana ubukene mu bugingo (uko umuntu abana nawe ubwe) mw'itorero/itsinda n'aho utuye.*



Umwigisha

Muri iri somo, turarebera hamwe uko ubukene bw'uburyo bune bugaragara muri Afurika n'uburyo bwugarije aho dutuye uyu munsi (community).



Ubukene bw'ibifatika (material)

Ugusenyuka kw'imibanire yo mu buryo bune yatumye bensi bagira ubukene bw'ibifatika. Ubwo bukene burangwa no kubura iby'ibanze bihagije birimo ibyo kurya, imyambaro, aho kuba, ukwivuzandetse no kwiga kwiga. Ubwo bukene bw'ibifatika buhinduka nk'umutego abantu bafatiwemo badashobora kwikuramo.

Igishushanyo kiri hasi kerekana ingero z'ubukene bune:

BROKEN RELATIONSHIPS

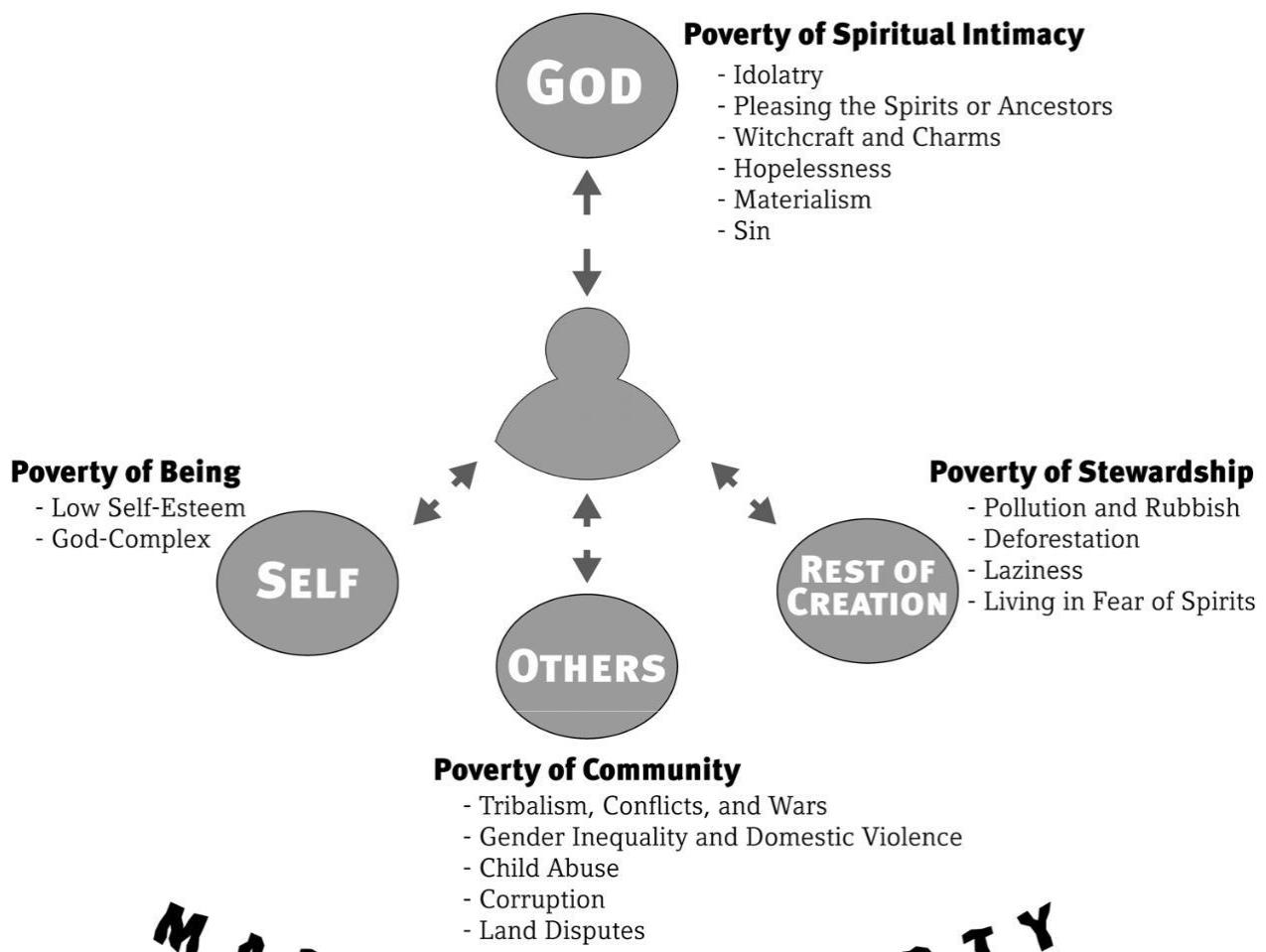


Fig. 3.1

Adapted from Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, N.Y.: Orbis Books, 1999), 27.

Ubukene bwo mu mwuka

Gusenga ibigirwamana. Ikgirwamana ni ikintu cyose umuntu aha agaciro kurusha Imana nyakuri. Ibyo bishobora kuba ibigirwamana n'ibishushanyo bibajwe mu biti, mu mabuye, cyangwa imigezi, imisozi, inyamaswa, amashusho n'imyuka y'abakurambere.

Ni gute gusenga ibigirwamana bishobora gutera ubukene bw'ibifatika?

Helping Without Hurting in Africa—Participant Manual

Kuva 20:1-6. Nitugira ikindi kintu dushyira hejuru kurusha Imana, ibyo bingana no gusenga ibigirwamana.

Hari abasenga ibigirwamana aho dutuye? None se no mu matorero barimo?

Gushimisha (kugusha neza) imyuka y'abakurambere. Mu bihugu byinshi by'Afurika abantu batanga ibitambo baterekera abakurambere. **Gutegeka kwa kabiri 18:10-11 na 1 Timoteo 2:5.** Usanga ahensi ibitambo bitangwa, ngo abantu babone uburinzi, imbaraga, ubutunzi cyangwa gukira indwara, kubona akazi cyangwa imyanya mu butegetsi. Ikibabaje nuko abensi mu bitabira iyi mihangi ari abakene ba 'mbuzukongira.'

Ese ibyo gutinya 'abazimu' no gusenga ibigirwamana byaba biri aho utuye?

Ni gute ubu bukene bwo mu mwuka butera ubukene bw'ibifatika?

Amarozi n'impigi. Hari abakorana n'imyuka mibi kugirira nabi abandi no kugera kucyo bashaka, aho kwizera imbaraga z'Imana. **Ibyahishuwe 21:8.**

Ese Abakristo bari bakwiye gutinya ko abarozi n'abapfumu (abakonikoni, abacunnyi) bakoresha imbaraga zabo kubagirira nabi?

Some **Abefeso 6:10-18, 1 Yohana 4:4, Yakobo 4:7**

Kwiheba. Tutakiriye imbabazi n'ibyiringiro by'ubugingo bw'iteka, tutizeye Imana n'umugambi wayo ku buzima bwacu, twahorana ukwiheba no kutagira ibyiringiro by'ejo hazaza. Ibyo byaba inzitizi ikomeye ku kugira icyo dukora ngo duhangane n'ibabazo, duhindure ejo hazaza hacu. Soma **Abaroma 8:28** na **Abafilipi 1:4-6**

Hari abantu bihebye aho utuye? Wakora iki ngo ubagarurire ibyiringiro by'ejo hazaza?

~~an Gukunda ibintu (materialism). Nibwo ntiye gukunda ibintu ntiye ibifatika bw'ibafatika, an Gukunda ibintu (materialism). Nibwo ntiye gukunda ibintu ntiye ibifatika bw'ibafatika, an Gukunda ibintu (materialism). Nibwo ntiye gukunda ibintu ntiye ibifatika bw'ibafatika,~~

Ni gute ubukene bw'umwuka butera ubukene bw'ibifatika?

Icyaha. Nubwo turi Abakristo, hari igihe duteshuka cyangwa tugatsitara. Niba twaravutse ubwa kabiri tugira agahinda tukihana tugakomeza kurwanya icyaha. Iyo ducumuye bibabaza Imana kensi tugahura n'ingaruka. Iyo ducumuye twinjirwamo n'ubukene bwo mu buryo bwo mu mwuka (gacye). Ariko iyo umuntu akiri umunyabyaha we aba ari umutindi nyakuuya mu by'umwuka. Hari ibyaha by'uburyo bwinshi ndetse bimwe bitera n'ubukene bufatika. Harimo ubusinzi, gukoresha ibiyobyabwenge, imikino y'amahirwe, ubujura, n'ubusambanyi. Indwara zandurira mu mibonano mpuzabitsina (harimo na SIDA nubwo yandura kwinshi) ishobora gukenesha imiryango.

Hari ibyaha muri ibi byavuzwe ubona aho utuye, bikaba bitera ubukene?

Hari ibyo usanga no mu matorero/amatsinda?

Ubukene bw'imibanire

Ivangura, amakimbirane n'intambara. Mu bihugu byinshi by'Afurika, hari amateka y'intambara, umwiranye, ibikorwa by'urugomo ndetse na Jenoside. Buri munsi, abantu 9500 bata ingo zabo kubera intambara (1). Umwaka wa 2015 urangira, hari impunzi n'abavanwe mu byabo milioni 12,5 mu bihugu by'Afurika (2).

Ese ivangura, irondabwoko n'umwiryane byaba birangwa aho utuye?

Ese amatorero yaba abishakira umuti?

Imana ntirobanura amoko kandi yifuza ko ibihugu byose indimi zose bihabwa ikaze mu bwami bwayo (no muri iki gihe). **Ibyahishuwe 7:9-10.**

'Kubarwa mu bwoko runaka byagombye kutubera inyungu tukishimira umwihariko wacu mu rusobe rw'ubudasa bw'amahanga (ishyanga) aho gukoreshwa mu kudutanya.' – Ellen Johnson Sirleaf, wahoze ari umukuru w'igihugu cya Liberia.³

'Dushobora kudahuza imyemerere, indimi, ibara ry'uruju, ariko twese turi mu muryango munini w'inyoko-muntu.' -Kofi Annan, wahoze ari umunyamabanga mukuru wa Loni (4).

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Gusenyuka kw' imibanire hagati y' igitsina-gabo n' igitsina-gore. Mu miryango, hari ubwo usanga umuhungu ahabwa agaciro kurusha umukobwa bityo abahungu bakoherezwa kwiga abakobwa bagasigara ku rugo. Abagore benshi bahohoterwa mu miryango: gufatwa ku ngufu, guharikwa, gutabwa n' umugabo ndetse no kumenenshwa. 1/3 cy' abagore bakorerwa i hohoterwa rishingiye ku gitsina. Abo ni abatinyuka kubigaragaza. Bose bavuze iyo mibare yarenga. Hari aho umuco wemera ko umugore avunikira urugo wenyine (mu byaro), umugabo akarya ntacyo akora.

Mw'itorero/itsinda ubamo, ni iyihe myumvire abantu bafite ku iri jambo 'umugore ni ukubitwa.'

Itangiriro 1:27. Tugomba kwibuka ko umugabo n' umugore bose baremwe mw'ishusho y' Imana. Nubwo badasa ku mubiri, ntibahuze byose mu nshinganokimwe ni uko bombi baremanywe agaciro kangana imbere y'Imana. Umugore yaremewe gufasha umugabo imirimo ariko ibyo bitandukanye no kuvunika wenyine. **Abefeso 5:28-29.** Umugabo asabwa gukunda umugore we nkuko akunda umubiri we. Usanze umuntu akubita umubiri we watekereza ko afite indwara yo mu mutwe.

Guhohotera abana. Abana benshi bakoreshwa imirimo ivunanye, bamwe bakora akazi ko mu rugo, kurera abana, guhinga n'ibindi. Muri Afurika, abarenga 40% bari hagati y'imyaka 5-14 bakoreshwa imirimo ivunanye (6). Abensi bahatwa inkoni n'babeyi, byitwa ko ari igihano.

Waba warahohotewe uri umwana? Byagenze gute?

Ni izihe ngaruka byakugizeho?

Ruswa .

Ibi biri mw'isomo ryihariye.

5. Amakimbirane ashingiye ku butaka. Hari abaturanyi bapfa imbibii, abavukana bakamarana bapfa imirima (umunani). Hari ubushyamirane hagati y'abahinzi n'aborozi hagati y'abakire bimura abaturage ngo bakore ibikorwa by'iterambere birimo kubaka amazu, inganda ndetse no gucukura amabuye y'agaciro.

Haba hari amakimbirane ashingiye ku butaka aho utuye? Sobanura.

Ni iki itorero/itsinda rikora mu gukemura ayo makimbirane?



Ubukene mu micungire/Ubusonga

Ibi birebana no kutita kubyo Imana yaremye, cyangwa kutabibyaza umusaruro. **Zaburi 8.**

Guhumanya ikirere no guta imyanda aho ubonye. Amazi, umwuka duhumeka n'ubutaka biriguhumanya n'imyanda iva mu nganda, imyotsi, n'imyanda itabora (plastic). Ubutaka buhumanye n'imyanda bitera indwara bikagabanya (bigakuraho) ubwiza bw'ibyo Imana yaremye.

Iyo twanze kumvira itegeko ry'Imana ryo kwita ku byaremwe (ibidukikije), tugira ingaruka z'ayo makosa mabi.

Ibyavuzwe n'impirimbanyi mu kurengera ibidukikije Wangari Maathai:

Ingorane abahinzi-borozi bariguuhura nazo muri Kenya, tuzisanga n'ahandi muri Afurika, no mu bindi bihugu biri mu nzira y'amajyambere. Muri ibyo bice bikenye, kwita ku bidukikije babifata nk'umurengwe (amafiyeri). Ariko siko biri: kwita no gusana (restoration) ibidukikije, kurwanya imihindagurikire y'ikirere, ni ibintu byatuzanira ubuzima, tubabikora tuzagenda dushira. Ibi byumvikane neza: icyo dukora cyose, kigira ingaruka ku bidukikije; nitubyangiza tuzaba turikugabanya amahirwe yo kubaho neza, ni kimwe no kwiyahura. Niyo mpamvu kurengera ibidukikije bigomba kugira amategeko abigenga ndetse n'ibikorwa bifatika muri buri gihugu no ku rwego mpuzamahanga.

Gutema ibiti (deforestation). Bivuga kurimbura amashyamba no gutema ibiti utabisimbura. Muri Afurika ibi byagiye bitera amapfa, kubura amazi, kwimuka kw'abaturage n'ingaruka zabyo n'amakimbirane ashingiye ku mutungo. 80% by'Abanyafurika baracyacana amakara cyangwwa inkwi nk'uburyo bwonyine bwo guteka (8). Muri Afurika niho barimbura amashyamba kurusha ahandi (incuro 4). (9).

Ni izihe ngaruka ziterwa no kwangiza ibidukikije mubona aho mutuye?

**Ese itorero/istinda/leta bakora iki ngo bagerageza kubona umuti w'ibyo
bibazo?**

Ubunebwe. Bwagaragazwa nuko abantu bashaka kubona ibintu batavunitse, bagakorera ku jisho, bagakererwa mu kazi, ibyo mwemeranije ntibabikore cyangwa bakabikora igice (cyangwa nabi). Ntibikiyi ko abantu bagiye mu mirimo bamara umwanya biganirira, bitaba telefone, bata akazi bakigira mu bindi.

Ni gute ubukene bw'imiricungire (ubusonga) butera ubukene bw'ibifatika aho mutuye?

Ubukene bw'uwo ndiwe (uko nitekereza)

Ubukene bw'uwo ndiwe ni ugusenyuka kw'imibanire hagati yanje na njye. Turareba ibintu 2 gusa kuri ubu bukene. Hari abisuzugura ntibumve ko baremwe mw'ishusho y'lmana ndetse n'abibona cyane bakumva ko ari utumana, ntibibuke ko twagombye kuba abagaragu b'lmana.

Ubukene bw'uwo ndiwe 1: Kwisuzugura

Abantu bafite ubu bukene biyumvamo ipfunwe no kwisuzugura. Bumva bari hasi, badashoboye, badakwiriye kuba aho abandi bari. Bafite ikimwaro, uwobwa, nta jambo, kandi bakeneye kwishingikiriza ku bandi (dependent). Muri macye ni ukutigirira icyizere cyangwa kutiyakira. Ni kenshi abakene mu bifatika biyumvamo iryo pfunwe (si bose).

Iyi ni inkuru ya Brant Myers, umwigisha wa Bibiliya ukomoka muri Amerika. Bryant yari yicaye yota umuriro, aganira n'umugore mu butayu bwa Kalahari. Uwo mugore yari umuturage wo muri ako gace (local). Brant abwira uwo mugore ko Umwana w'lmana yapfiriye ibyaha bye (uwo mugore). Umugore ntiyabyakiriye, yumvaga bishoboka ko Umwana w'lmana yafpira umuzungu, yakabya agapfira umugabo w'umwirabura. Ariko iby'uko yapfira umugore, kandi wo mu bwoko bwabo, yahise abihakana, avuga ko bidashoboka. Yari afite ubukene bw'uwo ari we. Ubwo bushobora gutuma umuntu agira ubukene bw'ibifatika. Muri iyi nkuru, uyu mugore yumvaga agaciro ke kari hasi cyane ku buryo yanze no kwakira Yesu. Bituma yigumira mu bukene bwo mu mwuka. Yari akeneye uwamufasha kwakira ikimiranga (identity) nk'umwana w'lmana, waremwe mw'ishusho y'lmana. Yari akeneye kwigishwa ko afite inshingano nk'iy'abandi bose yo kubaho no gukora imirimo myiza yose (10).

Ni iki gituma abantu bagira ipfunwe no kwisuzugura (bumva nta gaciro) mu muryango wawe n'aho utuye?

Ni gute wafasha abakene mu bifatika bagendana ipfunwe no kumva ko ntacyo bakwimarira.

Amateka y'ubucakara n'ubukoloni. Mu gihe cy'ubukoloni, Abanyafurika batojwe gutinya abazungu (kumva ko ari ibitangaza), babwiwe ko umwirabura ari hasi kandi ko imico ye ari umwanda (abashenzi), kandi ko umwirabura nta kintu yakwigezaho ko amakiriro ye ari umuzungu.

Augustine Musopole, n'umupasitori n'umwanditsi muri Malawi yagize ati: 'Aya mateka y'ubukoloni niyo atuma Umunyafurika yiymvamo ubukene cyane: Ubukene bw'uwo uri we (being). Umunyafurika yakiriye amakuru ko ntacyo ashoboye, ko nta kizima yakora (11).'

Dukeneye kwiga no kwigisha ko Abanyafurika atari abantu bo hasi (nta kigenda), ko badakwiriye guhora bategereje umuzungu kandi ko adahari batagira aho bakwigeza. Twaremwe mw'ishusho y'Imana kandi Imana ishobora kudukoresha guhindura ubuzima bw'aho dutuye (community). Umuzungu si ngombwa.

Iyo tubonye umuzungu, twumva tureshya (tunganya agaciro), cyangwa tubona turi abo hasi (inzige complex). Kuki?

Kuganira mu matsinda:

1)Ese abagore mw'itorero/itsinda ryanu n'aho mutuye, baba biyumva ko banganya agaciro n'abagabo imbere y'Imana, cyangwa bumva ari abo hasi?

2)Ese abafite ubumuga (n'ubw'uru), baba bumva bahawe agaciro nk'abandi bose mw'itorero/itsinda? Sobanura.

3)Ese nta bafite ubumuga bari mw'itorero/itsinda ryanu, byaba biterwa n'iki?

Tugomba kubwiriza ubutumwa twibuka ko twese twaremwe tunganya agaciro imbere y'Imana, twahawe impano, ubushobozi (talent) hatitawe kw'ibara ry'uruhu, (igitsina), ubwoko n'aho dukomoka. **Zaburi 139:13-16.**

Ubukene bw'uwo ndiwe (being) 2: Kwishyira hejuru (Sekamana)

abantu bafite aka karwara, biyumvamo kuba bari hejuru cyane ko baruta abandi. Tubyita kuba 'Sekamana' kuko abameze batyo bishyira mu mwanya w'lmana (nubwo baba batabizi). Bumva aribo bavugwa bahabwa icyubahiro cyose. Bumva ari 'ibitangaza.' Abensi biyumvamo Sekamana ni abafite ubushobozi (ubutunzi) kurusha abandi.

Iyo ugenda ukabona umuntu asabiriza (akagusaba), wumva ureshya nawe cyangwa wumva hari ukuntu umuruta cyane?

Kenshi twiyumva turi 'Sekamana' iyo tugije gufasha umukene. Twishuka ko tubitewe n'urukundo ariko ubaye umunyakuri, wasanga ikibitera ari ikindi (motives). Aho ntitwifusa ko badushimagiza (batwirahira)? Hari igihe dufasha kugira ngo tudaseb, cyangwa dufasha kugira ngo duceckeshe wa mutima uducira urubanza (ngo wirire ibyawe nta nduru y'umutimanama). Hari igihe twongeraho no kwishongora dushinja abo dufasha kuba 'umutwaro' na nyirabayazana w'ubukene bwabo. Hari n'igihe twirata mu mutima ko twe tutameze nk'abo bafashwa. Twiyitirira ibyo twagezaho, tukiyumvamo imbaraga n'ubushobozi bidasanzwe.

Hari uwaca bugufi (agahesha abandi umugisha) agasangiza abandi igihe yiyyumvisemo 'Sekamana' agiye gufasha umukene?

Ukwangirika/ugukomerekera mu kurwanya ubukene (Harming).

Iyi mibare yerekana uko abantu bakomerekera mu kurwanya ubukene.

Umuntu utunze afasha umukene, ufasha kutiyumvamo 'Sekamana.'

Umukene ufashwa yiyyumvamo 'ukwisuzugura.'

Nyuma yo gufashwa, umukene arushaho kuzika (kumva ari nyagufashwa iteka), umukire nawe akarushaho kumva ko ari igitangaza.

Ikvamo nuko hari ufasha n'ufashwa bombi bakomereka, bikabavuramo gucirana imanza no kwangana.

Urugero rw'umushinga w'utuyunguruzo tw'amazi (igitabo cy'umwigisha).

Mwize iki muri ibi byabaye?

Hari uwasangiza abandi nk'ibi byabaye kuri wowe cyangwa ku miryango nterankunga?
(Ntuvuge amazina y'imiryango)

Ni iki twakora kugira ngo twirinde aya makosa yo kwiyumvamo ‘Sekamana’ mu gihe dufasha abatishoboye? Niba umuntu yarageze mu bushorishori bwa ‘Sekamana’ cyangwa ari mu nzira azamuka, wamufasha gute kumanuka?

Icyambere, tugomba guhindura ubusobanuro duha ubukene. Twumva ko ubukene atari ukubura amafaranga n'ibintu gusa. Hari ubundi buryo bw'ubukene, butuma nawe ufasha ubarwa mu bakene.

Icy kabiri, twibuke ko twese turi abakene kandi ko dukene Yesu n'ubufasha bwe (n'ubw'abandi).

Icy gatatu, duhore twicisha bugifi, twibutse umukene ko nawe yaremwe mw'ishusho y'lmana, ko imbere yayo twese turareshya.



Take-Home Activities

The take-home activities include assignments or activities to be carried out in your communities, church or place of work, applying the lessons you have learned. Choose one of these activities below.

Plan a worship service centred on the four relationships. Briefly teach the church about them. Consider having a time of repentance and confession, looking at how we have all failed in various ways in our four key relationships. Particularly take time to confess how we have contributed to making the poor feel low self-esteem. During the service, preach a sermon about how all people are made in God's image, and are worthy of our respect and love.

Alternative for non-pastors—Teach your family about the four relationships. Then, together as a family, make a plan for how you will try to specifically improve each of the four relationships.

Small Group Discussion Questions

Looking at your own relationships with God, self, others, and the rest of creation, what can you do to improve them?

Relationship with God

With self

With others

With the creation

Read **Psalm 19:1-4**. The creation is supposed to reveal God's glory. What can your church do to make your community's physical environment a more beautiful and healthier place that better reveals God's glory?

When we look at materially poor people, do we see them as equals made in the image of God? Explain.

Read these Bible verses about pride. Discuss how to remove your god-complexes.

Romans 12:3, Romans 12:16, Matthew 23:12, and Proverbs 26:12.

Do you yourself ever feel inferior to those with more money than you? Explain.

Pray together as a group. Take time to repent, ask for humility, and ask God to transform your relationships with Him, self, others, and creation.



Further Reflection

(Read this section at home for further learning)

Understanding the Image of God

Read and reflect on Genesis chapters 1-3.

What does being created in the image of God really mean?

On the sixth day of creation, God created His most amazing and unique creatures, human beings. Read **Genesis 1:26–27**. God finished His work of creation with a “personal touch”. God formed Adam from the dust and gave him life by sharing His own breath (**Genesis 2:7**). Accordingly, humanity is unique among all God’s creations, being made with both a material body but also an immaterial soul (which we can also call our spirit).

Having the “image” or “likeness” of God means that we were made to resemble God. But we should not think that this resemblance is similar to how we look in a mirror and see an image. Adam did not physically look like God. God, in His divine nature, does not have a body; rather He is Spirit. Read **John 4:24**. The Bible talks about God’s hands or ears or eyes in a metaphorical way to help us to understand Him better. So the image of God must refer to something else besides physical appearance. Throughout church history, Christians have thought deeply about what the image of God means and concluded that being made in the image of God refers to ways that we were created to be like God. And we were created to be like Him in many ways:

We were created not only as physical beings, but also as spiritual beings, to be like God who is Spirit.

We were created to be holy and righteous as God is. This can be called the “moral image of God.”

We were created differently from the animals to have intelligence, language, emotions, and moral freedom.

Our God is a triune God. As the three persons have always been in perfect loving relationship with one another, so also were we created to be in loving relationship with God, ourselves, others, and the rest of creation.

God created us to be His stewards and to do His work in this world. As God rules the creation, He created us in His image to take part in ruling the creation. Read **Genesis 1:28–30**. We are to manage the creation, lovingly care for it, and work in it to develop it and make it fruitful and beautiful. We will discuss more about this work in a later lesson.

The image of God is something that is shared by all people. Our sin stains the image of God in us, but we are all still people with God’s image. Even the evilest people in the world are still made in the image of God. We have to remember that every person is made in the image of God, including non-Christians, including those with physical disabilities, including those who have mental disabilities, including those still in their mothers’ wombs—absolutely everyone. This should cause us to have respect for all people, even those who are uneducated and extremely materially poor. Every life is precious. Because we are all made in the image of God, harming another person not only wrongs that person but is a sin against our almighty God as well. We must treat everyone with honour, dignity, respect, care, and love.

Helping Without Hurting in Africa—Participant Manual

The goal is that we all should have true and healthy views of ourselves as people made in the image of God. But we can all-too-quickly forget this important truth. Some people have never been taught this at all. When we have an improper view of ourselves, we have poverty of being. We need to avoid both low self-esteem and god-complexes.

The Moral Image of God

It's good to reflect more deeply on the moral image of God (the second meaning of the image of God in the list above). Adam and Eve were created in God's image, but when they rebelled against God, Sin came into the world. Adam was our representative for humanity, so we bear the consequences of his sin together with him (**Romans 5:12**). Now all people are born with a sinful nature and all people sin against God just like Adam and Eve did.

Sin has distorted God's image in people. We've used our rationality to think up complicated lies. We've used our relationships to manipulate and use other people. And instead of using our power over the earth to represent the loving rule of God, we've corrupted and ruined much of the creation around us. How do we get out of the mess and destruction that we have caused? We need to have the image of God restored in us. But this is something that we are unable to do on our own. We need a new Adam, a new representative whose image is not stained by sin, someone who perfectly resembles God and perfectly obeys God.

We need Jesus! Jesus is the perfect image of God. He is God himself. Reflect on **2 Corinthians 4:4**, **Colossians 1:15** and **Hebrews 1:3**. In the incarnation, Jesus revealed God to us in the most powerful way. As a human being, he walked and talked with people face to face. And Jesus lived a perfect life of obedience and righteousness. When we have faith in Jesus and become united to him, he restores in us the moral image of God. We are justified by faith and receive the perfect righteousness of Christ as a gift. Now when God looks at us, he sees the perfect moral image of God because he sees Christ in us. Read and reflect on **Colossians 3:9-10**, **2 Corinthians 3:18**, **Ephesians 4:22-24**, **1 Corinthians 15:49**, and **Romans 8:28-30** to see how God restores the image of God in us through Christ.

Line drawing by Lisa Brown based on a photograph taken by Musa Tukurah.

¶¶¶¶¶ Ellie Kemp, ed., "Africa Report on Internal Displacement" (Oslo, Norwegian Refugee Council, 2016), 5, accessed online: <http://www.internal-displacement.org/assets/publications/2016/2016-Africa-Report/20161209-IDMC-Africa-report-web-en.pdf>.

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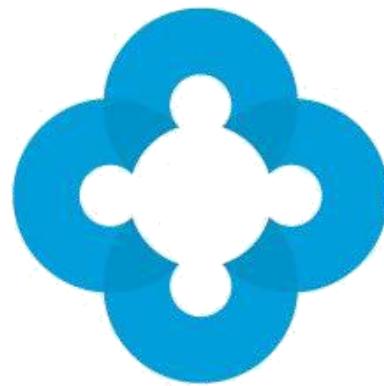
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Helping Without Hurting in Africa

Igitabo cy'Umwigishwa



Isomo 5: Kurwanya

ubukene binyuze

m'ubwiyunge

Ibibazo kuri bose

Iri jambo 'ubwiyunge' risobanuri iki?



Umwigisha

Mu masomo abanza twarebeye hamwe icyo ubukene aricyo n'uburyo 4 bw'imibanire yasenyutse. Iri somo rigerageza gutanga igisubizo ku kibazo cy'ubukene. Icyo gisubizo kikaba ubwiyunge.

Gucungurwa

Abakolosai 1:19–20

Abaroma 5:10

Guhabwa ubwiza (The Consummation)

Igisubizo ku kibazo cy'ubukene ni

Umurimo w'Ubwiyunge (The Ministry of Reconciliation)

2 Abakorinto 5:17–21

Ese tuzashobora gukora umurimo w'ubwiyunge kugeza ubwo bose biyunze?

Byashoboka ko abantu barwanya ubukene bakabumaraho kw'isi (cyangwa aho batuye?). Sobanura.

Dushyize mu gaciro ntitwakemura ibibazo biri kw'isi ngo tubirangize mu mwaka umwe. Ariko, ntitwareka gukora ibyo dushoboye twizera ko Yesu ari ku murimo (Yohana 5:17), azadukoresha kugira ibyo dusana muri bya bice bine by'imibanire byasenyutse.

Ubuhamya bwa Jonny

Mwibuke igice cya mbere cy'ibyo nakoze. Nakomerekeje umuvandimwe wanjye, umuryango we na njye ubwanjye ntabigambiriye, mu gihe nibwiraga ko ndikumufasha. Nari nziko ndikumugirira neza, nisanga narateye inkunga mu kongera ikibazo cye cy'ubusinzi no kwiyandarika, hangirika byinshi.

Nabanje kumurakarira cyane, nyuma nza ngusanga naribeshye ku nzira (intambwe) nakoresheje. Narabiseneye nsubira kumureba. Namusabye imbabazi ku bibi byose namuvuzeho, musubiza agaciro nka mukuru wanjye. Byamukoze ku mutima, ansaba imbabazi kuko yarantengushye ahemukira n'umuryango we. Twariyunze twongera kugirana ubusabane nk'abavandimwe.

Twongeye kumwibutsa ko muri we tubonamo ubushozi n'impano nyinshi, cyane ubuhanga mu guhinga. Twongera no kuvuga ku butaka bwera cyane bw'aho atuye. Twashoje dushima Imana turasenga. Nyuma yaje kugaruka, ansaba ibikoresho by'ubuhinzi aratangira arahinga mu mirima y'iwacu. Nakomeje kumusura, mutera umwete (courage), mwaturaho ibyiringiro by'uko ingorane arimo Imana izazirangiza. Igihye cyarageze agarukira Imana. Nyuma yuko ibye bigenze neza, yatangiye guhabwa ibiraka byo mu mirima (ahingisha imashini) no gukurikirana imirima y'abandi, bityo akabona ibyo gutunga urugo rwe. Nyuma yo kuzigama, yabonye amafaranga yo kugura imirima ye, ubu akaba yikorera.

Ni iki Jonny yakoze mu buryo bwiza?

Ese ubundi yari kugenza gute na mbere hose kugira ngo ibibazo bitavuka?



Ubwiyunge muri bya bice bine by'imibanire

Ni iki twakora ngo twunge abantu n'lmana?

Twafasha iki abantu ngo bagire ukwiyakira (ukwikunda) bityo biyishimire abo baribo?

Ni iki twakora ngo twunge abantu n'abandi?

Ni iki twakora ngo turusheho gucunga neza ibyo Imana yaremye (ibidukikije)?

Ni iki twakora ngo dufashe abantu kugira ibyo bakora (akazi) mu isi Imana yaremye?

Ibyo twavuze byose byakoreshwa mu kurwanya ubukene, nubwo kenshi atariko tubyumva.

Niba dushaka gusuzuma ibyo dukora mu kurwanya ubukene, twagombye kureba ikigero cy'uburyo dusana iyi mibanire ine. Twagombye kwifusa kubona abantu bagirana ubusabane bwiza n'lmana, nabo ubwabo n'abandi ndetse n'ibyaremwe bindi. Nidusana iyi mibanire bizagabanya ubukene bw'ibifatika.

Kurwanya ubukene, ni uguvana ya mibanire 4 kugira ngo abantu buzuze inshingano Imana yabahaye yo gukora ngo bitunge bite no ku miryango yabo.

Kurwanya ubukene bw'ibifatika ntibigarukira ku gufasha abantu kugira ibantu by'ibanzo n'amafaranga. Ni umurimo uvunanye wo kubaka ubushobozi bw'abantu ngo babashe kwibeshaho bakoresheje ubushobozi Imana yabahaye.

Ubwiyunge n'lmana

Imibanire (ibusabane) y'umuntu n'lmana nirwo rufatiro rukomeye rw'iyindi mibanire. Niyo mpamvu ari ingenzi kubanza kunga umuntu n'lmana. Niho twagombye guhera.

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1 Petero 3:15–16

Ni ryari bikwiye ko wafasha umuntu mu byo akeneye (bifatika), mbere yuko wamubwiriza ubutumwa bwiza?

Niba umuntu yanze kwakira Yesu, agahitamo kugumana ubukene bw'umwuka, birakwiye ko wakomeza kumufasha ngo atsinde ubundi bukene?

Ubwiyunge nave ubwawe

Kwiyunga nave ubwawe, ni igihe umuntu atangira kwitekerezaho nkuko Imana imubona, akumva ko yaremwe mw'ishusho y'Imana kandi ko yahawe umugisha wo kugira impano/italanto.

Ubwiyunge n'abandi

Duhamagariwe kugirana imibanire myiza n'abaturanyi (abandi) dukurikije urugero rw'Imana n'uburyo yadukunze. Tugomba kubona abandi nk'abaremwe mw'ishusho y'Imana. Uwahoze ari Arkiyepiskopi muri Afurika y'Epfo Desmond Tutu yagize ati 'Nitubona abandi nk'abanzi twisanga twahindutse tugasa nabo. Nidukandamiza abandi, twisanga twatangiye kwigirira nabi natwe ubwacu. Ubumuntu bwacu buhabwa agaciro nuko twahaye abantu bose agaciro (1).'

Matayo 5:9 and Abaroma 12:17–21

Binyuze mu nshingano yahawe amatorero yo kunga no gukunda abandi, amatorero ashobora kubaka ubumwe n'ubwizerane aho akorera (community).

Ni gute amatorero/amatsinda yakubaka ubumwe n'ubwizerane aho atuye (community)?

Ubwiyunge n'ibindi byaremwe (ibidukikije)

Gusana imibanire n'ibyaremwe harimo ibice 2. Icy a mbere bivuga gukora umurimo mwiza (akazi) utuma Imana ihabwa icyubahiro, uga tunga n'imiryango yacu. Turabigarukaho. Icy a kabiri, ni ukwita kw'ibyo Imana yaremye, tukabibungabunga nk'ibisonga.



Inkuru ya Anthony

Muri iyi nkuru umwe mu banditse iki gitabo Antony yagerageje gufasha uwasabirizaga mw'isoko muri Uganda.

Hari umuntu usabiriza nakunze gusanga kw'isoko. Wabonaga koko ko akeneye gufashwa. Najyaga nyuzamo nkamuzanira ibyo kurya. Umunsi nashatse umusemuzi nganira. Nabanje kumusu zuza, muha ikiganza, ndamwibwira turaganira. Naje gusanga azi gukora imigozi y'impu akoresheje amashakoshi ashaje, njye ibyo nibwo bwa mbere numvise ko bishoboka. Namwibukije ko afite agaciro, ko yaremwe mw'ishusho y'lmana nkanjye, mubwira ko ubwo bushobozi afite ari ubw'igiciro, ko yabuhawe n'lmana. Namuguriye amashakoshi ashaje ku mashilingi ibihumbi 3 (3000), atangira gukora imigozi akagurisha. Ubwa mbere yakuyemo 18,000.

Nasanze kumufasha gukora akitunga aribyo byamuhesha agaciro aho kumufungurira akagumya gusabiriza. Naje kumubwiriza ubutumwa bwiza, nza gusanga nawe ari umukristo, musezeraho maze kumushishikariza gukomeza kwikorera no gutunga umuryango we. Numvise nishimiye ko umwanya muto naganiriye nawe byazanye impunduka ikomeye kurusha uko nazaga nkamuha ibyo kurya.

Umunsi umwe nagarutse aho yakoreraga, umucuruzi umwe ambwira ko atagicuruza imigozi, ahubwo ko yasubiye gusabiriza.

Narisuzumye nsanga icyo nakoze cyo kumufasha kitari gihagije, nagombaga gukora ibirenze ibyo.

Ni iki Anthony yakoze kizima/cyiza?

Ese Anthony yaba yarafashije uyu mugabo mu kwiyunga muri bya bice 4 by'imibanire? Sobanura.

Ni iki Anthony atakoze, ni iki cyisumbuyeho yabombaga gukora?

Gusyira imbaraga mu kubaka abantu (Focusing on the People)

Kuko twatahuye ko kurwanya ubukene, bisaba gusana imibanire (reconciliation), guha abantu ibantu sicyo gisubizo, ahubwo kubaka umuntu (abantu) nibyo ngenzi.

Yesaya 58:10

Ni kensi dushyira imbaraga ku mishinga izana ibantu tukabyita iterambere aho kubaka ubushozi bw'abantu. Hari n'igihe dushyira gahunda zo kurwanya ubekene twitekerereje tutabajije abakene.

Tugomba kugendana (gufatanya) n'abakene mu bifatika. Tugomba gukorana nabo mu kuzamura imibereho yabo. Twikuremo indwara ya 'Sekamana.' Twe n'abakene mu bifatika dusange Imana kugira ngo iduhindure

Take-Home Activities

The take-home activities include assignments or activities to be carried out in your communities, church or place of work, applying the lessons you have learned. Try to do all four of the activities below, but choose at least two of the activities that you will make sure to do.

1. Personally memorize Isaiah 58:10. If you are a church leader, see if your whole church would be willing to memorize it together. Explain to the congregation that we need to focus on building relationships with materially poor people rather than always making quick programs for them.

In order to have a better view of yourself, read Psalm 139 and think about how God carefully created you and how much he values you. Write down five things that you appreciate about yourself, about the person God made you to be. Then tell your spouse or a friend five things that you appreciate about them, who God made them to be.

3. To improve your relationship with God's creation, plant a tree somewhere in your community or at your church, especially in a place that will benefit others more than yourself. Make sure to give the new tree some protection so it doesn't get destroyed by animals.

4. Share the gospel with at least one non-Christian friend or acquaintance.

Small Group Discussion Questions

What do these passages teach us about building relationships with the materially poor?

Matthew 25:31–46

Luke 14:12–14

In your church or ministry do you build close relationships with the materially poor or do you focus only on quick programs? Explain.

Further Reflection

(Read this section at home for further learning)

Forgiveness

Forgiveness is one of the most important components of reconciliation. Forgiveness is crucially important in dealing with poverty of community and broken relationships.

Reflect on this question. ***What does it really mean to forgive someone?***

Forgiveness is about your heart and what you feel towards the other person and not about how the other person responds. Therefore, you can still forgive someone even if full reconciliation is not possible. We cannot control how another person responds, but we can control our own response.

Forgiveness means we try to think well of the other person. We leave the judgment of that person to God, and we ask God to bless the person. Reflect on **Romans 12:19–20**.

We remember that we are equally a sinner before God along with the other person. We forgive because we have been forgiven by God. As God has shown us mercy, we show mercy to others. Read **Ephesians 4:32**.

A person can be truly forgiven but still experience painful consequences for their actions. For example, a murderer can go to prison, but the victim's family can forgive the murderer from their hearts while the murderer has to remain in prison.

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When we forgive, we should try to forget, even though that is not always possible. We should try not to keep thinking about the offense and we should not repeatedly speak about it again. We should not hold on to our bitterness.

Forgiveness can be a long process in which we keep asking God to change our heart and feelings toward a person who has hurt us.

If we are truly born-again Christians, we will forgive others. God says that if we don't forgive others, we will not be forgiven. Read **Matthew 6:14-15**.

Is there anyone in your life that you need to forgive? Take time to pray right now. Ask God to change your heart toward that person. Ask God to give you the strength to forgive them. Ask God to bless that person and give them grace and peace.

Focusing on People and Reconciliation: Hamida's Story²

Here is an inspirational story that reminds us to focus on people and relationships rather than quick programs.

Hamida lives in Malawi. She and her seven siblings moved to stay with her grandmother after her parents passed away. Hamida helped her grandmother in her business of collecting and selling firewood. Although Hamida worked hard, they were not earning enough money for the family. Her siblings had to drop out of school. As men started to approach Hamida for sex, she resisted at first. But as the family became desperate for money, she decided she would try sex work. For over four years, Hamida gave her body to be used by men in order to feed her family.

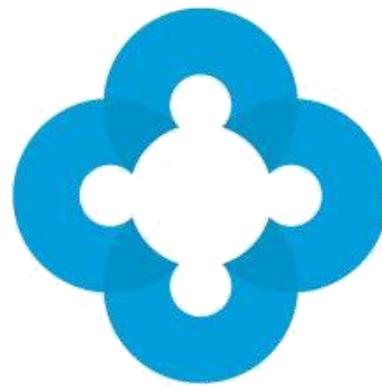
An organisation called Word Alive wanted to reach out to Hamida and other girls like her in the community. Word Alive formed a girl's group for them to support one another. At first Hamida was suspicious. But she joined the group and was glad to meet other girls who shared her experiences. The group became a safe place to ask questions and learn new information. They formed very close relationships. The group encouraged Hamida to get HIV tested and supported her decision to stop engaging in transactional sex. She went through some more trainings and learned how to lead small groups. She started teaching other girls about sexual reproductive health and cultural practices that are harmful to girls. Now Hamida is a peer mentor and leads a group of 17 girls. She has been helping other girls to stop engaging in transactional sex and find other work to do. She receives a small stipend from Word Alive while she uses her time to mentor other girls. She and her peers are getting business training and are planning to start a business together to support themselves and their families.

We can learn from Hamida's story how important relationships are. We must focus on the people. Although Word Alive's ministry involves programs, the core of the ministry is about people. The focus is on the relationships between mentors and peers. It is these relationships which gave Hamida the support she needed to have hope and see change in her life.

Line drawing by Justin Lonas based on a photograph by Anthony Sytsma.

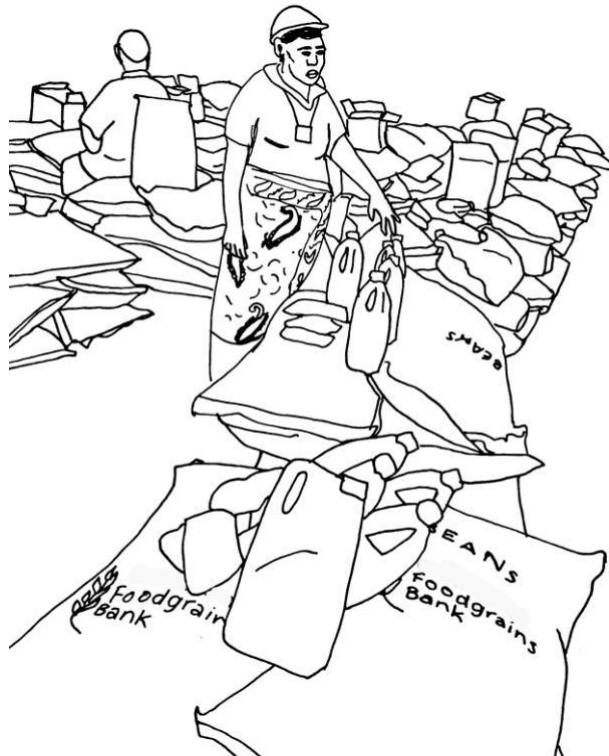
Desmond Tutu, *God Has a Dream: A Vision of Hope for Our Time* (New York, Doubleday, 2004), 49-50.

Taylor Smith, "Together Doing More: Breaking Barriers to End Hunger" (*The Banner*, October 2017), 23-24, accessed online: https://s3.amazonaws.com/prod.assets.thebanner/36907%20Banner_2017oct._final%20low%20res.pdf.



Helping Without Hurting in Africa

Igitabo cy'umwigishwa



**Isoomo 6: Ubutabazi,
Kuzahura, n'Iterambere**

Ibibazo bibanza

Ni ryari waha umuntu amafaranga, mu gihe akubwiye ko afite ikibazo gikomeye?

*Ni ryari umushyitsi (umuzungu) yaha abantu amafaranga mu gihe bagaragaje
ibibazo cy'ubukene bafite?*



Umwigisha

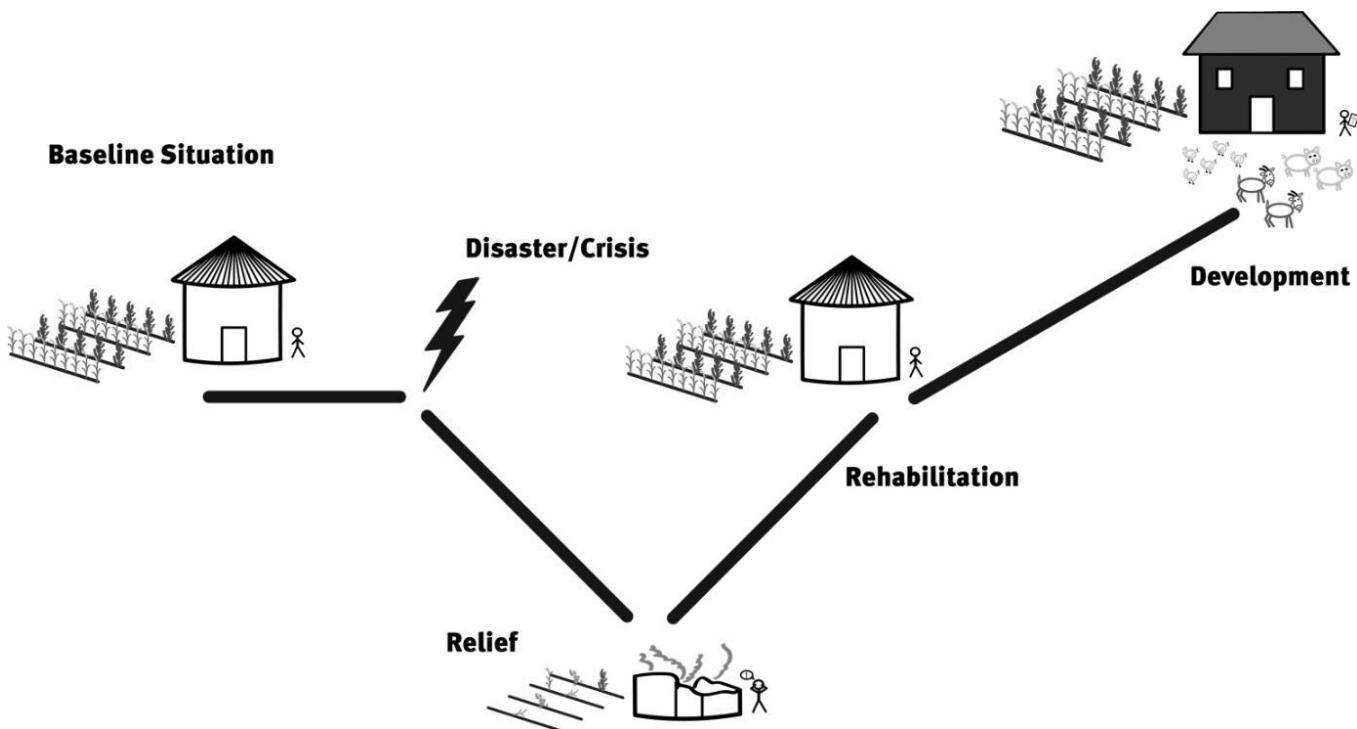
Intambwe ya mbere ni ugusesengura ikibazo (icyifuzo), ukibaza niba kiri mu rwego rw'ubutabazi, kuzahura cyangwa iterambere (relief, rehabilitation or development).

Ubutabazi—Ni igikorwa cy'igihe gito kigamije ‘kugabanya ububabare’ butewe n’ingorane umuntu ahuye nazo. Ubutabazi bugamije ‘guhagarika kuvirirana.’

Kuzahura—Bitangirana nuko umuntu yagaruye akajisho akaba yakwinyagambura. Ibikorwa byo muri uru rwego bigamije kugarura umuntu cyangwa itsinda (community) mu buzima buringaniye bwegereye ubwo bari bafite mbere y’ikibazo.

Iterambere—Ni urugendo rwo guhindura imibereho y’abantu ikaba myiza kurusha uko bari basanzwe babayeho. Iterambere rishingiye ku Bukristo ntiryagombye kugarukira ku kuzamura imibereho (y’ibifatika) gusa, ahubwo rifasha abantu muri bya bice bine by’imibanire, bityo bakabasha gukora no kugira muteguro w’lmana.

Diagram 1



Iterambere rishobora no kuba inzira/uburyo yo gufasha abantu atari uko bahuye n'akaga. Akensi, iterambere rikorwa n'aho abantu bafite imibereho iri hasi bisanzwe.

Shyira ibi bikorwa mu cyiciro: Ubutabazi, Kuzahura, Iterambere:

Iyo twigisha abantu iby'isuku?

Iyo tujanye kwa muganga uwariwe n'inzoka?

Iyo dufashije umuntu kubaka inzu yashenwe n'imvura?

Iyo twohereje umu-misiyoneri kubwiriza ubutumwa aho butaragera?

Iyo dukoreye ubujyanama umwana wacitse abari baramugize ingwate?

Iyo dusanze umwana bataye ku nzira ushonje cyane tukamugaburira?

Iyo duhaye abahinzi ingemwe nshya y'igihingwa cy'imyumbati?

Muri ibi bikorwa bitatu, ubutabazi nibwo busaba amafaranga n'iby'ibanze bifatika. Amafaranga n'ibindi bishobora no gukoreshwa mu kuzahura n'iterambere ariko byagombye kunganira ibyo abafashwa bafite. Mu kuzahura n'iterambere, ni ingenzi ko abafashwa bagira icyo batanga mu byo bakorerwa. Bishobora kuba amafaranga, imbaraga cyangwa ibindi bintu bafite.

Ese abana bo mu muhanda bari aho utuye baba bakeneye ubutabazi, kuzahurwa cyangwa iterambere? Mubiganireho.



Gukora ubutabazi, kuzahura no gukora iterambere neza.

Ubutabazi bukorwa rimwe na rimwe. Ni gacye cyane abantu bakenera ubutabazi.

Ubutabazi bukorwa vuba na bwangu. Niba abantu batakwifasha hakenewe ubufasha bwihutirwa. Bisaba kuba abantu barateganyije uburyo bwo gufasha (kubika, kuzigama, gushyiraho amabwiriza). Ese itorero/itsinda ryawe ryaba ryarashyizeho imirongo/uburyo bwo gukora ubutabazi mu gihe habaye ingorane zikomeye aho mutuye?

Ubutabazi ni ubw'igihe gito. Ubutabazi bukorwa kubera ko abantu batagira icyo bakwimarira. Si ngombwa ko duhita duhagarika ubutabazi abantu bakiri hasi, ariko iyo ubufasha budahagaze ku gihe, burema ‘ubumuga’ bwo kuba ‘nyagufashwa’ (dependency). Kwiringira ko abandi bagufasha, ubwabyo si bibi, bihinduka uburwayi iyo umuntu atangiye kumva ko abandi bagomba kumukorera ibyo yakwikerera ubwe.

**Hari uwo muzi wabaye nyagufashwa bitewe nuko abantu bamufashije igihe kirekire?
Mubiganireho mutavuze amazina.**

Kuzahura

Bikorwa mu bufatanye n'abafashwa, si ubakorera byose. Abafashwa bagombye kugira uruhare mu gutegura no kugira uruhare mu bibakorerwa.

Iyo ugiye gufasha, ugomba kubanza gusesengura neza ikibazo abantu bahuye nacyo.

Washaka igisubizo ari uko uzi neza ko nta wundi urigutanga ubufasha, yaba leta cyangwa imiryango. Ibi bivuga ko twafasha ari uko twamaze kubona ko abantu bafite ikibazo koko, kandi ko nta wundi urikubafasha (nta uhari cyangwa ntashaka gufasha). Igihe abegereye abafite ibibazo (amatorero, imiryango isanzwe ikorera ahantu) arivo bafashije (cyangwa bagafashwa gufasha), biborohera kuzamura imibanire hagati y'abantu, bizana ubumwe n'umutima wo kwitangira abandi.

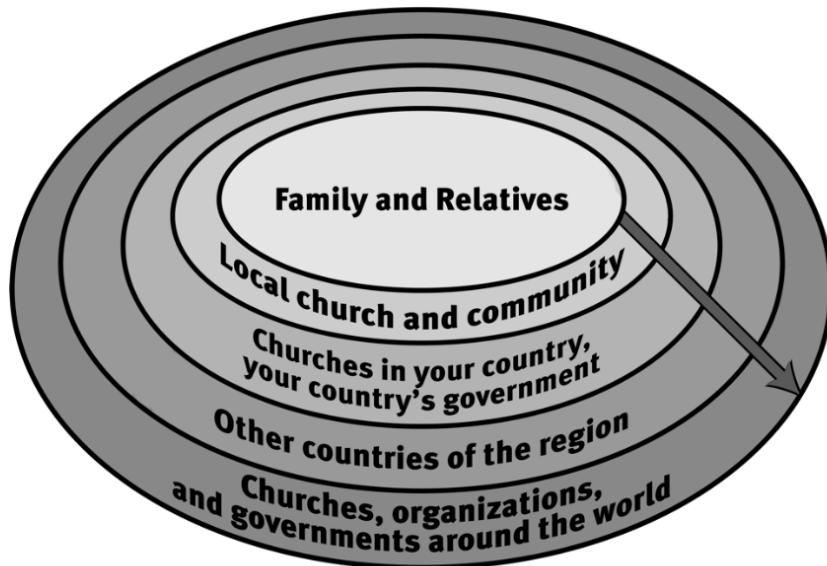
Igihe imiryango yo hanze (abazungu) yihutiye gutanga ubufasha ititaye ku miryango ihasanzwe, bishobora guca intege abasanzwe babana n'abaturage.

Bibliya itwereka ko aba mbere bagombye gufasha umuntu ufite ibibazo (ubukene) ari abamwegereye cyangwa bafitanye isano: Abo ni umuryango we wa bugufi cyangwa mugari, itorero, cyangwa abaturanyi.

1 Timoteo 5:8

Abagalitia 6:10

CIRCLES OF PRIORITY



Iki kigereranyo cy'abagombye gufasha mbere y'abandi ni ingenzi kuko ntawe wabona ufite ubushobazi bwo gufasha bose. Ni tutagira umurongo tukagerageza gufasha uwo ari wese ahantu hose, twisanga twatangagaye bityo tukaba twabivamo. Kumenya aho inshingano yacu iri bidufasha gukora ibyo dushoboye. Turamutse tugize ubushobazi bwisumbuye ntitwabura gufasha n'abari kure yacu.

Aho gufasha byakozwe neza cyane (Helping without hurting: gufasha kutangiza).

Muw '2010, icya kabiri cy'abatu ye Nijeri (Niger) bagize ikibazo cy'inzara gitewe n'amapfa. Bari bakeneye ubutabazi bugizwe n'ibyo kurya. Hari umuryango mpuzamahanga (international ngo) washatse gufasha, uza kwifatanya n'umuryango wa Gikristo witwa SEL usanzwe ukorera mu gihugu (local). Bagiye inama inama yo kwegeranya inkunga mu mahanga baza kuyabona, ariko kuri ubu, aho guha ibyokurywa bingana abantu bose, bahisemo kubigurisha kuri macye cyane.

Mbere imiryango mpuzamahanga yumvaga ko inzara yateye ikaza igasuka ibyokurywa bigahabwa abantu bose ku buntu (harimo n'abatabikeneye mu by'ukuri).

Wabaza uko byagendekeye abasanzwe bafite ubushobazi bucye cyane batabonye amfaranga yo kubigura?

Uwo muryango mpuzamahanga wasabye SEL (local) ngo bakusanye amafaranga mu banyagihugu (fund raising) babone uko bagurira ibyo kurya abarwayi, abafite ubumuga, abasaza n'abandi batishoboye. Abakozi ba SEL (local) babanza kubyangira bemeza abantu babo bakenye. Nyuma babibwiye amatorero, Abakristo baritanze cyane, haboneka amafaranga yo kugura ibyo kurya (kuri macye) byaje guhabwa abantu 98 batishoboye.

Abakozi ba SEL bagize bati: ‘biteye ishema kubona ko kuri ubu, twagaburiye abantu tutabahaye ibyavuye ku bandi gusa, ahubwo natwe twaritanze. Abafashwa nabo bamenye ko atari iby’abazungu, ahubwo ko ari ibyacu (2).’

Mutekereza ko abaturage (community) baho biyumvise bameze gute, kuri iyi ncuro bamaze kumva ko imfashanyo yatanzwe ku bantu 98 itavuye ku bazungu, ahubwo ko yavuye muri bo?

Iterambere

Iterambere ni urugendo ruvana abantu mu mibereho bari basanzwemo rukabageza aheza kurutaho, aho bagira ubushobozi bwisumbuyeho bwo kwiyitaho no kwita ku miryango yabo bakoresheje imbaraga zabo, aho barushaho kugira ubusabane bwiza n'Imana, nabo ubwabo, n'abandi, n'ibyaremwe. Turarebera amahame akoreshwa mw'iterambere mu gice gikurikira, ibindi muzabyisomera.



Kuganira mu matsinda manini-ingero z'ibikorwa by'ubutabazi, ibyo kuzahura, n'iby'iterambere

Ingero z'ibikorwa by'ubutabazi:

Ingero z'ibikorwa byo kuzahura:

Ingero z'ibikorwa by'iterambere:

Amakosa akunze gukorwa

Rimwe mu makosa akunzwe gukorwa mu kurwanya ubukene ni ugutanga ubutabazi ku bantu bari bakeneye kuzahurwa cyangwa iterambere. Guha umuntu ubutabazi atabukeneye bimutera kumva ari hasi cyane, akumva afashwe nk'umuntu utagira icyo yakwimarira. Hari igihe byamutera kwibura n'ipfunwe. Hari abobihindura imbata yo gufashwa (nyagufashwa), ntibashake akazi bityo bagahusha intego Imana yabaremeye (umuteguro w'Imana ku buzima bwabo).

Hari ibyo tugomba kwibaza mbere yo guha umuntu ubutabazi.

Ese ibyo umuntu akeneye birihutirwa cyane (emergency)?

Ese uwo gufashwa, nta kintu na kimwe yakora kugira ngo agire uruhare mu kuzanzamuka kwe?

Hari uruhare ufashwa afite mu kibazo arimo? Ntitwanze gufasha umuntu wisanzze mu kibazo ariwe wabyiteye. Ariko uburyo tumufashamo, bwagombye kujyana no kumufasha gutahura amakosa ye, bityo bikamufasha guhindura imyifatire yatumye agera muri ibyo bibazo.

Hari uwasangiza abandi igihe yahakaniye umuntu ubufasha bitewe n'uruhare yagize mu byamubayeho, bityo bibe byamufasha kwisubiraho?

Haba ari ubufasha uwo ugiye gufasha yagiye ahabwa mbere, nawe cyangwa n'abandi?
Aho umuntu atitonze ntaba ari korora ingeso yo gusabiriza, aho ntugiye kuzahora ufasha uyu muntu?

Abanyamahanga benshi basura Afurika bakunze gutanga ubutabazi, atari byo bikwiye gukorwa, ibyo bigatera ibibazo byinshi cyane. Ibi bishobora kwangiza byinshi bikarema ya ndwara nya 'nyagufashwa.' Ubwo bufasha butajyanye n'ibikwiriye gukorwa bushobora kwangiza ibikorwa byiza bisanzwe bikorwa n'abasanzwe bafasha mu gihugu (amatorerero, imiryango). Hari imiryango mpuzamahanga itanga inzitiramibu ku buntu, uwari usanzwe agurisha ngo abone amaramuko agahomba. Abanyafurika bakwiye kubwiza ukuri abaza bibwira ko bafasha ariko bangiza byinshi. (Barumva se?)

Amatorero yagombye gushyiraho umurongo w'ibikorwa by'ubutabazi no gufasha abagwiririwe n'ibyago, bityo ntihagire abumva ko bamwe bafashwa, cyangwa hafashwa abadakwiriye gufashwa.



Kuganira mu matsinda manini

Ni bantu ki bakeneye ubufasha buhoraho (bw'ibifatika) mw'itorero/itsinda cyangwa aho mutuye?

Abantu benshi burya ntibabuze byose, abensi ntibakeneye ubutabazi nkuko twibeshya, hari igihe badakeneye ubufasha buhoraho. N'abo tuvuga ko bakeneye ubufasha buhoraho, benshi bashobora kugira utwo bakora baktunga muri iyi si y'lmana.

Ibya Eddy Wasabirizaga



Twirinde kuba ba ‘Akira mwana wa’ (Paternalism)

Ijambo ‘Paternalism’ rrimo ijambo ‘data.’ Ni ukugaraza imyitwarire yerekana ko abo ufasha bameze nk’abana bato bahora bakeneye umubyeyi.

Wirinde guhora ukorera abantu ibyo bashobra kwikorera. Iyo ushaka kurwanya ubukene ufasha abantu nkaho bo ntacyo bashoboye, ubahindura nyagufashwa, bityo baktakariza icyizere. Iyo myitwarire ibahoza mu bukene.

Agakino (Akira mwana, ni njye uzi, ni njye uguha) Uwo bibwira ko bafasha, mwumva yari ameze gute?

Uburyo butandukanye bwa Akira Mwana wa (Paternalism)

Akira Mwana wa ku mutungo n'ibantu— Ibi bivuga guha umuntu amafaranga cyangwa ibantu umuntu kandi yabyigereraho ubwe (cyangwa ufile utwe).

Hari igihe bikwiye ko waha umuntu ikintu nubwo yakigurira ubwe. ‘Paternalism’ ni igihe bibaye akamenyero, bigakorwa kenshi. Robert Lupton abisobanura neza mu gitabo cye ‘Toxic Charity’ (kugira neza kwangiza) (3). ‘Uhe umuntu rimwe, bimutera kugushimira (appreciation), umuhe kabiri bimutera kumva ko uza kongera kumuha (anticipation), umuhe gatatu bimutera kumva ko nuza ugomba kumuha (expectation), ubwa kanebihinduka uburenganzira (entitlement), ubwa gatanu aba yabaye nyagufashwa (dependency)

Uburyo bworoshye bwo kwirinda ‘Akira mwa wa’ ni ugusaba abo ugiye gufasha kugira duke batanga mubyo bagiye gukorerwa (fee, things). Bituma bumva ko ibikorwa ari ibyabo, bibaha agaciro, kandi batangira no gutangamo ibitekerezo n’imbaraga.

Akira mwa wa mu by’umwuka—Ni igihe wumva ko ufile ubushozi cyangwa ubutunzi ari we ufile ubukure mu mwuka (akungahaye mu by’Imana) kurusha ukenye. Usanga abifite aribo bahabwa imyanya y’ubuyobozi mu by’Imana (imirimo y’itorero), ubundi bagahabwa kwigisha no kuyobora amasengesho kandi bamwe badashoboye. Hari umukene mu bifatika ariko mu mwuka afite byinshi. (Umuzungu arinjira bakamwicaza imbere bakamusaba kubwiriza kandi wenda atazi na Bibiliya).

Akira mwana wa mu bumenyi—Ibi bigirwa n’uwumva ko ariwe uzi uko ibantu bikorwa. Akumva ariwe wagishwa inama cyangwa akayitanga. Nibyo ko mu gihe ufile inama wayitanga ariko abakene nabo bagira ibitekerezo byiza. Hari ibyinshi wabigiraho.

Inkuru ya Paternalism mu bumenyi (mu gitabo)

Akira mwana wa ku murimo—Ibi biba iyo ukorera abantu umurimo kandi bashobora kuwikerera.

Akira mwana wa mu buyobozi—Ibi ni igihe dutekerereza abakene, tugakora iteganyabikorwa, tukayobora ibikorwa bizamura abakene kandi bifitiye abantu muri bo bashobora kubayobora.

Hari uwabwasangiza abandi ibyo yakoze, cyangwa ibyabaye mw'itorero/itsinda, aho mutuye byerekana 'Akira mwana wa.'



Take-Home Activities

The take-home activities include assignments or activities to be carried out in your communities, church or place of work, applying the lessons you have learned. Choose one of these activities:

1) For Church Leaders

Together with your other church leaders, deacons, and staff members, write down all the organisations and churches you can think of in your community who are trying to help the poor. Are they doing relief, rehabilitation, or development? Do the people in your community need relief, rehabilitation, or development? Is there a mismatch between what the organisations are doing and what the people need? How can your church address this mismatch? Make a plan for what your church will do. Then have your leadership communicate to the entire church what your plan and focus will be. Pray for God's help and direction in that ministry.

2) Alternative for Development or Government Workers

Do the same activity in #1, but with your colleagues from your work. Discuss what other organisations are doing.

3) Alternative for Other Individuals

Analyse your own extended family relationships. Identify whether you or other family members are practicing paternalism in their relationships with other family members. Make a plan on how to address it so that a change can be made.



Small Group Discussion Questions

Have you ever tried to help a materially poor person without really listening to his or her opinion because you thought you had all the knowledge and solutions? Explain.

Is your church being paternalistic in any of your ministries? Explain.

Are you aware of any government programs for the poor that are using the inappropriate response (for example—giving relief when development is needed)? What specific actions can you take that might start to bring about some change in these programs?

Think about the materially poor people in your community. Do these people need relief, rehabilitation, or development? Has your church been helping in the appropriate way?

Are you personally giving any money to the organisations in your community that are doing good work to help the poor? If you said “no”, then why are you not giving?

Pray together. Repent of any paternalism and ask God to guide you and empower you to help in the right ways.



Further Reflection

(Read this section at home for further learning)

Principles of Good Development

Development is about all five types of poverty. Don’t forget that development is not only about reducing material poverty through creating new roads, new buildings, and increasing people’s incomes. The real goal of development should include people growing

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in their relationships with God, self, others, and the creation. The goal is not to have our country become a rich but immoral, unhappy, and godless nation. The goal is to glorify God and have healthy relationships.

Participation starts at the beginning. As with rehabilitation, development is done **with** people not **for** people. The people should be involved in every part of the process. Don't just go into a community and start a project. First get to know the people. Figure out together with them what the project should look like and what they can contribute to the project (money, time, talents, materials, etc.).

Start small. Make sure the project can be managed by the community mostly on its own. Don't make the development project so big that it cannot continue on its own without ongoing outside assistance. You do not want to rely too much on outside resources or outside people. You want the project to be sustainable and continue even after the outside funding has stopped.

Help people learn how to learn. Instead of just instructing people in one new technology or one new practice, teach people how to learn and experiment. It's easy to tell a farmer to use a new variety of maize, and he might use it and have some success. But what happens if a disease destroys that maize? Then the farmer might just wait for you to come back and tell him what to do. Instead, we want to teach people how to experiment, be innovative, how to learn and manage different situations. That way if a disease destroys one crop, the farmer might try out new crops on his own without waiting for you to come again.

Encourage the community to mobilise its own resources. A community can't rely 100% on outside donors from other countries or from other regions of your country. If all the money and resources are coming from other places, local people won't feel involved in the project, won't have a sense of ownership and won't manage it well.

Finding Your Role

It is extremely difficult for any one person or church to do all three types of responses to poverty in their community—relief, rehabilitation, and development. All three are very different things and require different skills and different programs, and they all take time. It is best to focus on one group or one community that you are trying to help. And then you should focus on either meeting the relief needs, or the rehabilitation needs, or the development needs, but not all three. If your church is known as the place that gives out free food to those who desperately need it (relief), then your church probably would not be the place that was also working on helping people find meaningful jobs (development). It's best to focus on one and to do it well. Other churches and organisations may be meeting other needs that you aren't. Together we can make a big difference.

How can you decide what your church should do? The first step is to figure out what kind of services are already being provided by organisations or other churches in your community. Second, study your community to figure out the needs of the materially poor in your community. Are they in danger of losing their lives so that relief is needed, or can they contribute to their own improvement? Most of the time the people in our communities are not in need of relief, but rather development. We suggest that you consider focusing on development after taking this course because most churches and organisations have not thought thoroughly about these issues and give mostly relief.

Stories

Analyse this story and consider how it illustrates the importance of the circles of priority you learned about in this lesson:

In Uganda, there were two tribes with a history of conflict. The North Eastern tribe had continually stolen cattle and killed people during raids into the tribe west of this North Eastern tribe. After many years of government intervention and church initiatives, peace was finally made, and reconciliation between the two tribes was achieved. The violence stopped. But soon after, there was a desperate famine experienced by the Eastern tribe. Some of the churches of the tribe west of this North Eastern tribe pooled their efforts together in order to bring food and other resources to the North Eastern tribe. They knew this action would show their forgiveness and love and help to heal the old hurts. However, after they gathered the resources, the United States government beat them in the race to help. The USA sent many tons of relief food, so much so that the local Ugandan church's efforts became redundant and unnecessary. The foreigners ruined this opportunity for the Ugandan church to exercise their responsibility and good stewardship, and destroyed this opportunity to show love and forgiveness and create more reconciliation between the two tribes.⁴

2. This is an inspiring story about reconciliation and good rehabilitation ministry:

After attending a Vision Conference in Rwanda in 1998, a pastor challenged the members of his church to assist returning refugees who had fled Rwanda as a result of the 1994 genocide. The church members welcomed these returnees, helped to rebuild their homes, brought them food and water, and helped their children return to school. The former refugees were astounded by the sacrificial love and generosity of the church members. Many in the church had friends or family who were murdered in the genocide – and the likelihood was high that the returning refugees included perpetrators of genocide. Still, these devoted Christians reminded the returnees that reconciliation comes by hearing the Word of God and demonstrating his love by loving those who have even killed our relatives.⁵

Line drawing by Lisa Brown based on a photograph by Chris Shiundu.

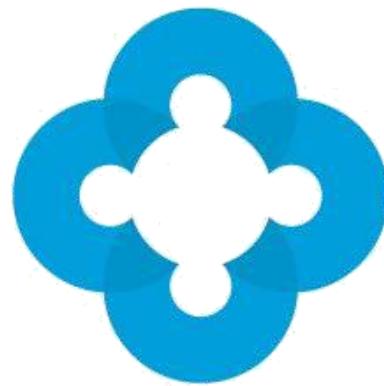
Ã¢Ã¢Ã¢ Adapted from Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor...And Yourself*, 2nd edition (Chicago: Moody Publishers, 2012), 100.

Story shared in personal correspondence, used by permission.

Robert D. Lupton, *Toxic Charity: How the Church Hurts Those They Help and How to Reverse It* (San Francisco, Harper One, 2011), Kindle ed., Loc. 1438-43.

Personal Correspondence from Edward Etanu.

Story told by Simon Nizaramakena in the book: Scott Allen, Darrow L. Miller, and the African working group of Samaritan Strategy Africa, *Against All Hope: Hope for Africa* (Phoenix, Ariz., Disciple Nations Alliance, 2005), 52, accessed online: http://www.disciplenations.org/media/Against-All-Hope-Hope-for-Africa_ENGLISH.pdf.



Helping Without Hurting in Africa

Igitabo cy'Umwigishwa



Lesson 7: Ufite iki?

ABCD Iterambere ryubakiye kubyo abantu bafite.

Ikibazo gikingura

Tekereza umuntu avuye ahandi ashaka gufasha ‘community’ yawe, akubwiye ngo mubwire ibya community yawe, wamubwira iki?

Iterambere rishingiye kuri ‘ufite iki?’ (Asset-Based Community Development)

Ibyo ufite (Assets)

Community

Iterambere

ABCD ni urugendo rurerure rutangizwa n’abantu/itsinda (community). Muri uru rugendo, abantu babanza kureba ibyo bafite bakiga kubikoresha neza ngo biteze imbere. Umusaruro uvamo ni impinduka igaragara mu kugabanya ubukene n’isanwa ry’imibanire hagati y’abantu n’Imana nabo uwababo n’abandi ndetse n’ibyaremwe.

Iterembere rihereye ku gusesengura ibikenewe (need-based dvp)

Gusesengura ibyo abantu bakeneye ni byiza. Ariko ni byiza guhera kubyo abantu bafite. Nyuma nibwo twibaza ibibazo (ibikenewe) dushaka gukemura. Twibaza ibi: ‘Dufite iki? Twabikoresha gute mu gukemura ibyo tudafite cyangwa dukeneye, n’uburyo twakoresha ibyo dufite mu gushakira umuti ibyo dukeneye.

Abayobozi b’amatorero muri Afurika bifuzza gufasha ‘community’ zabo, bagombye kumenya ibyiza byose Imana imaze ighe ikora aho batuye. Tugomba guhishurirwa umutungo, ubushobozzi n’impano Imana yahaye ‘community.’

Inyigisho ya Bibiliya—Umugani w'amatalanto

Ni ayahe masomo dukura mu Butumwa bwa Matayo 25:14-30? Ni iki iyi nkuru yigisha kijyanye n'iterambere rya ‘community?

Ibya Pasitori Gideoni

Umusore yasanze *Pasitori Gideoni amuganyira ubukene afite. Pasitori aramubaza: ‘ufite iki?’ Umusore ati: ‘ntacyo.’ Pasitori aramuhabakanira: ‘Ugomba kuba hari icyo ufite, nubwo cyaba gito cyane.’ Umusore ati: ‘Ni amashilingi 1000.’ Pasitori abwira umusore ko *Imana ibasha kumufasha ayo 1000 akabyaza andi bityo akabona ibimutunga.* Pasitori nta faranga yamuhaye. Pasitori Gideoni yabwiye umusore ko afite imbaraga, amagara mazima, ko yashobra kunyonga igare, akajya mu birometero 15, akagura ubuki akabucuruza mu mujyi bityo akunguka. Umusore yarabigerageje, arangura ubuki bw’1000, abugejeje mu mujyi abugurisha 3500. Yasanze ari byiza arakomeza ageza 35,000. Uwo musore yumvise ishema n’agaciro biterwa n’umurimo yakoze, *Imana iwumuheraho umugisha!**

Gukorera mu matsinda manini (aho abantu baturuka)—Urutonde rw’ibyo mufite (aho mutuye).

Hari abantu batagira icyo batanga mu rusengero, nta n’uwo batwerera ntawe bafasha. Wabaza bakavuga ko ntacyo bagira. Hagira ukurikirana ibyabo bakamwuka inabi, ‘ntacyo ngira yemwe, nta nicyo nakora mumfashe ariko!’ Niyo mpamvu ari ingenzi ko dukora urutonde rw’ibyo dufite (**asset inventory**), bamwe babyita ikarita y’ibyo dufite (**asset mapping**). Ibi twabikorana n’umuntu cyangwa itsinda ry’abantu batuye hamwe (community).

Kora urutonde rw'ibyo mufite aho mutuye (community):

Umutungo w'amafaranga:

Umutungo w'ibantu bifatika:

Umutungo w'abantu:

Umutungo kamere:

Ubumenyi n'ubuhanga

Inzego/ibigo n'ibikorwa-remezo:

Umutungo w'umuco n'imigirire (social):

Umutungo w'iby'umwuka:

Muvuge uko mwiyumvaga numerewe igihe mwakoraga urutonde:

Ni iki cyahinduka aho mutuye niba mwakoranaga uyu mwitoto n'abaturage bose bahatuye?

Gutekereza (Reflecting) kw'iterambere rishingiye kuri 'ufite iki'

Ntitugomba kubifata nk'ukuri iyo abantu bavuze ko ntacyo bafite. Imana yahaye umuntu wese impano nyinshi, ubushobozzi, n'ubuhanga bwihariye. Twese twahawe ibitandukanye. Dushyize hamwe havamo imbaraga.

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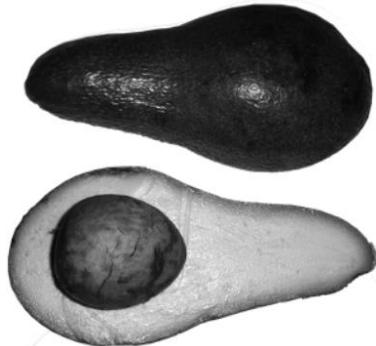
Ntidushinzwe kwigereranya n'abandi, ahubwo dusabwa kuba ibisonga byiza dukoresha ibyo Imana yaduhaye, umuntu ku gitи cye cyangwa itsinda (community).

Nidushyira imbaraga kubyo dufite aho gutinda kubyo tudafite tuzashobora kuzana impinduka nziza. Nidushyira imbaraga kubyo dufite, amasengesho yacu y'amaganya azagabanuka, ahinduke amashimwe. **Some 1 Abatesalonike 5:16-18.**

Nyuma yo gukora urutonde rw'ibyo dufite, hakurikira intambwe igoye yo kumenya uko tubikoresha mu kuzana impinduka nziza.

Inkuru ya Yohana Mwangi w'i Nairobi (igitabo cy'umwigisha):

Dukeneye guhindura uko tubona ibintu. Urabona iki?



Ubukire n'ubutunzi ntibugarukira kubyo dusanzwe tumenyereye gusa. Iyo umwe akize, ntibivuga ko ariwe ntandaro y'ubukene bw'abandi. Ntituri mw'irushanwa. Niba dufite avoka 2, ntitugomba kuyawanira, ahubwo buri wese yafata imwe, agakuramo rwa rubuto akarutera, tukazagira ibiti byuzuye avoka mu gihe kiri imbere. **Binyuze mu kuvumbura (creativity), gukora cyane n'ubufatanye n'abandi twarema ibintu bishya.** Dushobora guhangga ubutunzi bwinshi kuko Imana yaremye byose ibiha gahunda yo kurumbuka (Sobanura kabisa).

Ibi bivuga iki? ‘Ushobora kumenya umubare w'imbuto mu mwembe umwe, ariko ntushobora kumenya umubare w'emyembe mu rubuto.’ Umugani wo mu muco gakondo muri Kenya. .

Turasabwa kwigisha abantu kubona ibantu mu burya bushya. Gutahura ibyo bafite, gukoresha ubushobozi bafite. Twubake ubushobozi Imana yahaye abantu, kandi dufatanye nabo kwizera ko Imana izaha umugisha ibyo bagerageza gukora, bityo bagatunga imiryango yabo, bagateza imbere ubwami bw'Imana.

Amahame y'iterambere rishingiye kuri 'ufite iki.' ABCD

Utahure kandi ukoreshhe ubushobozi/umutungo biri mu muntu cyanga itsinda (**community**). Reba abakene mu bifatika nk'abantu biritsemo ubushobozi bahawe n'Imana. Hari abafite ubushobozi n'ubutunzi bashobora guhita batangira gukoresha uwo mwanya baramutse babonye ubatera umwete (courage). Hari abandi bakeneye kwigishwa ubumenyi/umwuga (training or skills development) bahereye ku bushobozi Imana yabaremanye.

Ibya Farida (mu gitabo cy'Umwigisha)

Ujye uharanira ko ibyinshi mubyo abantu bakoresha biva mu muntu cyangwa itsinda (community**), aho gutegereza ak'imuhana (imiryango, abazungu).** Baza ibibazo birimo ubwenge kandi utege amatwi ibitekerezo by'abantu. Ujye wizera ko abantu bakunda abantu babo (**community**), ko bifusa kubona imbereho ya bose izamuka.

Ugereweze kubaka imibanire hagati y'abantu, amatorero, inzego za leta, iz'ubucuruzi, amashuri, n'izindi. Imana ishaka ko abantu n'inzego zitandukanye bafatanya kandi bagorana.

Ushake umutungo/amafaranga, biva hanze ari uko ibihari bidahagije gukemura ibibazo bihari. Wirinde kuzana abo hanze (abazungu) imburagihe, kandi ntuzane benshi, kugira ngo udaca intege 'community.'

Iby'abatwara amapikipiki bakusanje amafaranga (fundraising) muri West Africa (igitabo cy'Umwigisha):

Lao Tzu, umuhanga w'umushinwa mu kinyejana cya 6 yaravuze: 'Usange ishyanga runaka. Ubane nabo. Ubigireho. Ubakunde. Uhore ku bumenyi basanganywe. Wubakire kubyo bafite. Byose birangiye, ibikorwa byiza bimaze gukoreka, ubuyobozi bwiza buzagaragazwa n'uko abo wafashije banzuye ngo 'Nitwe twabyikoreye ubwacu (1).' Ariko nk'abakristo twongeraho ngo 'dufashijwe n'Imana.'

Take-Home Activities

The take-home activities include assignments or activities to be carried out in your communities, church or place of work, applying the lessons you have learned. Choose one of these activities:

1) For Church Leaders

Preach a sermon on the parable of the talents in your church. Then either during the Sunday service or at a different church event, instruct all the church members to identify and write down the assets and abilities of the whole church. Talk about both physical resources and spiritual gifts. Discuss together how to best use everyone's gifts for the good of the church and the community.

2) For Individuals

Do a Bible study on the parable of the talents with your family or with your community group. Identify and write down the assets and abilities of your family, or the assets and abilities of your community group. Discuss how you can use them together to overcome material poverty. Make a plan on how to address it so that a change can be made.

Small Group Drawing Exercise

In your groups, draw a picture of a community that is developing. You cannot use any words, only pictures. Be creative. Remember that development should include not only a reduction in material poverty, but an improvement of the four relationships.



Further Reflection

(Read this section at home for further learning)

Africa is Blessed

Part of having a changed perspective is looking at our continent differently. Because of the history of the slave trade, and because of all of the aid from foreign governments and donors that has been given to our continent, many of us have internalised the idea that we are poor, helpless, and inferior to the rest of the world. Some of us have even wondered if Africa is cursed. Some foreigners in the past claimed that Africans are cursed using Genesis 9:24-27, but this is a lie. They called it the “Curse of Ham”. But in fact, the curse in this passage was on Ham’s son Canaan, not Ham. Canaan was the ancestor of the Canaanites, so this passage is not about Africans. It’s true that Ham had other sons who were ancestors of the Ethiopians, the Egyptians, and the Libyans, but they were not cursed.² And the curse was not really about ethnicity, but it was about how the Israelites would eventually conquer the wicked Canaanites in the Promised Land.³ We are not under the curse of Canaan, but even if we were, we experience blessing that overpowers that curse and any other curse once we come to know Christ. Jesus is more powerful than all curses. Jesus’ death and resurrection even conquers the original curse of death.

The reality is that God has richly blessed Africa. Some of the assets God has given to Africa include: many unique cultural heritages, a large population, natural resources like oil and minerals (for example—diamonds, gold, and also coltan, a very rare ore containing minerals used in making mobile phones), beautiful animals and national parks, some of the world’s greatest rivers, productive agriculture, and a huge land area.

Africa is rich in gifts from God. Unfortunately, sometimes these resources have been forcefully misused by foreigners, or mismanaged by corrupt African leaders. But we must realise how much God has blessed our continent and utilise well what He has given us by working together. Doing this is our best hope at overcoming our continent’s dependency on the aid from foreign nations. Aid can be helpful and we can still partner with foreign countries as we try to help our people, but we must not remain dependent on that aid. It is not a long-term, sustainable solution,

Helping Without Hurting in Africa—Participant Manual

nor is aid something that builds up the dignity of our people. If we want to be obedient to God by being good stewards, we must learn to focus on and utilise the gifts God has given us. We must take responsibility for the development of our own communities and nations.

Inspiring Stories of Asset-Based Development

In Ethiopia, Kale Heywet Church in the Arba Minch region found a way to use the little resources they had to make a nice profit for the church. Originally the church land was given to them by the government. The government said it was full of rocks and no one would be able to do anything with it. So the government leaders thought they might as well just give the land away. The land is 20 hectares in size and large rocks cover the surface all over. But one of the church leaders realised that these rocks should be looked at as assets, not as a curse. He thought maybe the rocks could be sold for construction projects. He and the other leaders calculated and researched how this could be done. Today construction vehicles can be seen on the church property breaking up the rocks to be sold. Now the church enjoys a regular profit from these rocks! With a new perspective, things that some people see as worthless can be seen as assets given by God.⁴

Hellen and her husband live in Turkana County in Kenya, a place that is hot and arid and where there is no electrical grid. She and her husband are both partially blind but they feed fifteen people in their household every day. How do they manage this? Hellen joined a VSLA (Village Savings and Loan Association) in 2015. A VSLA can be like a community funded and managed bank. Members encourage each other, save together, and offer each other low interest loans. A VSLA allows people to use the little resources that they have, and multiply them by working together. Hellen used her first loan to buy a shaving machine and started a barber business earning about \$4 USD per day. After she paid off that loan she continued saving. She then took out two more loans to purchase a solar panel, a television, a video machine, speaker, amplifier, and a battery, which she quickly used to open a video-showing business and a phone-charging business, which have added another \$4-10 per day to her household income. After paying those loans off, she took another loan to buy water pipes to bring water to her house so her family has regular access to water. Now she sells water to her neighbours as well and earns \$1-2 a day.

Hellen's husband was motivated by these successes. With the VSLA's loan-lending at capacity, he secured a loan from a bank and, together with Hellen's savings, they have invested in another business venture with the purchase of a maize-milling machine. Their milling brings in about \$4-8 USD, per day. Hellen's five businesses have added up to \$24 USD per day to her family's income. Her life has changed. She can afford to feed, educate, and clothe her extended family, and gives cheerfully to the church. Hellen is encouraged by her success and isn't ready to stop; she has plans to invest next in a water tank. This story shows us one method of helping people to multiply the little resources that they have so that they can support themselves. We will examine VSLAs in a future lesson.⁵

Dinnah, also known as "Termite", lives near the city of Soroti in Uganda. Before she came to know Christ, she used to be a serious alcoholic. She brewed alcohol and she would drink and smoke up to 12 hours a day. Today she looks back and feels like it was such a wasted life full of bitterness and quarrels with other people. But in 2010, she came to know Jesus personally. Her life completely changed! She became full of joy and peace, and she made peace with her family members as well. But she remained materially poor, especially since she gave up brewing alcohol. After she attended a Bible study about the importance of working with her hands, she knew she needed to find productive work. She

Lesson 7: Asset-Based Community Development

tried to think hard about what resources and skills God had given to her that she could use to make an income. She saw termite mounds around her community, and as a child she was taught how to catch the termites from the mounds. She decided to catch and fry termites to sell to people. Some people in her community think of this kind of work as shameful. But her life and success prove those people wrong. Dinnah started to make a lot of money especially since she has her own unique recipe: fried termites with onions and spices. She has been able to take care of all her family's needs through selling these termites, and now it is her normal business. She has built a house with the income as well as paying school fees for her children. Now people in her church and community call her "blessed" and admire her for the change in her life. People affectionately call her "termite" in the local language. The author, Anthony, is one of her customers and he can testify that she can really cook!

Line drawing by Lisa Brown based on a photograph by Tabitha Kapic.

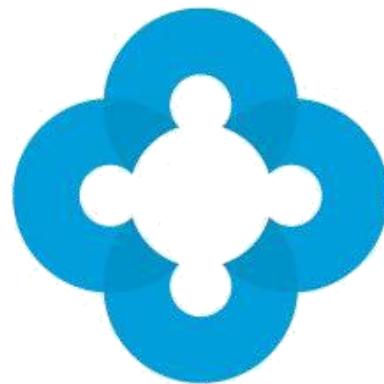
Traditional. Quoted in "Called to Transformation: An Asset-Based Approach to Engaging Church and Community", (New York, Episcopal Relief, 2015), accessed online: <http://calledtotransformation.org/team-building/called-to-facilitation/>.

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Helping Without Hurting in Africa

Igitabo cy'Umwigishwa



**Isomo 8: Uwmitozo
w'isuzuma (Opening
Exercise Evaluation)**

Isuzuma

Kuki twakwemera gutega amatwiabantu bagira icyo bavuga ku mukorere (ibyo dukora, iteganyabikorwa) yacu nk'umuryango/amatsinda/itorero

Imigani 12:15 and Imigani 19:20:

Ni uwuhe mwifato (attitude) twagira iyo dusuzuma (evaluate) ibikorwa/Imishinga bikorwa n'indi miryango, amatsinda?

Abefeso 4:29 na 1 Abakorinto 13:1-2:

Biremewe ko Abakristo bagira abandi inama zuko bakora ibikorwa byo gufasha abakene. Ariko ibyo byagombye gukoranwa umutima uciye bugufi, tubwizanye ukuri mu rukundo.

Abefeso 4:2-3:



Umwitoto ubanza mw'isuzuma.

Musubire ku rupapuro rwa 9 na 10.

Ibibazo by'isuzuma

Mwongere murebe rwa rupapuro mwakoreyeho iteganyabikorwa, mwemeze ibyo mwakoze byiza?

2a) Mwateguye uko muzakemura ikibazo cy'ubukene bw'ibifatika? Musobanure.

2b) Mwateguye uko muzakemura ikibazo cy'ubukene muwo uri we (being), no mu mwuka? Musobanure.

2c) Mwateguye uko muzakemura ikibazo cy'ubukene mu mibanire n'abandi? Musobanure.

2d) Mwateguye uko muzakemura ikibazo cy'ubukene bwo mu micungire (ibusonga)?

3) Hari imyitwarire ‘Sekamana’ mubona mw’iteganyabikorwa ryanyu? (Hari aho bigaragara ko mutekerereza abo mufasha, mukagena ibigomba kubakorerwa).

4) Mw’iteganyabikorwa, mwaba mwaribanzu mu gusana ya mibanire ine, mu gihe kirekire? Cyangwa mwakoze umushinga w’igihe kigufi wo gutanga ibifatika mugahita musoza?

5a) Uburyo bwo gufasha mwateganyije bwaba ari ubuhe? Ubutabazi, Kuzahura cyangwa iterambere?

5b) *Nyuma yo kunyura muri aya masomo, musanze abo mugiye gufasha bakeneye iki mu by'ukuri? Ubutabazi, Kuzahura, Iterambere?*

6) *Mwaba mubona 'Akira mwana wa' (paternalism) mw'iteganyabikorwa? (aho mufata abantu nk'abana bakwiriye gukorerwa byose)*

7a) *Hari aho mushishikariza abantu gutahura impano, italanto zabo?*

7b) *Niba hari ibyo muteganya gutanga, byaba bituruka aho mutuye (community) cyangwa ni ibyo muzakura mu baterankunga bo hanze?*

8) *Ni iki mwitahuyeho mwebwe ubwanyu cyangwa itorero/itsinda mu gihe mwakoraga uyu mwitozo?*



Take-Home Activities

Take home with you your written ministry plan that you evaluated during this lesson, as well as your notes and answers to the evaluation questions. Have a meeting with your fellow church leaders or colleagues. Over the next several months, revise your ministry plan and correct any mistakes you made using what you've learned in Lessons 1-7. Improve the plan and then actually go and try to implement it in your church and community.

Please do not do this alone, but ensure that you work with your community or church. Commit your plan to God and continue to ask for his guidance. Go forward in faith and in confidence that our powerful God will be with you and use you in mighty ways to bring transformation in the lives of people in your community!



Testimonies, Evaluation, and Prayer

You are encouraged to schedule a time with your facilitator to complete the remaining lessons. This will help you to go much deeper in learning how to effectively fight against poverty in your own life and in your churches and communities. You must complete all the remaining lessons in order to qualify for a certificate of completion. The certificate is required in order to be a facilitator of *Helping Without Hurting in Africa*.

Remaining Lessons:

- Lesson 9: Working for God's Glory
- Lesson 10: Worldview Transformation
- Lesson 11: Broken Systems
- Lesson 12: The Prosperity Gospel
- Lesson 13: African Culture and Money
- Lesson 14: What Causes Change in Someone's Life?
- Lesson 15: Participation of the Community
- Lesson 16: Church Benevolence Ministry
- Lesson 17: Urban Ministry: Opportunities and Challenges
- Lesson 18: Mission Trips within Africa
- Lesson 19: Foreigners, Missionaries, and Sponsors
- Lesson 20: Seed Projects and Further Resources

Remember to go home and put into practice what you learned, especially the **Take-home activities!** May God bless you and empower you in those activities! Also, take time at home to read the “**Further Reflection**” sections of each lesson. Continue to review Lessons 1-7 until our next training session.



Testimonies



Evaluation Questions

Is there anything we have discussed that you are confused about? Do you have anything you want help to understand before we leave?

What lessons or activities did you appreciate most in the lessons so far?

Questions continue on page 87.

Lesson 8: Opening Exercise Evaluation

***Do you plan to complete the remaining lessons in Helping Without Hurting in Africa?
Why or Why not?***

What can be improved in this training or in my facilitation?

Would you recommend this training to a friend? Why or why not?



Prayer



*Please also feel free to email the authors with questions and testimonies directly:

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Line drawing by Lisa Brown based on a photograph by Tabitha Kapic.

Aho bishoboka Mwandike muri macye icyo mwakuye muri aya mahugurwa mukore n'isuzuma.

(Uru rupapuro cyangwa urwa mwanditseho muruhe umwigisha)

Ubuhamwe (impinduka), mbere yuko uza, icyagufashije, ugiye gukora iki?

Isuzuma

Ni ayahe masomo yagufashije cyane kugeza ubu?

Dukoze igice cya kabiri cy'aya mahugurwa waba witeguye gukomeza?

Ni iki wifuza ko cyahinduka mu myigishirize (facilitation)?

Wumvise ko ari ahandi aya mahugurwa yabaye, wayashishikariza abandi? Niba ari yego/oya watanga impamvu?

Hari ikindi wakongeraho?
