

LANGAZA COLLEGE

SOCIAL MINISTRY

CORAT AFRICA



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# A C K N O W L E D G E M E N T



To the Comboni Missionaries Community of Chikowa Mission and the Provincial  
Council of Malawi Zambia Province



The Boys

and those who  
were involved  
in the  
realization  
of this paper



The Workers

and the people of Chikowa Parish

# *Tisunge . Mwambo wa . Makoto*

## *We are proud of our culture*

*I would like to have these words as a motto of Chikwira youth project because*

The Second United Nation Conference on Human Settlements, Habitat II which took place in June in Istanbul, Turkey, was timely and significant. The increasing and chaotic growth on the cities, especially in developing countries, is one of the most characteristics phenomenon of the humanity in the end of the century and millennium.

Cities in Western Europe and North America are not increasing their population. Meanwhile in developing countries enormous urban settlements are increasing more and more, reaching million of inhabitants in slum areas. People living in this areas lack the most useful facilities. It is expected by the year 2025 that two third of the humanity will live in cities like Mexico City, Calcutta, Cairo, Seoul, Beijing, Lima, Lagos, Manila, Sao Paulo, Kinshasa, etc.

Theologically speaking, we can say that many of these urban settlements seem to be truly

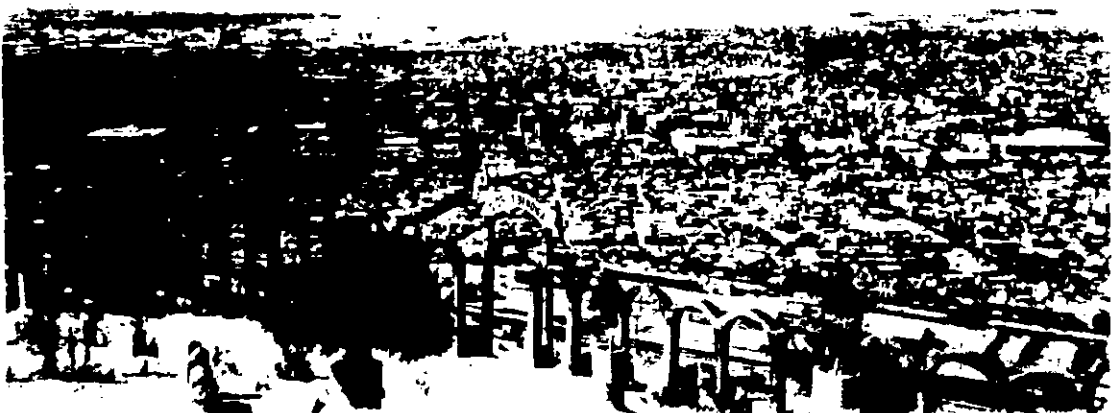
"dominion of darkness", in a clear contradiction with the Kingdom of love wanted by God. This "dominion of darkness" is seen in:

- Generalising poverty and even misery of million people who are obliged to "live" without fixed employment, housing, hygienic facilities, water, electricity, etc.

- Lack of steady social structures. People who have left their homeland with their ancient culture find themselves lost in new customs and traditions that they cannot understand and they have to adapt themselves to it or invent another one.

- Confusion of ideas. Field very fertile for the arrival of new ideas some of what are not very good and even dangerous. Sects, religions and ideologies are offer like goods in a market.

*The rapid and profound transformations which characterise today's world, especially in the*



southern hemisphere are having a powerful effect on the overall missionary picture. Where before there were stable human and social situations today everything is in flux. One thinks, for example, of urbanisation and the massive growth of cities, especially where demographic pressure is greatest. In not a few countries, over half a population already lives in a few "megapolis", where human problems are often aggravated by the feeling of anonymity experienced by masses of people (RM, 37b).

Even though, it is true that the missionary work in the cities is a new challenge for the Church, why do not work to solve the problem in its root? Urbanisation is a fact and we should be prepare to face it. But it would be better to prevent it avoiding youth continue going to the cities looking for a better life giving them this life in their home land.

Let us have a look in the African level. Africa will be the continent most affected by the migration to the cities. It is expected by the year 2005, if there is no change in the actual tendency, that 51 % of the African population will settle in the urban areas, and most of them in slums. It is already a reality for the inhabitants of Nairobi (60 %) and Khartoum (50

These people who will live in the slums will be uprooted of their social, cultural, religious, ethnic and familiar traditions. It will be the beginning of a terrible "bankruptcy" of values.

Answering this problems have been a challenge for Chikowa Youth Project what main objective, among others, is:

"To establish a formation centre where the Youth, coming from the villages around Chicowa Parish, might be discourage of going to the urban areas. Encouraging them to live a cultural, technical and ethic-moral experience. It could be done helping them to complete and or to continue their basic studies and making them also to have and experience of rural economic development and reinforce their sense of belonging to a great family and to think and act in terms of global development"



*Kingdom of love*  
or  
*Dominion of darkness*

# *A city in the bush*

## *Social and Geographical situation of Chikowa Youth Project*

Zambia has a population of about 7.5 million people with the highest urban concentration among the African countries. Chikowa Parish is situated in Chipata Dioceses, which has identical boundaries with the boundaries of Eastern Province of Zambia, compressing all its six Districts namely: Chadiza, Chama, Chipata, Katete, Lundazi and Petauke.



Chikowa Parish has about 15 sqkm. It is situated in the Malambo Valley which is approximately 600 m above sea level. The weather is dry and hot, but during the rainy season floods may occur. While there are still places quite isolated due to lack of communications, such as Chikowa village, Chisengu, Kawalika, Nsefu, Kapansi and Malama, we can, however, pinpoint other places where development has taken place, namely: Jembe, Masumba, Airport, Matisiye and Luangwa Park.

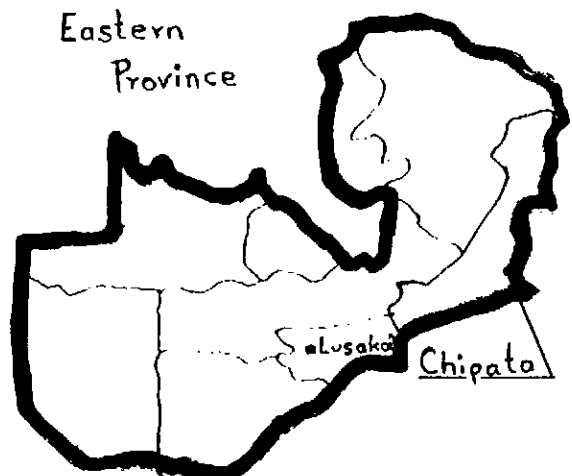
There are about 65,000 inhabitants. The first of them arrived in the Malambo Valley with cattle, but as these died due to the tsetse fly, they had to take up hunting. In these

modern times, they have changed from hunting to agriculture.

The whole Valley was inhabited by the tribe of Akunda, but for different reasons other tribes came in and mixed with them: Anyanja, Asenga, Abemba and Angoni are some of them. Under the influx of these tribes some problems have arisen. Even if there is a loss of tribal tradition the feeling of belonging to a particular tradition still lingers on.

The tribe of Akunda living in this area (Valley) use to speak Cikunda which is very much linked to Cisenga and Ciwisa. The main centre of Cinyanja is Masumba and Jembe. At the Airport people speak Mbemba and Cinyanja. However the language understood and spoken by all is Cinyanja.

People prefer to cultivate cash crops rather than food crops, due to uncertain rain falls and massive presence of wild animals. Also many have been forced to migrate, especially the young people seeking for a better life.



Missionaries working in Chikowa have discovered some differences among the people in the various outstations of the Parish: language, standards of living and political affiliations. They have also discovered some elements in common: openness to novelty; deep ancestral fear, strong feeling of tribal belonging; strong attachment to the traditional beliefs; wide spread diffidence; hard working women, high number of youth and children.

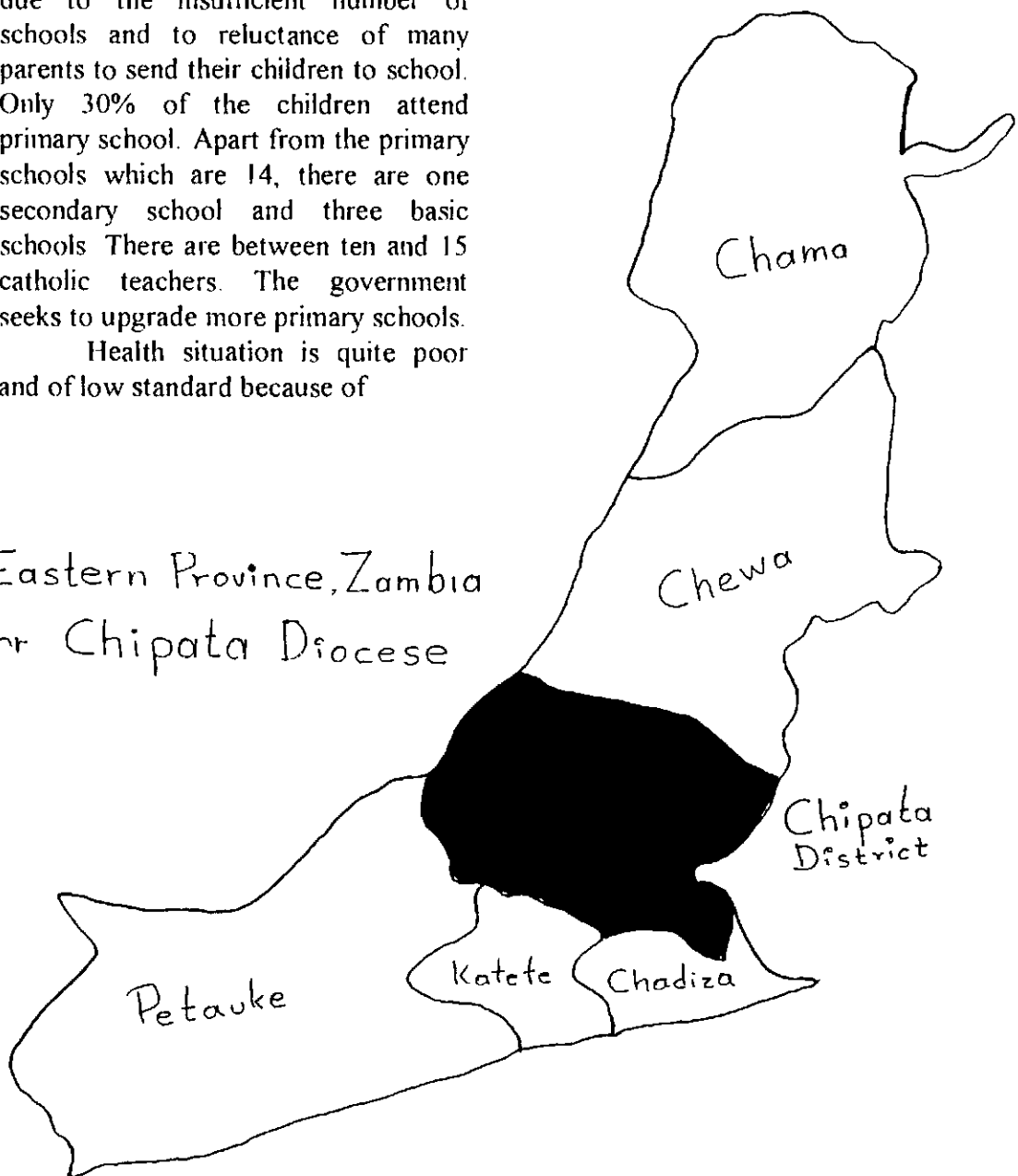
Education standard is very low due to the insufficient number of schools and to reluctance of many parents to send their children to school. Only 30% of the children attend primary school. Apart from the primary schools which are 14, there are one secondary school and three basic schools. There are between ten and 15 catholic teachers. The government seeks to upgrade more primary schools.

Health situation is quite poor and of low standard because of

malnutrition, rheumatism, frequent and strong Malaria, as well as anaemia, tropical wounds, asthma and tuberculosis. There are considerable cases of syphilis and other venereal diseases owing to a low moral standard. AIDS is increasing sharply. In spite of the possibility of finding good drinking water (8-12 Mts. deep wells), people still drink water from rivers and ponds.

The involvement of the government as a developing force is

Eastern Province, Zambia  
or Chipata Diocese



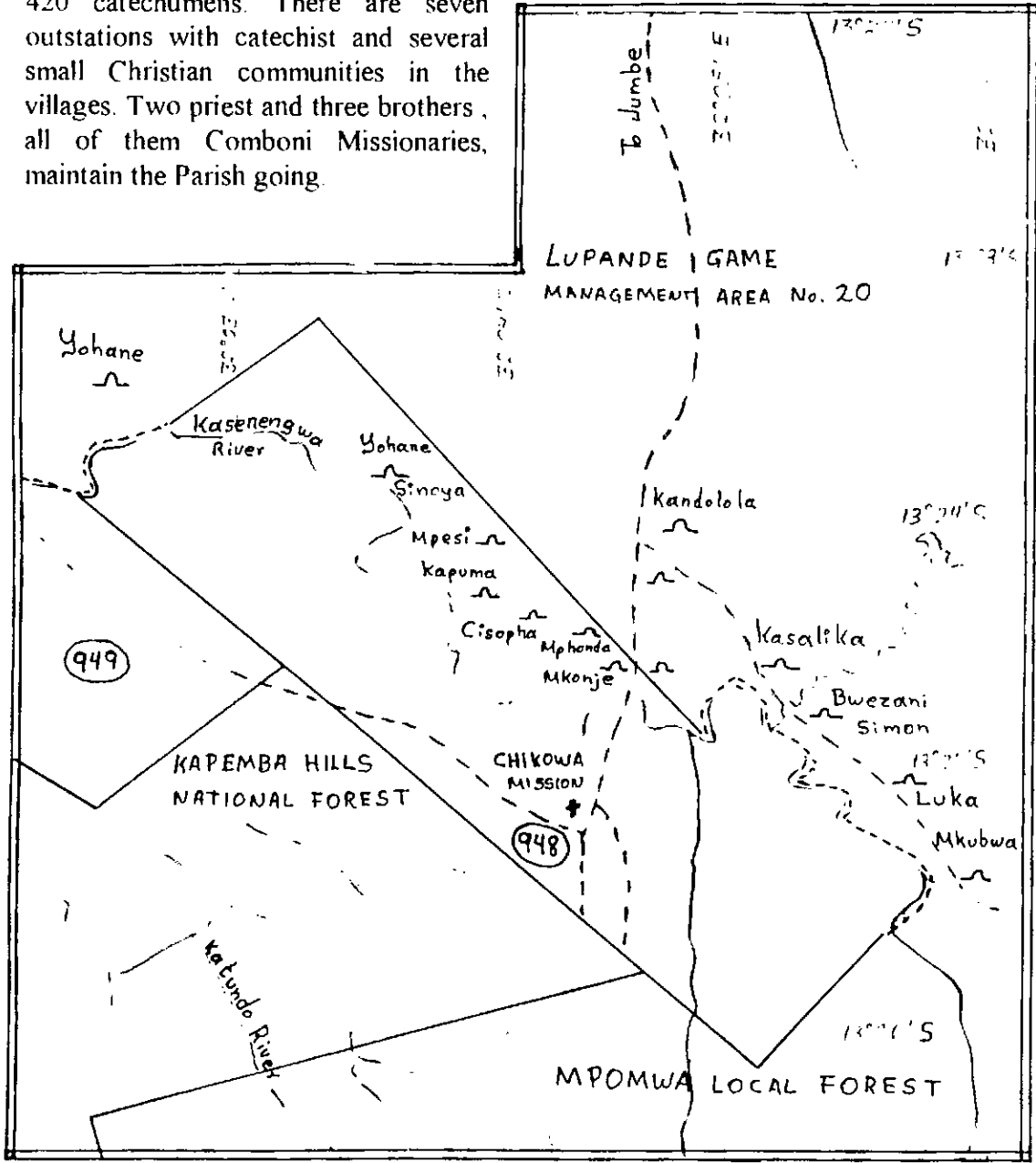
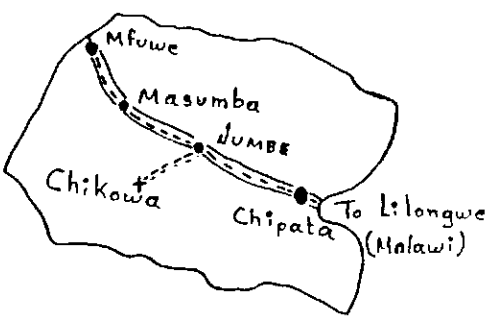
improving through "Luangwa Integrated" and projects financed from abroad. However, there is a great lack of infrastructure and facilities for the people

Tourism is increasing, especially from June to September.

Despite the presence of various religious congregations, people is still deeply attached to the tribal principles and traditional belief. There is the presence of various Christian denominations.

Chikowa has 3,000 Catholics; 420 catechumens. There are seven outstations with catechist and several small Christian communities in the villages. Two priest and three brothers , all of them Comboni Missionaries, maintain the Parish going.

# Chipata District



# *Gazing at the tree from which we have been hewn*

## HISTORICAL BACKGROUND

### Zambian Church

Protestant missionaries began to work in Zambia in the middle of the last century. The Missionaries of Africa (White Fathers) came in 1891, the Jesuits in 1905 and the Franciscans in 1931. The Catholic Hierarchy was established in 1959 and today there are nine dioceses of which eight are entrusted to Zambian Bishops. About 50 % of all Zambians follow traditional religions, while 25 % are Catholics and 25 % belong to other Christian denominations. Moslems are extremely few and are mainly from India. The local Church is still in its infancy with few local clergy and great degree of dependence on overseas missionaries and religious for evangelization.

### Diocese of Chipata

Originally, from 1903, Chipata diocese was part of Nyasa, which comprised the whole North and East of Zambia together with Malawi. The first mission station on the border of Malawi/Zambia at Kachebere, was opened in 1903. Separation in 1913 of the Nyasa Vicariate from the Banguelo Vicariate favour a speedier development of the present Chipata Diocese. Lundazi and Chama districts still belonged then to the Banguelo Vicariate. Mlinga Mission, opened in 1923, is the first parish started in

Zambia proper in the diocese. Creation in 1937 of Prefecture of Chipata, separated from the Nyasa Vicariate and with the whole territory as at present (Lundazi and Chama included) put the diocese on a road of an independent and autonomous development. In May 1953, the Prefecture was raised to the status of an Apostolic Vicariate and on 25th April 1959 it became a diocese. Its original name, Fort Jameson, was changed to Chipata after the independence of Zambia which took place in 1964.

### Comboni Missionaries in Zambia

The service of the Comboni Missionaries in Zambia commenced in November 1972 with the arrival of Fr. Renato K. Sezana in Chipata Diocese. Two Parishes were accepted: Chadiza in 1978 and Vubwi in 1979. Saint Mattheus Mulumba Parish (Chipata) was opened in 1983. They have been present in Chikowa from 1983 and a community was established there in 1985. One confrere worked at Chikungu Pastoral Centre from 1984 to 1987. The Parish of Vubwi was returned to the diocese in 1987 and Chadiza parish in 1988. Chikowa Parish was opened in the same year and pastoral commitments were accepted in Lusaka in two parishes: Saint Kisito Matero South West and St. Andrew Kaggua Lilanda.





Fr. Francisco

## PARISH AND CHIKOWA YOUTH PROJECT

The Parish was founded in 1911 by the White Fathers ( Fr. Duboc and Fr. Vermaulen) in a farm bought in 1939 by the diocese. It was practically abandoned in 1962 and left with just an acting parish priest. In 1976 Kalichero (then outstation of Chikowa) was erected as a Parish. Kalichero is 75 kilometres from Chikowa and out of the Malumbo Valley. The priest move to Kalichero and Chikowa was served from there.



Fr. Joseph



Fr. Armando

In November 1983 Fr. Giovanni Girardi, Comboni Missionary, was sent to Chikowa out station in order to start a Youth Project and at the same time to give pastoral help. In 1985 Bro. Romano Moran Comboni Missionary, was sent to Chikowa to help the Youth Project. In June 1987, Chikowa was reopened as a Parish with resident priest and a Brother. Father Manuel Pinheiro, mscf, was installed as a Parish priest.



Fr. Antonio



Fr. Joaquim

In the same 1987, the Youth Project start moving from the Parish residence and building in its own site. In April 1988, Fr. Bob Staton arrived to help with the pastoral work. In June of the same year Bro. Giuseppe Zamboni arrived for the buildings in the mission. In August 1989 Fr. Manuel Pinheiro was appointed to Balaka Intercongregational Seminary (ICS) and in the same year Fr. Bob Staton was assigned to St. Matthias Mulumba in Chipata.



Fr. Antonio

In March 1990, Fr Luigi Casagrande arrived as a superior and Parish Priest of Chikowa. Fr Giorgio Lappo came to the Mission in February 1990 to help in the Project and in the Parish. He came with three volunteers for the Project: Marino Ferreto, Enrico Carretta and Ricardo Tasoniero. This year was important for the development of the Project. It started in organising way and the volunteers were dedicated to solve the needs of the project, especially the grinding mill. At the end of April, Ricardo went back to Italy and Cristina Raisi came to Chikowa. She was entrusted with the women promotion and management of the Project.

In September 1992, Bro Jesus Hurtado came for the Youth Project. In July 1993 Bro Francisco Amarante arrived to help in the Project. This year was also important. The Management of Governors met for the first time. The Diocese accepted its responsibility in the project. The final copy of the Chikowa Youth Project Constitution was presented in March 1994 and in the next meeting it was approved.

In March 1993 Fr Giovanni Girardi left Chikowa for Poland and in September Bro. Jesus left for Spain. In October Fr. Giorgio went back to Italy. In February 1994 Fr. Joaquim Pereira arrived to Chikowa to work in the Parish. In May 1994, Bro Paulo Felix arrived to work in the Youth Project. In March 1995, Fr. Antonio Guarino arrived to work in the Parish. Father Luigi Casagrande left Chikowa Mission on 31st of October 1995.

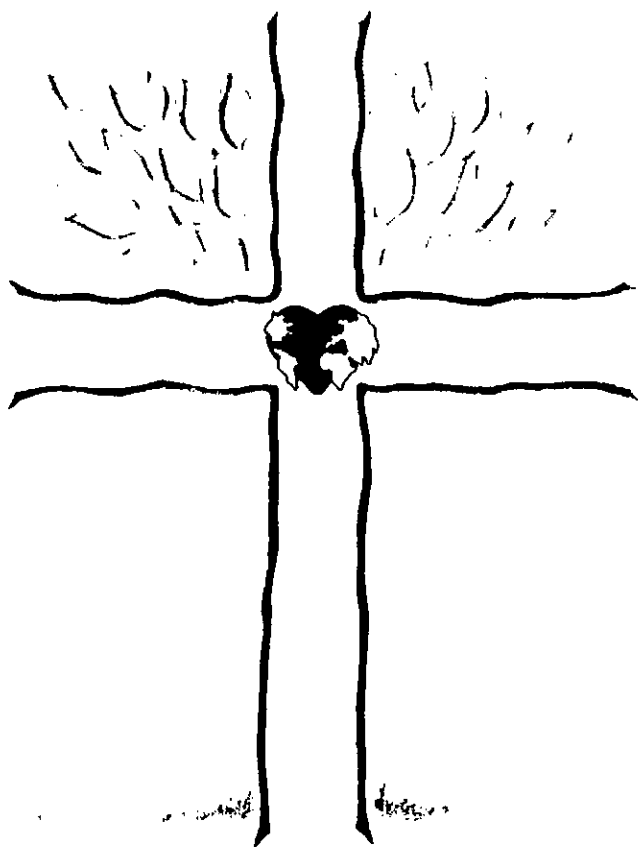
The actual community in Chikowa mission is as follows:

Fr. Antonio Guarino,  
Superior, Provincial Counsellor, Co-operator in the Youth Project  
Fr. Joaquim Pereira  
Parish Priest, Vice-Superior, Bursar of the Mission

Bro. Giuseppe Zamboni  
In charge of the buildings, poultry, roads and water

Bro. Francisco Amarante  
Responsible for the Youth Project

Bro Paulo Felix  
Co-responsible for the Youth Project



# *Saint and Capable*



The objectives have been clear since the beginning

"To establish a formation centre where the Youth coming from the villages around Chikowa Parish might be discouraged to go to urban areas encouraging them to live a cultural technical and ethic moral experience. (Overseas bulletin, anno VIII n. 2, 1- October 1990 page 1)

It could be done helping them to complete and or continue their basic studies making them have an experience of rural and economical development and reinforcing their sense of belonging to a great family encouraging them to think and act in terms of global development

Achieving these issues the Board Governors Constitution of Chikowa Youth Project note the objectives as follows

- 1 To impart and encourage Christian Values
- 2 To impart manual and intellectual skills
- 3 To encourage initiative
- 4 To impart skills for food production by encouraging participants to have knowledge of agriculture
- 5 To promote cultural values
- 6 To promote the Youth





The measurable objectives of the project are

- 1 To have a boarding centre for 30 boys with three courses going on at the same time
- 2 To have activities as a services for the people and as a sources of income for the project grinding mill, shop store, oil press, carpentry and mechanic workshop, tailor shop, farming fields (around 20 ha which could give work to 30 people)
- 3 The duration of the courses should be two years at the centre with a year of following up at the villages to help the boys to have their own workshop
- 4 To start enrolling only Catholics, aged 17 to 22 years, unmarried and to be from the Malambo area
- 5 To consider taking those who have Grade 7 and later on those with grade 9 for two years
- 6 Later to consider candidates of both sexes
- 7 To impart skills for employment and community services

## *Objectives*





8 Agriculture will be the main subject of one of the courses and there will be always a course of agriculture going on

9 The main subject of the other two courses will change from one year to another. Such main subjects could be carpentry, bricklaying, blacksmith and tailoring

10 In each course the students will be taught what is needed to practise that profession with some notion of other subjects

11 In all the courses there will be some notions of agriculture, general and

religious education in order to afford opportunities to improve the quality of life in its spiritual, social, economic, technical and educational aspects and to promote literacy-numeracy and Christian leadership

12 During the year of following up the students should have some activities at their villages

- Some talks to make the people aware of their problems and the possibilities to improve their living conditions
- Realisation of some small projects like wells, latrines, granaries, etc



# *As the shepherd know his flock*

## PEOPLE:

a) Management of Governors Their functions are

- To establish and review project policy

- To advise and guide the director on policies

- To set and maintain standards of the project

- To evaluate project performance

- To help solve major problems

- To look for resources

Its members and activities are

- The Bishop of Chipata Diocese At the present Rev Fr Medardo M Mazombwe He is the project proprietor and has delegated the management of the project to the Comboni Missionaries He will exercise his rights through the Superior of Chikowa Community While remaining as a proprietor the Bishop and the managers of the project have delegated authority to the management board which will be available for consultation and can give advice to the director

- The Vicar General of the Chipata Diocese

The Diocesan Treasurer and the director of Catechises Training Centre, who are part of the subcommittee of finances Their functions are to inspect monthly, bimonthly or quarterly accounts, to prevent over-expenditure, to assist in formulating the annual budget and to look for sources of assistance

Parish Priest of Chikowa Parish as a representative of Comboni Missionaries

- The Director of the Project Actually Bro Francisco Amarante His functions are Allocate duties, clarify staffs relations, to admit applicants organise daily routine, draw up curriculum, to establish and maintain discipline and to monitor learning progress; to liaise with Parish and Parents, to supply and facilitate material resources, to hold meetings with the staff; to evaluate curriculum and performance, to establish budget to raise funds, to safeguard project property material and equipment to submit a semi-annual report and record accounts to the board

- Assistant director, who is in charge of helping the Director in his tasks

A member of Comboni Missionaries

## b) Teachers

- At the present the project director and his assistant are working as a teachers of agriculture

- There is a teacher of Carpentry

- There is two teachers from the primary school for teaching general knowledge

- Father Antonio Guarino, Superior of the Comboni Missionaries Community in Chikowa, is helping with talks for religious formation

- There is a boarding master

## c) Workers

There are 18 workers

Three carpenters for the carpentry work shop (they do not help the teacher with the boys )

Two gate keepers

Two Mechanics (one of the is the tractor driver)

Two workers for the grinding mill (one of them is the boarding master)

A bricklayer for the buildings

A shopkeeper

The rest are general workers

They work five hours a day (7 to 12 am) from Monday to Saturday, making 30 hours. The Cook and the gate keepers have their time table according to the needs of the school and the project. There is "piece of work" in case of need.

d) The boys. There are twenty six boys, divided into two groups. They started in December 1995 and are supposed to finish the course in October 1997. There will be no applications for 1996. All of them are from the Malambo Valley.

## ACTIVITIES

### A) The school

There are two courses which are taken for the whole boys. These courses last two years. It has the following timetable:

5:00	waken up
5:45	Morning Prayer
6:00	House Cleaning
6:30	Breakfast
7:00	Agriculture course
11:00	Break
12:30	Carpentry Course
16:30	Variety of activities (see weekly timetable)

During the week the boys have various activities:

Monday	16:30-18:00
	Free for Sports
Tuesday	17:00
	Mass in the Project
Wednesday	16:30-18:00
	General Knowledge
Thursday	16:30
	Talk (Catechises)
Friday	16:30-18:00
	General Knowledge
Saturday	7:00-12:00
	Piece of work
	19:30
	Video

The school has not been recognised by the Government yet. Therefore the Project follows their own programmes according to the needs of the courses. The Agricultural calendar is as follows:

December-March: Sowing season. Different seeds are sown mainly: Sunflower, maize, ground nut, green peas, local beans (cowpeas), cotton, sweet potato and cassava.

December: Fifteen days for Christmas Holidays.

January-March: The best season to work in the Kitchen garden.

April-June: Harvesting Season.

March-April: Easter Holidays (fifteen days according to the Church calendar).

June-October: The best time to work in preparing the land for the next sowing season.

November: Long Holidays (one month).

The teacher of Carpentry is following his own programme. According to the boys' capacity, he teaches what he considered could be assimilated.

Both courses (Agricultural and Carpentry) have a day of theory per week and the rest of the time is practice.

#### B) Services to the people

At the present there are several services: grinding mill, shopstore, oil press, mechanical and carpentry workshops. The grains produced by the Project are usually kept for the service of itself and the mission.

#### C) Maintenance

The two Brothers in the Project are in charge of keeping things going. They keep control in expenditures, income and daily administration.

#### D) Following up

From 1990 to 1993 it was made with success. At the present the lack of personnel and the daily running of the project, which is more demanding than it was before, are doing difficult the following up.



## FINANCES

Chikowa Youth Project was meant to be self-supporting but at the moment it is not possible. The daily running of the Project could be considered self supporting but the income is not yet enough to afford the expenses of new vehicles, buildings and replacement expenses. For these expenses the project depends on foreign funds.

The Financial Report of 1995 is presented below

### CHIKOWA YOUTH PROJECT FINANCIAL REPORT 1995 (ZAMBIAN KWACHA)

INCOME		EXPENDITURE	
SHOP	14,616,125	GOODS FOR SHOP	10,679,160
GRINDING MILL	5,575,792	GRINDING MILL	205,000
COOKING OIL	3,449,878	COOKING OIL	120,000
AGRICULTURE	1,773,000	AGRICULTURE	1,906,571
CARPENTRY	3,976,000	CARPENTRY	3,843,910
SUNFLOWER CAKE	972,000	SALARIES/WORKERS	7,572,163
SCHOOL FEES	55,400	DIESEL	5,032,395
OTHER INCOME		MACHINERY/VEHICLES	3,043,988
Transport	35,000	BUILDINGS	5,956,215
Bricks	20,000	SCHOOL	725,800
Selling of Motorbike	14,000	OTHER EXPENSES	119,650
Selling of Lorry	2,500,000		
Selling of old engine	1,800,000	TOTAL	39,204,915
Selling of old Chigavo	1,300,000		
Interest from bank	800,000		
TOTAL	36,891,195		
		TOTAL INCOME	36,891,195
		TOTAL EXPENDITURE	39,204,915
		BALANCE	- 2,313,720

It was not possible to get the balance Brought Forward from 1994 but the report is enough to compare the income and expenditure of one year. This figures show a negative balance of 2,313,720.00 Zambian Kwachas (The USD at this date was 1 per 1,400 Zambian Kwacha). The director of the Project is making effort to reach the self supporting stage.

# *Strategies, Strengths and weaknesses*

Who can speak about this better than the Director. Here are his words



There are several things I would like to improve in the project. In the level of structures we do not have yet all the facilities we need in order to

improve our performance as school. Part of these facilities are on the way to be accomplished, namely the new dormitories for the students and the new refectory. Though we still lack some classrooms and some housing to keep animals as well as storage facilities.

My dreams about the Project are mainly that the students reach a situation in which they feel active participants of the Project. This school should be regarded not as a common one where the students pay a fee in order to receive some instruction but a place where one feels part of the whole, a kind of family of yours where one is an active member of that family and feels the responsibility of working for that family.

The way we are organised is trying to be self-supporting. The ideal situation would be the one in which the students feel the project as their own. They come here to receive some training in an specific skill and go back home after two years to put it into practise carrying with them all the needed tools to start working. Those tools should be acquired with their own effort and work and not just given. In this way the students learn from the very beginning the worth of working.

It is clear that the Project brought a lot of changes to the life of the villages and in particular to the life of the students who have been passing through here. If we were to stop our work now that would be strongly felt in the life of the community especially the one which surround us. However the

change that we can bring in the case of the students who have learned at the project depends greatly on their own attitude and initiative

We have two or three cases of boys that once the course was finished simply sold their tools and went to Lusaka. Others remained in their villages, tools left abandoned in a corner waiting for somebody to push them to do something. Of course for them the project brought little change. But many others really find themselves employed and earning a living due to the help that the project gave them.

I did not start this Project. I found it already established and I have just been trying to improve it the best I can, faithful to the directives that were established by those who started it and approved by the board of governors. But if I were to start a new I would try to start with poorer means, especially in an environment like this one we have very expensive means, machinery and so on, and that though is a help it is at the same time a barrier and a difficulty we are regarded by the people around us, by some authorities and even by the students as a company like any other where money is abundant. This creates a lot of difficulties in our work, and imposes a barrier between what we try to do and the life of the people.

God, through his son Jesus does not want to save souls, He wants to save the whole person and therefore an evangelization focused only in the proclamation of the good news, disregarding the human needs, would not be real. As Brothers we are specialist of human promotion but a human promotion aimed at bringing the Good News into the human city of the work, of the school, of the village, of the sports, etc. Without our work evangelization would not really be complete.



## *Evaluation, Recommendations and Conclusion*

It is not just to do an evaluation when you are not professional; when you go to a place for only two months, when you are there not only for that work but for another one, and above all, when you do not have the right to lightly judge whatever is offered to you with kindness. However it is just to help our Brothers to improve their work and it is what I am going to try to do in this last page of my essay.

The task of the Project have been increased since its beginning and are nowadays more demanding that they were then. This is why I would recommend to try to get a helper for the two Brothers who are in charge of the Project.

Since it does not depend on them, I would suggest to establish a better system of control. This should be meant to save time to both of them in order to use it for the most urgent tasks.

Just as an example: the daily running of the shop, grinding mill, mechanic and carpentry workshop take a lot of time from the Director and his assistant in perjury of the better running of the school and attendance of the students.

The Director of the Project should not be the administrator of it.

The second recommendation would entailed the Objectives. One of the best methods to find out if the Project is giving its fruits is the following up of the students. Therefore I would suggest to give more attention to this point.

The Diocese, as well as the Parish, seems to be apart from the Administration of the Project. In the Constitution is said that both, diocese and Parish are integral part of the Project. The Project, for its nature,

should not work out of the help and supervision of both of them.

I would see as an important point to have a diary were the daily activities of the Project were registered. Also, it is needed a registration of the work that each worker should do. Since the Board of Governors up to the least of the workers in the Project.

The administrator is not meant to be forever in the Project, not even for many years, this is why I see the importance of the records. When someone goes the other can see what have been done and what is needed to do.

There are many positive aspects. The age of the followers of the boys is important. Young people do not like elders. They need someone who entrust their worries and a young person is the ideal.

The fact that both of them have agriculture studies is an important factor in the Project. It is needed to have a worth trusty person in the Carpentry course.

Chikowa Youth Project is the beginning of a great enterprise and have been carried up to now with his ideal of rural progress. I hope it is not going to be change like others in a urban polytechnic but continue being a "city in the bush".

The future of the nation is in the Youth, it is said. But, I would say that the present is also in them. Let us promote the Youth in its place of birth and we will change the situation of the cities.

Urbanisation started when someone was no happy in his place. Let us make happy the people in his place and we will finish with street children, prostitution, promiscuity and many other problems in the city.

# *SOURCES*

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