

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: A STRATEGY TO ALLEVIATE POVERTY AMONG MEMBERS OF THE SEVENTH-DAY ADEVNTIST CHURCH IN KAHONDO, WESTERN UGANDA FIELD

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Poverty among the members of Kahondo Seventh Adventist Church brings a major financial challenge in their homesteads and to Western Uganda Field as well because the members are not effectively supporting the mission of the church through their tithes and offerings. The purpose of this study is to design, implement and evaluate a strategy to alleviate poverty among the members of Seventh-day Adventist Church Kahondo.

After the literature review, the researcher designed the lessons which were giving the principles from the bible and the writings of Ellen G. White about poverty alleviation. In the implementation period church members were visited by the researcher, their pastor and other church officers. After visitation the questionnaires were administered to the members who were later followed by the seminars that begun late May-June 2012.

During the program implementation church members expressed the desire to put into practice all the principles that they learnt in the seminars in order to alleviate poverty among themselves.

After the program implementation the researcher realized that poverty alleviation should be mainstreamed in all the departments of the church field wide.

Adventist University of Africa

A STRATEGY TO ALLEVIATE POVERTY AMONG MEMBERS
OF THE SEVENTH-DAY ADVENTIST CHURCH IN KAHONDO,
WESTERN UGANDA FIELD

A project
presented in partial fulfillment
of the requirements for the degree
Masters of Arts in Pastoral Theology

by
Kaahwa Bright Amos

July 2013

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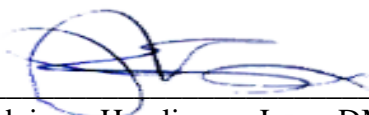
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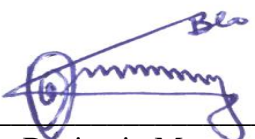
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DEDICATION

I wish to dedicate this work to my beloved wife Margaret Kaahwa Akiiki and my children, Muhereza James, Atulinda Miriam, Atusinguza Lameck, Atuhumuza Debrah and Atuhikya Amos. You have encouraged me in my ministry, may you be blessed by our heavenly Father now and ever more.

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CHAPTER 1

INTRODUCTION

Background of the Study

Seventh-day Adventist Church Kahondo is one of the churches in Western Uganda Field. This territory is made of Kabarole, Kibale, Kyenjojo, Kamwenge, Kyegegwa, Hoima, Masindi Buliisa and Kiryandongo Political districts. It has 20,000 members 85% of this membership are peasants, they depend on agriculture. Seventh-day Adventist church Kahondo in particular is found in Kabarole Political district, and it has 100 members. The ten years of service in Western Uganda Field have enabled me to observe how the Church members of Kahondo are facing a problem of poverty. This has affected their wellbeing.

Statistics shows that it is only 15% of the members do return tithes and offerings. Therefore, poverty is a big threat to this Church. In such a situation even Western Uganda Field financial status is affected. The Stewardship department is attempting to understand the cause of poverty, so as to alleviate it in this Church. It is a very big concern because the people who would be supporting the church are the ones facing the challenge of poverty.

Statement of the Problem

The poverty levels among the members of Seventh-day Adventist Church Kahondo are noticeably below: About 80% of the members do not earn one dollar a day and the cost of living is very high. This situation has hampered the development of their homesteads as well as their spirituality. The church members cannot afford to

access good health facilities nor send their children to good schools. This is a problem to the church members as individuals and to the church as a whole because the future of the church depends on its members. Western Uganda Field seems to have not developed a comprehensive strategy to alleviate poverty which continues to affect Church members.

Purpose of the Study

The purpose of the study is to design, implement and evaluate a strategy which will enable the church members in Seventh-day Adventist Church Kahondo to improve on their daily income at least from the current less than a dollar to 4 US dollars a day. It will also aim at encouraging the Pastors, the Elders and all Local Church officers join in the implementation of this strategy at Seventh-day Adventist Church Kahondo.

Significance of the Study

The Study will be significant to the members of Seventh-day Adventist Church Kahondo, because it will contribute towards the alleviation of poverty in their homesteads. Church members will be introduced to the strategy which they will use to alleviate poverty. Moreover, they will extend the developed strategy to the non-Adventist communities thus enhancing the Mission of the Church in the territory. If the economic status of the Church members increases, then the compassionate ministry to the needy will be carried out and the income of the Field will increase. This Strategy will be used as a tool to alleviate poverty among the members of the Church in the entire Field.

As mentioned earlier, the operation of the Field has not been very effective because the income is low. Pastors and Field workers are under paid. Therefore, the study will address this situation by improving the economic stand of the church

members, so that they may contribute a lot towards the income of the Field through the returning of tithe and offerings.

Additionally, if poverty is alleviated among church members, parents will be able to send their children to better schools and in higher institutions of learning. In so doing the Church will benefit because it will get future leaders and people who will support the ministry. Finally, the Stewardship Department will use the strategy as a tool to promote poverty alleviation in the Field because Stewardship is also affected.

Methodology

The researcher will first review the available literature related to poverty alleviation program. After reviewing the available literature, the researcher will design questionnaires both in English and local language and administer them to church members who will participate in the study and the researcher will design, implement and evaluate poverty alleviation program basing on the suggested strategy acquired from the data of chapter three.

CHAPTER 2

THEORETICAL LITERATURE ABOUT POVERTY

What is poverty?

Poverty is a concern for everybody in the world. For this reason, it has several definitions. According to World Bank it means to “attain a minimal standard of living. To the United nations it implies the denial of choices and opportunities most best to human development, reflected in a short life, lack of basic education, lack of material means, exclusion and lack of freedom and dignity.”¹ Further, it means “hunger; lack of shelter; being sick and not being able to see a doctor; not being able to go to school and not knowing how to read; not having a job, fear for the future.”²

Causes of Poverty

Dumba-Sentamu in his book, “Basic Economics for East Africa: Concepts Analysis and Applications, asserts that, “land scarcity and legal protection of property rights are some factors that have caused poverty in Uganda, this is because there is a system for land titles and ownership, and unequal distribution of land which has favored the rich and thus neglecting the poor.”³ Besides, he asserts that “poverty in

¹John Dumba-Ssentamu, *Basic Economics for East Africa: Concepts, Analysis and Applications. Kampala* (Kampala: Fountain Publishers, 2004), 501.

² Ibid.

³ Dumba-Ssentamu, John, *Basic Economics for East Africa: Concepts, Analysis and Applications. Kampala* (Kampala: Fountain Publishers, 2004), 509.

Uganda is partly explained by the high population growth rate. Shortage of land and environmental degradation are accelerated by population growth

Diseases are also considered to be the cause of poverty. In his book, *Intermediate Geography: Second Edition* Calvin Clark clarifies that, “in less developed countries especially in Africa the large number of cases of HIV/AIDS is due to the greater number of people living in poverty and suffering from malnutrition and other infections”.¹ “Such diseases perpetuate poverty by diverting individual, community, national health and economical resources from investment and productivity”² asserts John Smith and Roger Knill.

Additionally, Allan R. Handysides and Peter N. Landless in the *Adventist World Magazine* maintain that “due to poverty in many parts of the world food and shelter are obtained by many women only in exchange for sex,” and that, “HIV/AIDS sometimes reflects sex trade, a survival activity”³ Further, they also clarify that population mobility in association with poverty contributes a lot to the increase of sexually transmitted diseases and infection such as tuberculosis. And that, in poor countries water is unsafe which a potential source for infections”⁴. Due to diseases, people spend a lot of money for treatment and others do not get involved in productive labor which results to poverty situation.

¹Clark Calvin, *Intermediate Geography: Second Edition*, (London, Hodder Gibson, an imprint of Hodder Education and Hachette UK Company, 2005), 147.

² Smith John, Knill Roger, *AQA Geography A2*. (Piggy River, Irish: Nelson Thorne Ltd, 2009), 143.

³ Handysides H.Allan, Landless N.Peter, “Passionate About People” Lanka Sri, *Adventist World*, March, 2008, 11.

⁴ Handysides H.Allan, Landless N.Peter, “Passionate About People”, Lanka Sri:2008, *Adventist World*, March ,2008,11.

Olu Ajakaiya and Germano Mwabu in their book *Reproductive Health, Economic Growth and Poverty Reduction in Africa* wrote that there is “strong correlation between poverty and maternal health”.

They assert that pregnant women and their new born offspring who are living in poverty have high risks of illnesses and death.¹

Another cause of poverty is political fragmentation and civil strife, which force a big number of people living in internal displaced camps with few resources. As a consequence poverty has affected many places as it is “demonstrated in the recent histories of Ethiopia, Somalia, Mozambique, Uganda, Rwanda and others”²

Furthermore, severe poverty was evident in the Northern Uganda due to Joseph Kony bush war of 1988 which lasted for more than twenty years. According to the national report 1997-2007 which was given in October 2008 clarified that poverty conflict/war was the major driver of poverty in Northern Uganda. It was observed that due to conflict many homes had lost essential assets like land and livestock, lost lives and relatives, which increased household vulnerability and the increase of single parents’ families and orphans.³

In his book “Poverty in Africa”, Fou Augustine asserts that inequality of income and wealth is also one of the causes of poverty. The reason is that in many countries of Africa incomes are “highly skewed and that, large initial inequalities weaken the power of economic growth to reduce absolute poverty.”

¹ Ajakiya, David Olusanya Isola. Mwabu M Germano: *Reproductive Health, Economic Growth and Poverty Reproduction in Africa*, (University of Nairobi, 2010), 283.

² Fosu Augustine etal: *Poverty in Africa*: (University of Nairobi, 2009), 209.

³ Kassami C.M, *Disability And Poverty In Uganda: Progress and Challenges in Poverty Eradicating Action*, 2008, 28.

According to Sentamu, environmental change is one of the causes of poverty mainly in Uganda this is due to “overstocking of grazing land; deforestation; and associated climate change partly caused by charcoal burning; wetland degradation and associated reduction in water quantity and quality; soil erosion resulting in landslides, water pollution and depletion of wetlands”¹

Political factors that cause poverty include poor management of resources, and lack of democracy.² In their book “Poverty in Africa” Augustine and Germano assert that “political traditions in Africa are often centralist, top to down, leading to weak participation of the poor in programs intended to assist their communities, thus causing the poor to have little market power.”³

Effects of Poverty

The research that was done by World Health Organization discovered that “hunger and malnutrition are threats to the world’s public health. People who live in poverty suffer lower life expectancy due to diseases and starvation. Basing on the above findings it is evident that poverty affects people’s lives.”⁴ Anan and Chen, in their discussion paper regarding “Health implications of economic policies” stated that poverty’s effects on health are never more clearly expressed than in poor communities of the developing world. The absence of: Safe water, environmental sanitation, adequate diet, secure housing, basic education, income generating

¹Dumba –Ssentamu, *John, Basic Economics for East Africa: Concepts, Analysis and Applications. Kampala* (Kampala: Fountain Publishers, 2004), 509.

² Smith John, Knill Roger, *AQA Geography A2*, Piggy River, Irish: Nalson Thorne Ltd, 2009, 143.

³ Fosu Augustine. Et al. *Poverty in Africa* (University of Nairobi, 2009), 209.

⁴ Kathleen.H. Liwidjaja Notes on Poverty: A basic Hazard.2006, Health Ministries Department, General Conference of Seventh-day Adventist Church.

opportunities, access to health care; act in obvious and direct ways to produce ill health particularly from infectious disease, malnutrition, and reproductive hazards.”¹

According to Mark Robert Rank, people who are affected by poverty are so much stressed and their children get stunted growth. And to clarify this idea the researchers used the analogy of a tree. If the tree is denied of its proper nutrients it fails to grow to its proper potential. Likewise lack of “proper food, shelter, education and other essential resources, coupled with the stress of impoverishment, results in stunted individual development”.²

Another effect of poverty is death, in 1995 the World Health Organization stated that “The world’s most ruthless killer and the greatest cause of suffering on earth is extreme poverty”³. In his book “Money, Greed, and God”, Richards W. Jay quoted the U.N Millennium Campaign statistics which shows that “third of deaths of some 18 million people a year or 50,000 per day are due to poverty-related causes. In total, 270 million people most of them being women and children have died as a result of poverty since 1990. Moreover, more than 10 children die of hunger, and nearly 11 million die before their fifth birth day every year.

Poverty affects the spirituality of Church members, people who live in poverty tend to have a wrong attitude towards God, and they think that it is God who brings poverty upon them. Carl F.H asserts that material and spiritual poverty are closely related. That is why he said that “For one thing, moral poverty often dooms its victims

¹ Ibid.

² Mark Robert Rank. *One Nation Under, Privileged Why American Poverty Affects Us All* (2005:45, <http://www.book.google.co.ke>).

³ Kathleen.H. Liwidjaja Notes on Poverty: A basic Hazard.2006, Health Ministries department, General Conference of Seventh-day Adventists Church.

to ongoing material poverty”¹ that is to say if a person is affected by poverty and his attitude towards God is negative, he/she neglects to work, which contributes to material poverty.

In his book “One Nation under Privileged, Why American Poverty Affects Us All”, Mark Robert Rank clarifies that poverty seriously affects education because poor children in most cases cannot take total advantage which they receive due to poverty.

In addition, he asserts the fact that poverty is associated with health problems, and therefore it affects the Children’s ability to learn. ²

Another effect of poverty is homelessness. Research shows that “families are now the fastest growing segment of the homeless population and account almost 40 percent of nation’s homeless, on any given night, 1.2 million children are homeless.” This is due to the inability of the parents to secure houses and land because of “unemployment, illness, accidents or violence and abuse”. Further, according to the report by the United Nations, there are over 100 million street children worldwide³

¹Beisner E.Carlvine, *Prosperity and Poverty: The Compassionate Use of Resources in a World of Scarcity* (Westchester, Illinois: Good News Publishers, 60153),195, quoted in Carl F.Henry, *God Revelation, and Authority*, six vols.(Wasco,TX:Word,1976ff), Vol. 4,549.

² Mark Robert Rank. *One Nation Under Privileged, Why American Poverty Affects Us All* (2005):45, <http://www.book.google.co.ke>).

³ “Poverty”<http://www.fightpoverty.mmbrico.com/consequences/homeless.html> July 201.

Poverty in the Bible

Causes of Poverty in the Bible

In his book “Prosperity and Poverty: The Compassionate Use of Resources in a World of Scarcity” Beiner E. Calvin categorized the causes of poverty in the bible into two categories, namely ‘self-imposed poverty and ‘imposed poverty’.¹

One can choose to be lazy and he or she brings poverty upon him or herself.

The Bible clearly says that laziness and indolence cause poverty: “How long will you lie there, you sluggard? When will you get up from your sleep? A little sleep, a little slumber, a little folding of the hands to rest and poverty will come on you like a bandit and scarcity like an armed man,” (Proverbs 6:9-11). Likewise, the Bible states that “All hard work brings a profit, but mere talk leads only to poverty.” (Proverbs 14:2). The last part of this verse clearly shows that mere talk leads to poverty. The Bible continues to say that someone who sleeps and does not work can be hit by poverty: “Do not love sleep or you will grow poor; stay awake and you will have food to spare”. (Proverbs 20:13). Calvin argues that imposed poverty is caused by oppression and religious error.² According to the Bible the oppression may be practiced by individuals, usually individuals oppressing the poor. This happened in

¹ Beiner E. Carlvine, *Prosperity and Poverty: The Compassionate Use of Resources in a World of Scarcity* (Westchester, IL: Good News Publishers 1999, 60153), 195.

² Beiner E. Carlvine, *Prosperity and Poverty: The Compassionate Use of Resources in a World of Scarcity* (Westchester, Illinois: Good News Publishers, 60153), 195, quoted in Carl F. Henry, *God Revelation, and Authority*, six vols. (Wasco, TX: Word, 1976ff), Vol. 4, 549.

Israel during the time of the prophet Amos which displeased God: “This is what the Lord says: For three sins of Israel, even for four, I will not turn back [my wrath]. They sell the righteous for silver, and the needy for a pair of sandals. They trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed .Father and son use the same girl and so profane my holy name”. (Amos 2:6-7)

The people were economically oppressed by their governors in the ancient Israel by imposing high interest rates and explosive taxes upon them which led them to poverty. This is clearly talked about in Numbers chapter five.

From the biblical point of view God could let the people suffer poverty and hunger because of their injustice in their leadership. “During the reign of David, there was famine for three successive years; so David sought the face of the Lord. The Lord said, "It is on account of Saul and his blood-stained house; it is because he put the Gibeonites to death" (2 Samuel 21:1).

The Bible puts it clearly that societies would be blessed if they would abide by moral and physical laws of God. If they would not be obedient to God then God would respond to their rebellious action by allowing calamities to fall upon them. In Exodus 23:24-26 God promises prosperity and blessings to the societies that abided by his law.

Poverty Alleviation in the Bible

The Bible clearly talks about poverty alleviation by encouraging people to work hard, “All hard work brings a profit, but mere talk leads only to poverty”(Proverb 14:23). The Bible shows that one of the ways of alleviating poverty is the

tilling of the land. “He who works his land has abundant food, but the one who chases fantasies will have his fill of poverty.” (Proverbs 28:19). Work traces its roots from the creation week. God provided for the human family whatever was needed, and gave him the right to enjoy freedom and dependence through working in the Eden. (Genesis 2:15).

The fourth commandment endorses the concept of poverty alleviation. (Exodus 20:8). In the Old Testament God provided a means for alleviating poverty by giving land owners the principle of leaving generous margins of unharvested crops around their fields so that the poor can get what to feed on: “When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the alien. I am the Lord your God” (Leviticus 19:9-10). Through the prophet Isaiah, God emphasized the issue of feeding the hungry, providing shelter for the poor, clothing the naked, as the true fast (Isaiah 58:7).

Paul also emphasizes the idea of working hard to the Christians in Thessalonica as one of the ways of alleviating poverty: “And in fact, you do love all the brothers throughout Macedonia. Yet we urge you, brothers, to do so more and more.” He adds, “make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody” (1Thessalonians 4:9-11).

Paul commands goes ahead and charges the believers that if someone does not work he should not even eat: “In the name of the Lord Jesus Christ, we command you, brothers, to keep away from every brother who is idle and does not live

according to the teaching you received from us. For you, you know how you ought to follow our example. We were not idle when we were not with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you. We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow. For even when we were with you, we gave you this rule: "If a man will not work, he shall not eat" (2Thessalonians 3:6-11).

Poverty in the Writings of Ellen G. White

Causes of Poverty in the Writings of Ellen G. White

In her writings, Ellen G White clarifies that, a waste of time, a lack of effort, bring poverty and want.” He adds that “If these faults are not seen and corrected by those who indulge in them, all that might be done in their behalf is like putting treasure into a basket with holes”¹ She further asserts that if someone holds extravagant habits they can lead him or her to poverty, and that is why she advises: “If you have extravagant habits, cut them away from the life as soon as possible. Unless you do this, you will be bankrupt for eternity”. And habits of economy, industry, and sobriety are, even in this world, a better portion for you and your children than a rich dowry.² Further, many people become poor simply because they don’t practice economy in everything they do. She is appealing to the parents to teach their children to practice economy in everything:

¹ Ellen G. White, *Counsels on Stewardship* (Washington, DC: Review and Herald, 2002), 122.

² Ellen. G. White, *Child Guidance* (Hangerstown, MD: Review and Herald, 1954), 134.

“The light given me now by the Lord is that we are to be careful not to spend our precious time and money unwisely. Many things may suit our fancy, but we are to guard against the expenditure of money for that which is not bread. We shall need much means to advance the work decidedly in our cities. Everyone is to have a part to act in the Lord’s work. Parents are to instruct their children in lessons of economy, in order that the younger members of the flock may learn to share the responsibility of supporting the cause of God at this time.”

Additionally, she says that “by instruction in practical lines we can often help the poor most effectively. As a rule, those who have not been trained to work do not have habits of industry, perseverance, economy, and self-denial. They do not know how to manage. Often through lack of carefulness and right judgment there is wasted that which would maintain their families in decency and comfort if it were carefully and economically used. "Much food is in the tillage of the poor: but there is that is destroyed for want of judgment."¹

Many people are stricken by poverty because they don’t have the culture of saving. They live what people call “hand to mouth.” In her writings, Ellen G. White clarifies that it is important to have the culture of saving; and that, failure to do it leads to poverty. Further, “Nothing that can be utilized should be thrown away. This will require wisdom, and forethought, and constant care. It has been presented to me that the inability to save, in little things, is one reason why so many families suffer for lack of the necessities of life.”²

¹ Ellen G. White, *The Ministry of Healing* (Nampa, Idaho: Pacific Press, 1905), 194.

² *Ibid.*, 134.

Poverty Alleviation in the Writings of Ellen G. White

In her writings Ellen G. White emphasizes the use of land as a means of alleviating poverty. She advises the Missionary families to get use of the land.

“Missionary families are needed to settle in the waste places. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to help their neighbors.”¹

She continues to say that the best way of helping the poor is to teach them to do things for themselves in order to alleviate poverty. “We may give to the poor, and harm them, by teaching them to be dependent. Such giving encourages selfishness and helplessness. Often it leads to idleness, extravagance, and intemperance. No man who can earn his own livelihood has a right to depend on others. The proverb says, "The world owes me a living" has in it the essence of falsehood, fraud, and robbery. The world owes no man a living who is able to work and gain a living for him.”²

She goes ahead to declare that “real charity helps men to help themselves. Those who are taught to earn what they receive will more readily learn to make the most of it. And in learning to be self-reliant, they are acquiring that which will not only make them self-sustaining, but will enable them to help others. Teach the importance of life’s duties to those who are wasting their opportunities. Show them that the Bible religion never makes men idlers. Christ always encouraged industry:

¹Ibid., 194.

²Ibid.

"Why stand ye here all the day idle?" He said to the indolent: "I must work . . . while it is day: the night cometh, when no man can work."¹

Moreover, according to Ellen G. White the poor can be rich if they work hard, and the devil cannot be given an opportunity to occupy their minds. She states that "Judicious labor is a healthful tonic for the human race. It makes the feeble strong, the poor rich, the wretched happy. Satan lies in ambush, ready to destroy those whose leisure gives him opportunity to approach them under some attractive disguise. He is never more successful than when he comes to men in their idle hours."²

Poverty in Adventist and other Christian Literature

The Seventh-Adventist Church believes that poverty should be fought globally; and that the believers should do their part to help the poor and to work with the government in the fight against poverty. "Poverty is present in every society. Poverty robs human beings of their most basic rights. It keeps people hungry; it deprives them of medical care, clean water-education, the opportunity to work, and often results in a sense of powerlessness, hopelessness, and inequality. Every day, more than 24,000 children die due to preventable conditions created by poverty."³

Furthermore, the Seventh-day Adventist Church believes that "actions to reduce poverty and its attendant injustices are an important part of Christian social responsibility. The Bible clearly reveals God's special interest in the poor and His expectations as to how His followers should respond to those who are unable to care for themselves."⁴ The church cannot exempt itself from the noble cause of fighting

¹ Ibid., 195.

² Ellen G. White, *Message to Young People* (Hagerstown, MD: Review and Herald, 1930), 215.

³ "Homelessness and Poverty", General Conference of Seventh-day Adventists, <http://www.adventist.org/beliefs/statements/main-start13.html> (January 2011).

⁴ Ibid.

poverty. Therefore, the “Seventh-day Adventist Church joins the global community in supporting the United Nations' Millennium Development Goals for reducing poverty by at least 50 percent by 2015. In furtherance of this, Seventh-day Adventists partner with civil society, governments and others, working together locally and globally to participate in God's work of establishing enduring justice in a broken world.”¹

Additionally, the Seventh-day Adventist Church statement affirms that “As followers of Christ we engage in this task with determined hope, energized by God's visionary promise of a new heaven and a new earth where there is no poverty or injustice. Seventh-day Adventists are called to live imaginatively and faithfully inside the vision of God's Kingdom by acting to end poverty now.”²

The Seventh-day Adventist Church believes that when sin entered into the world it affected it that is why; bitter fruits of greed war and ignorance are multiplying. Many people are homeless and many are dying every day. Further, statistics show that about 10,000 people starve to death each day, and two billion more are malnourished, and thousands more go blind annually because of dietary deficiency. Approximately two-thirds of the world's population remains caught in a cycle of hunger, sickness and death.³ There are some individuals who are liable for their conditions but the majority of the individuals and families are destitute by political, economic, cultural or social events largely beyond their control. It is at such

¹ “Homelessness and Poverty”, General Conference of Seventh-day Adventists, <http://www.adventist.org/beliefs/statements/main-start13.html> (January 2011).

² Ibid.

³ Ibid.

time that the Seventh-day Adventist believers are called upon to do what is right according to Micah 6:8 and Isaiah 58; that is to help those who are in need.¹

Additionally, Allan R. Handysides and Peter N. Landless in the “Adventist World Magazine” emphasize that Seventh-day Adventist Church must join other communities of faith to help those who are affected by poverty “Our church must join with other communities of faith and address the needs of the poor, especially their health needs.”²

According to Christian Aid, a non government organization basing in United Kingdom which deals with poverty eradication programme, “ending poverty will require economies and markets to function in ways that enable women and men to make a dignified and secure living. It will also require governments to put the needs of people living in poverty at the heart of decision-making, ensuring their security and their access to justice. Governments must ensure access to basic service such as healthcare, education, water and sanitation, and energy as well as protecting the environment.”³

Christian Aid seeks to end poverty from the approach of challenging the unjust structures that cause poverty and keep the people poor. To them poverty is not just about money, it is the “lack of dignity, the inability to grow as full human beings created in the image of God.”⁴ Additionally, Christian Aid asserts that poverty can be

¹ Ibid.

² Handysides H.Allan, Landless N.Peter, “Passionate About People” 2008, *Adventist World*, March, 2008, 11.

³ “Annual Report”<http://www.christianaid.org.uk/images/poverty-over-report.pdf>, 13 (3rd May 2011).

⁴ “Annual Report”<http://www.christianaid.org.uk/images/poverty-over-report.pdf>, 13 (3rd May 2011).

ended if the states provide people with “security from violence and deliver policies and action that promote inclusive and equitable distribution of resources and opportunities, and resolutions of conflicts, not least through the independent judiciary.”¹

Charles Colson the founder of the International Ministry Prison Fellowship clarifies that when God placed Adam and Eve in the Garden of Eden, he assigned them job description which was telling them to work the earth and care for it that means work was “the natural activity of human beings”. He quotes the words of the theologian T.M. Moore, who said: “labor and economic development, using minds and hands in a communal effort are the part of the original mandate from God”² Further, Charles Colson asserts that one of the traits that makes human beings different from animals is the ability to use their skills and talents to create property and be able to use property productively. He again asserts that “throughout the scripture we find that the right to private property is recognized and defended.”³

Further, Charles Colson emphasizes that; we should use our economic resources and labor as God commands, and according to his law of justice and mercy. “The underlying principle is that private property is a gift from God to be used in order to establish social justice and to care for the poor and disadvantaged.”⁴

¹ Charles Colson: *Developing a Christian Worldview of the Christian in today's Culture*: Tyndale House (Wheaton, Illinois).1999, 161quoted Theologian T.M. Moore in a memo entitled “Economic Aspects of the Biblical Worldview” (August 12, 1998).15.

² Ibid.

³ Ibid.

⁴ Ibid, 163.

Poverty in the Policy of Uganda

The Research that was conducted by John A.Okidi and Glororia K.Mugambe in 2002 on chronic poverty in Uganda shows that individuals and households in Uganda are affected by “Chronic poverty.” They explain that this is a situation where by people are born in poverty, live in poverty and frequently pass that poverty to their children. The report indicates that 20% of the nation’s households and more than 7 million Ugandans are trapped in this situation.”¹

And, because of such a situation the Uganda Government has developed a positive frame work for poverty alleviation. It has introduced the macro-economic policy, which has benefited chronically people. It has initiated Primary Universal education which has enabled poor children to access education.²

According to Uganda Ministry of Finance Planning and Economic Development, “poverty reduction has been and will continue to be at the centre of the government’s development strategy. The poverty Eradication Action Plan prioritized the provisions such as education, health and sanitation.”³ The Government of Uganda has selected the mentioned below poverty reduction programs.

1. Decentralization: the constitution of Uganda 1995 and the Local Government Act 1997 empowered local Governments as the entities responsible to deliver services to the population at the sub-national level. Local Governments remain at the fore front of Public interventions to reduce poverty.

¹A Okidi,
http://www.chronicalpoverty.org/uploads/publicaions_files2_CPR_uganda_2005.

² Dumba –Ssentamu, John, *Basic Economics for East Africa: Concepts, Analysis and Applications Kampala*. (Kampala: Fountain Publishers, 2004), 509.

³ “Annual Report” <http://www.finance.go.ug/---/271-poverty-status-report-poverty-reduction-and-the-nationaldevelopment-process-may-2012html,20>.

2. Universal Primary Education (UPE) was introduced in 1997. Statistics indicates that the number of pupils increased from 2.9 million in 1996 to 5.3 million in 1997.
3. Plan for Modern of Agriculture (PMA) began in 2001, which enables the rural poor to improve their livelihood sustainably by raising farm productivity, increasing the share of agricultural production that is marketed and creating on farm and off- farm employment.
4. National Agriculture Advisory Services was put in place in 2001 to increase efficiency and effectiveness of agricultural extension services.
5. Rural electrification, which it is intended to enhance incomes and the quality of rural life by extending access to national electricity grid.
6. Prosperity for All: the government initiated it in 2005 aiming at alleviating poverty at household level.
7. The Rural Financial Services Strategy. This program guides the delivery of financial services in rural areas. Its main emphasis is placed on savings, credit and investment to improve production and processing for value addition. Statistics shows that there are 2,800 Savings and Credit Cooperative Organizations (SACCOs) that lend money to the farmers' groups at low interest.

CHAPTER 3
OVERVIEW OF POVERTY SITUATION IN KAHONDO SEVENTH-DAY
ADVENTIST CHURCH

Overview of Poverty Situation in Uganda

According to the poverty Status Report produced by the Ministry of Financial, 24.5% (7.5 million) Ugandans live below poverty line,¹ which means that they cannot earn 1 Dollar a month. This amount indicates that 7.5 million Ugandans cannot manage to have two meals a day they cannot send their children to good primary school, secondary schools or to Universities; they cannot access good health facilities.²

Furthermore the Poverty Status report indicates that, agriculture is the mainstay of economy which employs about 75%. However, the report indicates that the majority in this sector are poor.³ Moreover, the report indicates that the number of the middle class has risen from 7.8 Million (28%) to 10 million 32%. Despite the interesting jump in livelihood quality the number of the people is still vulnerable and insecure with the possibility of sliding back to poverty which has risen from 11% to 13%. This is a clear indication that poverty is still a challenge to address in Uganda.

¹ Annual Report” <http://www.finance.go.ug/---/271-poverty-status-report-poverty-reduction-and-the-nationaldevelopment-process-may-2012.html>, pdf,12(June 2011).

² Ibid.

³ Ibid.

Overview Poverty Situation in Seventh-day Adventist Church Kahondo

Seventh-day Adventist Church Kahondo is located within the Southern part of Kabarole, Bunyangabu County near mount Rwenzori in Mid-Western Uganda. The place has a favorable environment for the growth of a variety of crops and vegetables all the year through; hence the members depend on subsistence farming as their source of income.

According to the poverty Status report by Ministry of Finance it is estimated that 25.3% in Mid-Western Uganda live below poverty line in 2009/2010.¹ Basing on this report, the researcher has no doubt to conclude that the situation applies also to about 120,000 Seventh-day Adventist believers who live in Mid-Western Uganda.

According to Kabarole District Local Government Approved Five year Development Plan for 2010-2015, it is indicated that poverty still exists in the district and it began to increase since 1970. Many people mainly about 315,869 people who live in rural areas do not access social amenities such as electricity, communication facilities, safe piped water, good housing, good hospitals and schools. There are also other poverty dimensions which affect the people in Kabarole District such as lack of food, unemployment high dependency ratio and high rent for houses.²

Furthermore, in Kabarole District Millennium Development Goals (MDG) Localized Report (Draft No 1), poverty is viewed as “a dynamic phenomenon, which changes over time; and there are many factors and forces that cause people to either become poor or better”. The report indicated that famers’ poverty goes higher during the dry season in the first part of the year. Statistics shows that the main source of

¹ Ibid.

² Kabarole District Local Government Approved Five year Development Plan for 2010-2015, 19.

the livelihood of the 60% of Kabarole Population is subsistence farming, and Bunyangabu County where Kahondo SDA church is located scores 77%. It was noted in this report that those people involved in agriculture complain of limited access to land, low prices, limited markets, poor road network, high market dues and limited extension service which have contributed a lot to their poverty situation.¹ And, because of the limited space agricultural activities are done on a small scale, which determines the size of economic activity for the people of Kababrole and the members of Kahondo SDA Church. Hence, their income is low.

Basing on the information from Kabarole Local Government Approved plan for 2010-2015 and Kabarole District Millenniums Development Goals localized report, it is possible to conclude that the members of Seventh-day Adventist Church Kahondo are affected by poverty.

In order to get the clear picture of poverty situation among Kahondo SDA members, where this study was conducted the researcher used two methods. First, in May 2012 the researcher administered a questionnaire in local language (Runyoro Rutooro) to establish the income and consumption levels of the members of Kahondo SDA church. The questionnaire also targeted to establish some other reasons which could have contributed to the poverty state of the members of Kahondo SDA Church, 80 people were surveyed only 60 people responded to the questionnaires. Second, the researcher carried out oral interview with five members.

¹ Ibid.

Analysis of Questionnaire Results

The tables below present the summary of the responses to the questionnaire.

Table 1. Members Occupation

	ITEM	Yes	No
1.	Subsistence farmers	54	6
2.	Teachers	1	59
3.	Small business	5	55
4.	Carpenter	1	59
5.	Nurse	2	58
6.	Mason	1	59
7.	Driver	1	59

Table 2. Crops Farming

		Yes	No	No Response
1.	Coffee	4	50	6
2.	Cotton	1	59	-
3.	Banana Plantation	50	8	2
4.	Garlic	10	43	7
5.	Potatoes	45	10	5
6.	Ground-nuts	30	27	3
7.	Rice	10	44	6
8.	Maize	55	-	5
9.	Sorghum	30	26	4

Table 3. Animal and Chicken keeping

		Yes	No	No Response	Total number
1.	Goats	30	20	10	150
2.	Cows	10	45	-	50
3.	Chicken	30	25	2	

Table 4. Lifestyle Patterns

	Yes	No	No Response
1. Saving monthly	1	55	4
2. Preparing shopping list	10	44	5
3. Incurring debts	50	10	0
4. Preparing monthly budget	2	58	0

Table 5. Hours engaged in Productive Work per Day

Less than 2 hours	Between 2 to 5 hours	Between 5 to 8 hours	Over 8 hours
5	10	30	10

Table 6. Average Monthly Income in Uganda Shilling

20000-50000	60000-90000	100,000- 140000	150,000 and above
50	5	1	4

Table 7. Members Affording three Meals Per Day

Everyday	6 days a Week	4 days a week	3days a week	Less than 3days a week	No response
48	2	3	5	2	0

From the analysis of the data gathered through questionnaire it is observed that about 80% of Kahondo SDA church members who responded to the questionnaire live below poverty line, which means that they live on less than one US dollar. The observation is based on their income levels whereby 50 over 60 who responded to question about monthly income indicated that their income is between Uganda Shs 20,000 to 50,000 = per month. This situation is confirmed by the responses to the

question about occupation whereby 54 over 60 which is about 96% depend on subsistence farming even at a small scale due to lack of space; Hence their income is low. That means 96% of the members of Kahondo SDA grow crops for home consumption only.

From the questionnaire the Researcher noticed that many members of Kahondo SDA church are not growing cash crops. This can be shown in table 2 above; it is only 4 over 50 respondents grow coffee, while 1 over 60 grows cotton. This is enough to confirm that indeed the members of Kahondo SDA Church live below poverty line.

Further, from the questionnaire the researcher has established other reasons why the members of Kahondo SDA live in poverty situation, and these are; involvement in debts, lack of budgeting, lack of saving culture among others.

On the issue of saving 1 over 55 respondents to question 14 saves money monthly; while the rest do not save anything. That means they spend whatever they get; and this culture leads to poverty. On the issue pertaining to budgeting 58 over 60 respondents to question 13 indicated that they did not prepare monthly budgets, while 44 over 54 respondents to question 14 reported that they did not make a shopping list when they went shopping. On the issue of live stocks keeping, 30 out of 50 respondents to question 9 reported that they keep goats with the total of 150, which is an average of 5 goats per person, 10 out of 55 respondents to question 10 reported that they kept cattle with a total of 50, which is the average of 5 heads of cattle per person. Similarly, 30 out of 55 individuals who responded to question 11 reported that they kept chicken with a total of 120, which is the average of 4 chickens per an individual. Finally, on the issue of garlic growing 10 over 43 individuals reported that

they grow garlic though at a small scale. On the other hand 10 over 55 individuals who responded to question 8 reported that they grow tomatoes.

Summary of Interviewees' Responses

Apart from administering the questionnaire, the researcher also interviewed 5 members of Kahondo SDA church and captured poverty related stories. Below is provided a summary of the interviewees. The full stories are relegated into the appendices. All the interviewees narrated that they are facing poverty hazards which have affected their health conditions and of their children as well. This is because they cannot afford to access good health facilities, schools, good shelter and neither can they have balanced diet. They also narrated that their spirituality has been seriously affected because they rarely attend Church services on Sabbath; hence they feel that they are hated by God.

CHAPTER 4

PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION

This chapter is divided into three parts, namely the programme design, programme implementation and programme evaluation. The first part of this chapter dealing with programme design presents the preliminaries which include, writing to the key partners, preparing the meeting place, setting time and preparation of visual aids and also presents the eight lessons prepared to for the participants to study in the seminars in the form of lectures. The second part of this chapter deals with program implementation. It shows how the eight seminars were conducted, highlighting the issues made and the mood of lectures. The third and final part of this chapter deals with programme evaluation.

Program Design

Preparation for Poverty Alleviation Strategy

The researcher did the preliminary preparations before the implementation of the strategy, these preparations included the following: Writing to the key partners, preparing the meeting place, setting the time for seminars and looking for visual aids.

Writing to the Key Partners

On February 2011, a letter was written to the pastor of Kahondo SDA Church requesting permission to implement poverty alleviation project in his above mentioned church. Additionally, the researcher requested the church to allow the

elders, deacons, deaconesses and other church departmental leaders to help in the implementation of the project. (See Appendix letter 1).

Preparation of the Meeting Place

In consultation with the church pastor and the church board, Seventh-day Adventist Church Kahondo was elected as the meeting center for seminars, and the leaders of church endeavored to ensure that the mobilization was done well.

Setting the Time

The Church board also accepted to implement the project in May 2012 as suggested by the researcher in a letter dated 23rd /2011. It was also resolved that the Pastor, two deacons and the researcher visit the church members during the project implementation. And the programme was conducted as follows:

Visitation was planned to start on 13th -18th May 2012. The contact forms were made for 40 homes. The Church board chose two deaconesses and two elders to join the visitation team. The distribution of questionnaire was planned to take place on 19th May 2012. The 1st and 2nd sessions were planned to be conducted on 26th May 2012, The 3rd and 4th sessions were planned to be conducted on 2nd June 2012. The 5th and the 6th sessions were planned to be conducted on 9th June 2012. The 7th and 8th sessions were planned to be conducted on 16th June 2012. The last questionnaires were planned to be administered on 18th December 2012.

Preparation of Visual Aids

The researcher prepared the visual aids and these include: News Prints, magic marks, note books pieces of chalk and a chalk board.

Modules and Lectures

In the process, the researcher designed a program which included the following components: The topics to be presented in the seminars scheduled for May and June 2012. The seminars intended to show the participants that it is not God's will for his people to be poor, and that, the possibility of alleviating poverty is sure if they will adopt the principles found in the Bible and the Writings of Ellen G. White. The highlights of the lectures are as follows:

1. Topic-God's Original Plan for Man: Was scheduled for May 26, 2012 to be conducted by the researcher. This topic was intended to establish from the Scriptures that God provided for the human family whatever was needed and gave him the right to enjoy freedom and dependence through working in the garden; that in Gen 1-26-28 the term rule over automatically means working and being self-reliant. To explain that Gen 2: 15 means work was given to man before sin came in and it is still important after sin.

2. Topic Why much suffering: Was planned to be conducted on May 26, 2012. This topic was developed to show that suffering, such as diseases, famine, poverty, death and others are the results of sin after the fall of man; that amidst the challenges of this world God is in control is still a sustainer, a provider and our Creator who cares; that God is able to bless us as he blessed Adam and Eve before sin.

To show that even if there is suffering in this world, still we can work and come out of poverty, this can be learnt from the Bible characters like Abraham, Lot, and Job who were rich.

3. Topic- How to alleviate Poverty: This topic was planned to be discussed on June 2, 2012. It was prepared to show the participants that poverty can be

alleviated if the attitude of the church members towards it is changed; that poverty can only be reduced if dependency Syndrome is killed, and that, by implementing the advice of Paul to the Thessalonians. 2 Thessalonians 3:8-10 which was promoting the use of hand; that development that comes from inside is the best and most understood and more sustainable, therefore God wants people to use what he has already given them to kill poverty; that if people learn to depend upon God, he will enable them know what they have and what is around them and enable them to use them as weapons to fight poverty.

4. Topic- The importance of Budgeting: This was presented on June 2nd 2012 and it aimed at showing the participants that Jesus promoted the importance of Budgeting when he said “Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it?” (Luke 14:28; that budgeting prevents the culture of extravagancy, and that, if the expenditure goes beyond the income creates poverty in the home.

5. Topic- Developing a culture of saving: This was presented on June 2, 2012. It showed the participants that saving leads to prosperity; that saving is a biblical concept. (He said to them, "This is what the Lord commanded: 'Tomorrow is to be a day of rest, a holy Sabbath to the Lord. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning'" (Genesis 16:23NIV); that saving helps to attend to emergencies such as accident, sickness; that Ellen G. White promotes the culture of saving. She says “It has been presented to me that the inability to save, in little things, is one reason why so many families suffer for

lack of the necessities of life”;¹ that saving helps to avoid debts and that, saving leads to prosperity.

6 Topic- Avoiding debts: This was planned to be presented on June 9th 2012 and it aimed at showing the participants that, that accumulating debts contributes to poverty situation. “Many poor families are poor because they spend their money as soon as they receive it.”² Said Ellen G. White; that debts leads to the nets of Satan Which he sets for the souls as Ellen G. White puts it “When one becomes involved in debt, he is in one of Satan’s nets, which he sets for souls?”³ That debts cause reproach to God and his people.

Ellen G. White also talked about it. “The world has a right to expect strict integrity in those who profess to be Bible Christians. By one man’s indifference in regard to paying his just dues all our people are in danger of being regarded as unreliable.”⁴ Ellen G. White also counsels that, “Be determined never to incur another debt. Deny yourself a thousand things rather than run in debt. This has been the curse of your life, getting into debt. Avoid it as you would the smallpox.”⁵

Show that shunning the incurring of debts is a discipline which everybody should practice. That is how Ellen. G. White talk about it “Shun the incurring of debt as you would shun leprosy,”⁶ that it is a biblical view that debts leads the poor to be

¹ Ellen G. White, *Child Guidance* (Hagerstown, MD: Review and Herald, 1954), 134.

²Ibid.. 392.

³Ibid.

⁴Ibid., 393.

⁵Ellen G. White, *The Adventist Home* (Washington, DC: Review and Herald, 1952), 393.

⁶White, *Counsels on Stewardship*, 72.

ruled by the rich man. “The rich rule over the poor, and the borrower is servant to the lender. (Proverbs 22: 7).

7 Topic- Self-Reliance a biblical Mandate: This was discussed on June 16th 2012. The participants were showed that Bible emphasizes the issue of self-reliance and condemns laziness.

8 Topic- The importance of self-reliance: This was presented on June 16th 2012. And it showed the importance of self-reliance. All the above topics were presented by the researcher who worked with the pastor, church elders and Sabbath school class teachers. And the seminars were all conducted at Kahondo Seventh-day Adventist church. The detailed information about the above topics will be shown in the appendices.

Program Implementation

Poverty Alleviation Activity One: Home visitations

The researcher together with the visiting team visited the homes of the church members before the distribution of the questionnaires. We visited 40 homes where we met 100 people adults and including the children. Church members were very happy to host their pastor and church officers in their homes. We were also very happy because we had good experiences with them. Where ever we went we found people waiting for us in their homes. This experience reminded me of Chor-Kit Sim’s words. He said that “Pastoral service is incomplete without visitation because pastoral presence reminds the visitor and the visited that God is love.”¹ He concluded that

¹ Chor.Kiat Sim, *Reflections on Pastoral Visit*, Jan2001, Ministry (1350N.Kings Road, Nampa: General Conference of Seventh-day Adventist), 24.

“God’s divine presence when communicated through the pastor inspires members to be active in fellowship.”¹

During the visitation we looked at the economic activities of the members and advised on their state and their projects to increase production; we also advised those who are practicing small home gardens to apply compost manure in their gardens in order to increase the yielding. In our visitation we discovered that their most economical activities are on small scale. We loved the exercise very much because we shared a lot with the church members.

Indeed, Richard Stroll Armstrong was correct when he emphasized that “the ministry of visitation is extremely important to ministers because it supports their pastoral care. Likewise, he said that a home calling pastor makes a church going congregation.”²

Poverty Alleviation Activity two: Administering Questionnaires

After one week of visitation, on Sabbath May 19th 2012, the researcher and the pastor with Sabbath school class teachers administered the questionnaire to members in their classes for lesson discussion. The questionnaire aimed at establishing the income levels and other lifestyle habits which could have contributed to poverty among the members of Kahondo Seventh-day Adventist Church. The results of this survey have been presented in chapter three of this research.

¹ Ibid.

² Richard Stroll Armstrong, *the Pastor evangelist in the Parish* (Kentucky: Westminster/John Knox Press, 1990), 27.

Mode of implementation

The implementation mode comprised lectures, discussions, oral questions and answers. The sessions took place on Sabbath afternoons and they were very interactive. The participants were given opportunities to form groups and share experiences and testimonies to show how the lectures were impacting their lives.

In the testimonies of the participants it was noted that indeed the lectures impacted the lives of the participants and they pledged to implement all what was discussed in the seminars. All the detailed information about the mode of implementing the project will be shown in the appendices.

Evaluation of the Program

After the researcher had presented all the eight lectures, he evaluated the program by using seven questions extracted from the first questionnaire that was administered when implementing the program in May 20012, the researcher only added question 8 and 9 which intended to capture the impact of the program on the lives of the Members of Kahondo SDA

At the end of the eight lectures, on June 19th 2012, the researcher agreed with the pastor and the participants to administer a questionnaire on the third Sabbath of December 2012. During the Sabbath school classes, the teachers promoted the administering of questionnaire in the afternoon. In the afternoon on December 15th 2012, the questionnaire was administered only to those who had attended the lectures and questionnaires were collected back at 6:00pm as people were leaving church.

This second questionnaire aimed at testing the impact of the lectures that were delivered about poverty alleviation. And 60 respondents responded to the questionnaire, and the summery of the results of the survey are presented in the tables below:

Table 8. Monthly income in Uganda Shillings after the implementation of the programm

20,000-50,000	60,000-90,000	90,000-140,000	150,000-and above	No response
20	8	7	25	0

Table 9. Lifestyle Patterns after the implementation of the programme

	Yes	No	No Response
1. Saving monthly	40	12	8
2. Preparing shopping list	38	15	7
3. Incurring debts	16	44	0
4. Preparing monthly budget	50	10	0

Table 10. Hours Engaged in Productive Work after the implementation of the programme

Less than 2 hours	Between 2-5 hours	Between 5-8 hours	Over 8 hours daily	No response
5	15	30	10	0

Table 11. Members Affording Three Meals a day after the implementation of the programm

Everyday	6 days à week	5 days à week	4 days à week	3days a week	Less than 3 days a week	No response.
55	2	1	1	1	0	0

Table 12. Members agreeing that the Bible and Ellen G White Principles Alleviate Poverty

Agree	Strongly agree	Disagree	Strongly disagree	No response
7	48	3	0	10

Table 13. Implementation of these Principles

Yes	No	No response
46	14	0

The comparison of the results from the first survey and those of the second survey clearly indicates improvement on the area of poverty alleviation among the members of Kahondo Seventh-day Adventist Church. It is pleasing to note that 48 respondents strongly agree that poverty alleviation principles in the Bible and the writings of Ellen G. White as captured in chapter four can be effective in poverty alleviation. Further, 46 respondents agree that they have implemented the principles and have benefited from them.

Looking at the question 1 that asked about average monthly income, it can be noted that in May 2012 when the project implementation begun 50 respondents reported that their average monthly income was between 20000-50000 (below poverty line) whereas only 1 respondent reported that his average monthly income was 150,000 and above Uganda Shillings. And at the end of the implementation of the program in late November 2012 the number of the respondents whose average monthly income was 20,000 -50000 Uganda shillings dropped to 20 and the number of the respondents whose average monthly income was 150,000 and above shot to 25

As far as budgeting is concerned in May 2012 two respondents reported that they were making monthly budget in November the number rose to 50. And in regard to saving in November 40 respondents indicated that they are saving money monthly as opposed to 1 at the project implementation period in May 2012.

In regard to debts involvement in May 2012 when the project implementation began only 10 out of 60 respondents indicated that they were not involved in debts while in November 2012 at the end of the project implementation the number rose from 10 to 40.

In regard to consumption, in November 2012 at the end of project implemented 55 respondents reported that they were affording 3 meals a day as opposed to 48 in May 2012. As far as preparing a shopping list before going shopping was concerned in May 2012 at the project implementation time it was noted that only 10 respondents indicated that they were preparing the a shopping list before going to shop while in November at the end of the project implementation the number rose to rose to 38.

In regard to the approval rating of the effectiveness of the program 48 over 60 respondents indicated that they strongly agree that the program can be very effective in alleviating poverty, while only 7 respondents agreed that the program is effective and 46 respondents indicated that they have implemented the principles and they have achieved good results as opposed to 14 respondents who have not implemented poverty alleviation principles. Basing on the results of the second questionnaire it is proved that the members of Kahondo SDA are determined to alleviate poverty.

CHAPTER 5

SAMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

Participating in this study has been a great learning experience to the researcher. It has motivated the researcher to loving making research. From literature review the researcher gathered several causes of poverty such as: land shortages, diseases, unemployment, political fragmentation and civil strife, inequality of income and wealth, lack of health care, lack of infrastructure, corruption, and lack of democracy.

The Bible and the writings of Ellen G. White indicate that poverty is caused by the life style behavior patterns. These include: laziness or indolence, lack of saving, lack of making budgets, and lack of practicing economy, involving in debts, and cherishing extravagant habits. Besides, the researcher found the effects of poverty which included: hunger, malnutrition and stunted growth in children, death, low education, and homelessness.

Statistics captured in chapter three indicates 24% (7.5 million people) in Uganda live below poverty line and even the number of middle class that has risen from 7 million people to 10 million people (18%-32% still the possibility of sliding back to poverty has risen from 11% to 13%. To respond to that reality Uganda has come up with poverty reduction programmes which include; decentralization, universal primary and secondary

education, plan for modern agriculture, national agriculture advisory services and prosperity for all.

Basing on the results of the first questionnaire as they are shown in chapter three it is evident that majority of the members of Kahondo SDA were not saving not making budgets , not practicing economy, or working hard, neither were they using time properly, were involving in debts which contributed a lot to their poverty situation. The researcher was convinced beyond reasonable doubt that the project implementation was a success and the lectures given impacted the lives of the members of Kahondo SDA. This was evident in the program evaluation because the results captured in chapter four shows that the members of Kahondo improved on making budgets, saving, making, investments, utilizing the land and many others.

Conclusions

From the study a number of observations can be formulated; and the researcher sees it necessary that reflections be made on them to arrive to certain conclusion. These conclusions are as the result of findings on poverty.

The researcher is convinced that the causes and effects of poverty captured in literature review are realities in the homes of many people in Uganda as well as in homes of the church members of Kahondo. Besides, biblical principles such as saving, budgeting, and working hard, time management and practicing economy are key tools in the fight against poverty.

The study has shown that a biblical approach on poverty alleviation can be very effective and can bring change in the lives and homes of God's people. Besides, the improvement of the members of Kahondo church on behavior patterns that cause poverty as indicated in the bible and in the writings of Ellen G White proves that the programme has been very effective.

Recommendations

The researcher recommends to Western Uganda Field the following:

1. Pastors, church officers, and administrators should team up and visit their members in order to advise them on poverty alleviation.
2. The leadership of the church in Western Uganda Field should encourage all the pastors and church leaders to mainstream poverty alleviation program in their teaching and sermons.
3. This strategy should be tested with a wider audience and for long period of time to establish its stability and replication in other churches facing the same problem.

APPENDIX 1

LETTER OF ACCEPTANCE

SEVENTH-DAY ADVENTIST CHURCH KAHONDO
P.OBOX 22 FORT-PORTAL UGANDA.
5.3.2011.

Pr Kaahwa Bright Amos
Western Uganda Field




Re: LETTER OF ACCEPTANCE.

Greetings in the name of Jesus Christ. This letter serves to let you know that your request to implement you Research project in Kahondo SDA was granted. Further the church Board of Kahondo voted that you will be conducting the seminar from the church. The pastor, deacons, elders and all church officers will give you the necessary support to ensure that your project implementation is a success.

We wish you God's blessing.

Yours in His service


Nyaruhuma Adolf
Church Pastor
Kahondo SDA Church



APPENDIX 2

SEMINAR HANDOUTS 1 -8

SESSION ONE

God's Original Plan for Man

Duration: 2 Hours

Work is misunderstood by many people even the church members they take work to be the result of sin, this leads to;

1. Hate Work
2. Neglect work
3. Regard work as suffering.
 - ❖ Such a misunderstanding has led people to poverty. In putting into consideration the creation account you understand that God's original plan for man was to live a happy life enjoying the blessing of God in the Garden of Eden.
 - ❖ In Gen 1-26-28 we see that God blessed Adam Eve to be fruitful and multiply the earth, Adam and Eve enjoyed that blessing and he was blessed to have dominion over the animals.
 - ❖ In Genesis 2: 15(NIV) the Bible says "the Lord God took the man and put him in the Garden of Eden to work it and take care of it"
 - ❖ This verse implies that work was God's original plan for man.
 - ❖ It should not be regarded as a curse but a blessing to us, because God endorsed it before sin.

- ❖ If we use this blessing of work poverty will be alleviated. The Bible emphasizes that hard work brings profit. “All hard work brings a profit, but mere talk leads only to poverty” (Proverbs 14:23 NIV).
- ❖ Even if sin entered into the world work remained a blessing to man, because the Bible says working hard brings abundance of food. “He who works his land will have abundant food, but the one who chases fantasies will have his fill of poverty” Proverbs 28:19 NIV). We all know that it is God who makes plants grow and increases the harvest.
- ❖ Since work is God’s original plan for man and even after the restoration of this world when sin will be destroyed, in the new earth and the new heaven that God will create work will continue.
- ❖ Let us get to know the message from Prophet Isaiah “They will build houses and dwell in them; they will plant vineyards and eat their fruit. No longer will they build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the works of their hands. They will not toil in vain or bear children doomed to misfortune; for they will be a people blessed by the Lord, they and their descendants with them”.(Isaiah 65:21-23)
- ❖ Isaiah tells us that in the new earth people will not work in vain that means work should not be neglected. It is a weapon to fight poverty.’
- ❖ This calls upon everybody to get use of God’s blessing and work hard in order to alleviate poverty.
- ❖ God wants us to prosper despite the challenges we are encountering in this world.

- ❖ Alleviating poverty needs to have total trust in God because is the source of all blessings, wisdom and power.

SESSION TWO Seminar hand out 2

The beginning Suffering

- ❖ There are so many questions about what is transpiring in this world, people wonder if God indeed wishes as to good why they are a lot of suffering in this world? Why others have in abundance and others are stricken by poverty? Some areas are wet and others are dry? Others have plenty of food and others are suffering hunger? Some people experience joy while others experience sorrow? Some live at peace and others at war? Is God really concerned about our situation? Can he help us come out of poverty?
- ❖ The fact is that God is concerned about us he does not want us to suffer, and he did not create evil, originally God wanted people to be self-reliant that is why in Genesis 2:15 God put Adam and Eve in the Garden of Eden to care for it. In Genesis 1:26-28 God blessed them and told them to be fruitful, and to have dominion over every creature, so our first parents lived happy lives before sin.
- ❖ The bible clearly tells us that the problem came when our first parents decided to disobey God and listened to the deceptions of the Satan. We can get the holy story from Genesis 3. The outcome was fear, sorry, pain, stress, poverty and the alike.
- ❖ Sin distorted the good plans for man, but it was the result of miss using the freedom of choice, Adam and Eve had the right to continue obeying God and keep on enjoying good life in the Garden of Eden.

- ❖ When you read verse 17-19 you find that the ground was cursed and man would get food through toiling!
- ❖ However God's original love for man does not change in Genesis 3:15, the seed of the women is promised to bruise the head of the snake, which was good news to Adam and Eve and to their off springs, it was a sign of showing that God wants people to prosper amidst the challenges of this life.
- ❖ In Genesis 9:3, after the flood God is providing food for Noah and his family and in verse 7 he blessed them and told them to multiply and be fruitful, in so doing God was prospering them. That means his purpose for us is not to be poor but self- reliant.
- ❖ Jeremiah 29:11 God through Prophet Jeremiah was affirming to the Jewish exiles that he had good plans for them, not to "harm them" but to "prosper them". He had plans to give them hope. God does not change he has them same to us, he is willing to change the poverty situation in which we are to prosperity; there is nothing impossible with him.
- ❖ Jeremiah 31:3, the message of hope to his people was that his love for them was everlasting love. This a true picture of God and his plans for us. If we get acquainted with him and do our part poverty will be alleviated.
- ❖ John 3:16 tells us that even though sin distorted the good environment god intended man to enjoy before sin, he is still loving us , that is why he gave us his only begotten son to die for us. Actually this tells that God was self-reliant because he had what to give, we can also give towards his work if we get use of the resources which he gave us. Poverty and other suffering should not be our song let us depend upon the promises God and fight poverty.

- ❖ Isaiah 49:15, God promises not to forget his people, if he blessed Abraham, Job, Lot and they were rich and yet suffering and sin existed he is willing to bless us in what we are doing in order to fight poverty. All what we need is to change our attitude and fight poverty with appositve mind and it will be alleviated.

SESSION 3 Handouts 3

How to Alleviate Poverty

- ❖ Poverty is a monster which has invaded many people in Uganda, more particularly the members of this church. : If that is the case we should not seat down and begin crying “poverty, poverty, poverty”, we have to do something about it. Poverty can only be attacked if the thinking and attitudes towards it are changed, there are times when we blame ourselves, brothers, relatives and our friends, and at times we even blame God. We need to note that the greatest part of averting our current state of poverty lies with us and by us.
- ❖ We should not continue blaming our parents, poverty cannot be inherited the only thing to do is to attack it by changing our thinking and attitude towards it. If we don’t do it things will not change and poverty will not be alleviated.
- ❖ Let us take the example of David when he was fighting Goliath who was a giant man what David did first was do despise him, if he did not do it he would not attack that giant. Let me take poverty as our Goliath today we need to turn into David and smash it.
- ❖ Poverty is almost our friend with whom we are staying simply because most people have the dependency syndrome, we wait to be helped by the donors, yet we have recourses around us and in us. We need to follow the advice of

Paul to the Christians of Thessalonica. God gave us two hands we must use them to attack poverty. In 2 Thessalonians 3:8-10 Paul discourages the dependency syndrome thus encouraging working hard to earn a living, avoiding becoming a burden to anybody is very important. We should not talk about poverty only, we should act on it.

- ❖ In Proverbs 10:4 the bible promotes the use of our hands to fight poverty, the wise man realized that slack hands become poor and the hand of diligent makes rich, if this piece of advice is adhered to poverty will go, we should not neglect to use our hands.
- ❖ God wants us to use what he has already given us to fight poverty, we can learn from the experience of Moses, when he wanted to decline from the mission God had given him, God asked him “what do you have in your hands?” Exodus 4:1-3 “A rod” Moses replied. God told him to use it and a mere stick performed the miracles, like wise your hoes and farm implements will perform the miracle of alleviating poverty, let us get used of them.
- ❖ We should endeavor to develop ourselves other than waiting for someone to do it for us. You know the problem of many of us is that we don’t know what we have and what is around us, in order to know them we must learn to depend on God, for sure God is not happy to see us in poverty. He wants to see us use all the resources around us. Development should come from us and within us if it should be understood and sustainable.
- ❖ If God enabled Samson to use his hands to tear apart a lion as it is in Judges 14: 16, don’t you think he can do the same for us to get rid of poverty? Obviously there is no doubt he will do it for us our hands will do a lot to change our current poverty situation.

- ❖ Considering the experience of Hagar and the boy in Genesis 21:15-19. Hagar was completely discouraged and had lost hope but when she lifted her voice up to God and God heard her voice and sent the angel to open up her eyes to see the well of water, likewise we are seated on recourses but we are carrying and lamenting poverty, poverty. Poverty may mean that we have not seen what we ought to see and therefore used it.
- ❖ In the case of Hagar God did not create a well at that moment: he only opened her eyes to see it. Though the water had been there Hager had to lift the boy to the well therefore although God made means for us to develop, we have to do something by ourselves in order to alleviate poverty. Since poverty starts with the mind once the mindset is changed we will use the local resources to develop ourselves.

SESSION FOUR Handout 4

The Importance of Budgeting

- ❖ Making a budget is very important for any institution to avoid many challenges. It is the same with our homes. Actually every home should operate on the budget this helps to alleviate poverty as we will see in this seminar.
- ❖ Making a budget is very important because it prevents people to live with their means.
- ❖ It helps people to place needs and wants in proper perspective.
- ❖ Christ encouraged budgeting, “Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it?” (Luke 14:28 NIV)
- ❖ Making the budget is lacking in our homes, there are times when we purchase commodities unnecessarily. I liken a budget to the campus, if the pilot goes off

compass the plane losses focus and the accident occurs and plan crashes.

Poverty has crashed our homes simply because we don't have the compass to guide us that is the budget.

- ❖ That is why Jesus is emphasizing the issue of making a budget before making any thing.
- ❖ Making a budget does not mean that you have money; budgets are always made on assumptions, when you get any money it finds you with the budget. I have discovered that most of you get involved in agriculture though at a small scale but at least at one time you will harvest and get money, however the income is small the culture of saving. Saving is one of the weapons to alleviate poverty. If that culture is not developed in the homes whatever is earned is spent, such a home faces challenges in times of emergencies such as accidents, sickness and the alike.
- ❖ Saving is practiced out of pain; it is not done by people who have much money only even if your earning less you can practice it. An English proverb says that "one by one makes a bundle," eventually saving leads to prosperity
- ❖ Considering how God instructed the Children of Israel in the wilderness, one is correct to say that saving is a biblical principle. (He said to them, "This is what the Lord commanded: 'Tomorrow is to be a day of rest, a holy Sabbath to the Lord. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning'" (Genesis 16:23NIV)
- ❖ Jesus also spoke of keeping our treasures in heaven Mat 6:20 I want to use that text in the culture of saving, if we are advised to store a treasure in heaven where moth or rust cannot reach, am convinced to suggest that saving our money in the banks is very important, it can be used for future development.

- ❖ Sister White puts it clearly that it is important to save, this helps to come out of poverty, failure to do so leads to poverty.. She says “It has been presented to me that the inability to save, in little things, is one reason why so many families suffer for lack of the necessities of life”.¹
- ❖ I want to suggest that during the reign of king Jehoash in Jerusalem the priests somehow did not save the money that were given to them by the king to repair the damages of the temple, I assume that, funds were missappropriated because the bible says that “by the twenty third year of king Jehoash the priests had not repaired the damages of the temple” (2 Kings 12:6 NIV). When the pr Jehoiada the priest realized the importance of saving he “bored a hole in the lid of a large chest and put the right hand side of the altar” (2 kings 12:9NIV) it is said that whoever would come in the temple would put money through the lead. Verse 10 shows that when they understood that there was much money to finish the project of repairing the damages of the temple they withdrew the money from the chest, currently it would be (a bank) and they used it for the intended purpose. Likewise we can accomplish much if we can develop a culture of saving little by little.

SESSION SIX Handout 6

Avoiding Debts

- ❖ Poverty alleviation program cannot be effective if there is a habit of incurring debts among the members of the church, because if someone incurs debts he or she is stressed which hinders development. That person hardly saves. Ellen

¹ Ellen G. White. *Child Guidance*. (Hangertown, MD: Review and Herald, 1954), 134.

G. White discourages the habit of incurring debts because it has contributed a lot to poverty situation in many families to poverty. She says. “Many poor families are poor because they spend their money as soon as they receive it.”¹

- ❖ Actually Satan takes advantage of the people who are entangled in debts; some of them don’t attend church services because they fear to be a shamed in case they are apprehended before the church members. Sister White says that the debts lead to the nets of Satan “When one becomes involved in debt, he is in one of Satan’s nets, which he sets for souls?”²
- ❖ Incurring debts causes reproach to God and his people. Ellen White also talked about it. “The world has a right to expect strict integrity in those who profess to be Bible Christians. By one man’s indifference in regard to paying his just dues all our people are in danger of being regarded as unreliable.”³
- ❖ In order to alleviate poverty first of all one must determine to avoid incurring debts as Ellen White counsels. “Be determined never to incur another debt. Deny yourself a thousand things rather than run in debt. This has been the curse of your life, getting into debt. Avoid it as you would the smallpox”⁴

¹White, Ellen Gould: *The Adventist Home; Adventist Home* (Washington, DC: Review and Herald Publishing Association, 1952), 392.

²Ibid., 392

³Ibid, 393.

⁴Ibid.

- ❖ What we have to do we must endeavor shunning the incurring of debts and make it a discipline which everybody should practice. That is how Ellen White talks about it “Shun the incurring of debt as you would shun leprosy.”¹
- ❖ From the biblical point of view the person who incurs debts becomes a servant to the lender. “The rich rule over the poor, and the borrower is servant to the lender. (Proverbs 22: 7 NIV)
- ❖ Let us get heed to the counsels of Ellen G. White and the teaching of the bible to shun debts and fight poverty by using the available resources that God has put within our reach. I don’t believe that if someone is a servant he/ she can accomplish anything for him/herself.

SESSON SEVEN Handout 7

Self Reliance is A bible Mandate.

- ❖ Self reliance is highly promoted in the bible and it can be obtained through working hard Paul is one of the Bible Characters in the new testament who talks about work, he is emphasizing the idea of working hard, lack nothing and depend on nobody (1 Thessalonians 4:10-12). According to the bible work is a weapon to fight against poverty.
- ❖ God himself categorically specified in fourth commandment that people must work because he gave them six days in which to do work Exodus 20:8 in so doing he was endorsing the concept of self-reliance
- ❖ The eighth commandments in Exodus 20:15 states that you should not steal implies that who has to work and becomes self-reliant, that means no one can dispense himself or herself from work if poverty is to be alleviated.

¹White, Ellen Gould: *Counsels on Stewardship* (Washington, DC: Review and Herald, 2002), 272.

- ❖ The bible condemns idleness as an emphasis of prompting self-reliance hence alleviating poverty, (Proverbs 6:6-8; 30:15) Solomon who was a rich person must have obtained his riches through working hard, that why he discourages idleness and shows its consequences. He mostly associated it with poverty and lack
- ❖ We can draw a lesson from Jesus our savior thou he had the ability sustain himself without struggling and toiling but he got involved in working hard, in so doing he showed a good example of self-Reliance by being a carpenter. (Mark 6:3)
- ❖ Paul who was highly respected by many Christians he also showed a good example of self-reliance as the minister of the gospel by being a tent maker (Acts 18:2-3)

SESSION EIGHT Handout 8

The Importance of Self-Reliance

- ❖ The bible puts it clearly that if you become diligent you have high chances of being rich or self-reliant and you get the opportunity to rule and I believe your voice can be heard in society but a poor person has no voice in the society and cannot live a happy life and it has an effect on the work of God.. (Proverbs 10:4; 12:24; 13:4).
- ❖ Paul took the gospel from one place to another simply because he was not a burden to anybody, that means he was self-reliant and that killed the dependency Syndrome and he won respect which was and is still a good tool for witnessing and evangelism. (1 Thessalonians 4:11-12)

- ❖ If person remembers that God is the source of wealth, self-reliance improves man's reliance on God and faithfulness grows from Strength to Strength whatever he does he glorifies the name of God (Deuteronomy 8:18). People like Abraham, David, and Solomon realized that their wealth had come from God; they contributed a lot to the work of God, up to now we are referring to them that they were god fearing people. This clears the thinking that rich people do not humble themselves before God
- ❖ God designed his work to be supported by the members of the church, right from the Old Testament all through the New Testament, In order to give you must have something to give, and therefore Self-reliance makes it easy to return tithes and offerings and to make other contributions for the work of God. (2 Corinthians 8:22; 9:6-8)
- ❖ God wants his people to be the head not the tails therefore self-reliance makes someone to leave as a model for others, teaches the importance of work, makes one less burdensome to others and gives some the right to eat. (2 Thessalonians 3:6-10).
- ❖ God gave us families to cater for if we become self-reliant we will be able to provide our families with the basic needs, indeed nobody wants to see his children suffer, we also need to take our children to good schools. Besides ,we also need to drive cars and live happy lives as we serve our God we can only do those if we are self-reliant.
- ❖ The apostles advance the work of God simply because they were self-reliant they sold what their property and advanced the gospel. (1corinthians 3.6-9; Acts 20:34-35).

APPENDIX 3

QUESTIONNAIRE 1 AND 2

TOPIC: ASTRATEGY TO ALLEVIATE POVERTY AMONG THE MEMBERS OF
KAHONDO SDA WESTERN UGANDA FIELD

Dear Sir/Madam

I am a student at Adventist University of Africa, pursuing Master of Arts in Pastoral Theology Adventist University of Africa and the principal researcher invite your participation in this study: ASTRATEGY TO ALLEVIATE POVERTY AMONG THE MEMBERS OF KAHONDO SDA WESTERN UGANDA FIELD by giving the answers to the questionnaires. The purpose of this questionnaire is purely academic. Your responses will be treated confidentially, and will not be used in any way against you. Your cooperation will be highly appreciated

INSTRUCTIONS

Do not write your name and address anywhere on this questionnaire

Write short statement in the space provided for the questions that require statements and for questions that require ticking.

1. What is your occupation? Substance farmer teacher Small scale business. Others (specify).

2. What is your average monthly income in Uganda Shillings?

20000-50000 60000-90,000 90,000-140,000 150,000 and above.

3. Do you have a house? Yes No.

- Semi-permanent roofed with iron sheets? Semi- permanent grass roofed?
- Temporary Permanent
4. Do you have Banana Plantation? Yes No.
5. Do you grow Coffee? Yes No Others
(specify).
6. Do you grow tomatoes? Yes No
7. Do you keep goats? Yes No If yes how many?

8. Do you keep cows? Yes No If yes how many?

9. Do you keep Chicken Yes No If yes how many?

- 10 Do you grow vegetables? Yes No If yes how many? _____
- 11 Do you prepare monthly budget? Yes No
12. Do you save money monthly? Yes No
13. Do you prepare shopping list before going to shop? No
14. How many hours do you engage in productive work? Less 2 hours 2-5 hours
 5-8 hours over 8 hours daily
15. Do you get involved in debts? Yes No
16. Do you have a bicycle? Yes No
17. How often do you afford three meals a day? Every day six days a week

Five days a week four days a week Three days a week less than
three days a week

18. Do you carry out fish farming? Yes No

19. Do you grow Cotton? Yes No

Questionnaire 2

TOPIC: ASTRATEGY TO ALLEVIATE POVERTY AMONG THE MEMBERS OF
KAHONDO SDA WESTERN UGANDA FIELD.

Dear Sir/Madam

I am a student at Adventist University of Africa, pursuing Master of Arts in Pastoral Theology at Adventist University of Africa and the principal researcher invite your participation in this study: ASTRATEGY TO ALLEVIATE POVERTY AMONG THE MEMBERS OF KAHONDO SDA WESTERN UGANDA FIELD by giving the answers to the questionnaires. The purpose of this questionnaire is purely academic. Your responses will be treated confidentially, and will not be used in any way against you. Your cooperation will be highly appreciated.

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Permanent Temporary

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(specify).

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17 How often do you afford three meals a day? Every day six days a week

Five days a week four days a week Three days a week less than three days a week

18. Do you carry out fish farming? Yes No

19. Do you grow Cotton? Yes No

20. Do you agree that these principles which have got from the Bible and the Writings of Ellen G. White if fully implemented will help to alleviate poverty among the members of this church? Agree

Strongly agree. Disagree Strongly disagree

21 Have implemented these principles and you have so benefited from them?

Yes

No

APPENDIX 4

STORIES FROM THE INTERVIEWEES

Below are some stories given by the interviewees as they were responding to the questions which were asked by the researcher such as: How old are you? How many children do you have? What is the level of their education? How do you earn living? Do you attend Sabbath services? Do you return tithe and offerings? When you or your children get sick do you go to good health facilities for treatment?

Interviewee 1

The first interviewee is a single parent mother who is 32 years old. She has 3 children who did not go beyond primary seven. This interviewee has a small piece of land which was given to her by his late father; her main source of income is to work in the farms of others. She harvests beans and bananas from that small piece of land and the food which she gets can not sustain her family.

She told the researcher that she is a single mother because she never got married only she produced children at her father's home and the husband abandoned her. She lives in a small semi-permanent with three small rooms. The interviewee reported to the researcher a lot of challenges. There are times when she fails to buy a kilo of sugar for about a year. As she works in some other people's farms there are times when they don't pay her. The interviewee is in a real poverty situation and she says the situation is worsening because she cannot meet the basic needs of her three children. The researcher asked her why the Children did not go to school yet the government of Uganda offers free primary and secondary

education. She said “I can not afford the requirements such as books uniform, and other scholastic materials, even I cannot manage to pack food for them” The health condition of the interviewee and her Children is not good because they don’t get a balanced diet due to poverty, her children gets sick all the time. She cannot afford to access good health facilities. The interviewee says that attending Church services is also a problem to her she says “there are times when I miss Sabbath services because my clothes are not washed” The researcher asked her what she should do in order to come out of that situation she says “I don’t know only if I could get someone who could give me capital to begin a small business.”

Interviewee 2

The second interviewee is a widow in her late fifties; this widow has 6 children, her husband died in 1993. She has a semi-permanent house; she is keeping no goats, cows or sheep only she only has 3 chickens. The husband left her with one acre of land. She uses that land for growing crops to sustain her family. She has a small Banana plantation which provides her with food also.

The interviewee says the harvest is now small because of mono cropping the soil has lost its fertility, she has experience famine in her home. She says because of poverty her three daughters dropped out of school and got married while still young, to her sadness they also got married to poor young boys who get their income from working in other people’s farms! She Says “am growing weak I cannot carry a bunch of banana to the market on the head am now selling them at home and they give less money compared to the price in the market, I don’t know what to do for the 2 lame children “The interviewer asked her what to do to come out of poverty she says “I have accepted to die in poverty because am aging, very soon I will fail to go to my garden, I think my first born will take care of these 2 lame children when I die”

Interviewee 3

The third interviewee is a widower. His wife died in 2000 and left him with four children one is a girl and three are boys. The interviewer is land less, his fellow believer gave him a piece of land where he has built a small temporary house which has just two roomed and grass roofed. None of his children is in the school in spite the free primary and secondary education which is offered by the government of Uganda.

The interviewee earns his living from selling charcoal by going to people who have trees and begs them to burn charcoal for them after which he shares with them and takes his share and sales it in order to have what his children to feed on. The interviewee at times he curses himself, “Why did God create me to suffer in this world”. The interviewer is only depending on the mercies of his friend. When asked to marry another wife he said “how can I marry if am failing to take care of these children, can I manage to take care of the wife.”

The interviewee told the researcher that most of the time his children get one meal a day, that is supper only. The interview also revealed to the researcher that he does not return tithe because each time he gets his small money he caters for the basic needs of his children thou not all. He again told the researcher that most often he does not attend church services on Sabbath. The interviewee said he looked for the Good Samaritan who would at least accept to take two children to take care of them but he failed to get any. The health situation of his children is not good, because two of his children have symptoms of malnutrition due to poor feeding, the interviewee said “I cannot afford to have balanced diet for my children because I don’t have money to buy them, even to get them what to eat is by God’s grace. If it was not for this friend of main to give me a piece of land where am now I don’t know where I would be.” Asked what to do to come out the poverty, he says “God knows my situation if it is

his will to continue in this situation I accepted so". The researcher discovered that the interviewee is hopeless and he accepted to live like that.

Interviewee 4

The fourth interviewee is a widow whose husband died in 1999. She is in her early sixties, she had six children: two died but four are still alive. She has a semi-permanent house. All the children are grown ups, but they sold the bigger part of the land leaving the mother with a small piece of land.

The interviewee is earning her daily bread from the harvests from that small land. Her two daughters got married and the three sons are living with the mother in their father's house, they abandoned the church their work is to drink beer, each time the mother gets money they take it away from her and the interviewee is very stressed by that situation. She has reported her case to the civil leaders for help but all in vain.

The interview told the researcher that when the harvest is not yet, her poverty situation worsens because she depends on the small banana plantation, and she is the one meeting the basic needs of her children who spend all they earn on beer. The interviewee says she is growing so weak physically that at times it becomes hard for her to go gardening. she expressed fear that possibly poverty would kill her before her sons did so! Asked if she attends church services every Sabbath, she says she does but not regularly because the church is far from her and she does not have transport for every Sabbath and she told the researcher that she couldn't remember the last time she returned tithe.

She told the interviewer, that the poor has no voice she doesn't see any reason why she keeps going to church regularly since she is despised because of her situation and church leaders do not visit her. The interviewee also told the researcher that her health is deteriorating because she does not eat enough; she wonders what her future

would be. She sees even her spirituality declining because she has a negative attitude towards God.

Interviewee 5

The fifth interviewee is a school drop-out in his early twenties who says is born from a family of eight children. His parents are all alive and they are peasants by occupation. The interviewee told the researcher he dropped from the secondary school not because his academic status is poor but because his parents had failed to meet the school dues, they wished to do so but they could not afford because of poverty. He said that he is the fifth born in the family and is the only one who had managed to go to a secondary school. The interviewee had ambitions of becoming a doctor.

He is now molding bricks so as to accumulate money to enable him go back to school to pursue his ambition. He told the researcher that, since his parents are aging he is the one taking care of them in most cases, he went ahead to say that when he sales bricks he saves part of the money and uses some for domestic needs. He says he finds it very difficult to take care of the home at the same time saving money for his further studies.

The interviewee says that he works very hard, to an extent of missing some meals. Asked if his brothers are helping him, he says he is working alone. His parents tried to do farming because they are peasants but they don't do much due to the loss of soil fertility.

The interviewee vowed to work hard and come out of poverty cycle, he says "come what may I will go back to school and pursue my goal despite the poor background."

The interviewee jokingly said that "I think am suffering now because my father produced many children, if I get married I will produce only two children, I will not do the mistake that was done by my father" Asked if his future will be bright, he said

he is working hard to come out of poverty cycle. “I have high hopes and very optimistic that God will enable me go back to school and pursue my studies with the help of God I will succeed”.

APPENDIX 5

DETAILED INFORMATION ABOUT THE SEMINARS

The seminars were made in the form of lectures, discussions, interactions, oral questions and answers. The presentations and discussion were conducted in local language (Rutooro) though the program is written in English. It was done like 49 that simply the majority of the participants are more conversant with Rutooro. The sessions were conducted every Sabbath afternoons for one month.

Session 1 Topic-God's Original Plan for Man (May 26, 2012)

The coordinator led the first session. The Pastor and I (Project Coordinator) met the Sabbath School Class teachers at 8:00am before the Sabbath school begun and we discussed how they would promote the seminar that would begin at 2:00pm. Which they did very successfully, after lunch members turned up and the session began by the pastor who first introduced the coordinator and he gave the guidelines and the purpose of the seminar who would lead in the session. The song was sang No 446 "Work for the night is coming" (Seventh-day Adventist Hymn).

The coordinator elaborated that God blessed Adam and Eve and took them in the garden of Aden to till it, that means work is not the result of sin it was there before sin. Even if Satan distorted the plan of God still God loves man and he is able to bless him.

Each session took two hours, one for lectures another hour for interactions discussions questions and answers. After one hour of lectures the coordinator would

give the participants time to discuss and share their experience and testimonies about how the topic has impacted their lives.

Session 2 Topic Why much suffering May 26, 2012

I conducted another session on that same Sabbath at 4:15-5:15pm lecture and 5:15-6:15 pm Discussion period. The coordinator aimed at clearing the understanding of the participants about the challenges people are encountering in this world, by putting clearly that Satan is behind all bad things happening to people in the world today. In the lecture the coordinator explained to the participants that even if there is suffering in this world God is still in control and he is able to work with us in order to improve the worse situation of poverty.

In the discussion the participants testified that they had gotten new understanding about what is transpiring in the world today. The participants expressed their willingness to chance their lives and depend upon God and his promises. When the coordinator asked oral question most of them, were answered correctly. At exactly 6:15pm the session ended with prayer that was led by the first elder Kahondo SDA church. And the members were dismissed to their respective homes.

Session3 Topic: How to alleviate Poverty (June 2, 2012)

The third session was led by the coordinator. Before the presentation the Sabbath school class teachers promoted it in the Sabbath school. The members showed the interest to attend the session in the afternoon, after lunch 50 members turned up for lectures. The first session for that Sabbath started exactly 2:00pm. The pastor and elders helped the Coordinator as usual, the theme song was song as usual and the pastor led the opening prayer.

The members were challenged to fight poverty with a positive mind, in the lecture the coordinator told the members that the enemy to attack id poverty, not

anybody. The participants were told that the possibility of alleviating poverty is there. We need only to use what God has put within us and our around us to face poverty.

The coordinator put it clearly that many people who have come out of poverty worked hard for themselves without waiting for the assistance from the donors. He beseeched the participants to avoid dependency syndrome if they are to fight poverty. The coordinator cited the Bible characters who used what they had and went through different challenges of life. He assured the participants that it is also possible with thus if we claim that power from God.

When time for interaction and discussion came the members expressed their appreciation for the session. They testified that they had gained a lot from the presentation, it has “opened our eyes” they said. Some said that indeed God placed much recourse at their disposal only they had not utilized them. They promised to put into practice what they have learnt.

The coordinator asked the participants many questions to assess their understanding. It was proved that they understood the presentation. That session ended at 4:00pm with the participants were given 15 minutes break to get ready for another session

Session 4 Topic: The importance of Budgeting (June 2nd 2012)

The fourth session was conducted by the coordinator. Before the beginning of the session the first church elder gave the welcoming remarks. He thanked the church members for coming back on time and in a big number. After which the theme song was sung and the coordinator led the prayer. He thanked the pastor and the entire church leader for supporting him. The coordinator talked about the importance of making a budget.

As the coordinator emphasized the issue of the budget he told the participants that God was the first person to make the budget which was done before the foundation of the world. God knew beforehand that man would sin, and he put there the provision who was Jesus Christ. That is why the bible says that we were purchased by the precious blood of Jesus.

After the highlighting the importance of making the budget the participants were touched by that topic. The coordinator gave the participants an opportunity to share together how they have benefited from the program. The majority confessed that indeed they don't make budgets. As a point in case they gave the example of their church which had never made any budget ever since it began.

The participants asked the coordinator how one could make the budget if he is poor? The coordinator responded that making a budget does not mean that you are rich only it helps someone to spend in a planned manner. In the discussion the coordinator highlighted the dangers of not making the get such as incurring debts, spending unnecessarily and etc. The session ended successfully at 6:15pm and the participants were dismissed by the prayer that was led by the pastor.

Session 5 Topic: Developing a culture of saving (June 2, 2012)

The fifth session began at 4:15 pm and ended at 6:15 pm. The coordinator started by thanking the members for loving the program. The coordinator encouraged the spirit of saving. He told the participants that saving is a good tool to fight poverty. The congregation frankly told the coordinator that they don't save simply because they don't have much to save. He encouraged them to begin practicing by saving from the little they get and reminded them of the saying that "one by one makes a bundle" I shared with them the advantages of saving. The members expressed the interest in

the subject discussed and promised to begin practicing it. The session ended at exactly 6:15 pm and the members were dismissed with prayer which was led by the head deacon.

Session 6 Topic- Avoiding debts (June 9th 2012)

It was Sabbath afternoon when the coordinator who introduced the subject to the church members at exactly 2:00 pm. The coordinator commended the members for being good time managers. Jokingly the coordinator told the members that they have already taken some steps out of poverty because time management is one of the principles of alleviating poverty though not discussed in this seminar. The members were very happy about that statement and they shouted “Amen”. After the presentation the members were allowed to discuss, ask questions and give testimonies of how they have been touched by the subject presented. All the participants admitted that everybody is a victim of the circumstance; some members confessed that they had loans from the banks. And when asked how it was affecting their spiritual stand, they responded that it indeed affected them holistically that is mentally, socially, physically and spiritually. When asked how they have benefited from the discussion they all accepted that the seminars were timely and they have achieved a lot. By God’s grace they have promised to begin shunning from incurring debts. The coordinator encouraged them to pay back the debts and minimize the tendency of incurring more debts if they are to alleviate poverty. The pastor led the closing prayer at 6:18 pm and dismissed the members.

Lesson 7 Topic: Self Reliance A biblical Mandate. (June 16th 2012)

The session began at 2:00pm. The pastor began by giving welcome remarks and thanked the coordinator for choosing that church from where to implement that program. He said “this is a blessing to us all because for someone to access these

seminars he or she pays money, but for us it is free let us get use of this opportunity and put whatever we have learnt into practice. In so doing we shall alleviate poverty.”

The coordinator explained to the participants that the bible promotes Self-reliance, therefore, it is God’s will that we be self reliant. The coordinator told the participants that through working hard poverty will be alleviated; it is our duty to respond to guidelines and instructions of the Bible. There are bible characters that were rich, such as Abraham, Lot, and Job all these worked hard in order to become rich. The members in the discussion realized how it is important for everybody to use his/ her hand so as to minimize the donor mentality.

The members also testified that these seminars have done a lot to their live sand that they will put more effort on working hard not taking it as accurse but a blessing from God. They answered the questions that the coordinator asked them to find out whether they have understood the presentation. The first session ended at 4:00pm and the participants were given 15 minutes break before they went in for the last session.

Lesion 8 Topic: The importance of self-reliance (June 16th 2012)

The eighth session was led by the coordinator. He began by appreciating for the responses from the participants that they would put into practice what we have covered in all the presentations. The coordinator explained to the participants that poverty has affected the work of the gospel in many ways. When the church members are poor they cannot return tithe and offerings in so doing they are hampering the growth of the church. The coordinator told the participants there are people who accept that they were born in poverty, grew in poverty and will die in poverty as a mentality is wrong. it should not be the mentality of the members of Kahondo SDA.

The bible categorically indicates that the work of God was supported by the believers and up to now God wants his people to support his work.

The discussion was impressive since the members appreciated that God wants us to be out of poverty. They pledged to get use of all available resources to alleviate poverty and they are willing to work together as a team to fight poverty. The session ended at a high note when all members are vowing to work hard and become self-reliant. The coordinator offered the last prayer and dismissed the members at exactly 6:30 pm.

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