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# A Strategy for Poverty Reduction Among Seventh-day Adventist Members in Kenya

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*Andrews University*

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ABSTRACT

A STRATEGY FOR POVERTY REDUCTION AMONG SEVENTH-DAY  
ADVENTIST MEMBERS IN KENYA

by

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Advisers: Bruce Campbell Moyer

## ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A STRATEGY FOR POVERTY REDUCTION AMONG SEVENTH-DAY ADVENTIST MEMBERS IN KENYA

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Date completed: August, 2011

### Problem

Poverty is a challenge in Kenya today and is significantly impacting the Seventh-day Adventist Church. This problem is reflected in recent tithe and offering reports that suggest that the majority of the Seventh-day Adventist members and new converts in Kenya do not have a regular source of income. Hence, there is a need for local congregations to address this problem of poverty.

### Method

In this study current literature dealing with poverty has been reviewed and analyzed. This includes books, journal articles, programs, reports, and internet materials.

The available data from the General Conference of the Seventh-day Adventist church is used. Additionally, other poverty surveys done by the Kenya government and other non-governmental organizations are utilized. From this analysis, recommendations will be made for seminars that will be conducted for pastors and lay leaders. This will include designed programs for the poor combined with a strategy for poverty reduction that can be used for the SDA church in Kenya.

### Expectations

This project will challenge the minds of the poor and liberate them to participate in the elimination of poverty. It will help in the development of a program that can be used by pastors and lay leaders to conduct seminars on poverty reduction within the Adventist churches in Kenya.

The project will also provide a long-term strategy on poverty reduction among Church members which is in harmony with the Bible and Spirit of Prophecy principles. It will also help the local Adventist churches to realize their mission, through the tool of poverty reduction.

### Conclusion

The created strategy is made in the context of Christian growth; there is a way for poverty reduction that enhances wealth creation in the churches of third world countries. At this particular time there is an urgent call to the SDA church, especially in the developing countries, to be self-reliant, self-supporting, and rely less on the appropriations from the world church. The way the church can respond to this call is by empowering its members to create income-generating projects in Kenya.

Andrews University  
Seventh-day Adventist Theological Seminary

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SEVENTH-DAY ADVENTIST  
MEMBERS IN KENYA

A Project Proposal  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by

Joseph B. Nyagwoka

August 2011

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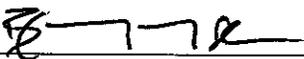
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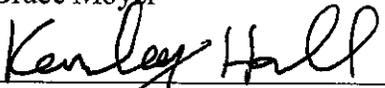
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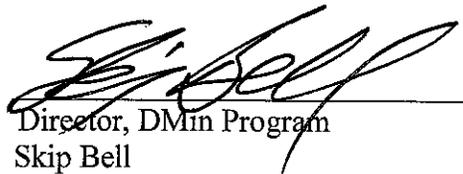
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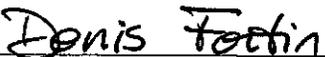
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Dedicated to my Beloved  
Wife, Children, and Fellow Workers in Ministry

## TABLE OF CONTENTS

LIST OF FIGURES . . . . .	ix
LIST OF TABLES . . . . .	ix
LIST OF ABBREVIATIONS . . . . .	x
ACKNOWLEDGEMENTS . . . . .	xii
Chapter	
1. Introduction . . . . .	1
Historical Context of the Study . . . . .	1
Statement of the Problem. . . . .	4
Statement of the Task . . . . .	5
Justification for the Project. . . . .	5
Expectations of the Project. . . . .	6
Delimitation . . . . .	7
Definition of Terms . . . . .	7
Description of the Project Process . . . . .	8
2. THEOLOGICAL FOUNDATION FOR RESPONDING TO THE ISSUE OF POVERTY FROM THE BIBLE AND THE WRITINGS OF ELLEN G. WHITE. . . . .	10
Introduction . . . . .	10
The Meaning of Poverty “Poor”. . . . .	11
A Biblical View on the Causes of Poverty . . . . .	13
Oppression . . . . .	14
Disregard of God’s Law as Cause of Poverty. . . . .	22
The Old Testament Principles in Responding to Poverty . . . . .	22
Gleaning . . . . .	25
Tithe . . . . .	25
The Sabbatical Year . . . . .	26
The Year of Jubilee . . . . .	27
Loans to the Poor . . . . .	28
Justice . . . . .	29
The New Testament Model of Assisting the Poor . . . . .	29
The Jesus’ Model . . . . .	30

Jesus Came to Serve . . . . .	31
Feeding the Hungry and Clothing the Naked . . . . .	32
Special Attention to Poor and Needy Church Members. . . . .	33
The Community Improvement Model . . . . .	34
The Mission Offering Model . . . . .	35
Ellen G. White Selected Comments on Methods of Helping the Poor and Needy . . . . .	36
Comments on Methods to Help the Poor . . . . .	36
Comments on Missionary Families. . . . .	38
Comments on Solutions to the Problem of Poverty . . . . .	39
Comments on Helping the Poor to Help Themselves . . . . .	41
Comments on Spirituality of the Poor . . . . .	41
Comments on the Test of Faith . . . . .	42
Comments on Reward for Helping the Poor. . . . .	42
Conclusion . . . . .	42

3. LITERATURE REVIEW ON PROGRAMS FOR RESPONDING TO  
POVERTY. . . . . 44

Introduction . . . . .	44
Poverty Reduction Strategies in Kenya. . . . .	44
Forests and Forest Sector Contributions to Poverty Reduction . . . . .	46
The Horticulture Industry on Poverty Reduction . . . . .	47
Cooperative Enterprises in Africa . . . . .	48
Cooperatives for Poverty Reduction . . . . .	49
Non-Electrical Renewable Energy Technologies (RETs). . . . .	50
Skills Development and Poverty Reduction . . . . .	51
Poverty Response Programs of Christian Denominations . . . . .	54
The Roman Catholic Church . . . . .	54
Church Handouts and Poverty Reduction . . . . .	55
The Card Project by the Australian Church Missionaries. . . . .	56
A Multi-Sector Community in Solidarity . . . . .	57
Church Mission Agency Programs. . . . .	58
Protestant Churches. . . . .	59
The Beacon of Hope Project . . . . .	60
Amani Ya Juu Project . . . . .	61
Philemon Ministries . . . . .	61
Tulip Ministries. . . . .	62
Tumaini Ministries . . . . .	62
Malidadi Fabrics . . . . .	62
Chapel Development Fund Project. . . . .	63
Poverty Response Programs from NGOs in Kenya . . . . .	63
The Ford Foundation. . . . .	64
The Aga Khan Foundation . . . . .	64
CARE Kenya . . . . .	64

World Vision . . . . .	65
Catholic Relief Services (CRS). . . . .	66
Christian Children’s Fund . . . . .	66
SOS-Kinderdorf International . . . . .	66
Oxfam . . . . .	67
World Concern . . . . .	67
Concern Worldwide . . . . .	68
Pact Kenya . . . . .	68
Winrock International Institute for Agriculture Development . . . . .	69
Plan. . . . .	69
ActionAid . . . . .	70
HelpAge Kenya. . . . .	70
Poverty Response Programs from ADRA Kenya. . . . .	71
Macro and Micro-economic Development in other Countries . . . . .	72
Transmission of Macroeconomic Shocks to the Poor . . . . .	72
Energy Access Improvement and the Socio-economic Impacts in Rural Areas . . . . .	73
Micro-Cross Border Trade: The Role of Small Entrepreneurs . . . . .	74
Entrepreneurship in Mozambique . . . . .	74
Savings in East Asia . . . . .	75
China’s Economic Development . . . . .	76
General Improvement in Social Welfare in China . . . . .	76
Micro-economic Development in India . . . . .	77
Slovenian and Estonian Educational and Labor Market Systems . . . . .	78
Entrepreneurship in Middle East and North Africa . . . . .	79
Banker to the poor in Bangladesh . . . . .	81
Conclusion . . . . .	83
<b>4. METHODOLOGY AND DESCRIPTION OF INTERVENTION . . . . .</b>	<b>86</b>
Introduction . . . . .	86
An Overview of Kenya . . . . .	86
Physical Geography . . . . .	87
Climate . . . . .	90
Natural Resources. . . . .	89
Neighbor Nations . . . . .	90
National Regions . . . . .	90
Population . . . . .	92
Tribes in Kenya . . . . .	96
Major Religions in Kenya . . . . .	98
Economic Situation in Kenya . . . . .	101
Land Distribution in Kenya . . . . .	102
Education in Kenya. . . . .	103
Water in Kenya . . . . .	105

Sanitation in Kenya . . . . .	106
Disability in Kenya . . . . .	107
Definition of Poverty . . . . .	108
Poverty Analysis by Province in Kenya . . . . .	109
Challenge of Poverty Related Problems in Seventh-day Adventists in Kenya . . . . .	110
The History of the East African Union Mission . . . . .	110
Internal Statistics and Trend of EAU Mission . . . . .	111
Denominational Workers of Seventh-day Adventists in Kenya . .	117
Seventh-day Adventists' Potential Solutions to Poverty Reduction in Kenya . . . . .	118
Teaching Self-Reliance. . . . .	118
Duty of Christian Farmers in Kenya . . . . .	120
Establishment of Industries . . . . .	121
Industrial and Business Training with Local Church Communities	122
The Plan of God for Israel. . . . .	123
Industrial Training in Local Churches . . . . .	124
Teaching Business Principles to the Poor . . . . .	124
Establishment of Small Scale Income Generating Programs (SSIGPs) in Seventh-day Adventist Churches in Kenya . .	125
A Vision of Creating SSIGPs . . . . .	127
A Basic Goal for SSIGPS . . . . .	128
Developing an Organization Structure for SSIGPS . . . . .	128
National Level (Union) and Local Conferences . . . . .	129
Local Church Level . . . . .	130
Targeting an Area of Operation . . . . .	131
Identifying Resources . . . . .	132
Participant and Project Selection for SSIGPs. . . . .	134
The Definition the Areas of Assistance . . . . .	135
Training program in SSIGPs . . . . .	136
Financial Service for SSIGPs . . . . .	138
Technical and Managerial Assistance for SSIGP Participants .	140
Conclusion . . . . .	141
5. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS FOR IMPLEMENTATION . . . . .	143
Introduction . . . . .	143
Summary. . . . .	143
Conclusions. . . . .	144
Recommendations for Implementation. . . . .	145
SDA Church in Kenya. . . . .	145
Members and Leaders of the SDA Church in Kenya. . . . .	145
Creation of a Department for Small Income Generating Projects	145

Training and Assisting the Unemployed Members . . . . .	146
SDA Church Schools . . . . .	147
SDA Technical Vocational Training Center in Kenya . . . . .	147
Forming Local Church Committees . . . . .	147

APPENDIX

A. Proposed Curriculum for SDA Vocational Training Center in Kenya . . . . .	149
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REFERENCES . . . . .	153
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VITA . . . . .	161
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## LIST OF FIGURES

1. Administrative Provinces in Kenya (Map of Kenya).....	91
2. Population of Kenya by Province.....	93
3. Age Structure of the Population of Kenya.....	95
4. Gender Population.....	96
5. Distribution of the Tribes in Kenya.....	97
6. Religious Affiliation in Kenya.....	100
7. EAU Annual Membership Growth Rate Trend.....	113
8. E.A.U Mission Seven Year Tithe and Offerings Analysis Trend.....	116
9. E.A.U Mission Tithe and Offerings per Capita.....	117
10. Denominational Employees.....	118

## LIST OF TABLES

1. Education Analysis in Kenya.....	104
2. Water Condition in Kenya.....	106
3. Sanitation Analysis in Kenya.....	107
4. EAU Mission Membership Growth for the Last Seven Years.....	112
5. EAU Mission and its Entities Total Tithe and Offerings for the Last Seven Years.....	114
6. EAU Mission Total Tithe and Offerings per for Last Seven Years.....	115

## LIST OF ABBREVIATIONS

AIDS- Acquired Immune Deficiency Syndrome

HIV- Human Immunodeficiency Virus

SDA- Seventh-day Adventist

EAU- East African Union

SSIGPS- Small-scale income-generating programs

ADRA- Adventist Development Relief Agency

KSH- Kenya's currency is shillings.

AIC- African Inland Church

PCEA- Presbyterian Church of East Africa

GDP- Gross domestic product

CKC- Central Kenya Conference

NC- Nyamira Conference

SKC- South Kenya Conference

CNF- Central Nyanza Field

KCF- Kenya Coast Field

KLC- Kenya Lake Conference

RC- Ranen Conference

WKC- Western Kenya Conference

UNDP- United Nations Development Program

UNDAF- United Nations Development Assistance Framework

MDGs- Millennium Development Goals

CDF- Constituency Development Funds

NCDFMC- National Constituencies Development Fund Management Committee

ASI- Adventist-laymen's Services and Industries

NGOs- Non-governmental organizations

NPEP- National poverty eradication plan

PRSPs- Poverty Reduction Strategic Papers

FDI- Foreign Direct Investment

RETs- Non-electrical renewable energy technologies

TVET- Technical and vocational education and training

UN- United Nations

VET- Vocational education and training

NCKK- National Council of Churches of Kenya

FBOs- Faith-based Organizations

CCF- Christian Children's Fund

MENA- Middle East and North Africa

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## CHAPTER I

### INTRODUCTION

#### **Historical Context of the Study**

Today I am a Seventh-day Adventist (SDA) Pastor, though I was not raised in a Seventh-day Adventist home. Kenyan by birth, I grew up in a non-believing family where my father was a peasant farmer and my mother brewed traditional alcohol for the family's survival. My father did small scale farming to feed and support his family of twelve. I have seen many individuals suffering the greatest poverty, including myself, members of my family, and members of the Seventh-day Adventist Church.

My family lived at the poverty level in Bochura in the rural area of Kisii Central district, Kenya, Africa. When I became old enough to be on my own, I left home and migrated to the slum area in Kisii city in an attempt to better my situation that I found myself in. However, it grew worse rather than better.

My poverty became so bad that I came very close to dying. Severe hunger, exposure, skin disease, frequent bouts with malaria, and many other problems, at one point put me on the brink of death. Were it not for the concern and intervention of my father in the village of Buchura, I would have died in the slums of Kisii city. But my father found out about my condition and rescued me. He sent me to some distant relatives who were well educated and who had sufficient employment and income to give them a stable family. They took me for medical treatment at a hospital and after recovering from

my terrible skin diseases and malaria, sent me to an elementary school where my life was totally transformed. Truly God had been working behind the scenes.

Indeed, were it not for God's overruling providence, I would have died like many other poor people who were dying around me. The present and future of these poor people, both inside and outside of the SDA church looks very grim. They are subject to terrible, distressing conditions. In an attempt to alleviate their hunger, they will eat the rotten food from garbage dumps and sleep naked under the unprotected leaking roof of a thatched home. They are victimized by local thugs and often beaten. The wounds they receive and the desperation of their situation lead them to become mentally imbalanced and impaired. Unfortunately those who are in a position a) to assist these people, b) alleviate their suffering, and c) create better living conditions, rarely express any concern for their needs. Who will stand up for the needs of these people? Most SDA members in Kenya fall under this category. It is high time for the SDA church to take seriously the issue of poverty and address its immediate effects. It is time to put into practice that oft repeated phrase that "charity begins at home." Will the SDA Church take a stand and make a difference while they can?

The SDA church in Kenya, similar to other Christian churches in two thirds of the world's countries, is encountering severe socioeconomic challenges. Most of its members face problems such as joblessness, illiteracy, disease, and poverty. Although there is great growth of membership through evangelism, most of the new members who join the Adventist church come from these low-income families.

The 2008, 146<sup>th</sup> Annual Statistical Report of the General Conference of Seventh-day Adventists indicates that the baptized membership of the SDA church of East African

Union Mission (EAU) in Kenya is 620,520 (Office of Archives and Statistics, 2008, p. 4). The same annual report shows that annual per capita contribution of tithes and offerings by church members to be \$16.48, which makes it difficult for the Kenyan churches to be financially self-sustaining. For years the church in Kenya has depended on appropriations from higher organizations, such as the East Central African Division, which represents the world headquarters of the SDA church in the East Central section of Africa. In fact, the total appropriation received from East Central Africa Division by the East African Union Mission was US\$829,967 (Office of Archives and Statistics, 2008, p. 4).

I believe that in Kenya, the SDA church has a vital role to play in the socioeconomic improvement of the country. With a poverty level estimated to be as high as 85% in the country (Suri, Tschirley, Irungu, Gitau, & Kariuki, 2008, p. 5), the challenge the church faces is to help members elevate their living conditions. With this strategy of helping members become more self-reliant and self-sustaining, the per-capita contribution of church members would increase with their earnings and the work progress at a much faster rate.

More than 83% of the population of Kenya comes from self-employed, poor households (Suri, et al., 2008, p. 5). Programs need to be put in place that will help the poor raise their income significantly. These strategies need to be based on self-employment, both in the agricultural and non-agricultural fields. Such plans could develop income-earning opportunities creating a pattern of growth that can enhance the efficient use of labor (Walton, 1990, p. 2).

By applying such strategies, the SDA church in Kenya can improve the living standard of its members, thus empowering its present jobless and low income earners.

This strategy at its foundation is in line with the biblical mandate and the Spirit of Prophecy counsel of the SDA church's approach to mission work. By assisting the poor, the church can enable its members to a) better provide for their own needs, b) improve their communities, and c) establish better relationships that will lead to a better condition of justice for all (Sine, 1987, p. 258).

Along with providing for the physical needs of people, a true Christian relief and development program should at the same time provide for people's spiritual needs. Such a holistic approach would reveal the presence of God more accurately and result in the transformation of many lives. Peoples' attitudes would change and the quality of their life would be improved – physically, socially, mentally, and spiritually. The poor would be enabled to experience the joy of an enhanced life at all levels.

Small-scale income-generating programs (SSIGPS) as tools of development can be very effective in helping the poor in developing countries. They give the poor a sense of dignity, self-worth, and improved quality of life. They provide a sense of ownership and give the opportunity to manage one's own resources. They can make available access to capital in the form of a) credit, b) economic opportunities, and c) entrepreneurship training. These programs are essential to improving the livelihood of poor people in the developing countries.

### **Statement of the Problem**

Poverty is one of the greatest challenge Kenya faces and is significantly impacting the Seventh-day Adventist Church. Recent tithe and offering reports (Office of Archives and Statistics, 2008, p. 5) suggest that approximately 80% of its Seventh-day Adventist

members and new converts do not have a regular source of income. Additionally the number of urban slum dwellers is increasing both outside and inside the Church.

This concentration of poverty among the membership impacts the finances of the church. While significantly increasing numerically, the church has not kept pace with the economic challenges this increased growth brings. Although the Adventist Development and Relief Agency (ADRA) is making some headway in addressing the issues of poverty in Kenya, there is also a need for local congregations to address this on a local level.

### **Statement of the Task**

The task of this project is to develop within the context of holistic mission, a strategy for poverty reduction among members of the Seventh-day Adventist Church in Kenya that focuses on the creation of small-scale income-generating programs.

### **Justification for the Project**

For the last 100 years, the Seventh-day Adventist Church in Kenya has experienced tremendous growth in terms of its membership. For instance, in 1999 there were 106,910 baptisms (Office of Archives and Statistics, 1999, p. 10), These baptisms came as a result of a) evangelistic campaigns, b) public evangelism events, and c) personal evangelism. In 2000, there were 75,690 baptisms (Office of Archives and Statistics, 2000, p. 10); 42,316 baptisms in 2001 (Office of Archives and Statistics, 2001, p. 10), 47,482 baptisms in 2002 (Office of Archives and Statistics, 2002, p. 10); 39,797 baptisms in 2003 (Office of Archives and Statistics, 2003, p. 8); 53,529 baptisms in 2004 (Office of Archives and Statistics, 2004, p. 8); 44,560 baptisms in 2005 (Office of Archives and Statistics, 2005, p. 8); 37,082 baptisms in 2006 (Office of Archives and Statistics, 2006, p. 8); 39,698 baptisms in 2007 (Office of Archives and Statistics, 2007,

p. 8); and 28,858 baptisms in 2008 (Office of Archives and Statistics, 2008, p. 8).

However, the majority of these newly baptized members live below the poverty level.

This is evidenced through the giving of their tithe and offerings as printed in the annual statistical reports. For example in the year 2008 the membership stood at 620,520 while the total tithe and offerings were only US \$ 9,815,407. This means per capita giving was only US \$16.48 (Office of Archives and Statistics, 2008, p. 8)

The Seventh-day Adventist Church in Kenya is strategically poised to play a significant role in helping its members and their communities around them take part in meaningful development programs of wealth multiplication. This can be possible if the church will intentionally initiate and support projects which can help its poor and needy members to become self-reliant and self-supporting. In return, the church's income will significantly improve and its members will live better lives in service to God.

The Bible commands that the poor and needy should be assisted in improving their living standards (Isa 58). Kenya faces the challenges of a) joblessness, b) underemployment, and c) under-utilization of resources. For the church to effectively fulfill its mission of preaching the message of Jesus to unreached people groups, it must create means of self-employment for its membership. While ADRA is accomplishing many good things along this line, there is much that needs to be done at the local church level.

### **Expectations of the Project**

This project has the potential of challenging the minds of the poor and liberating them to participate in reducing their own poverty. It could potentially be used by pastors

and lay members to conduct seminars on poverty reduction within the Adventist churches in Kenya.

The project could also provide a long-term strategy on reducing poverty among church members in other areas of the world which would be in harmony with Bible and Spirit of Prophecy principles. In addition, it could help local Adventist churches realize more fully their mission to preach the gospel in the entire world for a witness.

### **Delimitation**

This project focuses on the country of Kenya, and more specifically on Seventh-day Adventist members in Kenya. However, it reviews programs and literature from other parts of both the developed and developing countries and what they have done to reduce poverty. Its goal then is to gather information that will help the poorer SDA church members in Kenya to rise above the poverty level.

### **Definition of Terms**

*Horticulture Industry:* The industry and science of plant cultivation. The horticulture industry has proven to be a significant contribution towards reducing poverty.

*Cooperative:* A group-based, autonomous enterprise with open and voluntary membership and democratic governance.

*Skills Development:* Generally, the productive capacity acquired through all levels of education and training, occurring in formal, non-formal, and on-the job settings. These enable individuals in all areas of the economy to become fully and productively engaged in sustainable livelihoods. They also provide the opportunity for individuals to improve their capacities to meet the changing demands and opportunities of the economy and

labor market. Not equated with the formal technical, vocational, and agricultural education and training alone.

*Poverty:* The inability to afford the basic human needs, such as clean and fresh water, nutrition, health care, education, clothing, and shelter. Biblical and rabbinic writers regarded poverty as an unmitigated misfortune.

*'anawim:* A Hebrew word indicating situations of social inferiority, especially dealing with oppression. This is becoming a popular cliché in some theological and spiritual writings.

*'ebyon:* A Hebrew word denoting one who is poor and must beg.

*Dal:* A Hebrew word identifying one who is weak or feeble, in both a social and physical sense.

*Rush:* A Hebrew word meaning one who is needy or deprived.

### **Description of the Project Process**

The first chapter gives the general overview of the a) historical context of the project, b) defining the problem, and c) making a statement of the task, justification, and delimitations of the study. The second chapter presents a theological foundation for responding to the challenges of poverty. It builds from reflection on the Bible and the writings of Ellen G. White dealing with principles of reducing poverty.

The third chapter reviews current programs and literature dealing with reducing poverty. This includes books and articles from various sources that focus on methods and programs which have been used by various organizations in response to poverty in Kenya and elsewhere.

The fourth chapter describes the economic condition and the status of religion in the country of Kenya. Attention is given to the biblical and Spirit of Prophecy principles of helping the poor, and the methods by which Adventist members can apply the same principles in the strategy of their own employment. Additionally, the chapter analyzes the SSIGPs in terms of a) history, b) organization, c) target groups, and d) social/economic benefits derived by the participants in Kenya. Positioned within the context of a holistic mission, a step-by-step strategy is developed for reducing poverty among Seventh-day Adventist church members in Kenya, using the models of creating small-scale income-generating programs.

The fifth chapter presents a summary of the study and its recommendations.

## CHAPTER 2

### THEOLOGICAL FOUNDATION FOR RESPONDING TO THE ISSUE OF POVERTY FROM THE BIBLE AND THE WRITINGS OF ELLEN G. WHITE

#### **Introduction**

The purpose of this chapter is to develop a theological foundation for responding to the issue of poverty. In God's original plan there was no provision for poverty. Poverty came about as a consequence of the sin problem. Poverty has become very familiar because of oppression in this world. It has become a social-economic happening in many societies in the world today. In biblical times, provisions were instituted to deal with a) urgent, b) temporary, and c) emergency needs. Strategies were also established to improve the potential and ability of individuals and the community to sustain and to meet their long-term needs in a notable manner. These were intended to help the poor become self-reliant and self-sustaining.

Therefore this chapter examines the meaning of poverty (poor) from the Old Testament, New Testament, and other theological writings. Additionally, it will present a biblical view of poverty and establish and describe the principles of responding to poverty from the Old Testament, the New Testament, and the writings of Ellen G. White. The aim is to present, in summary form, a strategy, biblically based and supported, for enabling poverty reduction among the SDA church members in Kenya.

## The Meaning of Poverty (“Poor”)

The best known and most popular biblical word for “the poor” is ‘*anawim*. This Hebrew word indicates a situation of social inferiority, especially oppression. However, the biblical data on the poor is much more extensive than texts dealing with the ‘*anawim*. Other important terms occur, among these are ‘*ebyon* meaning one who is poor and must beg; *dal* meaning one who is weak or feeble in both a social and physical sense; *rush* meaning one who is needy or deprived (Guinan, 1981, pp. 15-16).

The Bible has a large vocabulary for describing the poor and their situation. This fact alone indicates the attention paid by the biblical authors to the question of poverty. However, the meaning of particular words does not always remain the same, it shifts as the situation develops and changes.

In the Old Testament, the most common word for “poor” is *ani*: it is used seventy-seven times, most frequently in the psalms (twenty-nine times). Literally, it means to describe a person who is bowed down, one who occupies a lowly position. The inference is that he must look up to others who are higher than himself. The *ani* is the man who is bowed down under pressure and finds himself in a dependent relationship. *Ani* is not contrasted with the rich, but with the man of violence, the oppressor, who puts the *ani* in his lowly position and keeps him there. This contrast is significant (Boerma, 1979, p. 7).

The word *anaw* is closely associated with *ani*. Although the terms are sometimes used interchangeably, *anaw* tends to be less materialistic. The *anaw* is the man who knows himself to be of little account (before God); he is humble or gentle. Here the emphasis can be more on a spiritual attitude of poverty rather than material. The word appears eighteen times, eleven of them in the Psalms (Boerma, 1979, p. 7).

The word *dal* is used most frequently for physical weakness and material poverty with no other connotations. For instance, Pharaoh's cows in Gen. 41:9f. are *dal*. The Jewish peasants were called the *dalat ha'arets*.

The word *ebyon* occurs many times (sixty). It designates a man who asks for something. He can ask in two senses: a) from other men, as a beggar, and b) from God.

In the Bible, all these words have an emotive connotation. They are not neutral descriptions, but indicate circumstances which urgently call for change. However, at the end of the Old Testament a neutral term appears: *rush*, or the needy. The verb *rush* means 'to be poor'. It is striking that this more neutral word is never used by the prophets. All these words appear in a single sentence in Amos 2:6f, with the exception of *rush*: "because they sell the righteous *tsaddiq* for money and the needy *abyon* for a pair of shoes; they that trample the head of the poor *dallim* and turn aside the way of the afflicted *anawim*".

This quotation makes it clear that Amos is certainly not concerned in describing poverty as a neutral condition. This is further confirmed by the fact that he puts the poor on the same footing as the righteous. For Amos, being poor is comparable with being righteous (Boerma, 1979, pp. 7-8).

Moreover, biblical and rabbinic writers regarded poverty as an unmitigated misfortune. They believed that God's blessing upon his people includes material blessings and prosperity along with the other felicities of life, but because the Bible recognizes that "the poor shall not cease out of the land," it commands those more fortunate to "open your hand wide unto your brother, to the poor, and to the needy in your land" (Deut 15:11). The prophets repeatedly stressed the obligation to succor the

poor; failure to do so was to bring collective punishment. Care and consideration for the poor were not only moral virtues but legal requirements. Although poverty was considered one of the worst afflictions, too much wealth was also regarded as a danger and temptation (cf. Deut 8:11-18, 32:15). Both the community and the individuals were obligated to help the poor (Werblowsky & Wogoder, 1997, p. 541).

According to the Global Dictionary of Theology, poverty is the condition of people which can be described with the abstract noun the poor. Many tend to view the poor as a group that is helpless. The non-poor take it upon themselves to use such names as a) homeless, b) destitute, c) indigenous, d) working poor and so forth (Dyrness & Karkkainen, 2008, p. 687).

According to biblical scholars, the poor can be classified by the different descriptions used in the Bible, such as:

1. The poor who lack the basics for living mostly bread and water (Hebrew *chasernd*)
2. The poor who have been dispossessed through acts of injustice or lack of diligence (Hebrew *yarash*);
3. The poor who are frail and weak (Hebrew Dal or dallah);
4. The poor who are needy and dependent (Hebrew ebyon);
5. The poor who have been oppressed or afflicted (Hebrew *Ani* and *anau*)

(Christian, 1999, p. 17).

### **A Biblical View on the Causes of Poverty**

The Bible classifies the causes of poverty into two different categories. The first cause of poverty is oppression and fraud. In the Old Testament (e.g., Prov 14:31; 22:7;

28:15), many people were poor because they were oppressed by individuals or governments. Many times governments established unjust laws or debased the currency, measures that resulted in the exploitation of the poor.

### Oppression

The book of Nehemiah indicates that there was a great outcry by the people and their wives against their Jewish brothers. The reason for this outcry was that they had to obtain corn for their many sons and daughters, which they could not afford, that they might eat and live. For some of them it meant mortgaging their land, vineyards, and houses that they might buy corn, because of the dearth. Nehemiah said,

Now the men and their wives raised a great outcry against their Jewish brothers. Some were saying, "We and our sons and daughters are numerous; in order for us to eat and stay alive, we must get grain." Others were saying, "We are mortgaging our fields, our vineyards and our homes to get grain during the famine." Still others were saying, "We have had to borrow money to pay the king's tax on our fields and vineyards. Although we are of the same flesh and blood as our countrymen and though our sons are as good as theirs, yet we have to subject our sons and daughters to slavery. Some of our daughters have already been enslaved, but we are powerless, because our fields and our vineyards belong to others." When I heard their outcry and these charges, I was very angry. I pondered them in my mind and then accused the nobles and officials. I told them, "You are exacting usury from your own countrymen!" So I called together a large meeting to deal with them and said: "As far as possible, we have bought back our Jewish brothers who were sold to the Gentiles. Now you are selling your brothers, only for them to be sold back to us!" They kept quiet, because they could find nothing to say. So I continued, "What you are doing is not right. Shouldn't you walk in the fear of our God to avoid the reproach of our Gentile enemies? I and my brothers and my men are also lending the people money and grain. But let the exacting of usury stop! Give back to them immediately their fields, vineyards, olive groves and houses, and also the usury you are charging them—the hundredth part of the money, grain, new wine and oil." "We will give it back," they said. "And we will not demand anything more from them. We will do as you say." Then I summoned the priests and made the nobles and officials take an oath to do what they had promised. I also shook out the folds of my robe and said, "In this way may God shake out of his house and possessions every man who does not keep this promise. So may such a man be shaken out and emptied!" At this the whole assembly said, "Amen," and praised the LORD. And the people did as they had promised. (5:1-13)

Nehemiah admitted that while the people under his direction were rebuilding the walls of Jerusalem and defending themselves against their enemies, they suffered many privations. They had no courage to plant or sow for they were sure of nothing (v. 10). For instance, those who had large families were unable to buy their necessary food except on credit. This was an opportunity for the wealthy Jews to carry out the principles of the law of God, and show that they loved their neighbors as themselves. Unfortunately, they did not take advantage of that opportunity, but instead enriched themselves at the disadvantage of their neighbors. They refused to observe the laws of a) kindness, b) love, and c) mercy; instead they took advantage of the necessities of the poor, charging nearly double what an article was worth (Maier, 2007, p. 246).

In fact, the poor people were obligated to borrow money to pay their tribute to the king. Then the wealthy, who loaned them the money, exacted high rates of interest. The wealthy as well took advantage of the poor when the mortgages on the lands of the poor came due. Because the poor could not pay, the wealthy foreclosed and added this mortgaged land to their large possessions. This resulted in some becoming very wealthy and others ending up being in deep poverty. The rich had no compassion for the poor people among them, not even when the poor were obliged to sell their sons and daughters into bondage, without any hope of being able to redeem them.

This resulted in increasing distress. The situation was not favorable for the poor. Perpetual want and bondage seemed to be before them. There seemed to be no prospect of redress and no hope for redeeming children or lands. Remarkably, these wealthy and prosperous brethren who oppressed the poor were of the same nation and faith; they belonged to the chosen people of God. Some wealthy men oppressed the poor by

bringing them financial embarrassment. They misused the poor, and thereby revealed their true character. They went contrary to the spirit of God's command. He told them "If you lend money to one of my people among you who is needy, do not be like a moneylender; charge him no interest" (Ex 22: 25; Deut 25:19).

This led Nehemiah to enter upon the work of reforming such wrongs with energy and promptness. He became very angry when he heard the cry of the oppressed and rebuked the nobles and the rulers (v. 6). It was the nobles and the rulers who should have carried out the expressed will of God in dealing compassionately with the needy. They should have seen that no wrong was done; instead they were themselves the worst oppressors. Solomon, in the book of Proverbs, gives a strong warning to those who oppress the poor. He says that "He who oppresses the poor to increase his wealth and he who gives gifts to the rich both come to poverty" (22:16). The book of Ecclesiastes is against the oppression of the poor. It states that "If you see the poor oppressed in a district, and justice and rights denied, do not be surprised at such things; for one official is eyed by a higher one, and over them both are others higher still" (5:8). Isaiah also said,

The LORD enters into judgment against the elders and leaders of his people: "It is you who have ruined my vineyard; the plunder from the poor is in your houses. What do you mean by crushing my people and grinding the faces of the poor?" declares the Lord, the LORD Almighty. (3:14-15)

The situation was immensely discouraging to the social condition of the people. In the attempt to ruthlessly gain, men were adding houses to houses and fields to fields (Isa 5:8). Justice was perverted, and no pity was shown the poor. Even the magistrates, whose work was to protect the helpless, turned a deaf ear to the cries of a) the poor and needy, b) the widows, and c) the fatherless (Isa 10:1, 2).

Further, Isaiah indicates that with oppression and wealth come a) pride, b) love of display, c) gross drunkenness, and c) a spirit of revelry (2:11-12; 3:16, 18:23; 5:22, 11, 12). In Isaiah's day, idolatry itself no longer provoked surprise. Iniquitous practices had become so prevalent among all classes of the people that the few who remained true to God were often tempted to lose heart and give way to discouragement and despair. The outlook was particularly discouraging to the material and moral compass of the people. In the desire for gain, men were adding houses to houses and fields to fields (Isa 2:8) at the expense of their brethren.

The prophet Isaiah condemned the mistreatment of the poor. He said "Woe to those who make unjust laws, to those who issue oppressive decrees, to deprive the poor of their rights and withhold justice from the oppressed of my people, making widows their prey and robbing the fatherless" (10:1-2). The rich exploited the poor and Isaiah warned them against this kind of practice, speaking on behalf of God. The Lord teaches how the poor and needy should be ministered to, by saying:

Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter-- when you see the naked, to clothe him, and not to turn away from your own flesh and blood? Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the LORD will be your rear guard. Then you will call, and the LORD will answer; you will cry for help, and he will say: Here am I. "If you do away with the yoke of oppression, with the pointing finger and malicious talk, and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday. (Isa 58:6-10)

Ezekiel as well encountered the same practice and said "The people of the land practice extortion and commit robbery; they oppress the poor and needy and mistreat the alien, denying them justice" (22:29).

Amos also warned that God was not happy with the way the poor were oppressed by the wealthy Israelites. The Lord said that there were three transgressions of Israel that He would punish”

1. He would punish them for selling the righteous for silver and the poor for a pair of shoes;
2. He would punish them for trampling on the heads of the poor as upon the dust of the earth, and for turning aside the way of the meek (2:6-8).

The Israelites were to stand as spiritual leaders among the nations, but they failed. They turned against the statutes of God and fell helplessly prey to the evil passions of the human heart. They became the oppressors of the poor, characterized by (a) gross (b) injustice, (c) luxury, (d) extravagance, (e) riotous feasting, (f) drunkenness, (g) licentiousness, and (h) debauchery (Amos 5:10, 12). Amos continues indicating how the poor people were being treated: “You trample on the poor and force him to give you grain. Therefore, though you have built stone mansions, you will not live in them; though you have planted lush vineyards, you will not drink their wine” (2:26). It was this marked oppression that made the prophets lift their voices. But in vain were their protests; in vain their denunciation of sin. The prophet continues to admonish those who swallow up the needy, and make the poor of the land to fail and sell them for silver and for a pair of shoes. He states that God will not be happy with them (Amos 8:4-6).

God tests men by their daily life. There are many who profess to serve him but cannot bear these tests. In their eagerness for gain they use false weights and deceitful balances (Maier, 2007, p. 258). The Scripture is not made their rule of life, and they do not see the necessity of strict integrity and faithfulness. Anxious to amass wealth, they

begin to scheme dishonestly in their business relationships. The world watches their conduct and is not slow to measure their Christian worth by their business dealings. God sees their dishonesty and asks: “Shall I count them pure with the wicked balances, and with the bag of deceitful weights?” “Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, when will the new moon be gone, that we may sell corn and the Sabbath, that we may set forth, wheat? - making the shekel great, and falsifying the balances by deceit, that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the excellence of Jacob, Surely I will never forget any of their works.” “A false balance is an abomination to the Lord, but a just weight is his delight.” (Amos 8:4-7; Prov 11:1).

God gives clear instruction that there should be no oppression of hired servants that are poor and needy, whether they are of the brethren or one of the strangers that is in the land within the gates of God’s people (Deut 24:14). God wants His people who are true worshippers to work the works of Christ. These worshippers are required a) to be liberal to the needy; b) they are not to turn the poor from their right, c) nor frame an excuse to avoid helping those who need help. They are to love their neighbors as themselves, not hiding themselves from their flesh, but considering the condition of the poor, the fatherless, and the widow. They are not to unjustly appropriate to themselves any portion of just earnings of those who may be under their control (Maier, 2007, p. 262) .

For the poor and needy the Psalmist affirms that the Lord will be a refuge for the oppressed, a refuge in times of trouble. He promises them that they who know the name of the Lord will put their trust in the Lord, for the Lord will not forsake those who seek

Him (Ps 9:9-10). He further promises that for the oppression of the poor, and for the sighing of the needy, the Lord will rise and set safety from him that puffed at him (Ps 12:5). Solomon as well indicates that the one who oppresses the poor reproaches his maker (God), but the one that honors God has mercy on the poor (Prov 14:31). Indeed, oppression was the worst treatment the poor and needy could receive and it displeased God. It is God's wish that the poor should be cared for and treated with respect. The situation of their life should not be a cause for oppression. Oppression simply serves to make the poor even poorer.

God gives a strong warning through Ezekiel against those who oppress the poor.

He says:

I will gather you and I will blow on you with my fiery wrath, and you will be melted inside her. As silver is melted in a furnace, so you will be melted inside her, and you will know that I the LORD have poured out my wrath upon you. Again the word of the LORD came to me: Son of man, say to the land, 'You are a land that has had no rain or showers in the day of wrath.' (22:21-24)

This is an indication that the eye of the Lord is upon the poor. He cares for them and is not happy when they are mistreated or oppressed by the rich. He instructed that aliens who united themselves with Israel should not be oppressed by the Israelites, for they too were once strangers in the land of Egypt (Exod 23:9).

The book of Deuteronomy warns against the oppression of servants by their masters. Special directions were given regarding the treatment of escapees from slavery (23:15-16). Normally, the seventh year was a year the poor would be released from their debt. The Hebrews were commanded at all times to assist their needy brethren by lending them money without interest. To take usury from a poor man was expressly forbidden (Lev 25:35-37).

God demands that His true worshipers do the work of helping the needy. They should not turn the poor from their right or give excuse to avoid helping them. God requires His people to love their neighbors as they love themselves. The condition of the poor, fatherless, and widow should not be taken advantage of, as God instructs in Deuteronomy:

Do not take advantage of a hired man who is poor and needy, whether he is a brother Israelite or an alien living in one of your towns. Pay him his wages each day before sunset, because he is poor and is counting on it. Otherwise he may cry to the LORD against you, and you will be guilty of sin. (24:14-15)

Solomon also says that “The righteous care about justice for the poor, but the wicked have no such concern” (Prov 29:7). In Deuteronomy, God gives admonition to the wealthy Israelites on the treatment of the poor and needy. He tells them to:

1. Not take advantage of a hired man who is poor and needy, whether he was a brother Israelite or an alien living in one of their towns (24:14).
2. Pay the hired man his wages each day before sunset, because he is poor and is counting on it. If this was not done as instructed and the poor cried to the Lord against the one who hired the poor man, the rich man was to be guilty of sin (24:15).
3. Not deprive the aliens and fatherless of justice, or take the cloak of the widow as a pledge (24:17).
4. Leave for the poor the sheaves that were overlooked during the harvest time and not go back to get the sheaves from the fields. This was to be left for the alien, the fatherless, and the widow.

In doing this, they were to receive a blessing from the Lord, who would bless all the work of their hands (24:19). When they beat the olives from their olive trees, they were not to

go over the branches a second time, but were to leave what remains for the alien, the fatherless, and the widow (24:20).

### Disregard of God's Law as Cause of Poverty

The Bible gives special instructions to the children of Israel in reference to how they were to live and do things in the Promised Land. God declared,

Do not defraud your neighbor or rob him. Do not hold back the wages of a hired man overnight. Do not curse the deaf or put a stumbling block in front of the blind, but fear your God. I am the LORD. Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly. Cursed is the man who moves his neighbor's boundary stone. Then all the people shall say, "Amen!" Cursed is the man who leads the blind astray on the road. Then all the people shall say, "Amen!" Cursed is the man who withholds justice from the alien, the fatherless or the widow. Then all the people shall say, "Amen!" (Lev 19:13-15; Deut 27:17-19)

The law of God concerning care for the poor and needy was to be followed in the land. A curse was pronounced to those who did not respond to God's instruction, while blessing came to those who did care for the poor. This leads to the Old Testaments principles in responding to poverty.

### **The Old Testament Principles in Responding to Poverty**

The Old Testament contains law codes that stipulate the necessity of having a spirit of compassion and concern, and that give particular practical instructions on how to deal with people who need help. This section gives a brief overview of these principles in the Pentateuch, the prophets, and the wisdom literature.

The Pentateuch expresses true humanitarian concern and provides principles for dealing with the poor. In Exodus, Moses instructs, "For six years you are to sow your fields and harvest the crops, but during the seventh year let the land lie unplowed and unused. Then the poor among your people may get from it" (Exod. 23:10-11). The

Mosaic Law also required that when money was loaned to the needy, it was to be interest free: “If you lend money to one who is needy, do not be like a moneylender; charge him no interest” (Exod 22: 25; Lev 25:35-39). However, with respect to loans, the law did not require favoritism to be shown to a poor person (Exod 23:3; cf. 23:6; 30:15).

The crucial concern of helping the poor and needy are mentioned throughout the Old Testament. In the Pentateuch, laws were written to assist them (Exod 22:25; 23:3-11, Lev19:10; Deut 15:4-9). Afterward, the prophets protected them (Jer 22:16; Zech 7:8-10; Ezek 18:12-17). Divine protection and promise were given to them in the writings and wisdom literature (Ps 10:1ff; 12:5; 109:31; Prov 31:9). Kings were condemned for their treatment of the poor (Jer 20:13; Isa 11:4). Nations were rejected and given to captivity because they failed to show mercy to the poor (Isa 3: 14-17; Ezek 16:49; 18:12-17; Amos 2:6-7; 8:4, 6). People were rebuked for misusing the poor and needy (Ezek 18:29; Amos 4:1; 5:11, 12). Moreover, there were divine declarations of blessing to nations and people who sought justice for the poor and helped them at their point of need (Ps 41:11; 29:19; 58:7-8; Dan 4:27).

In fact, incidences of poverty were prevalent in Old Testament times. The causes of poverty were more or less similar to the causes of poverty we find today in most of the Third World countries. These include a) personal, b) social, c) economic, and d) natural factors, such as:

1. Individual folly and greed.
2. Bad weather, raids and invasion.
3. Land grabbing, over-taxation, forced labor, extortionate usury.
4. Poor harvest (Hastings, 1963, p. 75).

In the Bible, God declares many promises to those who minister to His afflicted people. He says,

Blessed is he who has regard for the weak; the LORD delivers him in times of trouble. The LORD will protect him and preserve his life; he will bless him in the land and not surrender him to the desire of his foes. The LORD will sustain him on his sickbed and restore him from his bed of illness. (Ps 41:1-3; 37:3)

The Bible gives further instructions on how the poor should be treated and cared for, emphasizing that taking care of the poor honors God. God says “Honor the LORD with your wealth, with the first-fruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine (Prov 3:9-10). Those who show kindness to the poor will actually gain because the Lord pays back: “One man gives freely, yet gains even more; another withholds unduly, but comes to poverty. A generous man will prosper; he who refreshes others will himself be refreshed” (Prov 11:24-25). Treating the poor in love and helping them, even in the area of lending, is like treating and lending to God Himself. The Bible affirms that “He who is kind to the poor lends to the LORD, and he will reward him for what he has done.” (Prov19:17). Solomon the wise man calls people to honor the lord with their substance, and with the first fruits of all their increase, and in return their barns shall be filled with plenty, and their presses shall burst out with new wine (Prov3:9).

Throughout the Old Testament, different laws and regulations were mandated to the people of God for dealing with poverty. These laws, (Gutierrez, 1973, p. 46), gave positive and concrete procedures to prevent poverty from becoming established among the people of God. It is also mentioned by Hastings (1963, p. 47) that these provisions displayed a very humane spirit. The following is a summary of some of the poverty reduction programs found in the Old Testament.

## Gleaning

The right to glean from the field was a provision made by God to assist the hungry and the unfortunate. The poor and needy had the privilege of collecting the remains of the harvest which remained in the field after the harvest. In addition, the fields were not to be harvested to the edge, so that those in need could have them for their families. Another provision gave the poor the privilege of plucking and eating from the farms of their neighbors. These laws were instituted to prevent “debilitating poverty among the people of God and sojourners in the land.” (Lev 23:22).

The Old Testament (OT) records laws that God gave to guide His people in assisting the poor and needy. These laws are appropriate and applicable for God’s people to study today. The Lord spoke to Moses, and told him to tell the congregation of the children of Israel, that they should be holy. He gave instruction on how to assist the poor with the produce of their land. He said to them:

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. 'Do not steal. 'Do not lie. Do not deceive one another. Do not swear falsely by my name and so profane the name of your God. I am the LORD. Do not defraud your neighbor or rob him. Do not hold back the wages of a hired man overnight. Do not curse the deaf or put a stumbling block in front of the blind, but fear your God. I am the LORD. Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly. (Lev 19:9-15)

## Tithe

According to Deuteronomy, for a three year period, tithes were to be given to the poor and needy. This is contrary to the accepted practice of the church today where tithes are used primarily to operate the church’s infrastructure. The church universally ignores this use of tithe for the poor; yet God made this provision so that His people would be able to provide funds for “charity and hospitality” (Deut 14:28-29). Mathew Henry

comments on this portion of scripture, pointing out that a second portion from the produce of their land was required. This whole allotment was evidently against the a) covetousness, b) distrust, and c) selfishness of the human heart. It promoted friendliness and cheerfulness of liberality, and raised a fund for the relief of the poor. The people were taught that their rightful portion was most comfortably enjoyed when shared with their brethren who were in want. This shows that the second tithe was to serve a twofold purpose, a) to guide against selfishness, and to assist the poor with a means of better livelihood. It was an innovative approach to assist the poor and needy and to regain their lost dignity and self-worth.

### The Sabbatical Year

In addition to the daily provisions that were made for the relief of the poor, there were laws that provided for a) rest, b) the soil, c) slaves and d) aliens. One such legislation was the sabbatical year. The law stated that:

1. The land should be left fallow for a year after six years of cultivation.
2. Slaves should be given their freedom.
3. Loans or debts should be canceled.

These were designed as “institutionalized structures to reduce poverty.”

According to Sider (1993, p. 38), these laws were intended to show that “great economic inequality is not God’s will for his people.” The observance of the sabbatical year was to be a benefit to both the land and the people. The soil, lying untilled for one season, would afterward produce more plentifully. The people were released from the pressing labor of the fields, and while there were various branches of work that followed during this time, all enjoyed greater leisure. This afforded opportunity for the restoration

of their physical powers needed for the exertions of the years to follow. They had more time a) for their households, b) for meditation and prayer, and c) for acquainting themselves with the teachings and requirements of the Lord. The sabbatical years were thus instituted for the a) spiritual, b) mental, c) social, and d) physical growth of the people. It was a year to re-establish relationships.

### The Year of Jubilee

The year of jubilee also provided the poor and needy a means to care for themselves. Every fiftieth year, all slaves were to be set free and all lands reverted to their original owners. The year of jubilee was established so that there would be “a general liberation . . . of the inhabitants of the land.” According to Sider (1993, p. 39), the year of jubilee gave principles that also provided for self-help and self-improvement. With his land returned, the poor person could again earn his own living. The biblical concept of the year of jubilee underlines the importance of institutionalized mechanisms and structures that promote equality.

The year of jubilee gave the people the advantage of reinstating themselves and restoring dignity and self-worth as the chosen people of God. “The purchaser’s right to earn a living.” (Sider, 1993, p. 117). The year of jubilee began with the Day of Atonement. Thus, for God, atonement appears to be linked with the act of providing for the needs of the poor. God was concerned to avoid the extremes of wealth and poverty among his people. He wanted each family to possess the means to earn their own way.

These human rights of the less advantaged, who might fall behind the more aggressive and successful person, were considered to be of a higher priority than the rights the property owner had to receive a fair market price for his land. Thus, the rights

of the poor and the disadvantaged to have the means to earn a decent living trumped the rights of the more prosperous to make a profit. This demonstrates that the year of jubilee stood for a) equal rights, b) equal justice and c) re-creation of wealth among all the people. It was a year that recognized God's possession of all resources, and the provisional administrative position given to human beings.

### Loans to the Poor

Another innovative program established in the Pentateuch was the low-interest and no-interest loan programs for the poor. It was a law enacted to protect the right of the poor and to provide for their economic welfare. The principles inherent in Moses' law on "usury," that is of not taking advantage of someone beset by adverse situations, remain valid in our day. One man should never exact more than is just from another, whether poor or wealthy. It is the spirit of a) greediness, b) extortion, c) sharp practice, and d) fervor for gain that exploits the weakness of others that is condemned. People are to be sympathetic to the needs of others. They are never to turn a deaf ear to the cry of the needy or to take advantage of them as they confronted difficulties. The low-interest and the no-interest loans were a means to relieve the poor from the burden and strain of high repayments. It was an approach to ensure fair and equitable re-creation of resources.

The widow, orphan, and alien were at the margins of the ancient Israelite economic system and needed the help of their fellow Israelites to survive. But unfavorable circumstances could lead even those in the mainstream of the economy to find themselves in need. A a) poor harvest, b) illness, c) theft, or d) drought; any one of these could cause financial devastation. However, as protection there was clear instruction that whenever the poor needed to borrow money, they could return it to the

lender with no interest. The same principle should apply today among God's people. Similarly, Islamic Banks should be model for Christians in general and Adventists in particular. Islamic banks charge no interest to their customers, who come for loans to the start both small and big businesses.

## Justice

God was concerned about justice for the poor. He had warned His people repeatedly against oppressing the poor and needy in any way. Justice was demanded in the courts of law. A man's case could not be decided by his financial status. God declared that He is Yahweh, and He will "defend the cause of the poor of the people, and give deliverance to the needy, and crush the oppressor" (Ps 72:4). He wanted his people to have a compassionate and unselfish heart for the unfortunate among them. Prophets like Isaiah, Ezekiel, and Amos reproved all forms of oppression and perversion of justice against the poor.

### **The New Testament Model of Assisting the Poor**

The New Testament uses the Greek terms *ptochos* and *penes* for the poor. *Ptochos* occurs about thirty-three times in the New Testament. It refers to someone who is a) destitute, b) mendicant, or c) leading a life of a beggar. It also refers to "the weak, the deprived, the helpless and needy." Most references in the New Testament concerning the poor show how God identifies with them, and how those who are blessed with wealth should relate to them. The New Testament teachings on the poor reaffirm the Old Testament admonitions and calls for assistance.

In the New Testament, there are three main models for assisting the poor: a) the Jesus model, b) the community improvement model, and c) the mission offering model.

These models are discussed below as guidelines for the church as they assist the poor and needy.

### The Jesus' Model

The first model of assisting the poor is portrayed by Jesus in the New Testament. This is what Jesus taught and exemplified in His earthly ministry. It is recorded in the Gospels. This model includes the principles of assistance which anticipates a long-term effect on the community. The ministry of Jesus Christ laid the foundation for the Christian relief and development work. His ministry was full of a) concern for the sick, b) the sorrowful, the needy, oppressed, and c) the degraded. He introduced this theme by saying:

The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor. (Luke 4:18-19)

This kind of responsibility that Jesus taught is a clear teaching and remains a model even to this day. Even after almost two thousand years, the exact same needs exist. The world is in need of people who will work as Christ did for the anguished and the sinful. There are multitudes that have needs to be reached in the world today. The world is full of a) illness, b) pain, c) suffering, and d) sin. It is full of those who need to be ministered to: a) the weak, b) the powerless, c) the ignorant, and d) the dishonored.

A similar model was also taught by Jesus when He admonished the young ruler to give away his possessions to the poor (Matt 19:18). E. G. White indicates that the ruler's possessions were entrusted to him that he might prove himself a faithful steward. He was to dispense these goods for the blessing of those in need. In the same way, God now entrusts men and women with means, with talents and opportunities, that they may

be His agents in helping the poor and the suffering. He who uses his entrusted gifts as God designs becomes a co-worker with the Savior. He wins souls to Christ by being a representative of His character. This teaching of Jesus is associated with the discipleship of helping the poor and needy. If God's people fail a) in doing His works of mercy, b) in manifesting true love and sympathy, and c) in helping and blessing others, whatever else they may do, it will fail to please God. However, to those who conscientiously regard every Christian duty and manifest kindness and love to the sorrowing, the poor, and the afflicted for Christ's sake, the promises are rich and abundant. The work of assisting the poor and needy was exemplified by Jesus and His disciples (Ellen G White, 1948a, p. 202).

According to Sider (1993, p. 63), the common purse of Jesus' disciples symbolized this accountability for each other. In the new community there would be genuine economic security. Each would have many more loving brothers and sisters than before. The economic resources available in difficult times would be compounded a hundredfold and more. The resources of the entire community of obedient disciples would be available to anyone in need.

### **Jesus Came to Serve**

The scripture calls for God's people to serve as Christ did, "For even the Son of Man did not come to be served, but to serve..." (Mark 10:45). Christ's followers have been redeemed for service. The true object of life is ministry, as the Lord Himself teaches. Christ himself was a worker, and to all His followers He presents the law of service to God and to their fellow men. The law of service becomes the connecting link which binds people to God and their fellow men.

In every city, town, and village through which Jesus passed, He laid His hands upon the afflicted ones with the tender compassion of a loving Father, and made them whole. This same work Christ has empowered His church to do. The church should be aware that the world is full of people who need to be ministered to; thus a) the weak, b) the helpless, c) the ignorant, and d) the degraded can be reached.

Jesus came in personal contact with men. He a) entered the homes of men, b) comforted the mourners, c) healed the sick, d) aroused the careless, and e) went about doing good. In the same way, any church that has Jesus established as its foundation is required to follow in His same footsteps. The church must do as He did. The church must give men the same kind of help that He gave. Christian parents should educate their children to sympathize with the aged and afflicted, and seek to alleviate the suffering of the poor and distressed. The church should also teach the children to be diligent in missionary work. And from their earliest years children should have calculated within them a spirit of self-denial and sacrifice for the good of others and the advancement of Christ's cause, that they may be laborers together with God.

### **Feeding the Hungry and Clothing the Naked**

James reveals that pure religion is that which exercises a) pity, b) sympathy, and c) love, in home, in the church, and in the world. The church needs to think and care for others who need a) their love, b) their tenderness, and c) their care. The church should always remember that it is the representative of Christ, and that it needs to share its blessings with the poor and needy. These are acting unselfishly and in harmony with the instruction of Christ when they give feasts for the purpose of:

1. Helping those who have but little pleasure.

2. Bringing brightness into their dreary lives.
3. Relieving their poverty and distress (James 1:27).

It is the work of every church that believes in the truth, to show Christ's tender sympathy in supplying for the physical necessities of the poor, and feeding the hungry. The church in Kenya needs to encourage the establishment of food centers in its local churches. These would be similar to how local churches to respond to such needs in the developed countries. This can provide for disadvantaged people, and they can come and get food supplies when they are in need. However, careful evaluation and consideration should be taken in order to not encourage dependence and laziness. If the church will do this work, they will find a favorable opportunity to serve as Christ served.

In addition to feeding the hungry, it is the responsibility of the church to clothe the naked. The word of God indicates that there is a blessing in clothing the naked, for when they do this they do it to Christ. "I needed clothes and you clothed me," (Matt 25:35-36). An example of this might be where church members, and others, are encouraged to donate used clothing that is still useable and that can be sold to the poor and needy at a very affordable cost. The financial transaction in this manner is important to avoid dependence and laziness on the side of people.

### **Special Attention to Poor and Needy Church Members**

The scriptures instruct that help should be given to the needy church member first. "Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Gal 6:10). In other words, Christ has laid upon His church the duty of caring for the needy among its own members. The poor will always be among the believers and Christ places upon the members of the church a

personal responsibility to care for them. It is the duty of each church to make careful, judicious arrangements for the care of its poor and needy members. This is not optional. The poor and needy among the church members are to be helped in every case, whether it will benefit the church or not. They must be helped to solve their own problem of poverty (Yamamori, Myers, Bediako, & Reed, 1996, p. 46).

### The Community Improvement Model

The community model of assisting the poor came to the church as a result of the outpouring of the Holy Spirit. This began within the new Christian community in Jerusalem. This model involves the holding in common of all that belongs to the members. It is the practice of sharing and of oneness among members of the community, which can only be attained by the outpouring of the Holy Spirit. “And all believers were together, and had all things common; and sold their possessions and goods and parted them to all men as every man had need” (Acts 2:44-47; see also 4:32-37; 6:1-7). Sider (1993, p. 65), in his vision for the church today, comments that the redeemed economic relationships in the early church resulted in the spread of the word of God. What a sobering thought! Is it perhaps the same today? Would similar economic changes produce a dramatic increase of believers? The answer is probably yes. Are those who talk most glibly about the importance of evangelism prepared to pay that price? The New Testament church from its inception never separated spiritual from economic support and development. Both the good news about Jesus and the total welfare of the new believers were the concern of the early church.

## The Mission Offering Model

In Paul's missionary journeys and writings to the churches, the mission offering model of assisting the poor was practiced. This is also referred to as the "Koinonia Model," and it takes into account the oneness and fellowship of the world wide church of Jesus Christ. It became the model in the early church as the gospel was spread outside the boundaries of Jerusalem. It appears to have been started by the church in Antioch. Luke writes:

During this time some prophets came down from Jerusalem to Antioch. One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world. (This happened during the reign of Claudius.) The disciples, each according to his ability, decided to provide help for the brothers living in Judea. This they did, sending their gift to the elders by Barnabas and Saul. (Acts 11:27-30).

Moreover, throughout the ministry of Paul the offering for mission was sustained.

In his encouraging letter to the church in Rome he wrote:

For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem. They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings. (Rom 15:26-27)

Paul goes on to emphasize the oneness of the worldwide church and the fellowship among the members, as the basis for this model of assisting the poor. According to Paul, it not only assists the poor and needy, but it also glorifies God. "Men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else (2Cor 9:13).

The Old and New Testament passages briefly reviewed in this study contain the divinely inspired plans for the people of God to assist the poor and needy among them. The codes of liberation and improvement outlined in these models were aimed at helping

all to live a dignified life. None of the children of God were intended to be oppressed and dehumanized.

**Ellen G. White Selected Comments on Methods  
of Helping the Poor and Needy**

This section addresses selected comments of Ellen G. White on helping the poor and needy. They are selected from the following areas:

1. Methods of helping the poor.
2. Missionary families.
3. Solutions to the problem of poverty.
4. Helping the poor to help themselves.
5. The work of Christ among the poor.
6. Spirituality of the poor.
7. A test of faith.
8. Reward for helping the poor.
9. Helping the poor in our mission work.
10. The church and the poor.

Comments on Methods to Help the Poor

E.G. Ellen G. White makes comments on the methods which can be used to help the poor. She writes,

The Lord's poor subjects are to be helped in every case where it will be for their benefit. They are to be placed where they can help themselves. We have no question in regard to the cases of this class of poor. The best methods of helping them are to be carefully and prayerfully considered. ("The Secret of our success," Manuscript Releases, 4:421)

What E.G. White is saying is that God does not want His people to perish in poverty. He desires that the best methods possible be applied in helping them extract themselves from poverty. E.G. White (1948c, p. 269) further indicates that:

God wants His people to reveal to a sinful world that He has not left them to perish. Special pains should be taken to help those who for the truth's sake are cast out from their homes and are obliged to suffer. More and more there will be need of large, open, generous hearts, those who will deny self and will take hold of the cases of these very ones whom the Lord loves. The poor among God's people must not be left without provision for their wants. Some way must be found whereby they may obtain a livelihood. Some will need to be taught to work. Others who work hard and are taxed to the utmost of their ability to support their families will need special assistance. We should take an interest in these cases and help them to secure employment. There should be a fund to aid such worthy poor families who love God and keep His commandments.

What E.G. White is saying is that God's people should live differently; they should work hard to help their fellow believers to be free from poverty. Similarly, she points out that that if after individuals "work hard and are taxed to the utmost of their ability to support their families," they should have access to a fund set up to give them special assistance.

In addition E.G. White (1948a, p. 194) goes on to emphasize that:

Attention should be given to the establishment of various industries so that poor families can find employment. Carpenters, blacksmiths, and indeed everyone who understands some line of useful labor, should feel a responsibility to teach and help the ignorant and the unemployed.

The poor should not be given things freely, but should be encouraged to work hard and earn a living in the best way possible. Providing the poor with handouts is not the best method of helping them.

Similarly, E.G. White (1948c, pp. 278-279) argues that:

Instead of encouraging the poor to think that they can have their eating and drinking provided free or nearly so, we should place them where they can help themselves. We should endeavor to provide them with work, and if necessary teach them how to work. Let the members of poor households be taught how to cook, how to make and

mend their own clothing, how to care properly for the home. Let boys and girls be thoroughly taught some useful trade or occupation. We are to educate the poor to become self-reliant. This will be true help, for it will not only make them self-sustaining, but will enable them to help others.

In other words, young and old people should be taught skills that would help them become self-supporting. If they are given things freely without doing anything for them, laziness and dependence will be encouraged which will only lead to greater poverty.

### Comments on Missionary Families

E.G. White (1948a, p. 194) comments on the location of missionary families when they are sent out to the developing countries. She indicates that:

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.

E.G. White's main point is that with the right training and the right location, a) wasted land can be cultivated, b) the poor become useful to their communities, and c) employment will become a source of income for the poor. In other words, the missionary families are to help the poor in practical lines, in the areas which can be helpful in their communities. Thus, she further emphasizes 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." Proverbs 13:23. (*Ellen G White, 1948a, pp. 194-195*).

Instead of sending missionary families to big cities, where the work is already established, they should be sent to areas where people suffer with poverty. There they

should help them come out of poverty by training them how to make use of the available resources and earn a living, hence become self-supporting.

### Comments on Solutions to the Problem of Poverty

E.G. White (1952, p. 196) indicates that:

There are large-hearted men and women who are anxiously considering the condition of the poor and what means can be found for their relief. How the unemployed and the homeless can be helped to secure the common blessing or God's providence and to live the life He intended man to live, is a question to which many are earnestly endeavoring to find an answer . . . . if men would give more heed to the teaching of God's word, they would find a solution of these problems that perplex them. Much might be learned from the Old Testament in regard to the labor question and the relief home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious and self-supporting life. And no devising of men has ever improved upon that plan.

The solution to the problem of poverty would be found if people would read and learn from the Bible, especially the Old Testament, and apply its principles. In fact, with regard to what was taught in the schools of the prophets, she writes, "Various industries were taught in the school of the prophets, and many of the students sustained themselves by manual labor." (Ellen G White, 1948a, p. 186); She goes on to say that, "many who are upright and well-meaning become poor through lack of industrial training" (Ellen G White, 1948a, p. 190). In other words, Mrs. White is encouraging training in industrial work.

Additionally, E.G. White (1948, pp. 400,401) points out that:

Some who ought to put means into the treasury of God will be receivers from it. There are those who are now poor who might improve their condition by a judicious use of their time, by avoiding patent rights, and by restraining their inclination to engage in speculations in order to obtain means in some easier way than by patient, persevering labor. If those who have not made life a success were willing to be instructed, they could train themselves to habits of self-denial and strict economy, and have the satisfaction of being distributors, rather than receivers, of charity. There are many slothful servants. If they would do what it is in their power to do they would

experience so great a blessing in helping others that they would indeed realize that “it is more blessed to give than to receive.”

The main point E.G. White is making is that if people would make good use of time and be patiently perseverant in their areas of work, they would be successful in life. For the poor to extract themselves from poverty, they must be willing to be instructed and to persevere in their areas of labor.

E.G. White (1903, pp. 218-219) puts a lot of emphasis on manual work and training. She mentions that:

Even from the viewpoint of financial results, the outlay required for manual training would prove the truest economy. Multitudes of our boys would thus be kept from the street corner and the groggery; the expenditure for gardens, workshops, and baths would be more than met by the saving on hospitals and reformatories. And the youth themselves, trained to habits of industry, and skilled in lines of useful and productive labor—who can estimate their value to society and to the nation?

Here she emphasizes that manual training has great value for young people who have dropped out of school and gone out into the street because of poverty. Manual training would create self-employment among the poor and thereby minimize poverty.

Similarly, E.G. White (1903, p. 221) continues:

In acquiring an education, many students would gain a most valuable training if they would become self-sustaining. Instead of incurring debts, or depending on the self-denial of their parents, let young men and young women depend on themselves. They will thus learn the value of money, the value of time, strength, and opportunities and will be under far less temptation to indulge idle and spendthrift habits. The lessons of economy, industry, self-denial, practical business management, and steadfastness of purpose, thus mastered, would prove a most important part of their equipment for the battle of life. And the lesson of self-help learned by the student would go far toward preserving institutions of learning from the burden of debt under which so many schools have struggled, and which has done so much toward crippling their usefulness.

E.G. White’s main point is the valuableness of training in practical ways for preparing students to become self-reliant in the community.

## Comments on Helping the Poor to Help Themselves

E.G. White (1948a, p. 193) states:

How can they be awakened to the necessary of improvement? How can they be directed to a higher ideal of life? How can they be helped to rise? What can be done where poverty prevails and is to be contended with at every step? Certainly the work is difficult. The necessary reformation will never be made unless men and women are assisted by a power outside themselves. It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. Those who have the means, talents, and capabilities are to use these gifts in blessing their fellow men.

The poor and the rich should not remain isolated from each other, but should be united together. The rich should labor to help and empower the poor to become self-reliant by every means possible. It's always the best method to help the poor help themselves, even though at times the poor may need to be assisted in a more direct way. The poor should be helped out of their condition, to stand on their own.

## Comments on Spirituality of the Poor

E.G. White writes:

While helping the poor in temporal things, keep always in view their spiritual needs. Let your own life testify to the Saviour's keeping power. Let your character reveal the high standard to which all may attain. Teach the gospel in simple object lessons. Let everything with which you have to do be a lesson in character building. (Ministry of Healing, 1948a, 198,199)

Those who do ministry to the poor are not to forget the spiritual aspect of their lives. God's people are spiritually rich, and should be true reflectors of God's character. After the physical needs of the poor have been met, the spiritual needs should be addressed in a similar manner. Besides helping the poor with their material needs, the spiritual aspect of their life should be considered and taken care of.

## Comments on the Test of Faith

E.G. White (1948c, pp. 216,262) comments on helping the poor as a test of faith:

In placing among us the poor and the suffering, the Lord is testing us to reveal to us what is in our hearts. We cannot with safety swerve from principle, we cannot violate justice, and we cannot neglect mercy. When we see a brother falling into decay we are not to pass him by on the other side, but are to make decided and immediate efforts to fulfill the word of God by helping him. We cannot work contrary to God's special directions without having the result of our work reflect upon us. It should be firmly settled, rooted and grounded in the conscience, that whatever dishonors God in our course of action cannot benefit us.

There is a purpose in God placing the poor among His people, a simple test of faith, caring for them as He cares for us. The responsibility of meeting the needs of the poor is placed in the hands of God's people. In carrying out that responsibility, they honor God.

## Comments on Reward for Helping the Poor

E.G. White (1948c, p. 267) comments on the promise for helping the poor:

With those who engage in this work, speaking words in season and out of season, helping the needy, telling them of the wonderful love of Christ for them, the Saviour is always present, impressing the hearts of the poor and miserable and wretched. When the church accepts its God-given work, the promise is: "then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." Christ is our righteousness; he goes before us in this work, and the glory of the Lord follows.

There is a promise and a reward for those who care and help the poor. Helping the poor is noble work for every believer. When God's people engage themselves in this kind ministry they get God's special attention.

## Conclusion

The Christian's responsibility for helping the poor and needy has been shown as biblical concepts. They are interwoven in the various themes of the Bible. The care of the poor is seen as a divine concern. It is an act that is demonstrated in the ministry of

a) God in the Old Testament, b) Jesus in the New Testament, c) the church in the New Testament, and d) the testimonies of God's servant, Ellen G. White. The methods of a) caring, b) empowering, and c) enabling the poor and needy have been clearly outlined. They are the methods that are to be reinstated in the Christian churches of today. In an effort to create a strategy for the establishment of Small Scale Income Generating Projects (SSIGP) among the poor members of the SDA Church in Kenya, biblical and Ellen G. White principles should be the guide and the controlling factor. Additionally, the church membership should be educated on the causes of poverty, such as a) oppression, b) disregard of God's law, c) human pride, d) injustice, and e) misfortune.

## CHAPTER III

### LITERATURE REVIEW ON PROGRAMS FOR RESPONDING TO POVERTY

#### **Introduction**

This chapter addresses the issue of poverty reduction through a review of contemporary literature and a few earlier works focusing on programs in response to poverty reduction from secular and Christian perspectives. It will discuss poverty reduction strategies in Kenya, being utilized by numerous Christian denominations including a) the Roman Catholic Church, b) Protestant churches, c) Adventist Development Relief Agency (ADRA) and d) major non-Christian religions and non-governmental organizations (NGOs), programs in Kenya. Additionally, it will also examine micro-economic development projects from other countries as a response to the poverty problem.

#### **Poverty Reduction Strategies in Kenya**

Kessy and Tostensen (2008, p. 125) indicate that since independence, one of the principal goals of Kenya's development efforts have been poverty reduction. The Kenya government has pursued this goal through various development strategies emphasizing a) economic growth, b) employment creation, and c) provision of basic social services. In the post-independence era (1964-2006), Kenya has transited from a high economic growth path in the 1960s (6.6% average annual growth from 1964-1972) to a declining path (5.2% between 1974-1979, 4.0% from 1980-1989, and 2.4% between 1990-2002). In

1999, the government of Kenya prepared the National poverty eradication plan (NPEP) for the period 1999- 2015. The plan signaled the government's resolve to address the poverty challenge not only as a political necessity and moral obligation, but also on grounds of sound economic development. This was in line with the goals and commitments of the 1995 Copenhagen summit. At this world summit for social development, the Kenyan government committed itself to a) the eradication of poverty, b) the achievement of universal primary education, c) health care for all, and d) the social integration of disadvantaged people. However, in spite of these goals and objectives, poverty is still pressing the nation of Kenya very hard in almost every part of the country. The lack of progress is a result of poor leadership, which has allowed corruption to continue to be a serious issue to poverty reduction.

Nevertheless, the move for the preparation of the NPEP was in the right direction for it had three major components:

1. A charter for social integration.
2. Improved access to essential services by low income households that lack basic health, education and safe drinking water.
3. A strategy for broad economic growth, with each setting out a framework for further action by government, civil society, the private sector, and donor partners.

As a first phase of implementing the NPEP, the government prepared the Interim Poverty Reduction Strategy Paper (I-PRSP 2000-2003) in 2000 through broad consultations with stakeholders within and outside of government (p. 125).

The I-PRSP also outlined actions to improve economic performance and procedures to reduce poverty by intentionally changing the composition of budgetary

expenditures towards priority poverty reduction programs. The I-PRSP acknowledged one important element of development, the role of the people and the fact that poverty wastes people's potential to work. To empower the poor, the I- PRSP distinguished the need to provide them with means a) to help themselves through income earning opportunities, b) ready access to means of production, c) the provision of reasonable essential services, and d) the protection of law (Kessy & Tostensen, 2008, p. 126). Yamada (2005), likewise continues to argue that a basic assumption of the Poverty Reduction Strategic Papers (PRSPs) is that prioritized resource allocation to social sectors, including education, will reduce poverty (p. 16). However, this assumption is dependent on financial prioritization by the central government that benefits the poor and proper stewardship of the money allocated for that task (p. 17).

#### Forests and Forest Sector Contributions to Poverty Reduction

The forests and the forest sector can also contribute to poverty reduction in Kenya. In fact, the forest sector provides a significant input to the economy that addresses the various dimensions of poverty (Oksanen & Mersmann, 2002, pp. 16-17). First, the manufacture of products derived from forests and trees can become major sources of cash income and employment for the rural poor. A great number of wood and non-wood forest products, including a) sawn wood, b) building materials, c) wood-based fibers, d) furniture, e) foodstuffs, f) medicines, g) household utensils, and h) agricultural equipment are sold on the local, national, and international markets. In fact, there is an estimated 15 million people in Sub-Sahara Africa who earn cash income from forest related activities (Oksanen & Mersmann, 2002, p. 16). Several million people derive their main source of income from forest-based micro-enterprises, such as a) fuel-wood sales,

b) charcoal making, c) small-scale sawmilling, d) carpentry, e) furniture making, f) handicrafts, and g) commercial hunting. Moreover, hundreds of millions of rural people in Sub-Saharan Africa rely heavily on forests for their subsistence. The poorest households as well as women and children are generally the most forest-dependent; they obtain a major share of their subsistence from a diverse set of forest products, including many of the same products that are also sold for cash income.

In Sub-Saharan Africa, 70 to 90% of the population relies on fuel-wood and charcoal for energy. The production and sale of fuel-wood and charcoal to rural and urban centers of consumption are major sources of income for the poor (Oksanen & Mersmann, 2002, p.17). If all of these projects are maintained, they will greatly contribute to poverty reduction in a given area, but the forest must be well conserved.

### The Horticulture Industry on Poverty Reduction

The horticulture industry is another strategy that is contributing towards poverty reduction in the country. McCulloch and Ota (2002) found that the horticulture export in rural areas has contributed to poverty reduction in two ways:

Firstly, exporters generate considerable employment both on their own farms and on the farms producing for exporters under contract. The employment provided reduces poverty depending upon both the wage received and the availability of alternative forms of employment in horticultural areas. However, given that there is lack of job opportunities in rural Kenya and the increase in the number of landless and marginal farmers, it is likely that the industry provides an important source of additional income for unskilled land-poor households. Secondly, the horticulture industry may benefit the poor through the purchase of produce from smallholders. Smallholder development is particularly important in redressing rural poverty in Kenya. (pp. 7-8)

In addition, according to Msuya, (2007, pp. 4-6), the results of growth in agriculture and its productivity are considered to be essential in achieving sustainable growth and significant reduction in poverty in developing countries. Furthermore, there is

an indication that Foreign Direct Investment (FDI) can also contribute to poverty reduction by raising total factor productivity and efficiency of resource use. FDI can lead to economic growth, another factor that contributes to poverty reduction. Also, among those engaged in agriculture, poverty alleviation can occur through raising incomes, which results from higher agricultural productivity and better market linkages and competitiveness (Johanson, 2005, pp. 16-17).

On the same note, Msuya, (2007), shows that much of the contributions of FDI to poverty reduction is through widening access to employment, especially productive employment. He points out that:

In many developing countries insufficient job opportunities are the result of inadequate levels of investment, both domestic and foreign and that low investment makes other forms of poverty alleviation more difficult, because lower rates of economic growth than the rate of population growth means that each year more people are added to the ranks of the poor in developing countries where domestic savings are very small, FDI is a potential source for capital formation. (p. 4)

The integration through trade in goods, foreign investment, international telecommunications, and migration reduces these gaps by raising productivities in the developing world. Hence, this can be a powerful force for poverty reduction (Wuthnow, 2009, p. 79).

### Cooperative Enterprises in Africa

Develtere, Pollet & Wanyama (2008, pp. xxi-xxii), show that the success of cooperative enterprises in Africa can significantly contribute to poverty alleviation in a number of ways. First, it has been established that cooperatives create employment and income-earning opportunities that enable members to a) pay school fees, b) build houses, c) invest in businesses and farming, and d) meet other family expenses. Cooperatives can also create solidarity mechanisms to re-enforce the traditional social security system,

which is largely undeveloped. They can set up schemes to cater for expenses related to education, illness, death, and other unexpected socio-economic problems. By incorporating the poor and the relatively affluent in the same income-generating opportunities, cooperatives can make a contribution to the reduction of exclusion and inequality.

Furthermore, cooperatives and their development can be considered an instrument for poverty alleviation and for fulfilling the basic needs of the poor. Participation has been a key ingredient of many cooperative projects and programs. This participation has been “unprompted” and has taken place outside the confines of rigid bureaucratic structures (Develtere, et al., 2008, pp. 19-20).

### **Cooperatives for Poverty Reduction**

Cooperatives are defined as group-based, autonomous enterprises with open and voluntary membership and democratic governance. In fact, to qualify to be a cooperative, an organization should realize its objectives through economic transactions in a market environment. Cooperatives can go hand in hand with poverty reduction (Develtere, et al., 2008, p. 41). According to Münkner, (2001), “cooperatives do not help the poor, but by working together, by pooling their resources, by submitting themselves to group discipline and by accepting to combine self-interest and group solidarity, the poor can solve some of their problems by way of organized self-help and mutual aid better than alone” (p. 75). Furthermore, the impact of cooperatives on poverty reduction in Africa has not been studied in any systematic way (Develtere, et al., 2008, p. 75).

Nevertheless, practitioners, governments, and development partners involved in cooperative development assume that cooperatives do have a significant potential to lift

people out of poverty. Some, such as Birchall (2003), make the point that “cooperatives have the potential to reduce poverty and – provided their values and principles are respected – will do this more effectively than other forms of economic organization” (p. 43). The argument often purports that cooperatives change the institutional setting in which people work and live to the advantage of those who have fewer resources at their disposal (Develtere, et al., 2008, pp. 119,123). Cooperatives do make a significant contribution to employment creation and income support. Cooperatives also work quite exclusively in poverty-ridden areas and count a majority of poor people amongst their members (Develtere, et al., 2008, p. 129).

### **Non-Electrical Renewable Energy Technologies (RETs)**

Another potential contribution which can play a very significant role in poverty reduction, especially in the rural areas of Kenya, is the use of non-electrical renewable energy technologies (RETs), since rural electrification levels in Kenya are woefully low. Even in places where electricity is provided in rural areas, the poor often cannot access the electricity because they cannot afford it. RETs can play a significant role in poverty reduction in rural areas in the region. This is especially true for RETs that operate on the basis of a) solar, b) thermal, c) mechanical, and d) animate power (i.e. non-electrical RETs). In fact, these energy options are not only affordable to the poor, but also can play a major role in national development in terms of a) job creation, b) income generation, and c) environmentally sound energy services. A growing number of energy analysts perceive non-electrical renewable energy options as important for productive uses and poverty reduction ( Karekezi, Kimani, Wambille, Balla, Magessa & Kithyoma, 2005, p. 2).

## **Skills Development and Poverty Reduction**

Skills development according to Morel (2004, p. 4) has a wider definition than training, since it focuses on learning and skills acquisition. With these qualifications in mind, King and Palmer, (2006) proposes a broad definition of skills development:

Skills development is not equated with formal technical, vocational and agricultural education and training alone, but is used more generally to refer also to the productive capacities acquired through all levels of education and training, occurring in formal, non-formal and on-the-job settings, which enable individuals in all areas of the economy to become fully and productively engaged in livelihoods and to have the opportunity to adapt these capacities to meet the changing demands and opportunities of the economy and labor market. (p. 16)

Johanson, (2005, p. 17) also points out that skills development, results from general education and agricultural education and training could be a vital part of the package needed to advance farm productivity. This farm productivity would be able to a) raise incomes, b) reduce poverty, and c) make the transition to a more productive non-farm sector as well.

On the other hand, the UN World Summit, 14-16<sup>th</sup> September 2005, suggested a widening of the Millennium Development Goals (MDGs) to include a) formal and informal education, b) technical and vocational education and training (TVET), c) secondary, and d) higher education. The final draft resolution of the *2005 World Summit Outcome* notes that:

We emphasize the critical role of both formal and informal education in the achievement of poverty eradication and other development goals as envisaged in the Millennium Declaration, in particular basic education and training for eradicating illiteracy, and strive for expanded secondary and higher education as well as vocational education and technical training, especially for girls and women, the creation of human resources and infrastructure capabilities and the empowerment of those living in poverty. In this context, we reaffirm the Dakar Framework for Action adopted at the World Education Forum in 2000 and recognize the importance of the United Nations Educational, Scientific and Cultural Organization strategy for the eradication of poverty, especially extreme poverty, in supporting the Education for

All programs as a tool to achieve the millennium development goal of universal primary education by 2015. (UN, 2005, p. 11)

Additionally, the importance of skills training for poverty reduction and growth is becoming increasingly recognized. For instance, the World Bank's Skills Development in Sub-Saharan Africa (2004, pp. 16-17) makes the case for the importance of investing in skills training in Sub-Saharan Africa today, they affirm the following that:

1. Globalization and competition require higher skills and productivity among workers, both in modern companies and in the micro and small enterprises that support them (p. 16).

2. In many countries in Sub-Saharan Africa, technological changes require richer cognitive content, higher skill levels in the labor force, and continued enhancement of work force skills. (p. 17).

3. Structural adjustment policies have resulted in an often significant displacement of workers who often need upgrading of their skills (p.17).

4. Investing in the productivity and skills of economically and socially vulnerable groups is essential for poverty reduction. Skills are an important means to increase incomes and sustainable livelihoods for the poor (p.17).

5. Skills development becomes both more important and more difficult as a result of Human Immunodeficiency Virus Acquired Immune Deficiency Syndrome (HIV/AIDS) (p. 17).

On this same note, Palmer (2007, pp. 397, 413) argues that in Ghana skills development agenda and skills training is geared to solve the issue of unemployment or underemployment. Moreover, Palmer continues to emphasize that, economic growth and poverty reduction will not be realized unless an effective and innovative pro-poor

informal economy strategy is developed. In other words, in order for skills development and skills training to result in livelihood outcomes they must be both decent and productive. Hartl, (2009, p. 3), commenting on skills development and technical training for agricultural and rural employment, indicates that the focus of the United Nations (UN) MDGs is on basic and primary education. This emphasis is on the first cycle of education which often contributes to the neglect of post-basic education and training that includes technical and vocational education and training. It has been found that vocational education and training (VET) was largely absent in most government and donor poverty reduction strategies in developing countries. This marginalization of VET is due to a) a lack of donor investment, and b) a lack of action by many governments. While there is a need to adjust development efforts and build the human assets and capabilities of the poor, vocational education and training has been receiving less attention (p. 3).

Godinot and Wodon (2006, p. 34), argues that “poverty in an age of affluence is being unable to write and having others write about you” (p. 34). Eradicating poverty demands learning from the poorest themselves about what poverty is and teaching them a more comprehensive knowledge of how things happen and what needs to be done. There is no doubt that the World Bank could do a lot to support more participatory approaches to poverty and help generate a more comprehensive and effective knowledge that would include that of the very poor themselves. In other words, by putting poor people at the center of service provision to enable them to monitor and discipline service providers and by amplifying their voice in policymaking all of these claims are utterly justified. Putting poor people at the center of service provision involves, on one hand, considerably

empowering poor people's capacities and, on the other, changing the attitude of those who are poor (p. 50). In fact, practical work performed by inspired groups of poor people can embrace a wide range of activities, including a) building houses, roads and fishponds; b) planting trees; c) setting up small businesses; d) promoting local crafts; and e) providing services such as education and health care. These activities contribute towards a holistic view of development (Marshall & Van Saanen, 2007, p. 255)

### **Poverty Response Programs of Christian Denominations**

This section reviews the programs Christian denominations are implementing to address the problem of poverty in Kenya. Therefore, the section covers the programs of the Roman Catholic Church, Protestant churches, and Adventist Development Relief Agency (ADRA) in response to the problem of poverty.

#### **The Roman Catholic Church**

Mwiche (2009, pp. 82-84) acknowledges that the church's first contribution to the community of the poor people is to be present. The church being local and transnational, its presence cannot be compared to any other group in the civil society. It is argued that the church has been useful in only providing social facilities like a clinic or a school in a given area. In other words, people often associate the Roman Catholic Church with the building that belongs to it. For instance, the Catholic Church has moved its pulpit into the community by establishing health projects which make the churches presence felt in different areas. The common thing with the projects they establish is that they are centered in the poorer communities. An example is found in Zambia, namely Mushili and Chifubu, where the Catholic Church has established physiotherapy programs for children (Mwiche, 2009, pp. 82-84).

Moreover, the Catholic Church fosters a strong cultural understanding of mutual support and obligation within the family that extends into the outward community. Families and communities of the Catholic Church are found to be trusted within the community as the bearers of a) information, b) decision-making, and c) initiatives in the community. Hence, it has been said that the Catholic Church has made it possible for most children and youth to become educated and successful in their communities and beyond (Mitchell, Haynes, Hall, Choong, & Oven, 2008, p. 261). However, according to Anyango-Kivuva (2006, p. 75) some parents complain that the Catholic Church is not generous with their donations to non-members. Thus, this means that these parents struggle with their children because even when they ask for help, they cannot get it. There is a confirmation from a Catholic Church member who said that it is difficult for the church to help non-members because of limited resources. However, when the church receives any food from the relief agencies, it always makes sure that all needy people get the food, irrespective of their church affiliation. He further explains that it is assumed that if church members go to another church for help they will be asked to become members of that denomination (Anyango-Kivuva, 2006, p. 76).

Cleaver (2005, p. 898) argues that poor people living in difficult situations should be helped regardless of which religion one belongs to.

### **Church Handouts and Poverty Reduction**

In most cases the church conducts programs of giving handouts to its members. However, this merely contributes to the state of poverty. Poor children and their parents expect too much from the church, and become complacent and unwilling to seek employment. In fact, handouts encourage laziness, since even those capable of working

expect to be helped by the church. Some of those who are helped have unutilized portions of land but would rather receive help from the church than work their own land. People get so used to the idea of being given handouts and begin to depend on the missionaries for their necessities (Myers, 1999, p. 84). Most of them do not want to work. Even their children are satisfied with their poverty stricken situation and their parents do not guide them to work (Anyango-Kivuva, 2006). It is crucial to encourage the poor people to work hard and not to depend on the church for such help.

### **The Card Project by the Australian Church Missionaries**

Ndemo (2006, p. 452) notes a project in Nairobi that is focused on poverty reduction. It is the card project established by Australian Church Missionaries with help from All Saints Cathedral in Nairobi. The card project is established on a dusty road behind Nairobi's sprawling Kibera slums, where former prostitutes and AIDS sufferers gather to make Christmas cards. Other people as well are involved in the packing of the finished products for export to Australia, Britain, and the USA through a church network. They record their daily work in order to receive pay at the end of the month on piece rate basis. Every woman at the center is guaranteed payment for four quality cards a day; this earns them about \$65 a month which is approximately 20 percent above the minimum wage of Kenya. At the same time, when excess cards are sold for which they are paid, the pay for an average worker rises to more than \$120 per month. Such a project has helped to reduce poverty in the area.

The National Council of Churches of Kenya (NCCCK) has run a small-scale business enterprise program of card making since 1975 in Mathare Valley for disadvantaged mothers who visit its feeding program with malnourished children. The

report presented to the 56<sup>th</sup> national council of churches of Kenya general assembly shows that the project providing to the urban poor in the slums with minimum food required for survival, could not continue feeding people continuously, and therefore, ways and means had to be sought to make the people self-reliant to avoid dependency when the feeding program ceased (NCCCK, 2002, p. 146). In fact, making the poor to be self-reliant is the best way of helping them.

The challenge here was not just providing micro-finance, but getting them into economic activities that would generate income. With help from US Agency for International Development, the program was expanded countrywide. Among its achievements is that it has managed to shift what was purely a welfare approach to social issues into a business approach. This paradigm is now emulated by other Faith-based Organizations (FBOs) (Ndemo, 2006, p. 456).

### **A Multi-Sector Community in Solidarity**

Orobator (2005, p. 78), believes that the church is a multi-sectoral community in solidarity with the people. Solidarity in the sense that it translates not only into mere feelings but into a variety of ministries within the church, aimed at those afflicted by a) diseases, b) displacement, and c) poverty. Moreover, the multiple ministries emerging from the core of the church in the time of crisis represent the gifts of the Holy Spirit of Jesus Christ. He further argues that the church's response to poverty in Africa is almost exclusively depending on external aid, donations, and fundraising. In fact, this corresponding ecclesiological image differs considerably from that of self-reliant and self-supporting church. This kind of instance portrays a donor-assisted church. In fact, this evokes a distant echo of the historical debate over the independence of African

churches, which came to the fore in the early 1970s. This situation seemingly shows a straightforward observation that the missionary presence and their financial aid retarded the growth of the indigenous church in Africa in terms of self-support.

On the other hand, Orobator continues to emphasize that in response to the challenge of poverty in its various manifestations, the church of the poor should look beyond its immediate environment for assistance from a) other churches, b) donor organizations, c) aid agencies, and d) development partners. In other words, responding effectively to the situation of poverty involves, among other things, the setting up of intervention and assistance programs, projects, or schemes. The local church cannot always provide the volume of money and material resources required for such programs. While it is also struggling to develop its own resources; it also seeks assistance from expatriate sources. This kind of condition has implications for understanding of the community known as the church. Surely, receiving donor funds may prove, in a kind sense, to be a concrete manifestation of the universal character of the church and a powerful testimony to the ecclesial quality of interdependence. However, this kind of assistance undermines the concept of self-reliance and independence of the local church, especially when the church has to confront crises of such vast proportions as poverty (p. 237).

### **Church Mission Agency Programs**

Lucie-Smith (Lucie-Smith, 2007, pp. 30,102,108) gives a summary of various programs of a Roman Catholic Church mission agency. The agency is engaged in the challenges of ministry among the poor people in Kenya. Their diocesan programs aim at poverty reduction and increasing levels of living amongst the people through provision of

basic social services. They mainly target women and children. In 1983, they built their first chapel at Korogocho, where in 1990 they were able to start an informal school for poor children. In the same area, they offer programs which are geared to poverty reduction.

St. John Informal School has 750 poor children from various ethnic and religious groups who attend the primary informal school and receive a daily meal. St. John's Nursery School includes a kindergarten with 150 children in attendance and a library which serves over 200 youth and children of the slum. This library houses some 6,000 books.

Another project they are involved in is Mukuru recycling centre, a co-operative 40 members strong that recycles materials salvaged from the dump and town collection. Additionally, there is a school of hair dressing for young women in difficult situations which is sustained by the Comboni Sisters in Nairobi, and Ndoto Art People, a studio of African art for talented self-taught people are other projects they are operating in the area. Indeed, these kind of initiated programs, if well maintained, can do a great deal towards poverty reduction in any given community of the poor people (Lucie-Smith, 2007, p. 108). This is a good kind of response to poverty reduction in any poor community.

### Protestant Churches

According to Ndemo (2006), FBOs by Protestant churches began in the western hemisphere and are spreading into the southern hemisphere. Like the initiatives in the western hemisphere, the initiatives in the southern hemisphere are likely to be sustainable despite the developing economies in places such as Kenya. Faith-based development

could possibly provide the moral energy and drive to propel entrepreneurship to greater heights of economic development (Ndemo, 2006, pp. 448-449).

Traditionally, social interventions by Faith Based Organizations (FBOs) have been in the form of direct assistance to individuals, such as providing for basic needs or employment. In most cases, the beneficiaries remain faithful or attached to their sponsors for a long time. This model of assistance arguably promotes dependency. Therefore, according to the National Council of Churches of Kenya, (NCCCK), (2002), the FBOs found it easier to focus on skills development to enable beneficiaries to become independent by either getting employed or starting up their own enterprise. This model provides a sense of independence if it is successful (Ndemo, 2006, 449).

Ndemo ( 2006) summarizes some of the projects of the protestant churches which are in operation among the poor communities in Nairobi (pp. 454-456).

### **The Beacon of Hope Project**

The first program is the Beacon of Hope in Ongata Rongai, a fast growing peri-urban center south of Nairobi where a group of women make floor mats. The women export their products to the United States of America through their church network.

Ndemo reports that:

The founder of the center speaks with satisfaction about the progress of the initial 27 apprentices and is looking for a new work place for them to start a small satellite enterprise as new apprentices take up their old place. They will continue to make mats, which the center will continue to market for them. The more experienced ones make up to \$120 a month. (Ndemo, 2006, p. 454)

Making this much per month in Kenya is very significant; this is one of the best ways of dealing with the poverty problem.

### **Amani Ya Juu Project**

*Amani Ya Juu*, which in English is “Lasting Peace,” is the second protestant project located at up-market Riverside Drive that is 2 km west of Nairobi’s city center. Women from disadvantaged backgrounds produce an assortment of textile goods for the local market and export to the USA. The women undergo three months of training, by which time it is expected that they will earn at least Kenya Shillings (Ksh) 5,000 or \$67 per month on piece rate basis. The more productive women earn as much Ksh 18,000 or \$240, which is more than five times Kenya’s minimum wage. The center’s sales grew from \$500 to about \$8,000 per month in less than three years. Basically, the center can be best described as a business incubator since women continue to work there for four years after their training. The women then set-up satellite centers where they will be mentors in training more women, with marketing assistance from *Amani Ya Juu* helping to maintain the “family” network. Today, 50 women earn an average of Ksh 612,000 (\$160) per month (Ndemo, 2006, p. 454).

### **Philemon Ministries**

The third protestant project is Philemon Ministries in the west of Nairobi at Kangemi. The project is helping ex-convicts return to society through enterprise. The program takes about six months and involves reorientation focusing on brainstorming about how the ex-convicts can a) become useful citizens, b) achieve reconciliation with their families, and sharpen their craftsman’s skills learned in prison. Two of the three months are spent networking with other reformed ex-convicts and agencies that can possibly help them raise capital for purchasing tools of their respective trades, and the last months are devoted to setting up their respective enterprises. By the sixth month, the

best ones, mostly older ex-convicts, earn up to \$500 from the sale of goods manufactured during the re-integration period, which usually provides them with sufficient capital to move out on their own (Ndemo, 2006, p. 454). This kind of project can benefit many people who are subject to poverty to be self-employed and self-reliant.

### **Tulip Ministries**

Tulip Ministries is the fourth project in the slums of Korogocho in eastern Nairobi which helps a) former street children, b) drug addicts, c) orphaned children, d) school dropouts, and e) young adults from broken homes with skills development and counseling. In the process, these beneficiaries can generate income from a textile enterprise (Ndemo, 2006, p. 455).

### **Tumaini Ministries**

The fifth project in Korogocho is Tumaini Ministries which deals with a) leather processing, b) tailoring, and c) carpentry. Although crime is the major barrier to development in this area, the graduates of this project in leather work make leather covers for Bibles in various church congregations around the slums as well as other leather products that sell easily in the local market. They earn up to \$350 per month (Ndemo, 2006, p. 455).

### **Malidadi Fabrics**

The sixth project is Malidadi Fabrics by the Anglican Church of Kenya. The project started in 1967 to provide an attachment program for poor single mothers and widows from slums areas of Pumwani and Shauri Moyo who had undergone textile training elsewhere. After the women complete the attachment program, they set-up their

own small enterprises. The important role this center plays is to help the women to market their products, but the center only pays the women after the sale. The center has helped thousands of women improve their status through enterprise and has expanded to include women from disadvantaged backgrounds (Ndemo, 2006, p. 456).

### **Chapel Development Fund Project**

The seventh protestant project is the Nairobi Chapel Development Fund in which the presiding pastor has started a number of FBOs with the help of his congregation and aims to help unemployed university graduates to set-up an enterprise that will provide a majority of its members with sustainable livelihoods. Ndemo, (2006), says, “To finance this, the church is creating a revolving fund of Ksh 10 million (\$150,000) through its church network” (p. 456). This initiative of the church is encouraging the elimination of poverty among the underemployed members of the church.

### **Poverty Response Programs from NGOs in Kenya**

Kenya, as a developing country, receives large amounts of foreign assistance, most of which is distributed through non-governmental organizations (NGOs). These NGOs are geared to improve underprivileged people and help them become self-reliant by offering them training which is pertinent to their situation of life. There are several NGOs that are creating an impact in Kenya on poor people. Many of them conduct high impact, high resource projects and operate in fields of a) health, b) refugees, c) environmental, d) human rights, e) education, and f) other key aspects of international development (Ngumuta, 2008).

The top NGOs and their programs among the Kenyan communities are shown below, as summarized by Ngumuta (2008).

### **The Ford Foundation**

The Ford Foundation is an independent nonprofit and grant-organization founded in 1950. It has programs in Eastern Africa that are conducted by the regional representative. The foundation makes grants and loans in three distinct but related program areas:

1. It is responsible for peace and social justice.
2. It leads in asset building and community development.
3. It enhances knowledge, creativity and freedom among the disadvantaged people (Ngumuta, 2008).

### **The Aga Khan Foundation**

The Aga Khan Foundation is a private, nonprofit, non-denominational agency that was established and began operations in 1967. The foundation is part of the Aga Khan Development Network, a group of eight institutions working in a) health, b) culture, and c) rural and economic development. Their target is to:

1. Reform the health sector.
2. Enhance the quality of primary and pre-school education.
3. Lead in rural development.
4. Strengthen the civil society organizations in Kenya.

This kind of project can be a great tool in poverty reduction (Ngumuta, 2008).

### **CARE Kenya**

CARE Kenya is an international NGO which has been in operation in Kenya since 1968. It works in close collaboration with a) the government, b) the private sector, and c) partner organizations. CARE Kenya provides emergency relief and poverty

reduction services at the household level. Moreover, its projects focus on assisting people living with:

1. HIV/AIDS. Offering health programs.
2. Getting involved in civil society engagement, environment, agriculture, and natural resource.
3. Helping in refugee operations.
4. Generating income and microfinance operation.
5. Aiding in water and sanitation (Ngumuta, 2008).

### **World Vision**

World Vision is a Christian relief, development and advocacy organization that is dedicated to tackling the causes of poverty and injustice. This organization was founded in the 1950s but its operations began in Kenya in the 1970s. Its work in Kenya focuses on helping a) children, b) families, and c) their communities reach their full potential. It does this by:

1. Assisting families and their communities to care for orphans and other vulnerable children.
2. Providing tuition, uniforms, and learning supplies to ensure children's ability to attend school.
3. Offering health check-ups for boys and girls.
4. Helping to establish pharmacies to provide essential medicines at a low cost.

It also offers a microenterprise development program which helps build a critical engine of commerce and job creation among the poor people. Similarly it provides access to loans and business coaching in some of the poor areas in Kenya (Ngumuta, 2008).

### **Catholic Relief Services (CRS)**

This organization has worked in Kenya since the 1960s. It mainly focuses on a) sustainable agriculture, b) community health interventions, c) water and sanitation, d) microfinance, e) emergency support, f) education, g) justice, and h) peace. Notably, these programs contribute to poverty reduction, and if they are well applied, they can help poor people to be self-reliant (Ngumuta, 2008).

### **Christian Children's Fund**

This is a nonprofit organization with more than 65 years of experience in identifying and addressing the root causes of poverty. It has worked in Kenya since 1960 with a mission to alleviate child poverty. The Christian Children's Fund (CCF) project currently assists approximately 1.3 million children and family members in Kenya. Its core initiatives include a) nutrition, b) sanitation, c) micro-enterprise development, d) education, and e) early childhood development programs (Ngumuta, 2008).

### **SOS-Kinderdorf International**

The SOS-Kinderdorf International takes action for children as an independent, non-governmental social development organization. It is a national association, and SOS Children's Village Association Kenya has been providing a) homes, b) education, c) social, and d) health services since 1971 to an ever-increasing number of orphaned and neglected children who do not receive any support from the government. The SOS Children's Village facilities are built in Nairobi, the coastal city of Mombasa, Eldoret and Meru. There are:

1. Four SOS Children's Villages.
2. Three SOS Youth Facilities.

3. Four SOS Kindergartens.
4. Three SOS Hermann Gmeiner Schools.
5. Two SOS Training Centers, one SOS Social Center.
6. One SOS Medical Center in Kenya (Ngumuta, 2008).

### **Oxfam**

Oxfam works in Kenya under the auspices of Oxfam Great Britain and is a member of Oxfam International. The organization began working in Kenya in 1963. Its programs focus on a) education, b) rights of herding communities, and c) livelihoods. The organization helps to ensure that poor people have enough food throughout the year. Oxfam works with the Kenyan government and over 40 local partner organizations in 18 districts. Specifically, it supports:

1. Subsistence farmers in Western Kenya and the Coast.
2. Pastoralists in northern Kenya.
3. Informal urban settlements in Nairobi and Mombasa.

There are about 35 staff members based in Nairobi, Wajir and Turkana (Ngumuta, 2008)

### **World Concern**

This is a nonprofit Christian humanitarian organization providing disaster response and community development programs to the world's poor in Africa, Asia, and the Americas. In Kenya, World Concern provides micro loans to women to start or expand their small businesses and financial services to communities by providing rural credit unions. As a Christian organization it also provides training to Kenyan communities in Christian values and ethics. Other programs in Kenya include:

1. The provision of water and food to drought-affected areas.
2. Primary health care and medication in rural areas.
3. Schools and scholarships to children to attend schools.
4. The World Food Program in the Narok District during the drought season.

Most of World Concern programs are focused on poverty reduction in the poor areas (Ngumuta, 2008).

### **Concern Worldwide**

Concern Worldwide is an international humanitarian NGO dedicated to reducing suffering and extreme poverty in the world's poorest countries. Concern was founded in 1968 and is headquartered in Dublin, Ireland. Its work focuses on five key program areas in Kenya: a) education, b) emergencies, c) health, d) HIV/AIDS, and e) livelihoods.

Concern works with local and central governments as well as directly with local people and in partnership with local bodies and other international agencies to develop personal capacity as it provides relief and assistance (Ngumuta, 2008).

### **Pact Kenya**

Pact Kenya is a regional NGO that was founded in 1971. It works with civil society organizations to improve the wellbeing of communities through a) capacity building, b) institutional strengthening, and c) grant making initiatives. Pact's approach is grounded on imparting practical skills through:

1. Action-focused training workshops.
2. On-the-job training.
3. On-demand assistance.
4. Continuous civil society mentoring and performance monitoring.

Pact Kenya is located in Nairobi where it coordinates its activities in Eastern Africa. In partnership with Pact (an international NGO), it provides technical assistance to country programs in Kenya, Uganda, Tanzania, Burundi, Somalia, Eritrea, Ethiopia, Sierra Leone, Uganda, Rwanda, southern Sudan, Democratic Republic of the Congo, and Djibouti (Ngumuta, 2008).

### **Winrock International Institute for Agriculture Development**

This is a nonprofit organization that was created in 1985 and focuses on sustaining the environment and natural resources. In Kenya, it works on finding innovative approaches to a) agriculture, b) natural resources management, c) clean energy, and d) leadership development. It also provides scholarships to women to study agriculture and the environment. Currently Winrock focuses on promoting the use of information technology in:

1. Agriculture.
2. Reducing incidents of child labor.
3. Enhancing the role of women in agriculture (Ngumuta, 2008).

### **Plan**

Plan is an international humanitarian, child-centered development organization with no religious, political, or governmental affiliations. Plan was founded in 1937 and opened offices in Kenya in the 1970s. Plan implements projects to create a better future for children who are affected by a) extreme poverty, b) neglect, c) discrimination, and d) exclusion from society. It provides:

1. Food and HIV/AIDS care.
2. Treatment and prevention,

3. It works to reduce violence against children and teenagers in Kenya.

Plan directly supports more than 1.3 million children and their families, and it indirectly supports an estimated 9 million people who live in its communities (Ngumuta, 2008).

### **ActionAid**

ActionAid is an international NGO that has been working in Kenya since 1972. It facilitates processes that eradicate poverty and ensure social justice through a) anti-poverty projects, b) local institutional capability building, and c) public policy. ActionAid Kenya has evolved over the years from a service delivery organization to one that is primarily concerned with the promotion and defense of a) economic, b) social, c) cultural, d) civil, and e) political human rights (Ngumuta, 2008).

### **HelpAge Kenya**

HelpAge Kenya is a community-based charity NGO with more than twenty years of field experience that focuses on the older population, aged 60 and above, with special emphasis on those who are marginalized. This organization was founded in 1982 and is an affiliate member of HelpAge International. HelpAge Kenya gives grants and small loans to older people to start income generating activities such as shops and agricultural farming. With limited resources, it also undertakes construction and repair of houses for the poorest older people. In addition, it distributes seeds and fertilizers to enable older farmers to reap good harvests and earn sufficient income to support themselves (Ngumuta, 2008).

## Poverty Response Programs from ADRA Kenya

The Seventh-day Adventist Church has been involved in relief services since it began in Kenya in the late nineteenth century. Through the “Dorcus Societies,” local churches distribute clothes, food, firewood, and medicines to poor and needy people. Pastors and lay members of the church have provided temporary shelter for the homeless and strangers. They have also helped victims in times of natural disasters. Most of the church community development work is currently being done by ADRA Kenya in most parts of Kenya. ADRA Kenya is involved in:

1. Community-based health care.
2. Water and sanitation.
3. Regenerative agriculture.
4. Small enterprise development.
5. Vocational education.
6. Limited relief work.

The broad objective of the program is to provide financial access for small micro entrepreneurs, thus enabling poor people to develop their own businesses. The services of ADRA Kenya include working capital loans and consumer loans, which both provide for school fees and other emergencies to their clients. ADRA Kenya also encourages their clients to organize themselves into groups and to create their own self-help activities to support one another. (ADRA Kenya, 2009) .

ADRA Kenya believes also that low-income individuals are a) viable clients, b) entrepreneurs, and c) change agents. It makes sure that microfinance services work for the poor and are financially sustainable. It also encourages women’s leadership and

participation in achieving development. Therefore, women are included in microfinance programs, and mutual accountability for the results of their projects is crucial in driving performance, excellence, and impact. Building financial systems that work for the majority is a valued principle in providing development interventions for low-income individuals (ADRA Kenya, 2009).

Another area of ADRA Kenya's community development initiatives includes:

1. Hand-dug wells too many rural and urban slum communities.
2. Building materials for construction of toilets in selected communities.
3. Health monitoring of children through the use of supplementary food rations and health education (ADRA Kenya, 2009).

#### Macro and Micro-economic Development in other Countries

There are various programs in macro and micro-economic development in other countries which have made a great impact in poverty reduction. These programs could also be applied to Kenya for reducing poverty.

#### **Transmission of Macroeconomic Shocks to the Poor**

According to Agénor, (2005), macroeconomic shocks are transmitted to the poor through changes in a) output, b) employment, c) wages, and d) prices, and they are also transferred through the role played by the labor market in the transmission process.

Specifically, these are:

1. Changes in aggregate demand.
2. Changes in inflation and expenditure deflators.
3. Changes in the real exchange rate.
4. Macroeconomic volatility (Agénor, 2005, p. 134).

Furthermore, Agénor, indicates that, the complex structure of the labor market in developing countries implies that macroeconomic models, theoretical or applied, designed to study the transmission of macroeconomic shocks and adjustment policies to economic activity, employment and poverty, must be carefully specified to avoid incorrect inference in assessing how a given policy measure affects the poor. As I illustrate later, accounting for these distortions has been one of the key features of the recent literature on the macroeconomics of poverty reduction (p. 382).

Also this macroeconomic policy affects aggregate demand through changes in private spending. Additionally, restrictive credit and monetary policies may lower private expenditure: this may occur directly or by raising interest rates. However, cuts in public expenditure may lead to higher private expenditures. For instance, the reduction in financing requirements by the public sector reduces the cost, or increases the availability, of bank credit to the private sector. Thus, there are various channels through which macroeconomic policy may reduce aggregate demand and worsen the plight of the poor. There are also channels that lead to a) an increase in aggregate demand, b) a lower amount of unemployment, and c) a reduction in poverty (Agénor, 2005, pp. 383-384).

### **Energy Access Improvement and the Socio-economic Impacts in Rural Areas**

Currently, poverty has been recognized as not only low income and consumption, but also low achievement in a) education, b) health, c) nutrition, and d) other areas of human development. Education is widely recognized as one of the most essential components for poverty reduction according to current discourses of developmental studies (Scott & Livingston, 2007, pp. 19-21).

### **Micro-Cross Border Trade: The Role of Small Entrepreneurs**

The informal economy in most persistently depressed countries involves more than micro-enterprises simply serving a small, localized market. These informal and shadow sectors often expand to the exporting and importing of products through cross-border trade. It appears that many policy makers and donor agencies are interested in understanding the impact of micro-enterprises on poverty reduction and economic development. These policy makers and donor agencies are particularly interested in how micro-enterprises relate to the development of successful micro-loan institutions and strategies. They are also focused on the importance of these micro-enterprises in cross-border trade and import and export markets, which are often overlooked. Fortunately, if these micro-enterprises and micro-loan institutions are continued and maintained, they may be great tools in poverty alleviation (Dana & Galbraith, 2006), p. 196).

### **Entrepreneurship in Mozambique**

Mozambique serves as an example of a developing country where the small business and micro-enterprise entrepreneurial level of the economy is critical for economic development in support of poverty reduction. In Mozambique a number of entrepreneurs provide services which are parallel to the formal government services. The services provided by the entrepreneurs include private businesses and small private security companies. The private businesses compete with the public transportation offered by the government and the private security companies compete with the police force (Dana & Galbraith, 2006, p. 193).

According to Dana & Galbraith (2006, p. 193), there are two important small business assistance programs in Mozambique which are helping the country develop economically:

1. The Trust Fund for the Development of Small Industry.
2. The United Nation's Urban Micro-Enterprise Support Fund.

From the support of these two programs, approximately \$2 million funds were distributed to almost 300 microenterprises and created approximately 2000 jobs for the people. Most of the entrepreneurs who were assisted were a) fishermen, b) confectioners, and c) construction-related firms. The help the Mozambicans received enabled them to be independent and self-supporting.

### **Savings in East Asia**

East Asian nations, like Korea, Thailand, and Indonesia are known for their appetites for foreign savings to finance their domestic investment. The East Asian nations had a crisis that showed that although their high level of national savings is very important to domestic and external stability; it did not ensure the economy was risk-free from developing a fragile financial system and creating unrealistic exchange rate policies

The mobilization of national savings is crucial for long-term economic growth in East Asia. From the microeconomic point of view, there are important factors that motivate East Asians to save constantly. The government, private sectors, and household are the three factors behind this economic improvement. In fact, domestic or national savings comprised of a) household savings, b) corporate savings, and c) government savings create a great impact on East Asia, since the household sector uses the financial

system comprehensively to channel its savings and investments. Therefore, this improves the living standard of the people (Kuncoro, 2000, p. 3).

### **China's Economic Development**

Fernndez-Stembridge, (2004), shows that it was necessary for China to reform its centralized and inefficient economic system. In the past, the first steps China made towards economic reform was to:

1. De-collectivize the rural land.
2. Decentralize governmental intervention in state-owned enterprises.
3. Allow the emergence of a non-state economy.

With this kind of reform it was important for China to plan and centralize the distribution of their resources as well as have a new system introduced in the gradual adjustment or the partial liberation of the control over prices of both goods and factors in production. As a result, the government adopted the so-called open door policy that aimed to attract foreign capital through the creation of joint ventures and to expand foreign trade which in return created an impact on the economic growth of China (Fernndez-Stembridge, 2004, p. 379).

### **General Improvement in Social Welfare in China**

China's general improvement in social welfare and its economic reforms have resulted to a higher quality of life, particularly in urban areas. The first phase of reform has been transformed by a rapid increase in social welfare, which has led to effective reform in the macro-economic sphere. The second phase has been the emerging of the economic opportunity to expand priority sectors through an effective channeling of resources, leading to an appropriate socio-economic distribution of resources in most

effective sectors (Fernandez-Stembridge, 2004, p. 388). Therefore, other countries can follow China's example in poverty reduction by getting their populations to commit to reform.

Additionally, it has been acknowledged that micro-economic reforms have created a new mechanism in the distribution of resources and in the creation of a new macro-economic environment. In this sense, the Chinese reforms are consistent and logical, despite the disequilibria generated in the areas of a) regional disparities, b) unemployment, and c) poverty increase. Nevertheless, Chinese authorities have proven to be conscious of the potentially destabilizing social component inherent in economic reforms, which has been kept under control (Fernandez-Stembridge, 2004, p. 388).

### **Micro-economic Development in India**

In India, ritual art forms are identified as crafts, and these art forms are grouped together with handmade objects from the past to sell in the markets. The selling of these crafts benefit the Indian people in terms of economic development (Venkatesan, 2006, p. 66). These crafts were mainly concerned with a) social, b) political and economic elites, or c) the marginalized artisans. The commercial craft production acts as the means of livelihood in many families and it provides the people with the means to engage in social and physical distant sections of the society. These craft projects are important in contemporary India both for income-generation potential and for foreign exchange earnings. Furthermore, craft development forms part of the agenda of the national planning mechanism in the country of India. Hence, craft is explicitly tied to development, and it is as an instrumental in alleviating or reducing poverty. Normally essential programs like craft development often involve a large amount of community

building; indeed, craft development may be described as community development through the medium of objects (Venkatesan, 2006, p. 69).

### **Slovenian and Estonian Educational and Labor Market Systems**

Both Slovenia and Estonia inherited the educational and labor markets from the socialist period of a highly centralized and state-controlled educational system. The transition from school to work was smooth. The school and curricula were structured in two tracks, general and vocational, and the link between the level of education and future employment was clearly defined in the two countries, since the vocational training in courses were helping their people to become self-employed and to improve their economic development (Róbert & Bukodi, 2005, pp. 200-214; Saar & Helemäe, 2006). In fact, since the launch of economic reforms in educational systems in these countries, the employers have been largely withdrawn from their administrative and financial involvement in formal education. In other words, the growth of vocational education led to the withdrawal from the administrative and financial involvement in formal education, and this significantly improved the economy (Róbert and Bukodi, 2000 p. 342).

Williams & Round (2008, p. 391) also acknowledge that during the first decade of reform, the Slovenian educational system has decisively moved in the direction of occupational labor markets, while Estonia has followed the internal labor market model. This implies that a high proportion of Slovenian students acquire occupational qualifications, even if they leave schooling at the low-secondary level. The Estonian educational system is conversely characterized by the growing importance of a more general curriculum. However, some people viewed the system at the lower-secondary level to be an educational failure, and those who received this education were often

stigmatized in Estonia. Despite the negative feelings in Estonia, vocational training, if well integrated into any level of the educational system, has helped students acquire skills for self-employment. Students can understand that low grades in schools are not the end of life; the future can still be bright if the vocational training at any level of education is embraced and put into work (Williams & Round, 2008, p. 393).

### **Entrepreneurship in Middle East and North Africa**

Eid (2006, p. 118), indicates that a lot of effort has been put in place in developing private equity finance in some countries in the Middle East and North Africa (MENA) and this has resulted in the increase of job opportunities and labor markets in the region. In the areas of a) finance, b) education and, c) business economic development in the Middle East and North Africa, a new generation of reforms in promoting entrepreneurship programs. Entrepreneur programs have acted as a potential source of creating job opportunities in the region. These reforms in development require the new financial institutions to be proactive with their incentives. It also requires financial instruments such as private equity funds and an array of complementary educational programs.

Eid , (2006, pp. 119-120) continues to argue that financing entrepreneurship is a promising route for economic development, although it has both opportunities and challenges. So, entrepreneurship initiatives need to be promoted beyond the traditional support of the private sector, going through supply-side institutions such as a hospitable regulatory and macro-economic environment, and admit the key of maximizing chances of success for private-sector-led growth anywhere.

The 1990s are labeled the lost decade for Middle East and North Africa (MENA) economic development. This led to a call for a new generation of proactive reforms and programs, which also included technically smart financial and educational institutions, revamped legislation and targeted incentives, as well as financial instruments such as private equity funds, and policies that could reorient knowledge development programs in the public, private, and non-profit sectors in its countries (Eid, 2006, p. 134)

Moreover, Eid (2006, p. 134), suggests that job-creating entrepreneurial initiatives can exist at all levels of the economy, from water collection and jam production by village micro-enterprises, to mechanics shops, and wedding dress rental boutiques in both rural and urban areas. It was also initiated at elementary schools where children were taught how to price and sell toys they no longer used. High school students were taught how to balance a check book or how to write a basic business plan to sell tutoring services. College students were taught how to sell advertising on the internet of spark business plan submissions from the American University of Beirut. All these projects have played an important role economically.

However, each economy has its specificities. For example in countries like Morocco, Algeria, and Egypt, which have large low-skilled populations in rural areas, microfinance is their number one priority. Also in economies such as those of Lebanon, Jordan, and Tunisia, or urban areas of Egypt, Morocco or the Gulf states, micro-finance programs are not as important as those related to the high value-added end of the labor market, where the brain drain problem is most pressing (Eid, 2006, p. 134).

## **Banker to the poor in Bangladesh**

Yunus & Jolis (1999, p. 149), similarly contributed to alleviating poverty in Bangladesh by lending to small businesses that would then expand and hire poor people. It took people a while to see that Yunus and Jolis actually advocated in lending to the poor directly. In Bangladesh, policy makers tended to equate job creation with poverty reduction and economists tend to recognize only one kind of employment—salaried employment. Economists tend to focus their research and theories on the origins of wealth in the former colonial powers, not on the micro-level reality of the poor people in the third world countries. Wherever attention is given to poverty it comes under the rubric of so called development economics, a field that emerged only after the Second World War and that has basically remained an afterthought or reinterpretation of the main body of economic theory. This made Yunus and Jolis, who were out to help the poor people complain that “most rich nations use their foreign aid budget mainly to employ their own people and to sell their own goods, with poverty reduction as an afterthought” (p. 145). In other words, their aim was for poverty reduction to be put as the first priority in the country which should be the case in all developing countries around the globe.

Another way that Yunus & Jolis (1999, p. 221) contributed to poverty reduction was by receiving a fisheries ministry project in Nimhachi from the government of Bangladesh. The project consisted of 783 ponds of various sizes and shapes, with the combined body of 1,666 acres spread over four sub-districts in Pabna and Serajganj. Yunus took it with all its challenges and made it benefit the local landless poor people. In fact, after Yunus and his group took over the project, they invited the local poor to become their partners. The contribution of the poor was labor and guarding the ponds

against poaching while the Yunus provided the technology and management. The harvest from the project was divided on a fifty-fifty basis. This made the poor receive a good annual income from their agreement. In fact, Yunus concludes through his experience of helping the poor in Bangladesh that:

There is no reason why people should remain poor in Bangladesh. Their problem is one of management, not lack of resources. With the proper management framework, the rich resources in Bangladesh can solve their poverty problem once and for all. (p. 221)

Furthermore, Friedman & Warschauer (Friedman & Warschauer, 2007, p. 493) report that Yunus' innovation had broad appeal. Their report indicates that in 1997 only about 7.6 million families had been served by microcredit which was corroborated by the 2005 State of the Microcredit Summit Campaign Report. Further the report shows that as of December 31, 2004, some 3,200 microcredit institutions reported reaching more than 92 million clients. Consequently, almost 73% of these clients were living in dire poverty at the time of their first loan offer. Yunus offered small loans when banks were offering large loans. If banks required paperwork, he did not require any paperwork since loans were for the illiterate poor people. Whatever banks did, they did the opposite. As a result, many poor people were able to access loans which helped them start small scale enterprises within their communities and improved their livelihood.

Friedman & Warschauer (2007, p. 494), went on to argue that while it is important to help make poor people into small business people, it is just as important to make small business people in a developing country into big business people who can employ lots of their neighbors. As the saying goes:

Feed a person a fish and you have fed that person only for a day. Teach a person to fish and you have fed that person for a lifetime. But he added that help that person grow a fishing business and you will have fed not only his family but also half the village. (p. 494)

On the other hand, Ellis & Freeman (2005, p. 204), also suggest that in the selection of the income threshold a big difference is made to the pattern of household livelihood strategies. Ellis and Freeman show that the characterization of livelihood strategies can result into three distinct household incomes from a) cropping, b) livestock, and c) fishing activities. Another livelihood strategy comprised households and earned poor people their income from engaging primarily in non-farm activities such as a) collecting firewood, b) rope making, and c) basket weaving. Such strategy is able to help poor people come out of their poverty situation in any given developing country where poverty is rooted like in Kenya.

The International Monetary report indicates that for Kenya to achieve commitment for poverty reduction, the government should re-prioritize and continue the policy of reinforcing fencing resources to core poverty programs that have direct impact in reducing poverty levels in the medium term. Thus, in core poverty programs that includes those that improve access of the poor to rural infrastructure, education and health, so as to enhance the capacity of the poor to participate in productive service activities, and improve the governance and security environment in the country (Fund, 2005, pp. 11-12).

### **Conclusion**

This literature review has studied poverty reduction and its causes, effects, and challenges. Poverty reduction was examined in parts of Africa, Asia, and the Western countries.

There are several methods of poverty reduction, such as the a) forests and the forest sector, b) non-electrical renewable energy technologies development,

c) cooperative enterprises, and d) skills development which emphasis on post-basic education and vocational training.

The Roman Catholic Church has also responded positively with programs geared to reduce poverty in Kenya. The Catholic Church's initiated projects towards addressing the issue of poverty are as follows:

1. Card project by the Australian church missionaries in Nairobi.
2. A Multi-Sectoral Community in Solidarity.
3. The church mission agency programs.

Protestant Churches also have created some of the projects which are in operation among the poor communities in Nairobi slum areas. These projects are:

1. Beacon of Hope in Ongata Rongai, a fast growing peri-urban center south of Nairobi where a group of women make floor mats

2. *Amani Ya Juu*, which in English is "Lasting Peace," for women from disadvantaged background.

3. Philemon Ministries in the west of Nairobi at Kangemi, the project is helping ex-convicts return to society through enterprise.

4. Tulip Ministries project in the slums of Korogocho.

5. Tumaini Ministries project which deals with leather processing, tailoring, and carpentry.

6. Malidadi Fabrics project by the Anglican Church of Kenya.

7. The Nairobi Chapel Development Fund (Ndemo, 2006, pp. 454-456).

Furthermore, there are some NGOs in Kenya that are operating significant programs for poverty reduction in various places in Kenya. Some of these NGOs are: The

Ford Foundation, the Aga Khan Foundation, CARE Kenya, World Vision, Catholic Relief Services, and Christian Children's Fund, SOS-Kinderdorf International, Oxfam, World Concern, Concern Worldwide, Pact Kenya, Winrock International Institute for Agriculture Development, Plan, Action Aid, and HelpAge Kenya. Another important NGO is ADRA Kenya, which is involved in community-based programs.

There are also other programs in macro and micro-economic development in other countries which have made a great impact in poverty reduction. These could also be applied in Kenya for reducing poverty. These programs include:

1. Macroeconomic shocks transmitted to the poor through changes in its output, employment, wages, and prices.
2. Micro-Cross Border Trade.
3. The Role of Small Entrepreneurs.
4. Entrepreneurship in Mozambique.
5. China's reform in its centralized and inefficient economic system.
6. Slovenia and Estonia's educational and labor markets inherited from the socialist period of a highly centralized and state-controlled educational system.

In the areas of finance, education, and business economic development in the Middle East and North Africa and banker to the poor in Bangladesh by Yunus & Jolis (2003, p. 149), similarly contributed to alleviate poverty in Bangladesh by partnering with the poor in fisheries ministry projects, and lending to small businesses that would then expand and hire poor people.

## CHAPTER IV

### METHODOLOGY AND DESCRIPTION OF INTERVENTION

#### **Introduction**

This chapter describes the society and religions of Kenya in terms of demographics. Included in Kenya's profile is:

1. Brief history of Kenya.
2. Physical geography.
3. Populations.
4. Economic development of policies.
5. Poverty analysis by province.
6. Challenge of poverty related problems.
7. Seventh-day Adventists' potential solutions in poverty reduction in Kenya.

#### **An Overview of Kenya**

The republic of Kenya is located in the eastern part of the continent of Africa. Kenya won its independence from the United Kingdom on December 12, 1963 and was declared a republic on December 12, 1964. Kenya covers 582, 650 square kilometers ( $\text{Km}^2$ ) or 224,961 square miles. In July 2009, the estimated population of Kenya was 39,002,772. Its population density therefore is  $67.2/\text{km}^2$  or 174.1/square miles per person. Kenya's currency is shillings (KSH).

## Physical Geography

The name Kenya has its origin from the Kikuyu, Embu and Kamba tribal names for Mount Kenya, "*Kirinyaga*", "*Kirinyaa*", and "*Kiinyaa*". This translates in English "God's resting place". Kenyans share a traditional belief that this mountain is a sacred and holy place. Pre-historic volcanic eruptions of Mount Kenya (now extinct) may have resulted in its association with divinity and creatorship among the indigenous Kikuyu-related ethnic groups who are the original native inhabitants of the vast agricultural land surrounding Mount Kenya. Kenya is located on the eastern part of the African continent, and is bordered by Tanzania on the southwest and the Indian Ocean on the southeast. Sudan and Ethiopia lie to the north and Uganda to the west, while Somalia lies to the east. (Yin & Kent, 2007, p. 29).

It rises from a low coastal plain on the Indian Ocean to a series of plateaus of more than 3,000 meters in the center of the country. An inland region of semi-arid, bush-covered plains constitutes most of the country's land area. In the northwest, high-lying scrublands straddle Lake Turkana (Lake Rudolf) and the Kulal Mountains. In the southwest lie the fertile grasslands and forests of the Kenya Highlands, one of the most successful agricultural production regions in Africa. North of Nairobi, the Kenya Highlands is bisected by the Great Rift Valley, an irregular depression that cuts through western Kenya from north to south in two branches. The Rift Valley is the location of the country's highest mountains, including, in the eastern section, the snow-capped Mount Kenya which is 5,199 meters, the country's highest point and Africa's second highest. In the south, mountain plains descend westward to the shores of Lake Victoria.

The country includes 13,400 square kilometers of water, mainly in Lake Turkana and portions of Lake Victoria. Kenya has a rich supply of water. The principal rivers are the 710-kilometer-long Tana, and the Athi River, both flowing southeast to the Indian Ocean. The rivers Tana and Turkwel Gorge in the west have been dammed to supply the largest share of electricity for Kenya.

Other rivers include the Ewaso Ngiro, flowing northeast to the swamps of the Lorian Plain, and the Nzoia, Yala, and Gori rivers, which drain into Lake Victoria. Some of these rivers and lakes serve as sources of drinking water and are also used for agriculture. Most of them can be used for irrigation and small-scale hydroelectric power projects. The rivers and lakes offer employment for fishermen. Most of the fish products in Kenya are from these rivers and lakes. Fisheries are of local importance around Lake Victoria and have potential around Lake Turkana. The total catch reported in 2004 was 128,000 metric tons. However, output from fishing has been declining because of ecological disruption. Pollution, overfishing, and the use of unauthorized fishing equipment have led to falling catches and have endangered local fish species (Yin & Kent, 2007, p. 37).

### Climate

Kenya has a climate that varies from the tropical along the coast to arid in the interior, especially in the north and northeast. Intermittent droughts affect most of the country. About 15 % of the country receives a somewhat reliable rainfall of 760 millimeters or more per year; these are mainly the southwestern highlands near Lake Victoria and the coastal area, which is tempered by monsoon winds. Most of the country experiences two wet and two dry seasons. The driest month is August, with 24

millimeters of average rainfall, while the wettest month is April, the period of long rains, with a 266 millimeter average. The hottest month is February, with temperatures of 13°C to 28°C, while the coolest month is July, with temperatures of 11°C to 23°C. The highlands feature a bracing temperate climate. Nairobi, at an elevation of 1,820 meters, has a very pleasant climate throughout the year (Yin & Kent, 2007, p. 38).

### Natural Resources

Among the country's most valuable natural assets are rich agricultural land, unique physiographic, and wildlife. The highly diverse wildlife is key to the tourism industry. To a lesser extent the country has some mineral resources. Mineral resources currently exploited are gold, limestone, soda ash, salt, rubies, fluorspar, and garnets. Kenya's land surface is between 7 and 8 % arable, while slightly less than 1% is in permanent crops. At present, only 3% of the land is forested, a reduction by half over the past three decades. According to a 1998 estimate, irrigated land totaled about 670 square kilometers (258.68 square miles). Kenya's water resources are similarly under pressure. Kenya relies to a significant extent on hydropower.

Kenya faces serious interrelated environmental problems, including a) deforestation, b) soil erosion, c) desertification, d) water shortage and degraded water quality, e) poaching, and f) domestic and industrial pollution. Water resources are under pressure from agricultural chemicals and urban and industrial wastes, as well as from use for hydroelectric power. A shortage of water is expected to pose a problem in the coming years. Water-quality problems in lakes, including water hyacinth infestation in Lake Victoria, have contributed to a substantial decline in fishing output and endangered fish species. Output from forestry also has declined because of resource degradation.

Overexploitation over the past three decades has reduced the country's timber resources by one-half. Currently, only 3% of the land remains forested, and an estimated 5,000 hectares of forest are lost each year. This loss of forest a) aggravates erosion, b) the silting of dams and flooding, and c) the loss of biodiversity. This has affected agricultural activities of most regions in the country. However, in response to ecological disruption, activists have pressed with some success for policies that encourage sustainable resource use (Yin & Kent, 2007, p. 37).

### Neighbor Nations

Kenya's land boundaries total 3,477 kilometers (approximately 1342 miles). The country is bordered by Ethiopia for 861 kilometers (approximately 332 miles), Somalia for 682 kilometers (approximately 363 miles), Sudan for 232 kilometers (approximately 89 miles), Tanzania for 769 kilometers (approximately 296 miles), and Uganda for 933 kilometers (approximately 360 miles). The length of the coastline stretches for 536 kilometers (approximately 206 miles).

### National Regions

The country is divided into eight provinces:

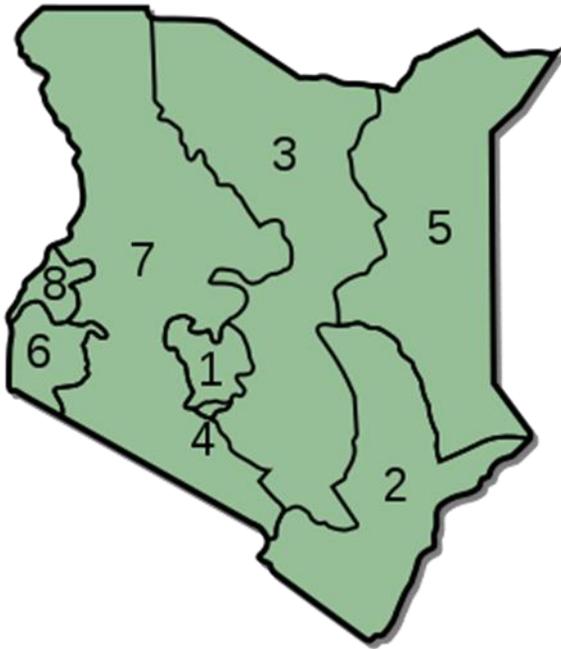
1. Central.
2. Coastal.
3. Eastern.
4. Nairobi.
5. North Eastern.
6. Nyanza.
7. Rift Valley.

8. Western (see map below).

The provinces are subdivided into 46 districts which are further subdivided into 262 divisions. The divisions are subdivided into 2,427 locations and then 6,612 sub-locations. The major cities of Kenya are Nairobi, Mombasa, Nakuru, Kisumu, Eldoret, Nyeri, Machakos, and Meru.

Administrative Provinces in Kenya:

1. Central
2. Coast
3. Eastern
4. Nairobi
5. North Eastern
6. Nyanza
7. Rift Valley
8. Western



*Figure 1.* Source: Kenya from Wikipedia, the free encyclopedia, at <http://en.wikipedia.org/wiki/kenya>. Retrieved on June 2, 2010.

## Population

According to the latest official (Oparanya, 2009, p. 38) census estimates, the population of Kenya is 38,610,097. This is up from 28.7 million reported in the 1999 national census and from 15.3 million in the 1979 census. In 2006, the annual population growth rate was about 2.8%, a rate substantially below that of the early 1980s, when Kenya's growth reached 4%, the highest rate in the world. As of the end of 2006, Kenya hosted 220,000 refugees from neighboring countries, including 162,000 from Somalia and most of the remainder from Sudan. One third of the population of Kenya lives in urban areas, with the greatest concentration in Nairobi. The non-city-dwelling population is also heavily concentrated in areas of fertile land in the center and west part of the country.

The country's population density is about 59 persons per square kilometer (22 per square miles), with extremely uneven distribution, thus, with 49.5% in the rural areas (Wodon & Zaman, 2008, pp. 41-43). The average life expectancy in Kenya is 48.93 years. About a) 42.6% of the population are between the ages of zero and fourteen, b) about 55.1% are between fifteen and sixty-four, c) 2.3% are sixty-five years and over. Those ages from fifteen to sixty-four account for 55.1 percent of the population. There is a high influx of youth from the rural areas into the urban centers.

The censuses of 2006 and 2009 show a steady increase of the population in the urban centers. The urban population grows at an alarming rate as many Kenyans migrate from their rural home to urban centers such as Nairobi, Mombasa, Nakuru, Kisumu and Eldoret, in search of employment and a better standard of living (Yin & Kent, 2007). The

rate of increase in population and urbanization growth is creating economic and social problems for the country.

Figure 2 shows Kenya’s population by province. Out of the eight provinces, the highest population at 26% of the total population of the country, Eastern province has 15%, Nyanza province 14%, Western and Central province has 11 %, coast province 9%, Nairobi province 8%, and North Eastern province 6%.

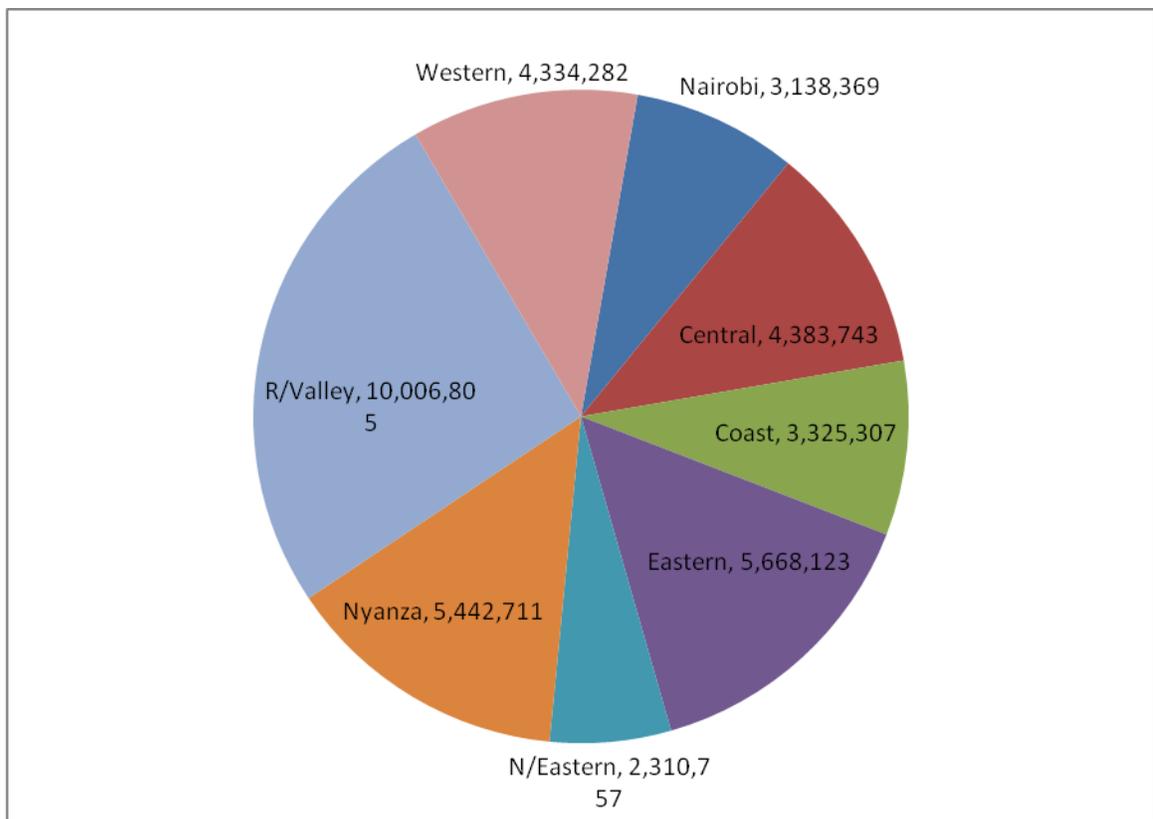


Figure 2. Oparanya, W. A. (2009). Population & housing census results Kenya census 2009.

The 2006 census estimated that the labor force of the country stood at 12 million people, of which 75% were in the agricultural sector. The number employed outside small-scale agriculture was about 6 million. In 2004, about 15% of the labor force was

officially classified as unemployed. Other estimates place Kenya's unemployment much higher, even up to 40%. These figures show the need to create employment, both in rural and urban areas that would improve the livelihood of the people in Kenya. Before discussing this issue, the exploration of the present economic situation of the country should be done.

According to the statistics of Kenya, the age structure of Kenya's population shows that people from 0 – 14 years comprise 42.3% of the population of which 8,300,393 are male and 8,181,898 are female. People from 15 – 64 years comprise 55.1% of which 10,784,119 are male and 10,702,999 are female, and people from 65 years and over comprise 2.6% of which 470,218 are male and 563,145 are female (2009 estimates). The population growth rate according to the census is 2.691%. The demographic data of Kenya shows that the birth rate of the country is 36.64/ 1,000 population which is very high in comparison to the death rate of 9.72/1,000 (Kenya- CIA, the World Factbook, 2010).

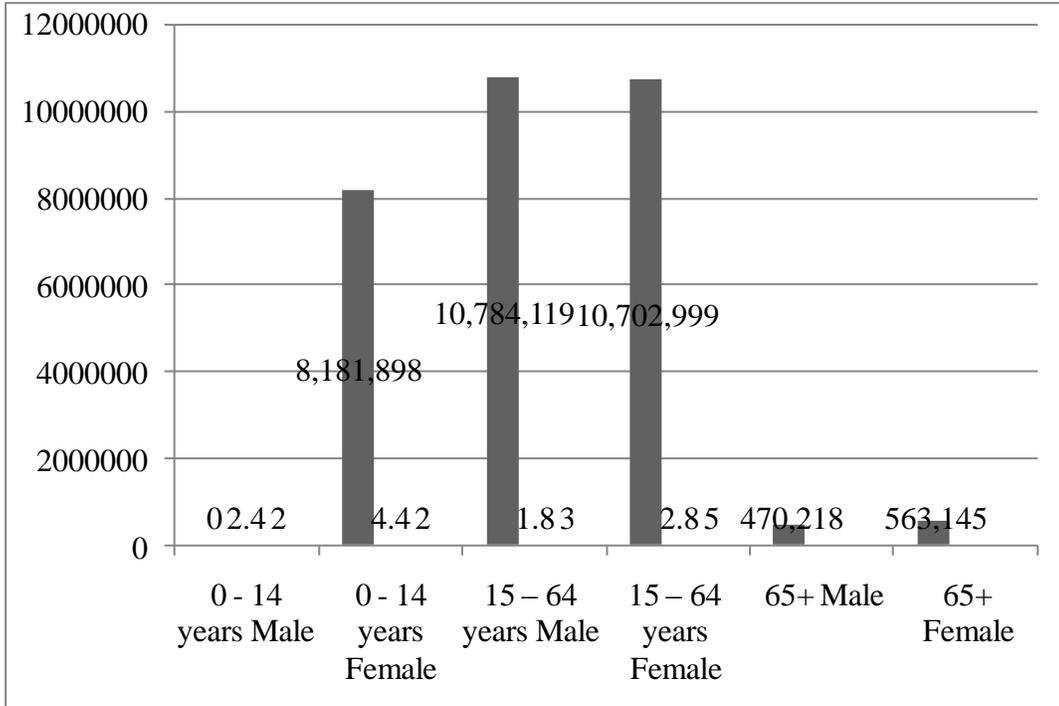


Figure 3. Age Structure of the Population of Kenya. Source: Kenya- CIA, the World Fact-book, 2010.

Moreover, the census shows that there are many more females than males. The following table and graph below shows this fact as per 2009 census (Oparanya, 2009, p. 37).

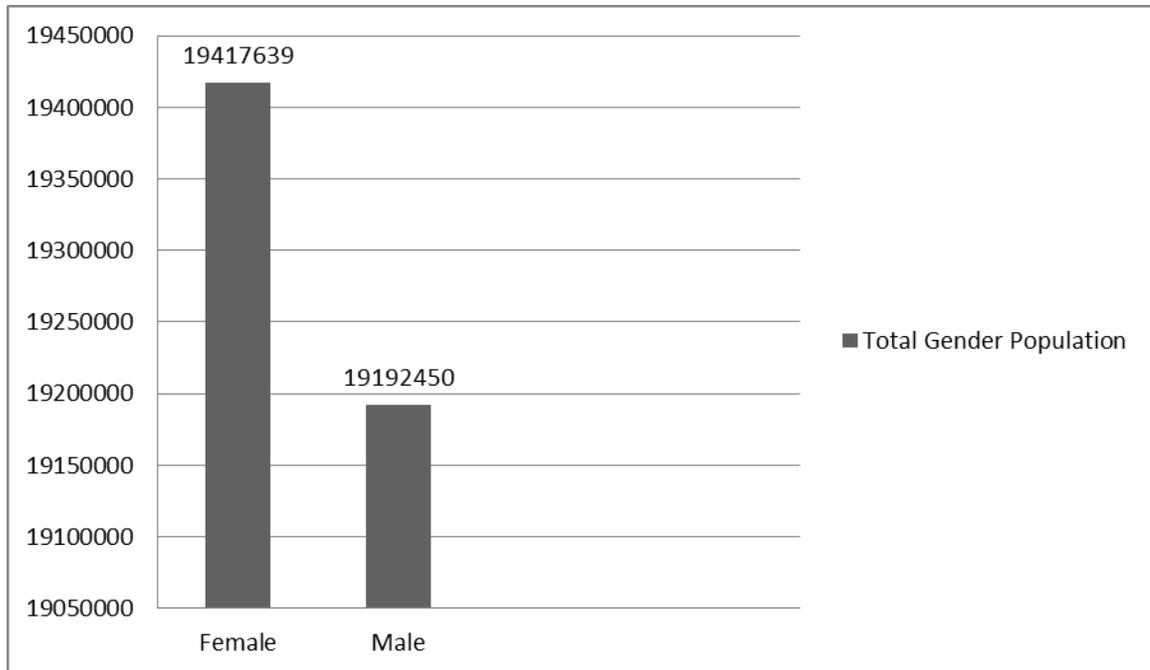


Figure 4. Source: Oparanya, W. A. (2009). Population & housing census results census results: Kenya Census 2009.

### Tribes in Kenya

The population distribution of the tribes of Kenya is as follows: Kikuyu 17% (6,622,576), Luhya 14% (5,338,666), Luo (4,044,440) Kalenjin 12% (4,967,328), Kamba 11% (3,893,157), Kisii 6% (2,205,669), Meru 4% (1,658,108), Mijikenda 5% (1,960,574), Maasai 1.76% (841,622), Turkana 1.5% (988,592), Teso 0.88% (338,833), Embu 1.2% (324,092), Taita 0.95% (273,519), Kuria 0.67% (260,401), Swahili 0.60% (110,614), Samburu 0.50% (237,179), Tharaka 0.46% (175,905), Mbeere 0.44% (168,155), Borana 0.42% (161,399), Basuba 0.36% (139,271), Gabra 0.23% (89,515), Orma 0.17% (66,275), Rendile 0.16% (60,437) and Kenyan Somali 6% (2,385,572), (Kenya - CIA - The World Factbook, 2010).

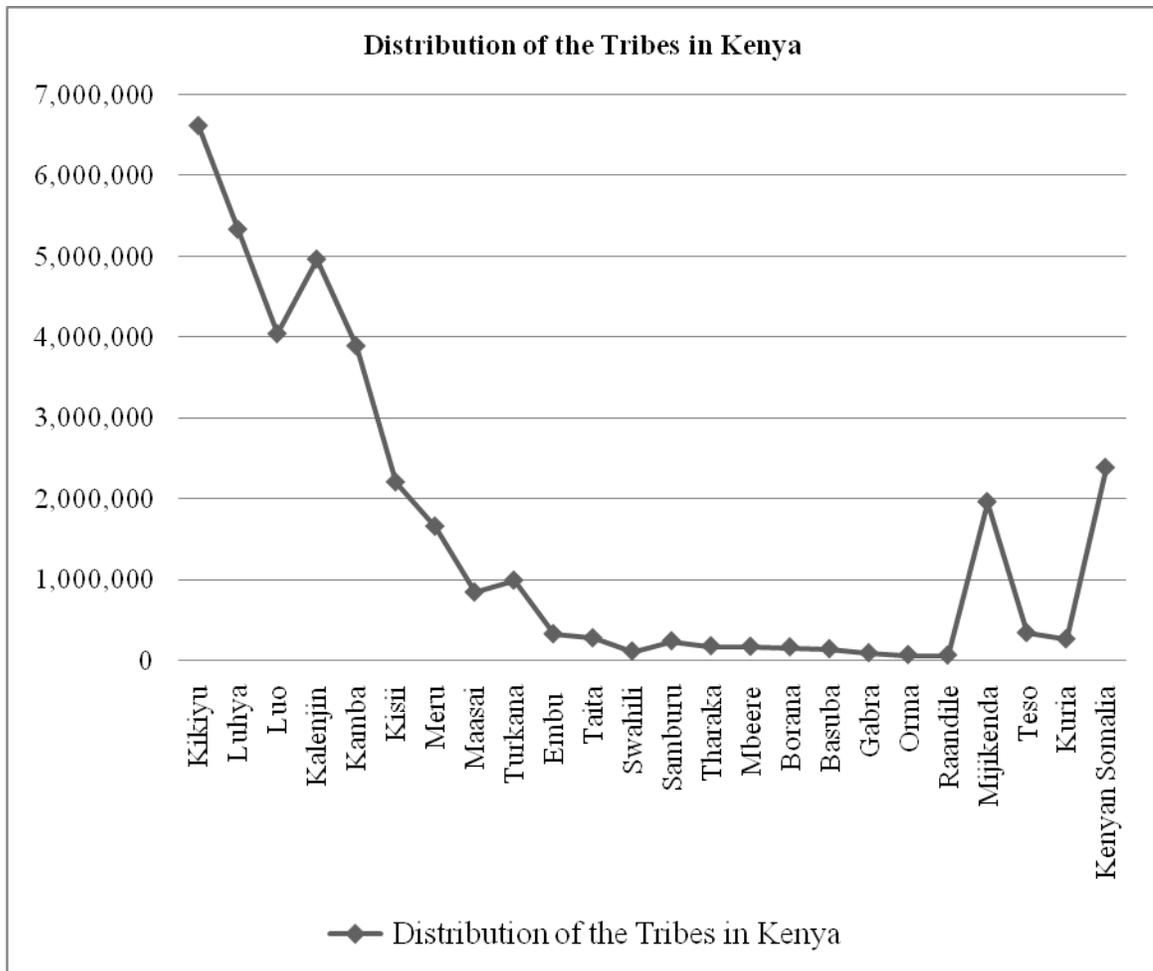


Figure 5. Source: Oparanya, W. A. (2009). Population & housing census results census results: Kenya census 2009.

In Kenya, there is no particular group of people who has the same cultures and values, and so it is not easy to discuss the cultures and the values of the forty two tribes of the Kenyan people.

The demographics of the community compared to that of the EAU Church membership shows that the ratio of the members is minimal compared to the total population of the country of Kenya. The population of Kenya is 38,610,097 while the Eau membership is 620,720. The difference is 37,989,377. Thus the ratio of membership

to the population of Kenya is 1:62; this suggests there is a lot to be done in terms of reaching out with the gospel of Jesus Christ.

### Major Religions in Kenya

The vast majority of Kenyans are Christian. The Anglican and the Roman Catholic churches are the most established Christian denominations (Anderson, 1977, pp. 69-70). Other well established African religion and denominations include African Inland Church (AIC), Seventh Day Adventists (SDA), and the Presbyterian Church of East Africa (PCEA). In addition, there are a number of evangelical churches and Independent African Christian churches.

Islam is the other major religion in Kenya. It is comprised of both Sunni and Shi'ite Muslims. The largest number of Muslims in Kenya is found in Mombasa, neighboring Coastal regions, and also North Eastern regions of Kenya. Nairobi has numerous mosques and notable Muslim followers. Many of the traditional African religions are no longer widely practiced. Some of the denominations considered as indigenous religions combine aspects of Christianity and traditional religious beliefs. One of these denominations is *Dini ya Msambwa* found mostly in the Western Province of Kenya. The few adherents of Hinduism and Sikhism are mostly Indians. They reside in major towns and cities across Kenya.

The latest statistics of Kenyan's religious composition are:

1. Protestant 48% (This includes the Anglican Church of Kenya),.
2. Roman Catholic 24%.
3. Other Christians 12%.
4. Muslim 10%.

5. Traditionalist 2%.
6. Other religions 1%.
7. People with no religion 2%.

The Seventh-day Adventist Church East African Union Mission membership in Kenya is 620,520, which is 1.6% of Kenya's population, according to the current General Conference statistics (2008).

The major religion in the Coastal and North Eastern Provinces of Kenya is Islam. The Sunni path of Islam is the religion of approximately 10% of the Kenyan population. However, estimates for the percentage of the population that adhere to Islam vary widely. For instance, according to some sources, the percentage of Muslims in Kenya ranges from 10 % to as high as 11% of the total population. Thus, according to statistics of 2009, Kenya's Muslim population is 4,304,798 (Oparanya, 2009, p. 29).

The North Eastern Province is predominantly ethnic Somali and Muslim. The Coast Province also has a significant Muslim population. Nairobi has several mosques and a notable Muslim population. Though Muslims constitute a minority population in Kenya (estimates range from 6% to 11%), their concentration is in the Coast and North Eastern Provinces, where several Districts and towns have a majority Muslim population. This makes this region prone to potential religious conflict involving Muslims on many occasions. Figure 13 shows the percentage distribution of major religions in Kenya (Oparanya, 2009, p. 29).

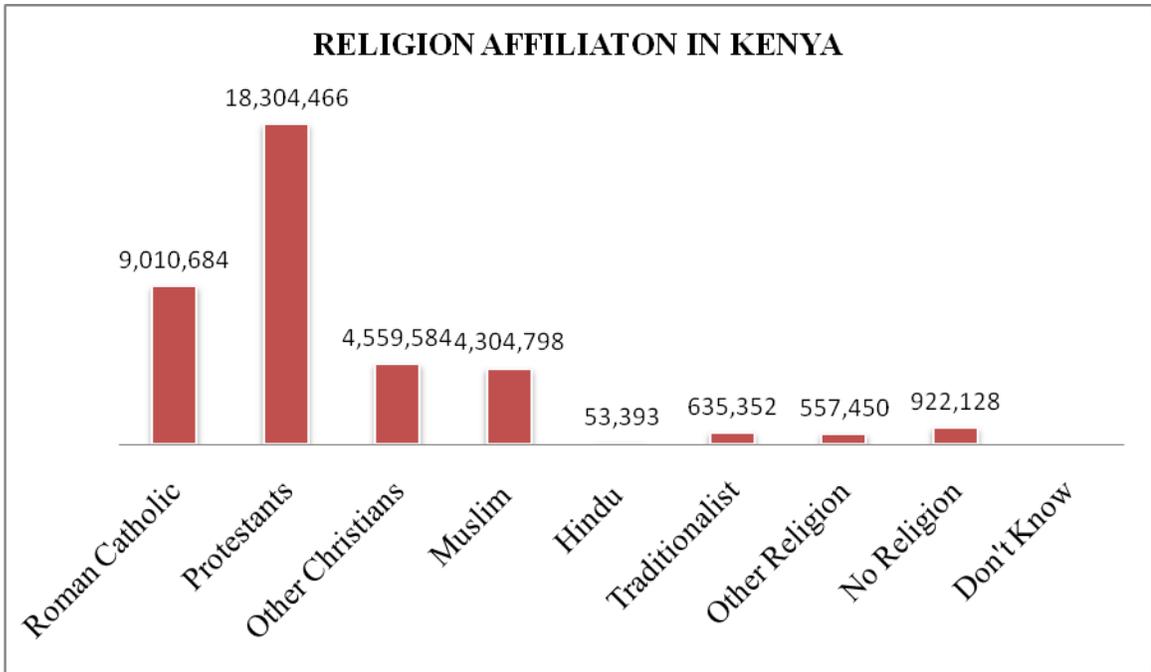


Figure 6. Source: Oparanya, W. A. (2009). Population & housing census results census results: Kenya census 2009.

The Seventh-day Adventist Church is not large but is well known in Kenya because of its contribution in helping the poor and the needy non-Adventist people in semi-arid desert regions in Kenya. In EAU, there is an agency called ADRA Kenya which is doing some work with poor people in hardship areas of Kenya. However, Adventists could still do a lot to reduce poverty which affects church members in almost all eight provinces of Kenya. In the government of Kenya there are a good number of Adventists, even among the top members of parliament there are some members of the Adventist Church. For instance, the Minister for Education is an Adventist named Professor Sam Ongeri. Though the Seventh-day Adventist ratio is 1 to 63 of the population of Kenya, the church is growing in all aspects of its mission, although its impact is minimal due to a lack of resources. Like the majority of the Kenyan population

who are living below the poverty line, the majority of EAU members also live below the poverty line. The Church needs to do something to alleviate poverty among its members.

### Economic Situation in Kenya

The economy of Kenya has been one of the worst economies in Africa, notwithstanding a pick-up of economic growth in the past three years. The economy is market-based, with some state-owned infrastructure enterprises, and maintains a liberalized external trade system. The economy depends on rain-fed agriculture and the tourism sector, which leaves it vulnerable to cycles of boom and bust. Kenya's gross domestic product (GDP) growth rate declined continuously from a peak of about 6.5% per year during the first decade after independence to less than 4% per year in the following decade, to only 1.5% per year during the 1990s. It has experienced an upturn to more than 5% per year since 2004. Several decades of declining economic performance, combined with rapid population growth, translated over time into a) reduced income per head, b) increased poverty, and c) worsening unemployment. Between 1970 and 2000, the number of Kenyans classified as poor grew from 29% to about 57% (Poverty reduction and economic management unit of the World Bank country office in Kenya, 2009, pp. 45-51).

According to Pollin, Mwangi & Heintz (2007, p. 14), Kenya's economic decline also connects closely with the implementation of the so-called "Structural Adjustment" policies under the sponsorship of the International Monetary Fund and the World Bank. These policies included:

1. Financial policies targeted at keeping deficits low and reducing the overall level of spending

2. Monetary policy aimed at maintaining a low inflation environment as opposed to balancing the goals of inflation control and employment promotion.

3. Liberalizing trade and capital flows.

4. Privatization of publicly owned enterprises.

5. Deregulation of the private business sector.

Moyo (2009, 55), emphasizes that countries seeking IMF financial support should indicate how their economic policy program would advance poverty reduction and growth.

The high level of government corruption is another factor that is widely seen as contributing to Kenya's economic stagnation. Working on a large scale, corruption can essentially stop policy initiatives from being carried out effectively (Pollin, et al., 2007, p. 15). There is no doubt that for any affirmative policy initiatives to succeed, the level of corruption and mismanagement in Kenya's economy will have to be controlled more effectively.

### Land Distribution in Kenya

In Kenya, mean land-to-person ratios have declined from 0.49 hectares in the 1960s to 0.23 hectares in the 1990s. Moreover, access to land is highly tilted within the smallholder sector. Roughly a quarter of rural farm households in Kenya are virtually landless, controlling less than one acre, including rented land. Half of the farm population in Kenya controls less than three acres. The a) downward trend in farm size, b) the tilted distribution of land within the small-farm sector, and c) increasing landlessness has compelled rural households to change their livelihood strategies. This includes a) the way

they allocate their labor, b) their land, c) their choice of crops, and d) their use of livestock (Burke, Jayne, Freeman, & Kristjanson, 2007, p. 16).

Burke, Jayne, Freeman, and Kristjanson (2007, p. 33) affirm that farm sizes have been steadily declining across Kenya, and their findings show that access to land continues to be a major determinant of rural household welfare. The consistently non-poor group cultivates three to four times more land on average than the chronically poor. Households that had made positive progress out of poverty had significantly increased the amount of land they controlled, from an average of three acres in 1997 to five acres in 2004. These kind of differences in landholding size at any given point in time may reflect differences in a) prior motivation and initiative, b) intergenerational differences in households' standing in the community, c) closeness to traditional authorities, or d) other social factors (Burke, et al., 2007, p. 33).

#### Education in Kenya

According to the Kenya census (Oparanya, 2009, p. 26), the population attending school at different levels in the eight provinces in Kenya are shown in table 1.

Table 1

*Education Analysis in Kenya*

Province	Pre-Primary	Primary	Secondary	University
Nairobi	155,936	490,314	176,837	69,345
Central	220,621	987,348	265,881	25,321
Coast	250,380	758,062	108,401	8,941
Eastern	257,690	1,509,526	268,751	13,645
N/Eastern	24,383	414,541	60,133	2,431
Nyanza	426,046	1,513,952	309,130	18,359
Rift valley	640,044	2,475,352	411,416	49,061
Western	271,971	1,276,295	195,918	11,016
Total	2,247,071	9,425,390	1,796,467	198,119

Source: Oparanya, W. A. (2009). Population & housing census results census results: Kenya census2009.

The table shows that there are very few students who make it to the University level. Analyzing the figures from each province in the table above leads to the following conclusions; in Nairobi province out of the 490,314 who joined primary school, only 176,837 joined secondary school. This means 313,477 students never made it to the secondary school level, which is the basic education level that prepares students for University or middle college depending on one's performance in the government's final examination. In the Central province, out of 987,348 who joined primary school, only 265,881 joined secondary school, meaning 721,467 never went beyond primary education. In the Coast province of the 758,062 who joined primary school, only 108,401 joined secondary school meaning 649,661 never progressed. In the Eastern Province, 1,509, 526 joined primary school but only 268,751 joined secondary school meaning 1,240,775 never progressed. In the North Eastern province, 414,541 joined primary school but only 60,133 joined secondary school, meaning 354,408 students never attained secondary education in this province. In the Nyanza province, 1,513,952 students joined

primary school, but only 309,130 joined secondary school, meaning 1,204,822 students never attended secondary school. In the Rift Valley province, 2,475,352 joined primary school, but only 411,416 joined secondary school, meaning that 2,063,936 students never attended secondary school. In the Western province, 1,276,295 joined primary school, but only 195,918 attended secondary school, meaning that 1,080,377 never attained a secondary education (Oparanya, 2009, p. 26).

The total number of students who attend primary school in Kenya is 9,425,390 and those who attended secondary school are only 1,796,467 (Oparanya, 2009, p. 26). When comparing the total number of students attending primary and secondary schools in Kenya the statistics reveal that 7,628,923 students never went beyond primary school. The most frequent reason that many students never went beyond primary school is due to poverty which is affecting great numbers of people in the country. Most of the parents of these students can only manage to educate their children up to primary school, since primary school is virtually free. But secondary schools are not free and only well-to-do people can afford to send their children up the educational ladder.

### Water in Kenya

Water is a very essential basic human need for survival, whose availability enhances economic growth in Kenya. The table below shows the main source of water in percent of households (Oparanya, 2009, p. 27).

Table 2

*Water Condition in Kenya*

Province	Pond/Dam/Lake	Piped	Stream	Spring/well/Borehole	Rain/Harvested	Others
Nairobi	0.3	75.7	0.1	7.2	0.2	16.5
Central	1.6	39.8	26.0	25.1	2.6	5.0
Coast	8.2	46.3	7.1	25.4	0.6	12.3
Eastern	4.1	28.5	28.8	31.1	0.7	6.7
North	16.3	11.6	5.1	51.5	2.5	13.0
Eastern						
Nyanza	12.8	8.5	29.9	45.3	0.9	2.5
Rift	4.7	22.8	29.3	36.3	1.2	5.5
Valley						
Western	1.2	.0	16.8	73.8	0.4	0.8

Source: Oparanya, W. A. (2009). Population & housing census results census results: Kenya census 2009.

## Sanitation in Kenya

In Kenya, poor sanitary conditions impact the health condition of the local people and hence development. The table below shows the main mode of human waste disposal in percentage of households in Kenya (Oparanya, 2009, p. 28).

Table 3

*Sanitation Analysis in Kenya*

Province	Main Sewer	Septic Tank	Cess Pool	Pit Latrine	Bush	Others
Nairobi	47.7	9.7	1.1	40.3	0.4	0.8
Central	3.8	5.0	0.3	90.5	0.2	0.1
Coast	5.8	7.8	0.8	60.5	24.3	0.8
Eastern	1.6	1.7	0.2	85.6	10.7	0.2
N-Eastern	0.4	0.4	0.1	33.3	63.0	2.7
Nyanza	1.3	0.7	0.1	80.1	17.5	0.3
Rift Valley	3.3	2.2	0.2	73.3	20.7	0.2
Western	0.9	0.7	0.1	95.2	2.9	0.3
Total %	7.7	3.4	0.3	74.5	13.6	0.5

Source: Oparanya, W. A. (2009). Population & housing census results census results: Kenya census 2009.

### Disability in Kenya

In Kenya, disability has an adverse effect on a person's ability to carry out day to day activities. The key areas assessed during the 2009 census were:

1. visual.
2. hearing.
3. speech and language.
4. difficulties.
5. physical.
6. mental.
7. Self-care difficulties.
8. Others.

The number of persons with disabilities were found to be 1,330,312 (3.5 %), of which 647,689 (3.4%) were males and 682,623 (3.5%) females (Oparanya, 2009, p. 29).

## Definition of Poverty

In spite of decades of a) economic expansion, b) rising incomes, c) increased productivity, and d) greater levels of democracy in many parts of the world, severe poverty continues to persist. The definition of poverty varies depending on the country; the absolute poverty level has usually been defined as an income of US\$1 (Ksh 75) per person per day, while extreme poverty has been defined as US\$2 (Ksh 150) per day or less (Pritchett, 2003). A new World Bank analysis advocates raising the indicator of absolute poverty to US\$1.25 (Ksh 112.50) per day for 2005 (Ravallion, Chen, & Sangraula, 2008). Further, in the world, nearly one billion people live on less than US\$1 per person per day in 2004; while 2.5 billion people lived on less than US\$2 per day (see Figure 1). In other words, more than one third of the world's population live in extreme poverty (Ravallion, Chen, & Sangraula, 2007). Poverty can also be defined as the state of having insufficient money or assets to provide the most basic requirements of life, mainly food and shelter. This definition, which is measured by income level, has been used through the years as donors set various "poverty lines" below which a person was deemed to be poor enough to need public assistance (Zosa-Feranil, Green, & Cucuzza, 2009, p. 3). Today, poverty is increasingly recognized as a multi-dimensional phenomenon, not just defined by the lack of material resources. The current concept of poverty reflects a) economic, b) social, and c) psychological dimensions.

In Kenya and many any other developing countries, poverty is thus defined as a) hunger, b) lack of shelter, c) being sick without medical attention, d) not having access to school, e) not knowing how to read, f) not having a job, g) fearing for the future, h) living one day at a time, i) losing a child to illness brought about by unclean water, j) powerlessness, and k) lack of representation and freedom (World Bank, 2008, p. 6).

## Poverty Analysis by Province in Kenya

Central Province, with roughly one million poor people, ranks as the most affluent province, with most locations having a poverty incidence of less than 40%. One district, Thika, accounts for 43% of the urban poor in the Province; a second, Nyeri, accounts for another 21% while one division in Maragua district accounts for 40% of the district's poor population ("Kenya Poverty mapping book launch: New mapping tools launched for pro-poor targeting in Kenya," 2010).

Nairobi Province has 880,000 people living below the poverty line. Poverty rates range from 32% in Westlands to 59% in Makadara, and, perhaps not surprisingly, from 8% in Nairobi West to 77% in Makongeni across locations ("Kenya Poverty mapping book launch: New mapping tools launched for pro-poor targeting in Kenya," 2010).

Coast Province has a rural poor population of roughly 909,000 people. Two-thirds of the rural poor are found in two districts; Kilifi and Kwale. In the impoverished District of Kilifi, there is a high range of poverty: three-quarters of the population falls below the poverty line in 24 out of 34 locations and the location-level poverty gap ranges from 27 to 44 percent.

Eastern Province: Of the 2.5 million rural poor in Eastern Province, 64% (1.6 million people) live in four Districts: Kitui, Machakos, Makueni and Meru North.

Nyanza Province: With a rural poor population estimated at 2.4 million (44%), Nyanza Province has very high poverty rates across most divisions and locations. Poverty gaps are also very high here. South Asembo Location in Bondo District, for example, has a poverty gap of 34% meaning that the average adult below the poverty line would require an additional Kshs.421 per month to get out of poverty.

Rift Valley has the largest population of Kenya's seven Provinces, with an estimated poor population of 2.7 million in the rural and 450,000 in the urban areas. Several of the Provinces' 18 Districts, with relatively low poverty according to district-level welfare estimates, exhibit huge spatial variability within them. Magadi Division is the poorest in Kajiado District, with 57% of the population living in poverty. Even within Ngong Division, its nine locations have rural poverty rates ranging from 11 to 64%.

Western Province, with an estimated 1.8 million poor people, is fairly uniformly and deeply poor. There are no divisions or locations with poverty incidence point estimates of less than 60% and poverty gaps are uniformly high, typically over 35%.

North Eastern province sank deeper into poverty, recording a 10% increase from 64 to 74% between 1999 and 2005/06. The latest UN agency study report has classified Luo-Nyanza and North Eastern Provinces as parts of the poorest regions of Kenya.

### **Challenge of Poverty Related Problems in Seventh-day Adventists in Kenya**

#### **The History of the East African Union Mission**

The East African Union Mission of the Seventh-day Adventist church (EAU) was reorganized in 1995 to comprise Kenya and Somalia. Previous to its reorganization in 1903, it was comprised of Kenya, Uganda and Tanzania. The EAU is comprised of the Central Kenya Conference (CKC), Nyamira Conference (NC), South Kenya Conference (SKC), Central Nyanza Field (CNF), Kenya Coast Field (KCF), Kenya Lake Conference (KLC), Ranen Conference (RC), and Western Kenya Conference (WKC). The official membership of the EAU is 620,520 and the total number of churches is 4,085.

The EAU Mission contains the following schools and institutions: Maxwell Academy; Kamagambo High School and Teachers' College; Seventh-day Adventist

Health Services; Likoni Road Seventh-day Adventist Clinic; Africa Herald Publishing House; and Voice of Prophecy Correspondence School.

#### Internal Statistics and Trend of EAU Mission

The table and graph below shows the internal statistics and trend of the East African Union Mission for the last seven years. All of what is reflected on the report is from the eight entities of the EAU Mission. It analyzes what is happening in terms of Church membership growth.

Table 4

*EAU Mission Membership Growth for the Last Seven Years*

EAU ENTITIES	2002	2003	2004	2005	2006	2007	2008
CKC	67,942	69,142	75,384	78,085	86,497	90,993	91,120
CNF	26,873	21,851	23,733	21,652	23,346	26,236	29,270
KCF	9,604	10,735	10,859	11,561	11,921	13,025	13,686
KLF	109,792	57,598	57,412	60,798	66,536	69,953	71,340
NC	108,120	111,547	91,835	96,927	100,880	103,480	101,677
RF	118,892	117,776	78,450	85,498	88,618	90,463	95,593
SKC	123,738	119,521	124,007	128,642	131,297	137,151	138,667
WKC	62,770	65,107	68,661	70,762	74,754	78,633	79,167
<b>Total</b>	<b>627,721</b>	<b>573,277</b>	<b>530,341</b>	<b>553,925</b>	<b>583,849</b>	<b>609,934</b>	<b>620,520</b>

Source: East African Union Mission Yearly Statistics (2003-2008): 1998-2010 General Conference of Seventh-day Adventists 12501 Old Columbia Pike Silver Spring, MD 20904-6600 USA.

Figure 7 shows that in the year 2002, East African Union Mission experienced church membership growth of 15%; in the year 2003, there was a Church membership growth of 14%; in the year 2002, there was a Church membership decline of 1%. This decline may be the result of the church relaxing in conducting evangelistic campaigns, or members backsliding. In the year 2004, the church membership was 13%, a decline of 1% more; the same reason for the year 2003 may apply also. In the year 2005, there was church membership growth of 14%, an increase 1% growth as compared to the two previous years. In the year 2006, a church membership maintained its membership of 14%, in 2007 the membership increased by 1% and 2008 the church membership remained the same as the previous year. However, the church seemed to be coming alive and recovering in the increase of membership.

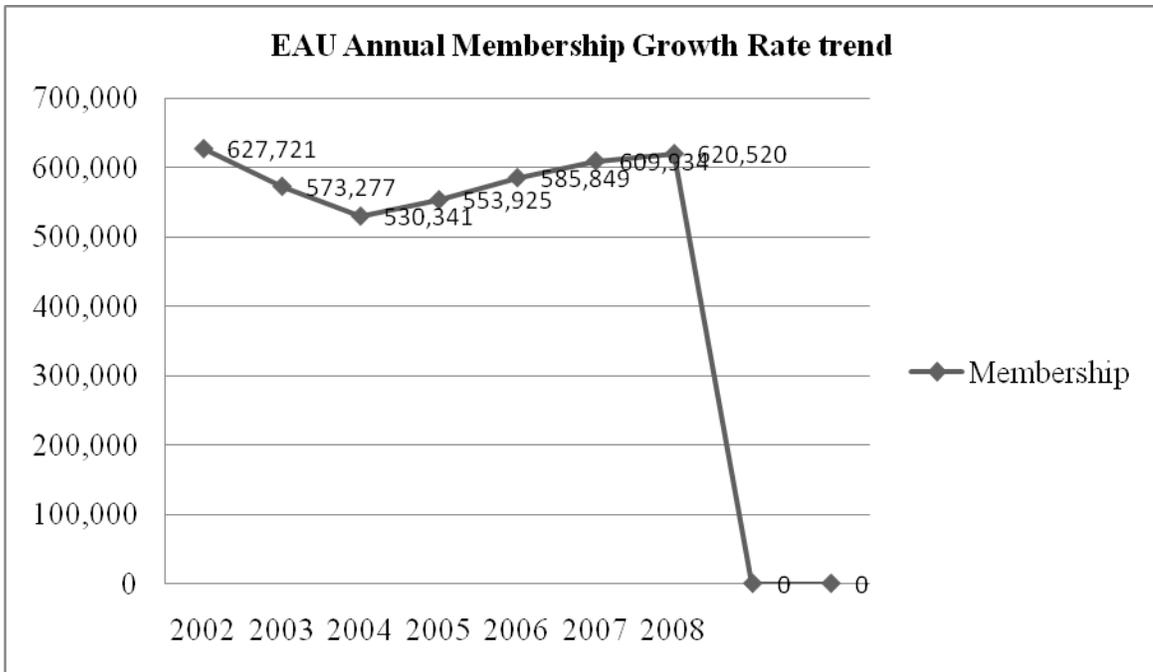


Figure 7. Source: East African Union Mission Yearly Statistics (2003-2008): 1998 - 2010 General Conference of Seventh-day Adventists 12501 Old Columbia Pike Silver Spring, MD 20904-6600 USA.

Tables 5 and 6 analyze the EAU Missions tithe for a period of seven years. It shows the annual trend of giving from its eight entities as shown below:

Table 5

*EAU Mission and its Entities Total Tithe and Offerings for Last Seven Years*

EAU ENTITIES	2002	2003	2004	2005	2006	2007	2008
EAU	-	-	-	14,684	-	-	37,386
CKC	1,514,946	1,722,682	1,919,363	2,234,755	2,673,874	3,543,493	3,944,654
CNF	170,575	195,975	222,595	258,296	361,000	456,024	815,516
KCF	194,865	211,349	238,732	256,378	311,755	503,090	481,086
KLF	286,513	277,258	310,968	380,223	624,694	771,642	944,630
NC	394,479	420,990	496,151	515,996	665,901	773,024	809,876
RF	330,564	466,769	452,175	490,117	597,337	753,038	891,942
SKC	465,155	496,702	598,999	596,640	706,340	862,664	903,903
WKF	411,092	500,343	571,076	656,477	843,249	914,032	986,414
Total Tithe & Offering	3,768,189	4,292,068	4,810,059	5,403,566	6,784,150	8,577,007	9,815,407

Source: (2002-2008) General Conference of Seventh-day Adventists 12501 Old Columbia pike. Silver Spring, Maryland 20904-6600

Table 6

*EAU Mission Total Tithe and Offerings per Capital for Last Seven Years.*

EAUENTITIES	2002	2003	2004	2005	2006	2007	2008
CKC	26.24	26.84	28.95	30.71	34.97	45.47	44.40
CNF	6.36	6.83	10.73	11.52	17.77	20.44	32.56
KCF	22.02	22.44	23.96	24.52	27.40	43.20	39.42
KLF	2.83	2.58	5.82	6.26	10.58	12.05	13.92
NC	3.68	3.38	4.58	4.60	6.95	7.91	7.89
RF	3.12	4.13	3.75	6.41	7.10	8.70	10.12
SKC	2.46	4.28	5.05	5.00	5.54	6.60	6.73
WKF	7.16	7.99	9.29	10.07	11.57	12.43	12.90
Totals	5.7	6.86	8.60	10.02	12.39	15.19	16.48

Source: General Conference of Seventh-day Adventists 12501 Old Columbia pike. Silver Spring, Maryland 20904-6600

Figure 8 shows that in the year 2002 and 2003 there was an increase of tithe and offerings of 12.2%, in the year 2003 and 2004 there was an increase of 10.7%, in the year 2004 and 2005 there was an increase of 10.9%, in the year 2005 and 2006 there was an increase of 20.4%, in the year 2006 and 2007 there was an increase of 20.9%, and in the year 2007 and 2008 there was an increase of 12.6% of tithe and offerings. This trend shows that there has been a steady increase in total tithes and offerings of EAU over the analyzed years.

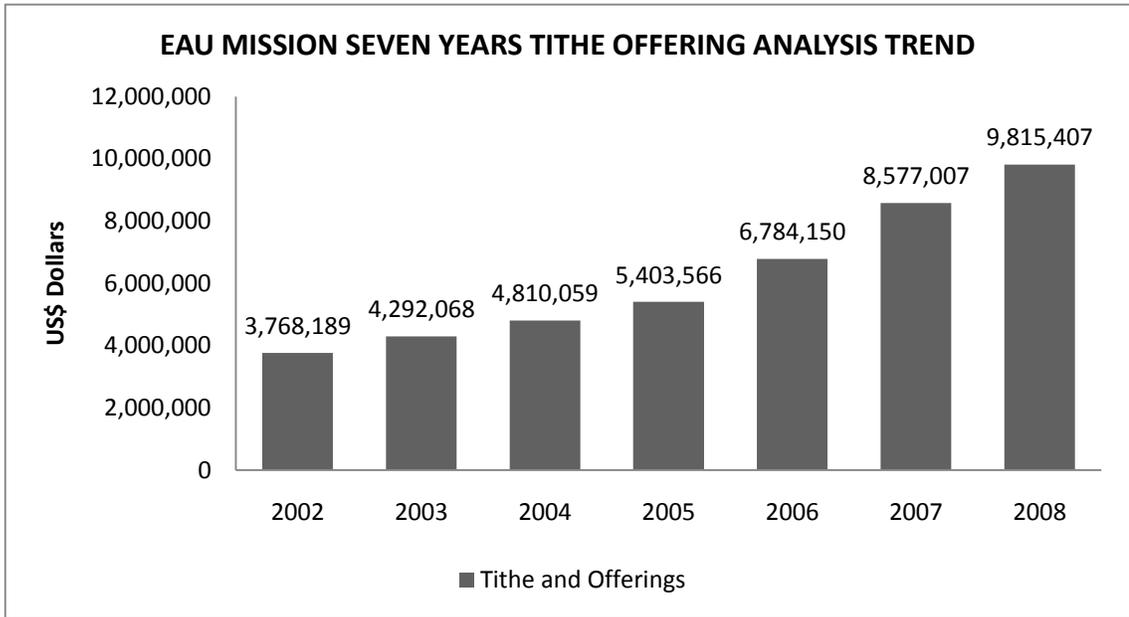


Figure 8. Source: *East African Union Mission (2007) Stewardship report from Fields and Conferences.*

This suggests also that although there was a minimal increase, the church members improved their giving. However, when calculating the membership per capita, this does not match the evidence which shows a corollary increase in per capita giving as well as total giving meaning the majority of the memberships are not giving as they ought. The reason being, most of the EAU membership have no source of income. The majority of church members especially in the rural areas are living below the poverty line.

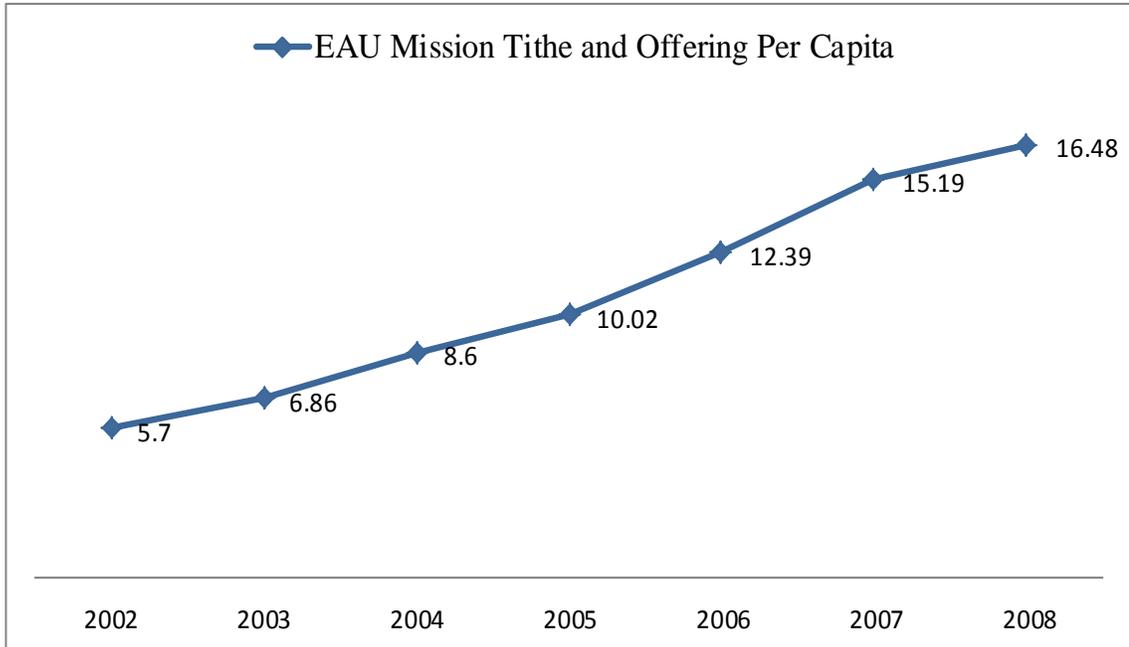


Figure 9. Source: General Conference of Seventh-day Adventists 12501 Old Columbia Pike. Silver Spring, Maryland 20904-6600

#### Denominational Workers of Seventh-day Adventists in Kenya

According to the Annual Statistical Report (2008), currently there are 476 people with ministerial credentials, 70 people with ministerial license, 210 people with missionary credentials, 1045 people with missionary license, and 195 literature evangelists who are employed by the fields, conferences, and institutions of EAU Mission. In the EAU Mission, the ration of workers to membership is very low. Pastors especially are scarce due to the lack of financial resources. In some fields and conferences, one pastor is responsible for 15 to 20 Churches. Most of the work done in the local church is done by the church elders. The work of a pastor is to train and empower the local church leaders who then do most of the work when the pastor is away visiting other churches or doing other ministerial duties. The church needs to work on

strategies to reach out to affluent people. The church also needs a strategy for training its people how to get out of poverty.

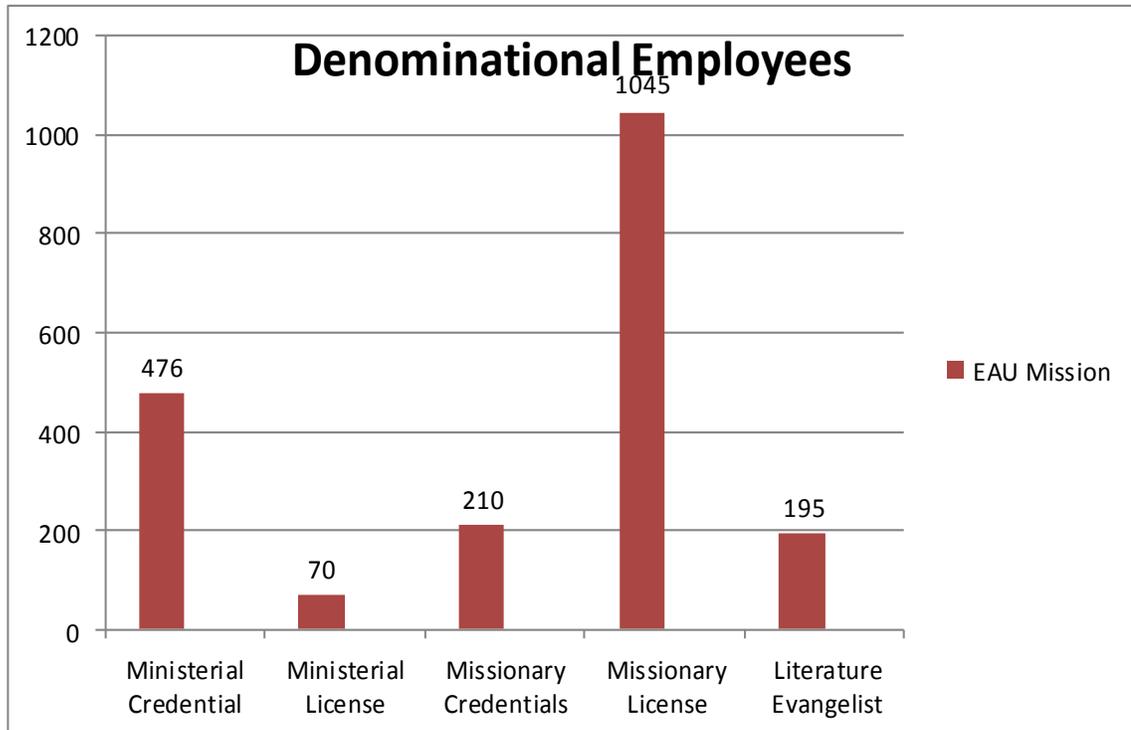


Figure 10.

### Seventh-day Adventists' Potential Solutions to Poverty Reduction in Kenya

This section offers possible and practical methods through which the poor can be truly helped. The areas covered are teaching the poor and needy self-reliance, and establishing small scale income generating programs (SSIGPs) in Seventh-day Adventist churches in Kenya.

#### Teaching Self-Reliance

The wise man Solomon indicates that “Much food is in then tillage of the poor: but there is that is destroyed for want of judgment” (Prov 13:23). The poor and needy

members of the SDA churches should be educated in lines of self-reliance. The poor should be discouraged from simply relying on handouts. God's people should place the poor where they can help themselves. They should be provided with information on how they can acquire work and then be taught how to work. The family members are to be taught a) how to cook, b) how to mend their own clothing, and c) how to care properly for the home. The boys and girls should be thoroughly taught some useful trade occupation. It is the church's responsibility to educate the poor to become self-reliant. This will truly be helpful, for it will not only make them self-sustaining but will enable them to help others (Ellen G White, 1948c, pp. 278,279).

The Bible also shows that at creation man was instructed by his Creator to take care of the Garden of Eden and enjoy its fruit (Gen1:29, 2:15). After the fall God required man to till the soil for He "said in the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken" (Gen 3:19).

God places a call for the elite people of Kenya comprising men and women who have talents and capabilities to use their gifts to bless their fellow men, laboring to place them upon the footing where they can help themselves (Ellen G White, 1948c, p. 188). God's word also reveals the solution to the problem of poverty. There are large-hearted men and women who are anxiously considering the condition of the poor and what means can be found for their relief. However, it's important for the poor to know that, if they would give more heed to the teaching of God's word, they would find a solution of these problems that perplex them. There is much to be learned from the Old Testament in regard to the labor question and the relief of the poor.

In God's plan for Israel every family had a home on the land, with sufficient ground for tilling. Thus they were provided with both the means and the incentive for a) a useful, b) industrious, and c) self-supporting life. In Israel industrial training was regarded as a duty. It was a requirement for every father to teach his sons some useful trade. Various industries were taught in the schools of the prophets, and many of the students sustained themselves by manual labor. It's clear that this plan of living that God gave to Israel was intended as an object lesson for all mankind. In the same way, if these similar principles would be carried out today, it would make a difference, especially in developing countries where poverty is hitting so hard (Ellen G White, 1948a, pp. 183-188).

### **Duty of Christian Farmers in Kenya**

The Christian farmers are obligated to do real missionary work by helping the poor find homes with land and by teaching them how to till the soil and make it productive. They should teach the poor a) how to use agricultural equipment, b) how to cultivate various crops, and c) how to plant and care for orchards (Ellen G White, 1948a, p. 193). In other words, the church in Kenya should identify the Kenyan SDA agriculturalists in local churches and make use of them. These identified agriculturalists could also link up with the ministry of agriculture in the Kenyan government to get necessary assistance in helping the poor SDA members with small scale farming.

The poor should be made aware that they can improve their surroundings by rising early and working diligently. Similarly, it should be made plain to the poor that it is a) by diligent labor, b) by putting to the wisest use every capability, and c) by learning

not to waste time they will become successful in improving their premises and cultivating their land (Ellen G White, 1948c, pp. 188,189).

### **Establishment of Industries**

The church in Kenya should establish various industries within the poor Adventist communities so that poor families can find employment. People like carpenters, blacksmiths, and others who understand some line of useful labor should feel a responsibility to teach and help the ignorant and the unemployed. In the ministry of ministering to the poor there is a wide field of service for men and women. Men and women who comprise missionary families are needed to settle in the waste places. Mrs. White (1948a, p. 194) indicates, “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.” What Mrs. White is saying is very important for any Christian church, and this counsel should be seriously considered and implemented.

The giving of handouts to the poor should be discouraged; men and women should be helped to help themselves. Instructing the poor in practical lines is the most effective way of making them self-reliant. They should be trained to have habits of a) industry, b) perseverance, c) economy, and d) self-denial. They should also be taught how to manage their resources and themselves.

Often through a lack of carefulness and right judgment resources are wasted that would maintain the families of poor in decency and comfort if it were carefully and economically managed. The Bible states “Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.” (Prov13:23). The church should always

be careful in the way they help the poor. They need to teach them to support themselves, and by so doing they will be truly helped. The poor must be willing and anxious to be taught. They should cherish a spirit of gratitude to God and to the brethren for the help they receive. Likewise, they should be taught not to murmur against the wealthy on the account of supposed covetousness. When they do so, they commit a great sin in the sight of God. The poor should be informed that poverty and misfortune are generally caused by a) sin, b) folly, c) wrongs, d) ethnic wars, e) urbanization, f) poor land use government corruption and g) mismanagement of funds which are made to help the poor. When the Lord puts into the hearts and minds of His people to help the poor, it should inspire within them humble gratitude to God and His people. They should do all in their power to help themselves. It is necessary that they should be placed in a position where they can help themselves (Ellen G White, 1948b, pp. 641-643).

#### Industrial and Business Training with Local Church Communities

In the communities where SDA churches are established, efforts should be made to develop industrial and business training. This can greatly help the poor, both youth and adult. This can especially help the students who drop out of school or who do not make it to secondary, middle college, or university. From the Kenya educational analysis, there are many students who only complete studies at a primary level, due to poverty, since secondary level education in Kenya is not free. Industrial and business training would really benefit such individuals. The Bible puts it clear that the poor will always be with us, and so the church should plan how to help the poor and needy who are among them (Deut 15:11). The national (Union) Church in Kenya should initiate and develop this kind of program in East Africa University Barton. Local churches could then sponsor needy

young people to go to university for a six month or one year program. Depending on the availability of funds in the local church, one young person should be sponsored at all times.

Large-hearted men and women in SDA churches should be encouraged to carefully consider the condition of the poor and what means can be found for their relief. The question which the wealthy men and women in churches should be endeavoring to answer is how the unemployed and homeless among them can be helped to secure the common blessings of God's providence and live the life God intended man to live. The answer to this question can only be found if men and women listen more intently to the teaching of God's word. There is much that can be learned from the Old Testament in regard to the labor question and help for the poor.

### **The Plan of God for Israel**

In God's plan for Israel every family had a home on land, with sufficient ground for tilling. God provided the Israelites both the means and the incentive for a useful, industrious, and self-supporting life. For instance, when the Israelites settled in Canaan, the land was divided among the people equally. The Levites only, as ministers of the sanctuary, were not included in the equal distribution. God gave the children clear instructions regarding the land. He told them:

The land must not be sold permanently, because the land is mine and you are but aliens and my tenants. Throughout the country that you hold as a possession, you must provide for the redemption of the land. "If one of your countrymen becomes poor and sells some of his property, his nearest relative is to come and redeem what his countryman has sold. If, however, a man has no one to redeem it for him but he himself prospers and acquires sufficient means to redeem it, he is to determine the value for the years since he sold it and refund the balance to the man to whom he sold it; he can then go back to his own property. But if he does not acquire the means to repay him, what he sold will remain in the possession of the buyer until the Year of

Jubilee. It will be returned in the Jubilee, and he can then go back to his property. (Lev 25:23-28).

Moreover, God required the land to be hallowed in the fiftieth year, and His people were to receive back the land that was originally theirs. God said to them, “It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan.” (Lev 25:10). This is an indication that God’s plan included security of possession to every family, and a safeguard was afforded against the extremes of either wealth or want. Although this concept cannot be entirely applied as a whole in Kenya today due to population increases which shrinks the available land, still the biblical principle can be applied to some rural areas of Kenya.

### **Industrial Training in Local Churches**

As in Israel where industrial training was regarded a duty, so in the SDA churches of developing countries industrial training should be implemented as a duty. Every father in a family should teach his sons some useful trade which can be of help in the future. It should be pointed out that some of the greatest men in Israel were trained in industrial pursuits. In fact, various industries were taught in the schools of the prophets, and many of the students sustained themselves by manual work. Similarly, duties pertaining to housewifery were considered essential for every woman. Skill in these duties was regarded as an honor to women even of high station.

### **Teaching Business Principles to the Poor**

The word of God sanctions no policy that will enrich one class of people by the oppression and suffering of another. In all business transactions, it teaches that people should put themselves in the place of those with whom they are dealing with. They are

not to only look out for their own things, but also for the things of others, especially the poor and needy. Those who would take advantage of another's misfortune in order to benefit himself, or seek to profit through another's weakness or incompetence, is a transgressor of both the principles and precepts of the word of God.

God gives instructions that His people should not pervert the judgment of the strangers and fatherless, nor take a widow's raiment as pledge. When something was lent, the lender was not allowed to go into the house of the lendee to fetch his or her pledge. The lender was to wait for the man to whom he lent his things to bring his pledge to him. An example of this was that if a man was poor, the lender was not allowed to sleep with his pledge (Deut 24: 17, 10-12; Ex 22: 26-27; Lev 25: 14). The church should teach the principles of justice and how people should be treated according to the word of God. Oppression should not be practiced among God's people.

The church should follow in this plan of living that God gave to Israel, since it was intended to be an object lesson for all mankind. If the church would carry out the principles today, the world would be a different place, especially in places poverty is hitting most.

#### Establishment of Small Scale Income Generating Programs (SSIGPs) in Seventh-day Adventist Churches in Kenya

The General Conference of the SDA church in its annual council of 1993 voted to adopt a proposal of a) stewardship, b) self-reliance, and c) sacrifice. This action appeared in the Adventist review of May 26, 1994 (Annual Council of the General Conference Executive Committee, 1994). Since then the world membership, leadership, and institutions have endeavored to increase the financial resources of the SDA church. The

church manual clearly shows that the gospel plan for the support of the work of God in preaching the everlasting gospel is from the tithes and offerings of His people. The SDA church has followed this plan from its earliest days (*Seventh-day Adventist Church Manual*, 1995, p. 135).

This support of God's work cannot be successful in a vacuum; it is the people who must support the church to become self-reliant. One method which would relieve the financial load of the church and assist in its mission is by improving the livelihood of its members which would lead to larger amounts of tithes and offerings from their income. One part of this method is to increase incomes and create a better standard of living for the membership in Third World countries like Kenya, through helping the laity to set up their own income sources.

According to Schumacher (1975, p. 140), any successful development program does not start with the goods but with people and their education, organization, and discipline. Without these elements, resources remain dormant and an untapped potential. In creating a strategy to empower the members of the SDA church in Kenya to establish their own incoming-generating programs based on biblical and E.G white principles, the church must include a) identifying the needs, b) providing education and training, and c) establishing efficient organizations. In order to fulfill this proposed strategy, the following needs to be clarified:

1. A vision.
2. Goals.
3. Organizational structure.
4. Area of operation.

## **A Vision of Creating SSIGPs**

The first step of an SSIGP program is to have a clearly defined vision. SSIGP starts successfully when a vision is articulated and carried out with passion.

Edgecomb and Cawley (1993) define a vision of an organization as “the ability to articulate and generate commitment to the mission, goals, clients’ population, and approach the organization pursued.” (p. 13). It is “the core statement that expresses what it sets out to do, for whom, and why.” (p. 22). A vision a) expresses concern for people, b) recognizes their condition and problems, and c) seeks to design solutions for them. Edgecomb and Cawley (1993, p. 23) further outline the characteristics of a vision for small-enterprise development as a) emotional commitment, b) perception of those served, and c) integration of small-enterprise development principles.

The creation of SSIGPs, at any level, whether national or local, depends on the vision and initiative of a person or group of persons who care enough to act. This vision would be a) expressed to others, b) giving hope, c) transforming systems, and d) empowering people.

The members of a local SDA church in Kenya that are considering establishing SSIGPS must first identify a person who will have the vision of what community development is all about. That person must be willing to guide and share the vision with persons and groups. Persons with such a vision should be willing to observe the world as it is, and be prepared to guide in the transformation of that world. They should have the passion and emotional assurance to empower people for accomplishing the vision.

## **A Basic Goal for SSIGPS**

According to Jacobs (1986, p. 127), when developing SSIGPs the priority is to state the goal of what is to be achieved and when it is to be achieved. The reason for setting a goal is to measure the success or failure of a program.

In stating the goal, the church structure should make sure that the goal is in line with the biblical ideas of a) mission, b) development, and c) stewardship. It should be noted that the goal of empowering Christians should not be a means for economic development alone, but it should also be a guide for people to identify their abilities and potentials. It should give them self-assurance and enhance their dignity and self-worth. It should guide the restoration of the image of God in mankind that poverty deforms.

## **Developing an Organization Structure for SSIGPS**

The SSIGPs can function successfully in a setting which is well planned and structured and where the means of institutional growth can be well defined. Institutionalization limits the risk of making poor management decisions (Mann, Grindle, & Shipton, 1989, p. 36). A structured setting can be a key factor in the performance of a privately owned organization that implements small enterprise development projects (Otero & Rhyne, 1994, p. 76). The lack of a well-planned and structured institution can negatively affect the a) development, b) growth, c) sustainability, and d) expansion of SSIGPs. SSIGPs by the church members of the SDA church will be potentially well-organized and efficient if they are facilitated and monitored by a supervisory body made up of members of the SDA church in Kenya.

In Kenya, the SDA church operates in a three-level organizational structure:

1. Local church.

2. Conference /Field.
3. Union Mission (National).

### **National Level (Union) and Local Conferences**

This project proposes that a full-time development director should be appointed at the Union level to facilitate the establishment of SSIGP among the laity in the SDA church in Kenya. Such a development director will be responsible for a) planning, b) training, c) coordinating, d) networking, and e) fund-raising at the national and international level. The development director proposed here is not the same as the church development director who normally is elected at the end of every five years by the church in Kenya. The proposed director will be specifically chosen for SSIGPs in the church in Kenya.

The overall program will be supervised by a board of directors composed of officers of SDA business people, professionals, and experts within Kenya. The church should tap the talents of its members and make use of their area of expertise, helping the church to grow financially. The selected board will meet each quarter to:

1. Review programs.
2. Develop and approve policies and goal.
3. Guide in strategic planning.
4. Organize for and assess fund-raising results.
5. Evaluate the work of the supervisory staff.

The board will also serve as a link to:

1. The church administrative body.
2. The constituency.

3. The government.
4. The private sectors.
5. The donor community organizational groups.

### **Local Church Level**

Every local SDA church in Kenya will be encouraged to form a church development committee and to select a development leader. The committee members will be selected from the local church. The committee members and leader will be trained and motivated by the union development director to have a vision for the development of SSIGPs which is aimed at assisting the poor and needy members with skills, enabling self-reliance and self-supporting in the church and beyond. The committee members and the elected leader will in turn make strategies and create awareness among the people. Similarly, the committee and their leader will be responsible for mobilizing the local resources, planning, and coordination. The church pastors and elders of the local churches will be the facilitators and moderators for the program.

All individuals or groups that participate in the program will need to be approved by the local church development committee. Proposals and programs will be generated from this level. Starter loans for SSIGP will be approved by the local church committee. The committee will evaluate possible local resources to finance the project. Proposals that cannot be financed from local resources will be forwarded to the development director's office in the EAU. The local church development committee will be the grassroots of making decisions for the implementation of the SSIGPS.

## **Targeting an Area of Operation**

Another important step in creating a strategy for establishing SSIGPs is to select in advance an area of operation. In this step, the church has an approach known as “target approach.” For instance, they should target one of these areas for operation—a) a whole country, b) a region, c) a district, d) a city or town, e) a community, or f) a specific group of people for the program. An area of operation can be both in urban areas or rural areas with special emphasis on agricultural or non-agricultural business (Buzzard & Edgecomb, 1987, p. 30). It is important for the church to concentrate in the areas where poverty is most severe.

The church using the target approach assists in a) preparing programs, b) organizing activities, c) mobilizing resources, d) making policies for operation, and e) reporting apparent results. This kind of approach will affect the managerial structure and decision making process of a program. The approach involves a feasibility study of an area to determine the basic needs as well as resources that can add to the achievement of SSIGP. Actually all these should be the coordinating work of the a) proposed national (union) development director, b) technical advisors, c) the church pastors with their elders, and d) the entire local church members.

Since a large percentage of the SDA membership in Kenya lives in rural areas, development initiatives should begin on this level. However, urban areas that would like to participate in these programs should not be excluded. The most important part the urban churches can play is to encourage and mobilize support for these programs with their resources. These programs should be owned and operated by the lay church

members. They would be given freedom and the opportunity to be the final decision-making body of all the logistic parts of the program.

### **Identifying Resources**

Since the SDA church in Kenya is financially unstable, there are some constraints that will come a long with the creation of SSIGP programs:

1. Lack of resources.
2. Lack of basic business abilities.
3. Limitations.
4. Regulations.
5. Lack of dependable sources for raw materials.

It is important for the church to identify these constraints and to offer the help that is needed for the participants to conquer them and successfully establish the proposed SSIGPs. The resources for creating SSIGPs can be generated locally, nationally, and internationally through proper planning and coordination. These resources can come from people as individuals or organized groups, locally or by broader organizations and institutions.

Finances are important resources that are required to be generated for SSIGP development in the SDA church in Kenya in the initial stages of SSIGPs organization. Careful planning is required in raising funds for church-development programs. .

According to Edgecomb and Cawley (1993, p. 69), critical fund-raising skills cannot be underestimated for successful SSIGP fund raising, depending on the following fundamentals: a) proposal and report writing, b) donor research, c) public relations, d) negotiation, and e) accounting methods.

The SDA church in Kenya should fundraise for SSIGPs on different levels:

1. Participants' funds and savings.
2. Other individuals, corporate, national government agencies' grants, charity, investments, quarterly church contributions and offerings.
3. External (international) aid, loans and grants.

Some of the agencies that can be approached to help fund the SSIGPs are as follows:

The first agency is the United Nations Development Program (UNDP) ,which is involved with projects of poverty reduction in Kenya. UNDP Kenya implements its programs by receiving donations from donors who include international governments, international institutions, private organizations, and individuals.

The second agency is the United Nations Development Assistance Framework (UNDAF), vision 2030. UNDAF fully recognizes the importance of development in Kenya. It puts its priority in empowering people who are poor, and in reducing disparities and vulnerabilities.

The third agency is the Millennium Development Goals (MDGs) with its goals to eradicate extreme poverty and hunger, and to achieve universal primary education in the developing countries.

The fourth agency is the government of Kenya through its Constituency Development Funds (CDF). This Act was passed into law in 2002 by the Kenyan Parliament. It provides that at least 2.5% yearly of all collected ordinary government revenue should be paid into a fund. This amount is then disbursed under the direction of the National Constituencies Development Fund Management Committee (NCDFMC).

Seventy-five percent of the amount is disbursed equally across the 210 constituencies of the country, while the remaining 25% is disbursed based on the poverty index.

### **Participant and Project Selection for SSIGPs**

The selection procedure for the participants and projects of SSIGPs should hold a high priority. The SSIGP's planned should match a particular group of people with an appropriate type of business enterprise. The identified group of people may be a) men, b) women, c) youth who have dropped out of school, and the like. Some people may be helped to expand their existing business while others may be helped to start a new business of their choice. The businesses could be individually or cooperatively owned. There should be clearly defined policies on the selection of these participants and projects in SSIGPs so as to ensure the effective a) program execution, b) supervision, and c) evaluation procedure.

The first selection criteria for the participants of SSIGPs are the poor and needy individuals in the church. In other words, the selected participants should come from the low income and unemployed members of the SDA church in Kenya. Additionally, the participants would need to meet the following suggested criteria:

1. Show eagerness to be involved.
2. Have a good reputation in the community.
3. Possess work skills.
4. Have some practical knowledge.
5. Have a recommendation from the members of the church development committee.
6. Willing to attend a job training program or seminar.

7. Take affirmation pledge to comply with agreements.
8. Have well-stated objectives and clarity of purpose.

Similarly, the selection of the projects to be developed by the participants should be:

1. Simple to set up.
2. Community based.
3. Dependent on the local raw materials and resources.
4. Oriented to the needs of people.
5. Oriented to the local market.

### **The Definition the Areas of Assistance**

Defining the area of assistance for SSIGPs is an important strategic step for any establishment project. This will keep the program on track and without diversions. The area of assistance should be in harmony with the goals the program and its purpose to help the target people group.

Crucial areas such as a) training, b) financial services, c) creating awareness, d) mobilizing individuals, e) researching the best markets, and f) technical and managerial services, will be very helpful in the SSIGPs. The training and financial, technical, and managerial services can be offered in an incorporated and sequential way.

In this kind of approach, those participating in the programs will be required to a) attend training sessions, b) help in obtaining financial assistance, and c) be given on-the-job technical and managerial service training. Adventist-laymen's Services and Industries (ASI) is a membership-based organization of Seventh-day Adventist laypeople that are enthusiastic about actively participating in the church's worldwide mission and

committed to supporting the Seventh-day Adventist Church and its various outreach programs, which include a) health, b) education, c) evangelism, d) community services, e) family concerns and f) special projects. They can be incorporated in the SSIGPs at all levels of the church structure. They are a good resource in offering various services in the projects since they are Adventists from every walk of life. Below is a brief discussion on the proposed incorporated and sequential approach in SSIGPs.

### **Training program in SSIGPs**

Training participants in SSIGPs is very important for the sustainability and growth of the program. Sartorius (Sartorius, 1975), mentions that “the transfer of knowledge and skills through training and extension work is one of the most important prerequisites for the promotion of economic, technological, and social progress among working people.” (p. 49). The training will create awareness and give confidence to people who participate in SSIGPs. It will provide ideals and bring modern skills to those participating. The SSIGP training for the SDA church members in Kenya will be structured to meet local and educational needs of the people. It will be holistic, spiritual and biblically based. It will not flow in one way, but rather in an interactive way (p. 50). The training will be a combination of formal and informal activities. It will involve the development and activation of the mental, physical, social, and spiritual dimensions of all participants.

Hoke and Voorhies (1989, p. 213) outlines seven dynamics which are crucial in the training Christian agencies give. They are appropriate to this program too. These dynamics are:

1. Based on need, not on theory.
2. Experiential and action-oriented.
3. Realistic and practical for the tasks.
4. Biblically grounded.
5. Owned by and accountable to management.
6. Contextualized-compatible with the local context(s).
7. Facilitative rather than authoritative.

The areas of instruction will vary depending on a) the vicinity, b) programs involved, c) objectives of the training, and d) the people involved. The suggested training courses will include:

1. Principles of Christian entrepreneurship.
2. Technical skills.
3. Business skills development.
4. Christian stewardship.
5. Concepts of development.
6. Leadership.

These can be done in formal or informal settings. The duration of training will take three weeks to one year, depending on a) the abilities, b) information, c) place, and d) type of projects the applicant will participate in. The underlying objective of all the training programs will be to guide the participants to recognize their God given talents

and potential. It is to help them know how to become self-sufficient and to reflect the correct image of God the Creator.

### **Financial Service for SSIGPs**

Financial assistance provisions will largely depend on the success of SSIGPs. This financial assistance will be in the form of credit to those who want to make a long-lasting improvement in their standard of living. In SSIGPs, the financial assistance is in the form of working capital given to the poor who choose a business enterprise. The intent of the assistance is to empower the poor to develop incoming-generating projects. It is not a handout, but rather a partnership that allows the participants to be more a) financially accountable and responsible in their lives, b) in the economic development of their community, and c) in the development of their church. The services offered will allow participants to believe in God and in themselves, so they can reach for higher dreams in life.

The terms of credit facilities to participants of SSIGPs should be directed by basic business principles (Edgecomb, 1993, pp. 237-247). The participants should be working as partners with customers for the success of the program. This will enhance and allow for dignity and respect on all sides.

Ashe, in his studies on assisting the smallest economic activities of the urban poor states several general criteria that should be taken into consideration in the approval of and collecting of very small loans (Ashe, 1981, pp. 41-42). These criteria are summarized as follows:

1. Loan amount: Loan amounts vary depending on the type of income-generating activity being financed. The amounts also depend on the stage of the project. In the beginning loans are very small, but increase as the project builds up.

2. Staging: Loans to SSIGPs are provided in stages, and paid back before the next loan is given.

3. Terms: Loan terms for SSIGPs range from three to six months. They should be given in series, with a reasonable time for return. There should be ways of minimizing risks and ensuring accountability.

4. Interest rates: The interest rate should cover the cost of risk, management, and other activities related to the function of SSIGPs.

5. Frequency of loan payback: The type of income-generating program operated by participants of the program and its cash-flow cycle will determine the reimbursement time. There are some activities that may require daily payments while others weekly. In some farm businesses, reimbursement can be due at harvest time.

6. Loan collection: loan collection should be done in a professional manner. Collection policies should be constant and fair. Good loan reimbursement habits guarantee stability of the program and growth in the number of beneficiaries.

It should be clear in people's minds that the poor and needy individuals in developing countries have the potential to succeed if they are properly guided. They are important assets in development, and when they are properly motivated and empowered, their contributions can be a foundation for sustainable success (Remenyi, 1991, p. 120).

## **Technical and Managerial Assistance for SSIGP Participants**

Another crucial area of assistance for establishing SSIGPs is in the area of technical and managerial services. These kinds of services are non-financial assistance given to participants of SSIGPs (Neck & Nelson, 1987, p. 141). The SSIGPs should be designed to cover big areas of activities and require various types of technical and managerial services. Examples of SSIGPs are a) processing, b) manufacturing, c) retail, and d) service enterprises. The type of assistance given must be applicable to the participants in their field of operation. Technical and management services can be provided through seminars and workshops. They can be given informally or formally through daily interactions and conversations between staff members and participants. The training to be given in such programs may include:

1. Registration of enterprises.
2. Establishment of bank accounts.
3. Marketing.
4. Blending of products.
5. Legal counseling.

Most of these technical and managerial skills can be tapped at the local levels of the organizations. This can be done by recognizing indigenous knowledge and skills. This kind of knowledge is usually obtained by using unconventional approaches, such as a) participating in the work of indigenous people, b) observing and learning from daily activities, and c) stimulating their creativity (Howes, 1989, p. 5). This kind of experience and competence can be made available to the communities and can be easily conveyed and assimilated by the participants of SSIGPs in Kenya.

## **Conclusion**

Demographic descriptions of Kenya show the condition of the country in all its aspects. This chapter has given a clear picture of the country in terms of its profile:

1. Physical geography.
2. Populations.
3. Economic development.
4. Poverty analysis by province.
5. Potential solutions to poverty.
6. Suggested establishment of the SSIGPs.

The general analysis shows that Kenya, like other developing countries, is being hit by poverty. There are many poor and needy people in Kenya. The fact remains that there is not much which has been done by the government to solve the problem of poverty and unemployment in the country. It remains a challenge to the government to solve problems such as clean water, sanitation, education, and caring for people with disability.

Studies of the Seventh-day Adventist church in Kenya show that the majority of its members are also struggling with the problem of poverty. The analysis of tithe and offering giving per capita shows that only a small number of members have a stable source of income and who are returning faithfully tithes and offerings. The reality of solving the problem of poverty among its members poses a real challenge for the church. Adventists in Kenya, especially the ASI members, are being challenged to be proactive in developing programs of poverty reduction based on the Bible and E.G. White writings.

In order to reduce poverty among the church members and community, the church should:

1. Teach its members self-reliance.
2. Offer industrial and business training in church schools and in the local churches.
3. Train church members to serve like Christ did.
4. Establish and develop SSIGPs at all levels of its organization with well-structured leadership.

The church in Kenya would then realize financial and membership growth and would live by the biblical and E.G. White principles of helping the poor and the needy among God's people.

CHAPTER V  
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS  
FOR IMPLEMENTATION

**Introduction**

This chapter gives a summary of a) the findings of the study, b) the conclusions drawn from the study, and c) offers recommendations for implementation.

Summary

This project challenges Seventh-day Adventist church members in Kenya to be involved in a strategy for income-generating projects that will improve their standard of living. The strategy is built upon foundational principles from the Bible and the writings of Ellen G. White regarding help for the poor and needy. In this approach, the church would take the initiative of getting its members mobilized to generate and utilize resources to improve and empower its members to better their standard of living. The church members in return would assist the church through their faithful tithes, offerings, and other contributions.

In addition to laying a theological foundation for the project, the first section describes the social conditions of Kenya, and the economic and religious situations of the country. The second section creates a strategy for the involvement and empowerment of the SDA church members in Kenya in the development of small scale income generating programs (SSIGP).

## Conclusions

The created strategy is seen in the context of Christian growth. It can be a way of eliminating poverty and enhancing wealth creation in the churches of third world countries. At this particular time, there is an urgent call to the SDA church, especially in all developing countries, to be a) self-reliant, b) self-supporting, and c) relying less on appropriations from the world church. The handout mentality, which missionaries came with when they first brought Christianity to Africa, needs to cease.

One way the church can respond to this call is by empowering its members to begin income-generating projects in the communities where their churches are located. In most of the third world countries, the concept of being a faithful steward in giving tithes and offerings has been emphasized. Therefore, these income-generating projects would bring more financial support for the mission of the church.

Kenya is a developing country where the majority of the church members' income is low, and most of the members are unemployed. Presently their tithes and offerings are not enough to support the operations and mission of the church in the country. If the church in Kenya is to become self-reliant, it needs to mobilize, train, and help members manage and utilize the potential resources God has given them.

Every church member needs to utilize their God given ability and potential for improving their life. This needs to be done both individually and collectively. If people are individually empowered and mobilized they can use their God given talents and skills to become more productive, and then can also be encouraged and motivated to give to the mission of the church. Most of the church members are unable to give because they lack the resources to give. Unfortunately, the majority of the church members in Kenya,

especially in the rural areas, come to the church in order to get material help rather than with the ability to give themselves. This complicates and makes more difficult ministering to members and non-members alike. The mission of the church is hampered for lack of funds.

### Recommendations for Implementation

#### **SDA Church in Kenya**

The SDA church in Kenya and other third world countries must face the reality that the time for self-reliance and self-supporting in the operation of the mission of the church in their area is now. It needs to understand and accept the fact that the best way to finance the work of the church is through the local tithes and offerings of its members. It is only as members are enabled to increase their earnings and improve their standard of living that they then can increase their tithes and offerings.

#### **Members and Leaders of the SDA Church in Kenya**

The Seventh-day Adventist members and leaders in Kenya and other underdeveloped countries around the world need to take time to study the biblical principles of helping the poor and needy. The church leaders of the East African Union mission of Seventh-day Adventists should initiate the organization of seminars and workshops where church members can meet and study systematically the principles and models for helping the poor and needy as reflected in the Bible and Spirit of Prophecy.

#### **Creation of a Department for Small Income Generating Projects**

The SDA church at all levels of leadership, needs to develop and create a department within the church structure that can be responsible for the a) promotion,

b) coordination, and c) monitoring of projects that target the less advantaged people at the local church level. This department should have a leader who has a passion for reaching out to the poor and needy and who will be well informed regarding the importance of wealth creation in the church of God. There should be committees at all organizational levels of the church which can review and monitor the progress of the developed projects. The process of electing the leaders of these proposed departments should be the same as the one which is followed when electing other leaders of the church.

The church needs to launch an extensive education program for its members and pastors on the Christian principles of helping the poor and needy. These principles can be promoted in church seminars, camp-meetings, and workshops which are held by the church from time to time. The members should be trained and educated to view the principles of helping the poor and needy as a biblical mandate. The entire church membership should be made aware that the full utilization of the resources and ability that God has given to them conveys glory and honor to the name of the Lord.

The poor and needy need to be empowered and assisted in the identification and utilization of locally available resources at their disposal in order to obtain a higher return and become self-reliant and self-supporting.

### **Training and Assisting the Unemployed Members**

The SDA church in Kenya should offer training and technical assistance to the unemployed and low-income members who are willing to be involved in SSIGPs. The process and movement towards these projects should be incorporated and chronologically initiated. This should take into account the specific needs of the local people. The local

churches should be prepared to help with the logistics of these projects. The cultural aspect of the local people should be taken into consideration as the poor are provided technical help and training.

The SDA church in Kenya should coordinate the operation of the SSIGP department in such a way that there is no duplication or conflict with the other programs of the church. Since ADRA mainly deals with emergencies, and works more with non-Adventists, the church in Kenya should focus on its own members both in rural and urban areas. In this way, the church can supplement ADRA without duplication or conflict.

### **SDA Church Schools**

SDA church schools at all educational levels, both in rural and urban areas, should integrate into their curriculum lessons on self-reliance and self-supporting such as the small scale income generating projects. The parents, leaders, and officials of the church should be foremost in encouraging students to enroll in the vocational, industrial, and technical programs taught in SDA schools.

### **SDA Technical Vocational Training Center in Kenya**

This study recommends that the national church (union) open a vocational training center in Kenya (see the curriculum for training in appendix A). This vocational training center can be utilized by the people of the church community to experiment with SSIGPs and create a strategy for poverty reduction.

### **Forming Local Church Committees**

In order to plan and supervise the implementation of the small scale incoming generating programs in the participating local churches, committees need to be formed. In

addition, the national church (Union) should consider the possibility of promoting in all local churches a special offering twice a year for these projects of helping the poor and needy in the church.

The Adventist Laymen Services and Industries (ASI) can be challenged to become involved in this project of helping the poor and needy. ASI members consist of individuals who have a zeal and passion to promote and advance the mission of church. These individuals comprise men and women of different a) talents, b) professions, and c) affluence. Faithful ASI members are well able to help the church and its members fulfill its mission both financially and spiritually.

## APPENDIX A

### **Proposed Curriculum for SDA Vocational Training Center in Kenya**

This training curriculum for a Seventh-day Adventist Vocational Training Center (SDAVTC) in Kenya is designed to provide the fundamental knowledge used in performing practical tasks which would enhance skills of self-reliance and self-supporting.

The training materials should be in a self-study format and designed for use with the aid of an instructor. It is recommended that each course includes a set of review questions that can be given to the trainee after completing the course. These questions will verify that the student has adequately learned and retained the course material. Most of the time should be devoted to the practical aspect of the training, since the main goal is for the trainee to acquire self-development skills to improve his or her living standard by his or her self-employment.

The following table shows the suggested curriculum, giving the units in the recommended order with their hours of instructional content and unit cost shown. The average cost per hour of instruction is [Ksh----- (\$ ---)]. The curriculum is designed so that the courses offered will take six months to one year to complete. Students will be allowed to choose the area of their interest and master that particular skill. This training will insure that the trainee has the basic knowledge to progress in learning job specific material. This curriculum, in combination with on-the-job experience, will allow trainees to achieve a level of practical professional excellence.

**VOCATIONAL TRAINING CURRICULUM**

**Type of Training:** Vocational training Skills overview

<b>Course#</b>	<b>Course Title</b>	<b>Hours of Instruction</b>	<b>Number of Credits (Units)</b>	<b>Price per a Unit</b>	<b>Method/Medium</b>
01	Building and construction	45	5		Theory/Field *9 Hours Be Field Oriented
02	Metal works and mechanics	50	4		Theory/Field
03	Weaving and crafts	25	2		Field
04	Carpentry	50	5		Theory/field
05	Solar electricity	30	3		Theory/Field
06	Tailoring	50	3		Theory/Field

## VOCATIONAL TRAINING CURRICULUM

**Type of Training:** Vocational training Skills overview

Course#	Course Title	Hours of Instruction	Number of Credits (Units)	Price per a Unit	Method/Medium
07	Beekeeping and sustainable farming	25	5		Theory/Field
08	Food processing	40	3		Theory/Field
09	Entrepreneurship and business management	45	4		Theory/Field
010	Agriculture and energy-saving technologies	40	5		Theory/Field. *9 Hours Should Be Field Oriented
011	Refrigeration	40	3		Theory/Field *8 Hours Field Oriented
012	Making homemade soap	25	2		Theory/Field
013	Chalk making	25	2		Field
014	Hairdressing	25	2		Field
015	Cosmetology	35	3		Theory/Field *8 Hours Field Oriented
016	Painting	35	3		Theory/Field

## VOCATIONAL TRAINING CURRICULUM

**Type of Training:** Vocational training Skills overview

Course#	Course Title	Hours of Instruction	Number of Credits (Units)	Price per a Unit	Method/Medium
017	Candle making	25	2		Field
018	Mat making	25	2		Field
019	Grant and proposal writing	40	4		Theory/Field *Theory Oriented
020	Money management	35	3		Theory/Field

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– 2001)  
Graduating with Magna cum Laude

### Experience:

Lay Pastor (2010 – Current)  
Prince Emmanuel (Multicultural) SDA Company, Raleigh NC,  
U.S.A.

Departmental director in charge of PM, VOP,  
Communication, satellite Evangelism, Adventist mission  
office and Adventist Muslim Relations (AMR) in Kenya Coast Field  
of SDA Church (2006-2009).

Part- Time Lecturer in University of Nairobi in the College of  
Education and External Studies, Department of Extra Mural  
Studies (2007-2009)

Senior Pastor (2002 – 2004)  
Kizingo district Mombasa town

Senior Pastor (2005 – 2006)  
Bamburi district of twelve Churches

Missionary (1997-1998)  
Bohol, Philippines

Laboratory Assistant (1995-1997)  
Nyatieko Secondary School.